

AFRICA INTERNATIONAL UNIVERSITY

RELIGIOUS FUNDAMENTALISM IN NORTHERN NIGERIA: AN
EXAMINATION OF THE IMPACT OF MAUDUDI'S POLITICAL
INTERPRETATION OF ISLAM ON THE RISE OF RELIGIOUS
CONFLICTS, AND ITS EFFECT ON CHRISTIAN-
MUSLIM RELATIONS.

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of the requirements for the degree of Doctor of
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CONFLICTS, AND ITS EFFECT ON CHRISTIAN-MUSLIM
RELATIONS.

I declare that this is my original work and has not been submitted to any other
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The views presented herein are not necessarily those of the Africa International
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ABSTRACT

This research examines the role of theological or Islamic interpretation in promoting religious conflicts in northern Nigeria. Specifically, this research examines the impact of Maududi's political interpretation of Islam on the rise of religious conflicts in northern Nigeria. This research questions the sufficiency of the claim that religious conflicts in northern Nigeria are caused by socio-political and socio-economic factors as postulated by several scholars. Maududi is chosen because of his acknowledged influence, globally and in northern Nigeria specifically, as the father of modern fundamentalism. The research was conducted in the cities of Kano in Kano state and Zaria and Kaduna in Kaduna state of northern Nigeria. These states are considered representational. The research employed the qualitative method and interviewed 159 Muslims assisted by Muslim research assistants. This is in addition to qualitative content analysis of some relevant materials and observations.

The findings support the claim that there is a strong relationship between theology and fundamentalism in northern Nigeria. In essence, there is a strong Maududian influence on fundamentalism in northern Nigeria. It is evident that Maududi's ideology and political interpretation of Islam is a major influence on fundamentalism and interreligious conflicts in northern Nigeria majorly beginning with the Muslim Student Society (MSS) in northern Nigerian universities. His ideology radicalized these young Muslim students. These students moved into the society with these fundamentalist ideology and established groups. These groups played a strong role in the Islamic militancy and religious conflicts being experienced today. In addition, it is discovered that there is a strong influence of Maududian ideology on the initial leaders of Boko Haram. There is also evidently a historical link to Maududian fundamentalist ideology through Sudan, Pakistan and Egypt as well as Saudi Arabia and Iran within the political and religious leadership in northern Nigeria.

The data also reveal that within majority Muslims interviewed, there is a selective adoption of Maududi's ideologies. A theory, therefore, emerges that the clash between fundamentalist and orthodox ideologies trigger cognitive dissonance, which through dissonance resolution process leads to selective adoption. This selective adoption produces diversity of Islamic views with consequences on the relationship between Muslims and non-Muslims. The data also supports the theory that fundamentalist ideology creates the propensity for collective violence especially when supported by relational and cultural distance, functional independence and inequality. This happens when an ideology in culture (religion) emphasizes "otherness" and is internalized as an individual or collective system of meaning (Silberman 2005, 535) as well as when it corresponds with the social and psychological needs of a group or people (de la Roche 1996).

The application of Synthetic Triangular Approach (STA) in the research, exposes the ordinariness in Muslims including those holding a fundamentalist idea. It revealed that the way Muslims understand, react to or handle conflicts is mostly not different from how other human beings do. These findings have implications for Christian-Muslim relations in northern Nigeria. In this regard, recommendations are made for the government, Christians and Muslims.

To

The Triune God

My parents:

Late Rev. Baba Ezra and Azumi Dorcas Dikki

My Siblings

All who think they can

All the silent givers

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Transliteration of Arabic Words

The transliteration style adopted in this dissertation is in consonance with many scholarly works like Rippin (2001) and Kim (2001). Anglicized Arabic words, common place names, and individual names or proper nouns are spelled like English words. The rest are transliterated and italicized according to the system of transliteration provided in the chart below.

Arabic Letters	Arabic Letter Names	Transliteration
ا	Alif	'
ب	Bā'	b
ت	Tā'	t
ث	Thā'	th
ج	Jīm	j
ح	Hā'	h
خ	Khā'	kh
د	Dāl	d
ذ	Dhāl	dh
ر	Rā'	r
ز	Za' or Zāy	z
س	Sīn	s
ش	Shīn	sh
ص	Sād	ṣ
ض	Dād	ḍ
ط	Tā'	ṭ
ظ	Zā'	ẓ
ع	'ayn	'
غ	Ghayn	gh
ف	Fā'	f
ق	Qāf	q
ك	Kāf	k
ل	Lām	l
م	Mīm	M
ن	nūn	N
ه	Hā'	H
و	Wāw	W
ي	Yā'	y

Vowel Signs		
		◌َ
<i>Short Vowels</i>		
◌*	Fatha	a
◌◌	Damma	u
◌◌◌	Kasra	i
<i>Long Vowels</i>		
	Fatha Alif	ā
	Kasra Wāw	ī
	Damma Yā'	ū

*The dotted cycle used with the vowels is not part of the vowel. It is only used to show the position that the vowels take in relation to their usage with Arabic consonants.

CHAPTER ONE

INTRODUCTION

Conflicts related to religion are arguably a global phenomenon in recent times. This is a major concern all over the world for those who love peace and desire freedom to practice their religion without encumbrances or fear. Conflicts related to religion in Nigeria are fast becoming endemic, especially in northern Nigeria. Nigeria is a state where Christianity and Islam are widely entrenched. Both religions are alleged to have equal populations, but there is no official statistical data to support this assertion. Northern Nigeria has the largest concentration of Muslims in Nigeria, in relation to western Nigeria where Islam is also present. The huge success of Usman Danfodio's jihad accounted for the spread of Islam in northern and western Nigeria. This resulted in the creation of the largest empire, since the fall of Songhai Empire, by the middle of the nineteenth century (Usman Dan Fodio n. d.).

There have been concerted efforts globally to remedy the rise of religious conflicts. Specifically, Nigeria and Nigerians crave for a solution to these religious conflicts that are fast becoming prevalent in northern Nigeria. However, finding ways to mitigate these religious conflicts must begin by identifying the root causes of these conflicts in order to uproot them. This has been the basis for this research. Consequently, this researcher, through the use of qualitative method, examined whether Maududi's political interpretation of Islam has been a contributing factor in the rise of these religious conflicts in northern Nigeria. Employing a multiple approach of combining interviews, documentary analysis and observation, the researcher collected data from Kano and Kaduna States of northern Nigeria, specifically Kano, Zaria and Kaduna cities, to address this line of inquiry. The results of the findings are presented in the analysis chapters of this research. However, it is important to establish the historical background, scholarly and textual basis and methodology for the research.

Brief Historical Background

Kanem Bornu Empire on the north east of Lake Chad was the first to be Islamized by Arab trade merchants from North Africa (Alao 6; Yusuf 2007, 238). Ousman dates the history of Islam in Nigeria as far back as the seventh century and considers Islam as part of the country's political, social and cultural heritage (2004, 76), but majority of scholars on history of Islam in northern Nigeria do not report this date. However, it is the Usman Danfodio jihad that is clearly responsible for its extensive spread in northern and western Nigeria.

The Danfodio Empire, commonly referred to as the Sokoto Caliphate, enjoyed relative peace after the jihadist wars. Fulani rulers were imposed over the majority of the conquered territories. Later conquest by the colonial masters did not alter much of the balance of power in northern Nigeria. The colonial masters adopted the policy of indirect rule by retaining the existing structures of the Caliphate. And for as much as the income returns required by the colonialists were collected and remitted by the Caliphate, it continued to be run mostly according to the dictates of the Sultanate.

The colonialists ruled through the emirs with little or no input from peoples of other religions, in spite of the existing religious diversity. The colonialists were comfortable with this arrangement as it provided for easy collection of revenues such as taxes and benefits they desired (Falola 1998, 27). Nonetheless, there was relative peace within the Caliphate, probably because the colonial government backed the emirs to subdue any form of dissent. This semblance of peace continued throughout the colonial period and extended into the period after independence when the country was divided into regions.

Turaki's three works provide a broader understanding of the historical context and background conditions of how colonial rule impacted the relationship between Muslims and non-Muslims, especially Christians, in northern Nigeria and the concomitant tensions it fostered between Muslims and non-Muslims. They are *The British Colonial Legacy in Northern Nigeria: A Social Ethical Analysis of the Colonial and Post-Colonial Society and Politics in Nigeria* (1993), *The Theory and Practice of Christian Missions in Africa: A Century of SIM/ECWA History and Legacy in Nigeria, 1893-1993 Vol.1* (1999) and *Tainted Legacy: Islam, Colonialism and Slavery in Northern Nigeria* (2010).

Turaki, through these books, exposes how the colonial masters assisted the Sokoto Caliphate to continue its subjugation of minority tribes and non-Muslims within its enclave and across the tribes of the Middle Belt, which continued the trend of Islamic colonization before the conquest of the Sokoto caliphate by the British. These works provide deep insight as to how historical Islamic colonialism brought about by jihad wars and British colonialism brought about by the conquest of the Sokoto Caliphate, institutionalized the Hausa-Fulani Islamic hegemony over the non-Muslim tribes within the Caliphate and the smaller tribes of the Middle Belt.

These works postulate that British colonialism affirmed Muslims' claim to superiority over non-Muslims. The colonialists, in spite of the fact that they abolished slave raids and slavery by the Sokoto Islamic Caliphate, institutionalized the *dhimmitude* of non-Muslims and the superiority of Muslim rulership by adopting the administrative structures of the Caliphate and making them rulers over the non-Muslims. They, hence, helped the caliphate to achieve dominance over the Middle Belt that they could not achieve through jihad. These works clearly helped to expose the historical injustices meted to non-Muslims and Christians by the Sokoto Caliphate in northern Nigeria. Turaki believes these historical injustices sowed the seed for the current conflicts between Muslims and non-Muslims in northern Nigeria. The colonial administration instituted regulations that favored the hegemony of Islam over Christianity and hindered Christian mission activity within the caliphate by adopting the policy of non-interference in religion. This policy excluded Christians from Muslim emirates but allowed Muslims to operate in non-Muslim enclaves (Turaki 1999, 205-252). This policy brought the Christians into confrontation with colonial and Islamic political powers whenever the missionaries entered the emirates (Turaki 1999, 259).

The researcher agrees with Turaki, in the thrust of his book *The British Colonial Legacy in Northern Nigeria: A Social Ethical Analysis of the Colonial and Post-Colonial Society and Politics in Nigeria* (1993), that to have a proper grasp of the nature of political happenings, trends and configurations in Nigeria today, we must have an understanding of our colonial legacy. This is agreeable because it is the legacy that created the hegemony of Islam over Christianity in northern Nigeria and perhaps provided the platform for the emergence of Islamic fundamentalism. In *Tainted Legacy: Islam, Colonialism and Slavery in Northern Nigeria*, which seems a synthesis of his arguments in the two other books, Turaki argues that "the Christians'

response to the resurgence of Islamic militants in Africa has . . . failed to look at how colonialism and slavery in Islam has affected Africans” (2010, 16). He further argues that “the rise of Islamic terrorism and violence all over the world requires a thorough examination of the historical and religious factors that make Islam in Africa very volatile and explosive” (2010, 21). This is a major concern of this research.

Turaki, thus, summarizes that the internal conflicts between non-Muslims and Muslims as it is presently experienced in northern Nigeria is “a legacy of slavery (and especially of Islamic *kafir* and slave status) and of British racism and colonialism” (2010, 167). He then concludes more specifically that,

Contemporary Christian-Muslim relations in Northern Nigeria are rooted in the bitter enmity that existed between Muslims and non-Muslims because of the dehumanizing effects of colonialism and slavery. From 1900 to 1960 the British administration kept this historic ethnic and political conflict in check. Then soon after independence Muslims and non-Muslim groups revived this violence, and it has continued unabated from the early 1980s to the present. The legacy of the past continues to put non-Muslims in Northern Nigeria at a disadvantage socially, politically, economically and religiously (2010, 168).

There is no doubt that historical injustices against non-Muslims and Christians has surely contributed towards the tension and conflicts being experienced today in northern Nigeria. However, these historical injustices are not radically different throughout the history of relationship between Christianity and Islam, as would be discussed later, as well as the colonial experiences in other places. If these historical factors were the only causes, there would have been violence and fundamentalism wherever Islam is today. Although Turaki argues eloquently from historical facts, and rightly so, the question of why Islam in northern Nigeria and indeed in some parts of Africa is growing in its volatility and explosiveness still remains unanswered. Turaki’s argument, cited above, that the rise of Islamic terrorism and violence in the world demands a comprehensive examination of historical and religious factors that make Islam in Africa volatile and explosive still begs for answers.

The researcher believes that historical factors have contributed to tensions between Muslims and non-Muslims in northern Nigeria. However, the treatment of these historical factors often clouds the intrinsic religious factors which this researcher believes helped in creating these historical factors in the first place. In spite of Turaki’s erudite handling of the historical factors that contributed to the conflicts and tensions between Muslims and non-Muslims in northern Nigeria, he does finger

what this researcher believes is at the heart of the problem, which is theology or theological interpretation. The concepts of *dhimmi*, second class citizen or slavery in Islam, are a product of theology. The perceived superiority of Islam and Muslims are also products of theological interpretation.

Although Turaki uses historical lenses to see the reason behind the present tension and conflicts between Muslims and non-Muslims in northern Nigeria, he acknowledges the primary role of theology by saying that “the root of the problems in Northern Nigeria lies in human imagination and understanding and in how religious dogmas and precepts are understood, interpreted and applied. Herein also lies the root cause of all religious conflict and violence” (2010, 22). The researcher suggests that it is new interpretations within Islam that are at the root of interreligious conflicts in northern Nigeria. Even the slave raids into non-Muslim territories, Turaki acknowledges, were justified on the theological interpretation that they are to try and convert unbelievers to Islam. He states further that “Islamic teachings on jihad, slavery and *Dhimmi* are rooted in . . . Islamic doctrine of *kuffar*. All these in turn shape Muslim policies, practices and attitudes towards non-Muslims” (2010, 32, 109).

Turaki further articulates that “it is not acknowledged by scholars today that the leaders of the jihad in Hausa land used theology to justify their war. As a result, many fail to understand the primary role of Islamic theology in shaping the meaning and practice of jihad” (2010, 51). This researcher believes he could not have said it better. He indeed concedes that “the motivating power of the jihad is rooted in Islamic theology and the life of Muhammad, his hijra (migration) from Mecca to Medina, and his conquest of Mecca and Medina” (2010, 51). He further suggests that “until these theological foundations are grasped, our understanding of Islam is distorted” (2010, 51). Nonetheless, on the whole, Turaki’s works establish the fact that historical conditions exist in northern Nigeria that contribute to the emergence of conflicts between Muslims and non-Muslims in northern Nigeria. The researcher acknowledges the multi-causal nature of conflicts below, but believes theology is at the heart of them all. This work examines whether theological interpretation is at the heart of the increasing violent nature of Islam in northern Nigeria.

Notwithstanding this historical context, the northern region continued to be governed by the descendants of the Caliphate, led by Ahmadu Bello, a prince of the Sultanate, as Premier of the northern region after independence. By various administrative techniques, of both carrot and stick, Ahmadu Bello was able to lead the

north as a single block, skillfully subduing dissent such as the Tiv agitation in the Benue area, now referred to as the Middle Belt (Elaiwu and Galadima 2003, 128; Kalu 2004, 247). He attempted to integrate a Christian presence in his leadership as part of a grand design to keep the north as one entity. In part, he succeeded until the entrance of the military into political foray with the first military coup that took his life.

The aftermath of the coup brought to the fore both regional and religious sentiments hitherto hidden by political exigency. This led eventually to the Nigerian Civil war. In fairness, the Nigerian civil war, although many now will want to give it a serious religious connotation, was actually more an expression of regional and tribal sentiments. However, this does not mean there were no religious undertones.

These religious undertones, in reality, were not necessarily absent during the time of Ahmadu Bello. For example, in the north, settlements called *Sabongari* (literally-new town, but meaning strangers' quarters) were created for non-Muslim settlers in major cities of the northern region and were generally inhabited by Christians. This would eventually make them easy prey when interreligious riots erupted in the 1980s. In spite of all the above, there was generally a relatively peaceful co-existence between Muslims and all non-Muslim settlers, especially Christians, in most cities of the northern region before the 1980s. Hence, religious conflicts between Christians and Muslims were generally non-existent during this period. However, intra Muslim conflicts existed long before independence (this will be further discussed in the Chapter Two).

The absence of Christian-Muslim conflicts during this period was probably possible because of the channels of dialogue between the rulers (emirs) of various northern cities. These rulers were predominantly from the Hausa-Fulani stock, having been the conquerors in the jihad war. They appointed rulers for settlers who became intermediaries between the emirs and the people groups they represented.

In spite of the mild dissent from the Tiv in the Middle Belt and civil war later, the northern region still remained or maintained the status of being monolithic. The northern oligarchy, shepherded by the descendants of Usman Danfodio and their protégées, for as long as it benefited their political hegemony, trumpeted this position. This monolithic north, therefore, accorded the north the passage to political dominance in the political equation of the country. Consequently, the north provided the majority of the country's leaders since independence. This situation persisted until

religion became a political tool in the political equation, perhaps, because of the rise of Islamic fundamentalism.

Then in the mid 1970s, the north began to experience the growth of Islamic militant clerics who began to agitate for the supremacy of Islam over other religious expressions, especially Christianity. Tensions began to build up. In certain quarters, the opinion that the north was Islamic began to be expressed. This gradual rise in militancy may have found roots in the northern regional government's pressurization of the nation into incorporating *Shari'a* law through the auspices of the Penal Code and Sharia Court of Appeal in 1960, 1979 and 1999 constitutions (Clarke 1988, 528; Elaigwu and Galadima 2003, 127), despite tribal and religious diversity.

Although Yusuf argues that the Penal Code was an imposition of the colonial masters as a reform to the existing *Shari'a* law (2007, 239), this appears to be a narrow view of the issue as subsequent agitations revealed. This, then, appears to be the precursor to the clamor for *Shari'a* implementation in northern states around the late 1990s into the 2000s. Later agitations exposed that it is a demand of the northern Muslims.

Similarly, at almost the same period, Christianity suddenly began to become prominent in northern Nigeria (Elaigwu and Galadima 2003, 128; Kalu 2004, 252). This situation might have agitated the militant clerics as it started becoming obvious that the monolithic north is not as Islamic as the northern Muslims desired it to be seen. Suddenly religious antagonism found gradual expression. Militant Islamic groups began to gain prominence and were antagonistic to Christian manifestations in major cities of the north, especially Kaduna and Kano cities perceived to be symbols of Islamic power and control.

Christians in the north also began to assert their desire for political and religious recognition as northerners. However, the Muslim north felt unrepresented if a Christian was selected to represent the north in political appointments. This became obvious when Obasanjo's civilian regime of 1999 appointed northern Christians into top political positions. The Muslim north protested that they were marginalized.

As a result of this antagonism, frictions began to emerge between the two missionary religions. Osia reports a first religious disturbance by 1980 in Zaria (1993, 42) that is not commonly reported. It is, however, the friction that exploded in Zangon Kataf and the Zaria riots of 1987 that became the benchmarks for future conflicts, which in subsequent years grew in intensity (this will also be discussed further in

Chapter Two). Churches were burnt in Zaria town, witnessed by this researcher. This, inevitably, provided the basis for other religious riots in Kaduna, Kano and in several other cities of northern Nigeria (Alaon n.d., 39). This seems to have extended to the present Jos riots and the *Boko Haram* hegemony in Maiduguri, Borno state. Christian-Muslim conflicts have since remained ever present in the north till this day.

Motivation for the Study

The factors behind these conflicts have been examined by scholars that include the following: Alao (n.d); Arinze (2001); Bala (2006); Abdu (2010); Crisis Group (2010); Falola (1998); Ibrahim (1991); Kalu (2004); Omotosho (2003) and others. This brought to the fore Christian-Muslim relation issues as captured by writers like Griswold (2010); Kilani (2000); Kukah (2007); Westerlund (1997); and Yusuf (2007). The causes of these conflicts have generally been attributed to socio-political, socio-economic and territorial control. In other words, these religious conflicts are caused by poverty, resource allocation, control of political power, land issues and so on, all apparently socio-economic and political.

This researcher questions the sufficiency of this view. Turaki seems to differ a little bit on this also by arguing that the conflicts are rooted in history entrenched in “both the primordial social factors and the activities of the social reformers through many legacies and epochs” (2012, 2). These “social reformers” are in the mould of fundamentalists who see themselves as reformers. It cannot be discountenanced that there is a historical dimension to this phenomenon, largely because of the relationship of history to the development of theology and religious interpretations.

However, this view of Islamic activism as largely nationalist, socialist or even economical, as scholars of the 1970s to the 1990s expressed, is to veil our perception of contemporary trends in Islam. And “to ignore religious motivations and to concentrate only on the economic drives or secularized political motives is to limit unnecessarily the scope of our understanding” (Voll 1994, 4) of the emergence and spread of Islamic fundamentalism and militancy.

This researcher wonders if socio-economic and political factors can be exclusively used to explain the causes of these religious conflicts, and whether they are not symptoms of the real cause of these conflicts because these factors are not peculiar to northern Nigerian Muslims. In essence, northern Nigerian Muslims are not

exclusively affected by these socio-political and economic factors. There also appears to be some validity in Turaki's argument above because the theological factors or religious interpretations examined in this work have an anchor in history. But it is also important to note that there are substantial Muslims in other parts of Nigeria, that is central and western Nigeria, who are experiencing similar socio-economic and political conditions and are also not immune to historical factors. Why are such conflicts not prevalent there?

The admission by Falola (1998, 12) that it is difficult to attribute a single factor to these religious conflicts provides the necessary impetus for the examination of theological ideological influence than has been examined previously, especially the fundamentalist ideology. This opinion is shared with Agang when he argues that "missing from all the analysis and commentary on the ethnic, political, and economic causes of such violence was one crucial element: theology" (2012, 48). The difference between Agang and this researcher is that he analyzes his views from the perspective of Christian response to violence, while the researcher examined its role in instigating violence by Muslims. Socio-political and economic factors might only be fodder for theology. In other words, socio-political and economic factors might be secondary factors. It is important to admit the interrelatedness of causal factors early, but even in the interrelatedness of these factors there might just be a root cause that awaits discovery and establishment.

Indeed, Falola increases the necessity for this study when he argues that Nigerian Muslims (both the *Ulama* and followers) draw only from Islam to find ways of solving the country's problems. He concludes that "they are Muslims first and Nigerians second," and find Islam as the veritable avenue to express dissent and "articulate ideological and political cleavages" (Falola 1998, 16). This appears to suggest that theology might be a major influence, and this agrees with Voll's opinion above. Consequently, although a mono-causal factor is narrow in explaining reasons behind religious conflicts, as factors are interrelated, this does not preclude the centrality of theology or religious interpretation as a core causal factor which necessitates a more careful scrutiny.

Significantly argued also, there is similarity in what is happening in Nigeria to what has happened in countries like Pakistan, Indonesia, Egypt, Sudan and so on, where "Islamic fundamentalism has created ideological themes and networks to build

successful political movements” (Falola 1998, 19). And evidently, conflicts accompanied these movements within these countries.

The salient point here is the acknowledgement that the pursuit of peace between religions is noble. The pursuit and enforcement of freedom of worship is an intrinsic part of fundamental human rights. Freedom of worship is inseparably intertwined with freedom of speech, and freedom of speech guarantees the right of all religious people to share their faith freely and allow people to make their choices freely also. This right must be protected by all well meaning people.

Christianity and Islam, and indeed all religions, thrive when such rights exist and are entrenched in all spheres of human existence. There is the need to protect freedom of religion and choice, in spite of our personal preferences. People should not feel threatened because of their religious preferences, and the right to prefer should not be taken away. This is why all factors that cause friction, conflicts and violence between religions must be investigated, discovered and addressed for peaceful co-existence between all religions to be achieved. Herein lies a major part of the motivation for this study.

Research Rationale

A further impetus for this study is the fact that very few people studying Islam today will fail to acknowledge the influence of Islamic fundamentalism across the Islamic world. This makes the need to mitigate any form of religious fundamentalism that finds expression in violence an ever constant necessity.

There are diverse opinions as to the origin of Islamic fundamentalism. A careful scrutiny of opinions will reveal that some see it as embedded in Islamic tradition and history (Voll 1994, 294), while others insist it is a more contemporary phenomenon, depending on how fundamentalism is defined. In more recent times, Islamic fundamentalism’s great proponents are Abul A’la Maududi, Hassan al-Banna, Sayyid Qutb and Ayatolla Khomeini. However, some argue that the line of radical or fundamentalist Islam has always existed in the history of Islam and it is not a new phenomenon. In fact, some scholars like Voll (1983) and Ahmad (1983) see this precedence and continuity in *tajdid* (renewal) and *Islah* (reform), and there is also the concept of *tajaddud* (progressive transformation or modernization), as the roots of fundamentalism.

However, the radical and militant form of contemporary Islam, referred to as fundamentalist Islam in this work, appears to be a modern creation as Esposito seems to rightly capture. He says that al-Banna and Qutb's Muslim Brotherhood and Maududi's *Jama'at-i-Islami* "are indeed the trailblazers or architects of contemporary Islamic revivalism, men whose ideas and methods have been studied and emulated from Sudan to Indonesia" (Esposito 1999, 129).

One desires that Esposito uses the word fundamentalism rather than revivalism because he states that "most movements of today differ from those of earlier centuries in that they are modern, not traditional, in their leadership, ideology, and organization" (Esposito 1999, 129). Moreover, the title of his chapter five of the same work betrays the militant nature of these modern movements since he titles it "soldiers of God." Furthermore, he uses the word "activism" to refer to the actions of Muslim Brotherhood and Maududi's *Jama'at-i-islami*. Activism does not preclude militancy, but in fact suggests it.

Esposito admits that the reality of these movements is far more complex than their popular image. However, the fact that he admits they are a threat (Esposito 1999, 128) suggests that they go beyond revivalist movements. His use of the term revivalism appears more diplomatic than the facts of his arguments reveal. For example, he accepts that these Islamic movements are "hostile to westernization" (Esposito 1999, 131). He says that revivalism even in Egypt became more militant and combative in the nineteen fifties and sixties as a result of the Muslim Brotherhood's confrontation with the Egyptian state (Esposito 1999, 135). He even acknowledges that in Pakistan, Maududi's *Jama'at-i-islami* were militant (Esposito 1999, 139). He finally admits that these Islamic movements have followed diverse patterns influenced by sociopolitical contexts which shape their ideologies, degrees of militancy and the use of violence (Esposito 1999, 138). Indeed, he does accept that most of these modern movements see jihad as the neglected path of establishing Islamic rule in the world (Esposito 1999, 143).

It is this militancy, combativeness and confrontational nature of these modern Islamic movements that make it preferable to use the term "fundamentalism" to describe them rather than revivalism. Nonetheless, we cannot disapprove of his argument since his theme, apparently, is to play down the perceived threat or militant nature of these Islamic movements. This is seen in his argument that fundamentalism is "too laden with Christian presuppositions and western stereotypes, as well as

implying a monolithic threat that does not exist” (1999, 6). In addition, it is also objective to acknowledge the challenge in using terminologies to describe these Islamic movements as Esposito does in the conclusion of his chapter five.

It is important to note, at this juncture, that one of the distinctive features of contemporary fundamentalist Islam is the re-opening of the gate of *ijtihad*,¹ a gate supposedly closed by the codification of Islamic doctrines by the four orthodox imams (Hannafi, Maliki, Shafi‘i, and Hanbali) and the acceptance of *taqlid* (to imitate or uncritical adoption) as the general mode of analysis or interpretation (Voll 1983, 38). The fundamentalists intrinsically do not want to be bound by historical development of traditional Islam as Voll explains (1994, 295). This signifies a contemporary creation and departure from traditional Islam and provides the likes of Maududi the grounds to reinterpret Islam and jihad differently from traditional Islam. Maududi’s interpretation of Islam, particularly his political theory of Islam, will be a major variable in this study. Maududi interprets jihad to mean world revolution, fighting and destroying non-Islamic governments, and establishing Islamic states in their place (Maududi 1939). The fact that Voll distinguishes them as traditional, yet contemporary radical fundamentalism (1994, 294) reinforces this position and shows that fundamentalism, in some sense, may not necessarily be rooted in *tajdid* or *islah* and that there is a modern origin to it.

Distinguishing Fundamentalism

This researcher believes that fundamentalism, as discussed in this work, also needs distinguishing. Voll and Ahmad above see the new Islamic movements as “revivalism” or “resurgence” and as elements of continuity with Islamic tradition and historical experience of Muslims. This seems acceptable for as long as it is stressing the renewal and reform from within Islam as the argument in Voll (1983) and Ahmad (1983) seem to portray, and if we also distinguish Islamic wars of formation and early spread of Islam and later jihadic wars from contemporary fundamentalism. The argument here is that, *tajdid* and *islah* focus more on internal transformation of Islamic communities, and not the external expansionist drive of contemporary Islamic fundamentalism, which is targeted against other religions and non-Islamic communities, as well as internal aggression against other differing Islamic views.

¹ See Kamali (2002) for a treatment of what *ijtihad* means.

Influence of Fundamentalist Islam in Northern Nigeria

In light of the preceding discourse, it will be difficult to discountenance the influence of fundamentalist movements on the Islamic movement in Nigeria. In fact, the movement has been categorized as a *Shi'a* organization by some scholars. However, Westerlund disagrees with the categorization of Islamic movement in Nigeria as *Shi'a*. His objection is that it cannot be classified as *Shi'a* because most members of the movement are “influenced not only by Khomeini, but also by leading Sunni Islamists like Hassan al-Banna, Sayyid Qutb and Maulana Maududi” (Westerlund 1997, 441). This, therefore, acknowledges the influence of the fundamentalist ideology in Nigerian Islam, and of the ideology of Maududi. How this arrived in Nigeria and grew will be discussed further later.

The Significance of Maududi to the Study

This research, as the topic reveals, hopes to examine the influence of Maududi's theological ideology or Islamic interpretation on religious conflicts in northern Nigeria, particularly his political theology of Islam.² There is no doubt that Maududi's contribution to contemporary Islamic thought cannot be gainsaid or overlooked. His global influence has been acknowledged by several scholars. In fact, he is referred to as the godfather of Islamism (The Spittoon 2010).

Global Islamic fundamentalism cannot be discussed without the mention of Maududi. His influence on global Islamic resurgence is acknowledged by Hassan (2003, 429). He is seen as the major influence on global fundamentalism across the world. Osman suggests that Maududi's skills at interpreting Islam is what has influenced Sayyid Qutb of Egypt (2003, 48). And it is a known fact that Qutb is the major ideologue of Muslim Brotherhood in Egypt and across the world.

In spite of this, there have been few studies on the influence of Maududi's theological ideology or Islamic interpretation on religious conflicts in Africa and indeed in northern Nigeria specifically. In view of his influence on global fundamentalism, it appears there is a huge lacuna of untapped resources towards understanding influences on religious conflicts, especially from theological

² Although the researcher accepts the presupposition that the fallen nature of man is at the heart of evil in the universe; however, the fallen nature of man is a given condition and this research rather focuses on the phenomenological descriptions to assist in the understanding of how Muslims view their issues from their perspective.

perspective. This is why the examination of Maududi's theological ideology or Islamic interpretation is important to this study.

The Term Fundamentalism

It is also important to discuss here why the term Fundamentalism is preferred for this work rather than the terms Islamism, Revivalism or Resurgence. The choice of this term finds support in Voll (1994) who uses the terms fundamentalism, Islamic fundamentalism, traditional and radical fundamentalism, and fundamentalist activism to describe the tendency being examined in this work.³ He refers to the Maududian tendency as "fundamentalist activism" (1994, 237). He differentiates fundamentalism from resurgence (1994, 295). These terms referred to in the opening sentence are used synonymously in many instances, yet scholarly disagreement is strong (Shepard 1998, 14-15). Islamism appears to be quite a modern development, and its definition is still controversial and the concept is still undergoing refinement. Bayat captures the various terms used by scholars in recent times to move away from the use of fundamentalism, and Islamism is one of them (2005).

It is the conviction here that Islamism is more politically inclined, seen as a religious and political movement striving to establish modern states based on the principles of Islamic law (Thurfjell 2007), and geared towards the construction of an Islamic identity (Gunn 2003), or simplified to mean that Islam should guide social, political, as well as personal life of Muslims (Berman 2003). Some even argue that Islamism should be differentiated from real Islam (Van Nieuwenhuijze 1995). To use the term Islamism in this work does not convey the militant nature of Islam being examined in northern Nigeria, even though it does not reject violence completely (Mozaffari 2007).

The terms resurgence and revivalism apparently convey a similar idea. They carry the notion of reviving practices and ideas that are truly Islamic and guided by the Qur'an and Sunnah (Muzaffar 1986). Several terms are used to convey the same idea, such as reassertion, renewal, awakening, etc. This ideology stresses moral conservatism, literalism and an attempt to implement Islamic values in all spheres of life. Nasr says it emphasizes the exoteric dimension of faith and disparages traditional

³ Refer to pages 22-33, 177-182, 237-239 and 294-313

practices (1995). It advocates a renewed commitment in the heart and minds of individuals as a basis for justice and fair communal existence (Lapidus 1997).

In essence, the terms revivalism and resurgence tend to emphasize the religious at the expense of the political content (Bayat 2005, 893), or even the militant aspects. And as Voll argues, Islamic revivalism, although it does not exclude violence, is not inherently violent (1986, 169). It appears to focus more on the transformation of Islam from within, emphasizing the religious or spiritual. The use of these terms would appear restrictive and limiting in this work also.

Fundamentalism will thus capture more of the conservative religiosity and combativeness desired to be shown in this work, in spite of its negative connotation and links to Protestantism of the 20th century. Islamic fundamentalism is seen as advocating a return to the fundamentals of Islam: the Qur'an and the *Sunna*, especially in a more literal form in opposition to western and modern influences, and also its militant stance in achieving a society governed by Islamic values. Voll appears supportive here by arguing that “fundamentalists are unwilling to accept adaptations and are more often critics than defenders of existing conditions” (1994, 22). This, thus, captures both the desire for internal and external transformation of the society towards Islam desired by fundamentalists, not only in northern Nigeria, but globally as well. Fundamentalists accept militancy as a necessary option in achieving the establishment of the rule of Islam in the world.

Fundamentalists see themselves as reformers who challenge the blind following of tradition and Islamic establishment by asserting their right to independent analysis and interpretation of Islam (*ijtihad*) to reform society (Esposito 1983, 14), as shall be seen in the example of Maududi, especially in his interpretation of jihad. In arguing that fundamentalism is not distinct from Islamism but a subset of it, Fuller suggests that it is “the most conservative among Islamists” (2003, 48), lending additional credence to its choice here.

Although the researcher prefers Voll's choice of the term fundamentalism above because the fundamentalist style has the potential to stream along different paths and “often profoundly revolutionary” (1994, 294-295), it is significant to highlight the three reasons why Esposito rejects the use of the term fundamentalism. They are that those who call for a return to the fundamentals of a religion may be called fundamentalists, it is too influenced by American Protestantism, and it is often equated with isms such as political activism, terrorism, extremism and anti-

Americanism (1999, 5-6); and to emphasize, as argued above, that they are not enough to completely discredit the validity of adopting the term fundamentalism.

There are some that are intolerant and exclusivist, some spiritualist and some political, some autocratic, others democratic, and some pacifists and some violent. Indeed, some show continuity links to medieval fundamentalist movements, and others are contemporary creations. The term fundamentalism is, therefore, more appropriate in capturing the thrust of this study. The working definition of fundamentalism for this study has been included in the section on definition of terms.

Problem Statement

The problem to be addressed in this dissertation is the examination of the influence of Maududi's Islamic interpretation on the rise of Islamic fundamentalism in Kano and Kaduna states of northern Nigeria and how this affects Christian-Muslim relations in the northern region of Nigeria.

Main Research Question

What is the impact of Maududi's political interpretation of Islam in promoting Islamic fundamentalism in Kaduna and Kano States of northern Nigeria?

Sub-Research Questions

1. What do Muslim leaders and intellectuals in Kaduna and Kano states say is the main cause of Islamic fundamentalism in their areas?
 - 1.1 How is theology influencing fundamentalism in northern Nigeria?
 - 1.2 How do Muslim leaders and intellectuals in Kaduna and Kano states view Maududi's interpretation of jihad and its contemporary implication for northern Nigerian Islam?
2. What is the impact of Maududi's political theory of Islam on the rise of Islamic fundamentalism in northern Nigeria?
 - 2.1 What are some significant repercussions resulting from the influences of Islamic fundamentalism among Muslims as expressed by Muslim leaders and intellectuals in Kaduna and Kano states?
 - 2.2 What are the views of Muslim leaders and intellectuals on conflict?

3. How has Islamic fundamentalism and religious conflicts affected Christian-Muslim relations in Kaduna and Kano states?
 - 3.1 How can the existing Christian-Muslim relations in northern Nigeria be described?
 - 3.2 What are the current challenges to Christian-Muslim Relations?

Purpose and Expectation of the Study

The purpose of this study is to examine Maududi's Islamic interpretation. The desire is to establish how this has influenced the rise of fundamentalist Islam in northern Nigeria. This will specifically focus on Kaduna and Kano states since they are considered the origins of religious conflicts in northern Nigeria.

Secondly, it is definitely the desire of all well meaning Christians, sincere Muslims in northern Nigeria, and indeed Nigeria as a whole, that this trend of conflicts between Christians and Muslims should cease. Surely, if peaceful co-existence is to be achieved between the two religions, true entrenchment of freedom of worship must become a reality. The expectation is to establish how far reaching the influence of theology is on religious conflicts in northern Nigeria. If it is established that theology has a far reaching influence on these religious conflicts, this understanding will provide a genuine channel for finding ways to eliminate the spate of religious conflicts in that region of Nigeria. It will also provide the right atmosphere for a sustained effort in interreligious communication and dialogue. And this will provide the freedom of sharing among religions.

Above all, this understanding will provide the necessary insight on how Christian-Muslim relations will be improved in northern Nigeria. This will consequently lead to the emergence of ways in which these relationships will be cemented. Ultimately, this will bring a better understanding between Christians and Muslims in that area. The overall outcome is to eliminate religious conflicts, or at least greatly reduce religious conflicts in northern Nigeria.

Significance of the Study

Academically, this study is significant in providing resource and data base for interreligious studies and dialogue, especially in the field of Christian-Muslim relations. Socio-politically, it provides a basis for developing existential harmony

between Christians and Muslims in northern Nigeria as the possibility of violence is diminished, in addition to providing the government of Nigeria with vital information towards solving the perennial occurrence of religious conflicts.

Most importantly, it has benefit to the church and the Muslim *Umma* by improving Christian understanding of Muslims in northern Nigeria and providing a basis for improved dialogue. This will also assist the Nigerian, African and the global church in identifying the true causes of religious conflicts, especially against Christians, in addition to providing useful materials for training church leaders and laity for effective service and building of genuine relationships with Muslims.

This understanding will also provide necessary insights that will make available ways in which Christian-Muslim relationships in northern Nigeria can be improved and perhaps bring a better understanding between Christians and Muslims globally.

On a more conservative level, this study is significant in promoting a greater and better Christian understanding of Islam. It will facilitate the understanding of the workings of a Muslim mind as it relates to his religious obligations and in his relations with people of other religions in northern Nigeria. This might, in the long run, provide a platform for understanding other Muslims globally.

Finally, this study is significant in discovering the answer to the question of why the majority of Muslim neighbors relating closely with Christians everyday in northern Nigeria have not risen in defense of innocent Christians in time of religious conflicts, as seen commonly in most religious conflicts in northern Nigeria.

Limitation of the Study

One limitation that this study has had is the ability of the researcher to build confidence in Muslims to provide the required information needed for this study, or the challenge of ensuring that misleading information or data is not collected. To minimize this limitation, the researcher employed the services of trained research assistants among Muslims from each area where data was collected.

Collecting primary data, as this researcher experienced, is very expensive. Research assistants need to be paid and provision for general logistics made. This cost implication placed a limitation on the extensiveness of the research that limited the diversity and spread of the data collected to predominantly three locations, as indicated in the methodology chapter. This limitation is acknowledged here. Another

limitation attributed to this study is the fact that it targeted Muslim leaders and intellectuals. This is because it was not practicable to target all Muslims in the two states. This, therefore, places constraint and indeed places the need for caution in making generalizations on the outcome of this study.

Delimitation

This study was limited to the examination of the influence of Maududi's Islamic interpretation on militant Islamic fundamentalism in Kaduna and Kano states, and not northern Nigeria as a whole, although it is considered representational. And it also did not cover all spectrums of other Islamic interpretations. It was also limited to militant Islamic fundamentalism and not all forms of fundamentalism or conflicts between Christians and Muslims in northern Nigeria.

In this regard, this study was only conducted in Kano and Kaduna states, being states where religious conflicts and fundamentalism had their early origins, and was restricted to the study of Maududi's political interpretation of Islam. And within Kaduna and Kano states, only Kano, Kaduna and Zaria cities were the main focus. This is, generally, because northern Nigerian religious conflicts took place in major urban cities, and these cities are considered representational as regards religious conflicts in northern Nigeria. It is within these cities that such religious skirmishes took place at the initial stages of the rise of religious conflicts in northern Nigeria.

Fundamentalism can manifest in all aspects of human existence and relationships. This study did not undertake the examination of all manifestations of fundamentalism in its entire ramification. It is more focused on the militant aspect of the word, the aspect that manifests itself in religious conflicts as seen in northern Nigeria between Christians and Muslims. This narrowed scope is acknowledged here.

It is also acknowledged that conflicts between Christians and Muslim may not in all cases be centered on religion. However, the scope of this study is that it did not focus on all forms of conflicts between Christians and Muslims, but focused more on the conflicts that are perceived to be religious and how theology influences these conflicts.

Nor did this study pay attention to the socio-economic or political factors behind religious conflicts in northern Nigeria: this area is already covered by several scholars. This study did acknowledge that religious conflicts have multi-causal factors, but focused on examining if theology can be treated as one of the major, if not

the main, influential factors that underlie the religious conflicts in northern Nigeria. Hence the focus is purely on the examination of the influence of Maududi's interpretation of Islam on religious conflicts in northern Nigeria.

Research Location

The rationale behind choosing these locations to focus on in this research was based on some considerations. The first is the ability to get the appropriate population to be interviewed for the study. The next is familiarity with the terrain because the researcher has lived in Kano for over 20 years and experienced most of the conflicts which occurred in this city. The third is that religious conflicts did occur in a few rural areas, but it was more frequent in urban areas where various Islamic sects were prevalent. Finally, the cities and their environs are the first to experience religious conflict in northern Nigeria as earlier mentioned.

Assumption

This research assumes that religious conflicts cut across northern Nigerian Muslims without distinction between different types of Islam, such as official or popular Islam, and regardless of different sects. When religious conflicts occur, no discrimination between these different sects or official or popular Islam seems apparent. Although the issue of ideology or interpretation falls within the realm of official Islam, there is a convergence of both popular and official Islam when conflicts occur.

Definition of Terms

In this dissertation the following terms will be technically used for an operational purpose: fundamentalism, conflict, religious conflicts and influence. Terms such as revivalism, resurgence, and Islamism have already been discussed. Islamic terms such as *da'wa*, *tajdid*, *islah*, and *tajaddud*, *ijma*, *qiyas*, *ijtihad*, *istihsan*, *istislah*, *istisdal* and *istishab*⁴ will be found in the glossary of key Islamic terms, although meanings are also provided within text where they are used.

⁴ The following sources were helpful in understanding and explaining the Islamic terms: Rahman 2000; Hassan 2011; Mughal n. d.; Istidlal <http://sunnirevivalproject.wordpress.com>; Hallaq 2004; Hourani 1985; Afsaruddin 2006; Shafaat 1984; The Islamic Seminary http://www.theislamicseminary.org/articles/article002_2.html; Ijma and Qiyas Consultancy

The term *conflict* is preferred to the use of violence, although it cannot be completely avoided. Conflict in this study refers to being in the state of fighting, disharmony, opposition and emotional distress. The ramification of conflict covers more than violence and is, therefore, more relevant in this study. *Religious conflicts* are, therefore, conflicts of a religious nature. For the term *fundamentalism*, in view of the discussion on fundamentalism above, it is defined as the non-negotiable, inflexible attempt to impose Islamic principles in both subtle and militant ways by any Muslim sect upon Muslims and non-Muslims alike, leading to conflicts.

The term *influence*, considering the various opinions about influence, is seen as the ability or the clout of persons or things to move or cause others to act, behave or express opinions in a particular way, either in a peaceful or violent manner. And for *theology*, it is generally accepted as the study of religions and religious teachings. However, the term theology in this work means the theological interpretations, principles and theories as espoused by Maududi.

CHAPTER TWO

ISLAM IN NORTHERN NIGERIA

Introduction

Northern Nigeria is the context of this study. In order to examine the role of Maududi's Islamic interpretation in the rise of Islamic fundamentalism and religious conflicts, it is vital to discuss Islam in northern Nigeria and why Maududi's ideology could have an influence there. Thus, a slightly enlarged history of the arrival, growth and expansion of Islam in northern Nigeria is necessary. This will disclose how Islam became a dominant presence in northern Nigeria, and establishes the environment in which this study takes place.

Islam in Northern Nigeria: Phases and Changes

The present Muslim population in Nigeria is estimated at 50 percent. In spite of Ousman's suggestion above that Islam in Nigeria dates as far back to the seventh century (2004, 76), majority of scholars think it is between 11th and 12th Centuries and generally accept that Arab traders first introduced Islam to northern Nigeria (Elaigwu and Galadima 2003, 126). Islam, therefore, arrived in Nigeria long before Usman Danfodio's jihad through the trans-Saharan trade. However, as mentioned above, Usman Danfodio's jihad was responsible for its spread in the northern and western Nigeria. Islam came in two phases. Some scholars argue that the first phase came in the 11th Century (cf Yusuf 2007, 238), while some say it is the 12th Century (cf Alao n.d., 6).

Although there is a general consensus that Kanem Bornu Empire on the east of Lake Chad is the first to be Islamized, as mentioned above (Alao n.d., 6; Yusuf 2007, 238), Kane is reported to suggest A. D. 666-67 for the arrival of Islam to the Chad region by a small group of Muslims under the leadership of Uqbah bin Nafi. The Kings of Kanem Bornu only received Islam around the 11th Century (Sanusi 2007, 179). Islam reigned there for a thousand years. It became the official religion after the conversion of the ruler Humme Jilme (1085-1097), through the reigns of Dunam

Dabelemi (1221-1251) and Idris Alooma (1570-1602), until the British conquered northern Nigeria (Yusuf 2007, 238; Alao n.d., 6).

More critical to the Islamization of northern Nigeria is the second phase of the 19th Century Usman Danfodio jihad that established the Sokoto Caliphate. Islam had been in Hausa land since the 15th Century, especially in Kano (Yusuf 2007, 238; Hunwick 1992, 145). It is suggested that the cause of the jihad was the mixing of Islamic practices with un-Islamic Hausa customs, although Falola and Heaton believe it was politically and culturally motivated, with consequences on both (2008, 12). Nonetheless, Fwatshak states that the dominant motivation was religion, with economic, social and political factors as secondary motives (2006, 260-261). Perhaps this view supports the researcher's position that economic, social and political factors might be secondary factors in the rise of interreligious conflicts in northern Nigeria.

This desire for reform led to the jihad that, within 50 years, swept through the whole Hausa land (Alao n.d., 7), and extended to cover some former provinces of Bornu, the Jukun and Nupe states and areas once covered by Oyo Empire in western Nigeria (Falola and Heaton 2008, 61, 65; Fwatshak 2006, 261-262; Schacht 1957, 123-129). Although Kalu suggests that nine jihads occurred before the 19th Century (2004, 245), it is accepted that the Danfodio jihad of 1804 accounted for the spread of Islam in Nigeria (Elaigwu and Galadima 2003, 126). *Shari'a* or Islamic law was then entrenched in northern Nigeria until the coming of colonial rule (Yusuf 2007, 239; Christelow 2002, 187).

Even though the colonialists restricted *Shari'a* to personal ethics, it had continued to exist by the policy of indirect rule and the restriction of Christian missionaries to the emirates (Kalu 2004, 245; Alao n.d., 7). Islamic administrative structures remained. It is right to suggest Islam only hibernated. What introduced changes in the Islamic movement in northern Nigeria is the emergence of Islamic sects. These sects that existed long before independence accounted for the intra-Muslim conflicts before independence. The discussion of these intra-religious conflicts hopes to provide insights as to why the situation is as it is today. It is possible that these historical sectarian conflicts are major contributors to the present state of affairs as they evolved over time with various sects interpreting Islam. Kalu states that periodization of the history of Islam in Nigeria is crucial because Islam has changed over time (2004, 244).

This history makes the study underline the inadequacy of ethnicity, poverty, illiteracy, media or politics (Ibrahim 1989, 68-69, 76-81) as exclusive causes of religious conflicts in northern Nigeria. Bala Usman's postulation of economic benefits in Clarke seems inadequate also, as Clarke rightly argues that it will be "misleading, nevertheless, to interpret all recent fundamentalism in Nigeria, or for that matter all recent outbreaks of religious controversy and violence, in this way" (1988, 525). One agrees with Coulon that the religious recomposition we are seeing in Nigeria today is not a mechanical response to political and economic crises (cited in Ibrahim 1991, 115).

The quest for the implementation of *Shari'a* is not also tenable, although it has contributed, because as Elaigwu and Galadima argue, *Shari'a* has always existed in northern Nigeria, but it is the nature of *Shari'a* and its mode of implementation that is the issue (2003, 144). This suggests the possible influence of theological interpretation and ideology. This researcher essentially agrees that "the 'sacred domain' is a vital and integral part of popular political culture that the totalitarian and teleological ambitions of the state cannot destroy" (Ibrahim 1991, 115). This view makes the evaluation of the impact of Maududi's political theory of Islam in northern Nigeria significant.

Bala provides three changing phases of Islam in northern Nigeria that are crucial. These stages include the Usman Danfodio jihad of 1804, the struggles between *Qadiriyya* sufi order and newly introduced *Tijjaniyya* order of 1825-1960, and the period that witnessed the introduction of *Izala* and the unified *Qadiriyya* and *Tijjaniyya* sufi orders of 1979 (2006, 82). The first phase between 1804 and later part of the 19th Century was the period of consolidation and intellectual awareness, characterized by preaching, teaching, and writing of literature. The second phase was the period of struggle for supremacy between the two main sects of *Qadiriyya* and *Tijjaniya*. The third phase was the period that saw the emergence of several groups laying claim to superiority over the other, a period described as witnessing serious transformation among Muslim intellectual class (Bala 2006, 83-85). This period has persisted until this day and is of interest to this study.

This period also coincides with the period Clarke says Muslims in Nigeria, due to internal and external religious, political and economic developments, were roused to

be conspicuously involved in national and international politics.⁵ This period also saw the arrival of missionaries from Pakistan, Egypt, Saudi Arabia and Syria, which according to him forged closer ties with “co-religionists” in Asia, Middle East and North Africa. It interests this study that it is at this period that more Nigerian Muslim students were trained in such Islamic universities as Al-Azhar of Cairo (Clarke 1988, 532).

Consequently, the mid-1970s saw an upsurge in Islamic fundamentalism that became intolerant towards non-Muslims. This dimension of fanaticism and intolerance found expression in dramatic ways through the activities of Maitatsine, *Izala* and Muslim Student Society (MSS) movements (Ibrahim 1987, 70). Led by a mixture of a modern educated contemporary class of intellectuals and orthodox Muslim clerics (Sanusi 2007, 177), Islamic movements in Nigeria accepted jihad and martyrdom as crucial to the establishment of a true Islamic state (Ousman 2004, 77). The concept of establishing an Islamic state through jihad and martyrdom might reflect a strong Maududian inspiration.

Brief History of Religious Conflicts in Northern Nigeria

It is also appropriate to trace the history of religious conflicts in northern Nigeria, since it is a major interest of this study. This is necessary in order to situate the research in the historical context of religious conflicts in northern Nigeria. Religious conflicts in northern Nigeria have two dimensions. They are the intra and interreligious conflicts. The phenomenon of interreligious conflicts is more recent.

Although most Muslims accept that Islam is not a pacifist religion (Omar 2003, 158), this does not suggest that all Muslims are violent. It is realistic to say that both moderate and fundamentalist Muslims will love to see Nigeria become an Islamic state (Clarke 1988, 532). However, interreligious conflicts were virtually non-existent for a long time, in spite of the declared intention of political conquest of southern Nigeria (Alao n.d., 4). It is apparent that something changed to introduce these conflicts. Nevertheless, religious conflicts started with intra-religious conflicts.

⁵ We shall see also later that it coincides with the spread of Maududi’s ideology, which says you can’t be a true Muslim and remain indifferent to political, cultural, social, economic and international politics.

Intra-Religious Conflicts in Northern Nigerian Islam

Northern Nigerian Muslims have faced several intra-religious conflicts for decades (Bala 2006, 79; Crisis Group 2010, 1). Sanusi explains that since the late 1970s northern Nigeria has witnessed several religious riots and conflicts initially restricted within Muslim communities, “between emergent dissident groups who challenged the traditional interpretation and practice of Islam in Nigeria” (2007, 182).⁶ However, these conflicts began with the arrival of *Tijjaniyya* in Kano around the 1820s. This sparked conflicts with the *Qadiriyya* based Sokoto Caliphate, especially when Abdullahi Bayero (Emir of Kano) declared himself a *Tijjaniyya* (Alao n.d., 8). Behind these conflicts were doctrinal and supremacy struggles. In 1949, the Sultan of Sokoto ordered the destruction of a *Tijjaniyya* mosque, which led to riots. Similar riots occurred in 1956 and 1965 (Alao n.d., 8).

Bala unveils the three major phases of intra-religious conflicts in the history of northern Nigerian Islam which are related to the phases of changes mentioned above. Conflicts during the first phase were limited to matters of jurisprudence, theology and science of Hadith and Qur’anic exegesis. However, these conflicts were restricted to written works. There was some limited violence during the second phase of the *Tijjaniyya* and *Qadiriyya* conflicts as seen above. Nonetheless, both groups focused more on producing pamphlets, books and tracts to counter each other’s position. It is the third phase that saw the emergence of the *Izala* sect, linked to the *Wahabi* movement of Saudi Arabia that witnessed more hostilities. Bala concludes that “the nature of intra-Muslim conflicts has changed automatically in contemporary Nigeria because of the emergence of *Izalatul bid’ah wa-iqamatis Sunna* in the 1970s. The discord shifted from intellectual disagreement to incessant hostility” (2006, 83-93).

In spite of these, there were no interreligious conflicts reported. Intra-religious conflicts have continued till this day with newer sects like *Boko Haram*⁷ attacking fellow Muslims adjudged to be compromisers. This ideology also seems to reflect a Maududian influence. This shift from intellectual disagreement to violent conflicts appears to have theological ideology behind it. However, intra-religious conflicts gave way to interreligious conflicts in the 1980s.

⁶ This acknowledges the introduction of new interpretations of Islam and the period also coincides with the return of students and arrival of missionaries from Egypt, Pakistan, Sudan and Saudi Arabia.

⁷ See more discussion on *Boko Haram* below.

Interreligious Conflicts in Northern Nigeria

As we discuss interreligious conflicts, it is important to note that religious disputes came to the fore in the political realm before religious conflicts emerged in the social sphere. This was evidenced by the constitutional *Shari'a* debates of 1960, 1979 and 1999. In fact, the *Shari'a* dispute led to a walkout by the Muslim representatives in the Constituent Assembly in 1979. It took the intervention of the military government by some level of compromise for them to return (Osia 1993, 41).

Nevertheless, the rise of Islamic fundamentalism in northern Nigeria began in the 1970s. This coincided with the influx of missionaries from Pakistan, Egypt, Saudi Arabia, and so forth, as well as the return of products of scholarships and schools of Arabic studies that began to take their positions in schools, judicial system, and civil service (Winters 1987, 176), including leadership of Islamic groups. This might have accounted for the ideological shift, possibly, giving rise to two types of Muslim reformers in present day Nigeria: the moderate and the radical or “fundamentalist” as Clarke seems to suggest (1988, 521). It seems as if the *Izala* sect can be classified as moderate fundamentalists because they have concentrated more on the purification of Islam from within than engaging in violent conflicts with non-Muslims.

This shift to interreligious conflicts became obvious because, prior to 1982, intra-religious conflicts were far more common than interfaith conflicts (Ibrahim 1989). Alao suggests that these conflicts began with the Iranian revolution. One begs to differ. In northern Nigeria, this fundamentalist fervor took roots in the 1970s before the Iranian revolution. However, Alao appears precise in attributing these conflicts to pedagogy (n.d., 16).

The first interfaith conflict of 1982 in Kano gives credence to this position. The students of the School of Arabic Studies decided to burn an Anglican church because it wanted to enlarge its sanctuary, located in the Muslim enclave of the old city, not minding that the church had been on that site for over 40 years. The students went ahead to burn churches in Sabon Gari when security forces prevented the burning of the Anglican Church. The irony here is that the same school provided the focus group in 1959 to test the efficacy of the Hausa translated Bible (Ibrahim 1991, 129).

Significantly, it is the same school that El-Zakzaky attended in the 1970s and graduated 7 years before the incident. A huge change had occurred between 1959 and 1982. In fact, another source accused Muslim Student Society (MSS) members for

carrying out the attack that killed 44 people (Crisis Group 2010, 13). There were other limited Muslim-Christian skirmishes in Ilorin and Ibadan in March and May of 1986, respectively. These were an Easter conflict in Ilorin and Muslim students protesting the position of the cross in the Chapel of Resurrection by burning the figure of the risen Christ in University of Ibadan (Osia 1993, 42).

However, the next major interreligious conflict with wider national ramifications followed on March 6, 1987 in Kafanchan (Omotosho 2003, 16). It defined the shape and outlook of other interreligious conflicts in northern Nigeria. It snowballed to other cities and laid the pattern for subsequent conflicts all over northern Nigeria, but concentrated in Kano, Kaduna, Katsina, Sokoto, Maiduguri and Jos. Religious conflict hit Jos on the 12th of April, 1994 (Fwatshak 2006, 265) and struck Maiduguri, which is the seat of *Boko Haram* today, around December of 2002, as we shall see in the brief discussion of *Boko Haram* below. The Kafanchan conflict has been chronicled in several works such as Ibrahim (1987; 1991), Omotosho (2003), Yusuf (2007), Alao n.d. and Crisis Group Report (2010).

It is also significant to note that the conflict was sparked by MSS students fighting the Fellowship of Christian Students (FCS) at Advanced Teachers College, Kafanchan over alleged misrepresentation of the Qur'an. Maududi's concept of defense of Islam, to be discussed later, comes to mind. It is suggested that this conflict rallied Muslims to close ranks and have a united front (Ibrahim 1991, 123). These conflicts grew in number and increased in intensity by spreading all over the northern region. This researcher witnessed conflicts in 1991, 1997, 2002, 2004 and 2006 in Kano.⁸

Ibrahim is accurate, and significantly too, to assert that these militant reformers were initially united Muslim Students Society, but later split and became composed essentially of educated middle-class elements (1991, 124; Sanusi 2007, 177). The split Ibrahim alludes to appears to have given rise to splinter groups like *Boko Haram*. This agrees with Murtada's (2012) position below. Sanneh also agrees that there were breakaways from this initial fundamentalist group (2003, 240). This researcher sees a significant presence of Maududian ideology in *Boko Haram*'s philosophy, warranting a brief discussion of the group.

⁸ Crisis Group Report page 31 provides further detailed dates of the various Christian-Muslim conflicts.

The *Boko Haram* Movement

Scholars have expressed opinions that *Boko Haram* has links with the 1980 Maitatsine uprising in Kano (Adesoji 2010, 2011; Pham 2012, 1; Isichei 1987). This is probably because both their beliefs are not held by majority of Nigerian Muslims (Pham 2012, 1-2). However, it is tenable to say that there are different opinions about the origin of the group (Olojo 2013, 2-3; Mohammed 2010, 40), and the group is continuously evolving (Mohammed 2014, 10).

The name *Boko Haram* is a populist one given to the group by people, or as profiled by the media (Mohammed 2010, 27). The actual name of the group is *Jama'at Ahl us-Sunnah li'd-Da'wah wa'l Jihad*, which in English is "The Group of the People of Sunnah for Preaching and Struggle" (Murtada 2012, 3). This is the more commonly reported name, although another version is reported as "*Ahl as-Sunnah wa al-Jama'ah ala Minhaj as-Salaf*, which means "People of the Way of the Prophet Muhammad and the Community" (Mohammed 2010, 27).

The term "*Boko Haram*" is a coinage combining Hausa and Arabic, *Boko* being a Hausa term for western education to which *haram*, Arabic term for forbidden, is attached. This can be translated to mean western education is forbidden, in light of the group's opposition to western education among other issues. Murtada provides a more expanded explanation of the term *Boko Haram* (2012, 4).

There is a sense in which the argument for Maitatsine link to *Boko Haram* appears persuasive. This is because both groups attack the established Muslim order. There is an external dimension to them. Both use marginalized groups, perpetrate intra-Islamic conflicts and receive alleged government support (Alao n.d. 16), as some governors and political elites are accused of providing financial support to them. However, major differences exist that raise questions to this link. Maitatsine group advocated the use of mystical powers and charms, but the leader of *Boko Haram*, in an interview, states that Allah condemns *sihiri* (magic) (Mohammed 2010, 104). Mohammed Marwa, the Maitatsine leader, claimed divine revelation that supersedes that of the prophet (Alao n.d. 16), but *Boko Haram* acknowledges that only Muhammad had divine revelation and must be followed.

Boko Haram is considered a political organization, in contrast to Maitatsine group. In his abstract, de Montclos argues that *Boko Haram* "is political because it

contests Western values, challenges the secularity of the Nigerian state, and reveals the corruption of a ‘democracy’ that relies on a predatory ruling elite, the so-called ‘godfathers’” (2014, 135, 136).⁹ Moreover, Clarke believes that Maitatsine group is not fundamentalist or a product of Muslims (1988, 525). In fact, Ibrahim discloses that Maitatsine group is considered un-Islamic by Muslim scholars as well (1989, 72). One does not know of any such indictment against *Boko Haram* other than extremism.

Some argue that *Boko Haram* is more connected to Al-Qaeda (cf Crisis Group 2010, 19); however, there is no conclusive evidence to that effect. Their link to *Salafi*¹⁰ philosophy through the Muslim Brotherhood of El-Zakzaky by Murtada appears more convincing. Murtada links the founder of *Boko Haram*, Muhammad Yusuf, to El-Zakzaky’s Muslim Brotherhood. He discloses that it is when the group fractured that Muhammad Yusuf became one of the leaders of a fractured group. This agrees with the “split theory” mentioned above. Muhammad Yusuf then went into association with the *Izala* group. This group also split and Yusuf went with his group and some students until they independently formed *Jama’at Ahl us-Sunnah li’-Da’wah wa’l Jihad*, now known as *Boko Haram* (Murtada 2012, 5-6).

The Dual Influence on Boko Haram

A close examination of the philosophy and ideology of the group seems to reveal a marriage of both traditional and contemporary *Salafi* ideology of Ibn Taymiyyah and Maududi respectively. Onuoha also acknowledges this *Salafi* connection (2014, 158-191). The original name of the group appears to be rooted in the exegesis of Taymiyyah on the *Ahl as-Sunnah wa al-Jama’ah* (The People of the *Sunna* and the community). According to Ibn Taymiyyah, these are the people the prophet predicted will be one of the seventy three Islamic divisions that will arise after him. They are called *Ahl as-Sunnah wa al-Jama’ah* because they are the ones who will be saved. The reason is because they have no leader except the prophet and they only obey him in accordance with sura 53:3. This group, he says, will be a small minority. He sums up that “it is clear from this that the people who will be saved are the people of *hadith* and *Sunna*, who do not have any leader other than the Prophet” (Ibn Taymiyyah 2000,

⁹ This philosophy again reflects Maududian ideology to be discussed later.

¹⁰ The *Salafi* philosophy advocates a return to a *sharia* minded orthodoxy that purifies Islam from unwarranted accretion which relies only on the *Qur’an* and *Hadith*.

548-551). This probably suggests the group's abhorrence to traditional Islamic leadership and resistance to main line traditional Islam.

The rejection of secularism and demand for implementation of *Shari'a* some also trace back to Ibn Taymiyyah (Mohammed 2014, 14). The elevation of jihad above other religious obligations like *Hajj*, *Umrah*, *Salat* and fasting is also connected to his writing.¹¹ Taymiyyah argues that scholars agreed that jihad "is better than *hajj* and *'umrah*, and better than supererogatory *salah* and fasting, as you find in the Qur'an and the *Sunna*. The Prophet, to quote a few *Ahadith*, said, 'The important thing is *Islam* (submission); its pillar is *salah* on which it stands, and jihad is its pinnacle'" (2000, 540-542). This probably suggests why the group considers jihad the ultimate path to its objectives.

On the other hand, the rejection of anything considered saturated with western values, western secularism or civilization, as Onuoha reports a clarification by an interim leader of the group in 2009 (2014, 160), is apparently from a different source than Taymiyyah. The agitation for contemporary Islamic state through the use of jihad is not from him as well, even if one argues the jihad link to him. These ideologies seem to exhibit a Maududian influence, as we shall see subsequently.

According to Nasr, Maududi is the first Islamic thinker to develop a "systematic political reading of Islam and a plan for social action to realize his vision" (1996, 3). Scholars also agree he introduced the modern concept of Islamic state.¹² Maududi also introduced the modern concept of *din wa dawla* (The unity of religion and state), and that the fulfillment of religious dictates demand the organization of a political system as per criteria of religion. It is, therefore, a religious duty to struggle for an Islamic state, just like other religious obligations (Cheema 2013, 52). Nasr further states that "his creation of a coherent Islamic ideology, articulated in terms of the elaborate organization of an Islamic state, constitutes the essential breakthrough that led to the rise of contemporary revivalism" (1996, 3). This idea probably adds impetus to examining the role of Maududi's political theory of Islam on religious conflicts in northern Nigeria.

The marriage of religion and politics, as we see with *Boko Haram*, suggests a link to Maududi rather than IbnTaymiyyah. Maududi adamantly insists that "separation of religion from politics had no place in Islam" (Nasr 1996, 39), "making politics sacred

¹¹ Maududi holds a similar view.

¹² See Chapter Four on Maududi

was a religious obligation” (Nasr 1996, 81), and “Islamization of politics would have to be implemented, even through coercion” (Nasr 1996, 82). Taymiyyah’s position suggests that politics and religion are interdependent and not inseparable (2000, 506).

The use of jihad to establish Islamic states is Maududi’s ideology (Khalidi 2003, 417), and, therefore, its means of coercion. Maududi states that the aim of jihad is “to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule” (1980, 22). Islam has no choice but to capture state Authority (1980, 19). The quest by *Boko Haram* and several Muslims across northern Nigeria to establish an Islamic state through the use of jihad, which employs coercion, appears linked to Maududi. Maududi’s political interpretation of Islam and use of jihad to establish Islamic states will be further explored later.

Furthermore, Maududi, unlike Taymiyyah, enjoins jihad against Muslim leaders who are considered un-Islamic. He states that “it is incumbent upon members of the party of Islam to carry out a revolution in the state system of the countries to which they belong” (1980, 22). *Boko Haram* seems to be employing this philosophy by attacking fellow Muslims and leaders considered compromisers.¹³ In fact, this confrontation with Muslim leaders and Muslims considered compromisers is a constant feature of Islamic sects across the northern region.

Contrary to the foregoing, Ibn Taymiyyah cautions against rebellion (2000, 511), and says God enjoins obedience to authority (*Amir*) “even if he is a black slave,” and “even if he be a black African with (hair on the) head like raisins” (2000, 514). Obedience is enjoined even when you are not given your dues. The only exception is if the ruler asks you to do something sinful (2000, 510). Obedience to the ruler is as incumbent as obedience to the pillars of Islam such as prayers, fasting, *Zakat*¹⁴ and pilgrimage (2000, 510). It is the establishment of an Islamic state that Maududi makes as obligatory as the pillars of Islam, even if it means uprooting existing leaders who are Muslims (Cheema 2013, 52).

Furthermore, Taymiyyah says the most heinous treachery is against the ruler (2000, 512) because, as the prophet said, “one who rises up against the ruler (*sultan*), even to the span of a hand, and dies in that state dies the death of the days of

¹³ There are assertions that *Boko Haram* has killed more Muslims than Christians, but no official statistics exist to support this assertion.

¹⁴ Some refer to *Zakat* as alms giving, religious tax or obligation. It is an obligatory payment made annually under Islamic law on certain kinds of property or funds held by a Muslim for a period of one year. It is similar to Christian tithe. It is used for charitable and religious purposes.

ignorance” (2000, 513). Significantly, the ruler is so crucial that he is the shadow of God on earth and as “the saying goes that sixty years under an unjust ruler is better than one night without a ruler” (2000, 503). The position of Maududi, some fundamentalists and obviously *Boko Haram*, do not accede to this opinion.

Additionally, scholars have traced the anti –western rhetoric of extremist Islamic groups to Maududi. Jan argues that Maududi saw the threat to Islam as western thought (2003, 503). Among the five principles that Demant says Maududi developed is anti-Westernism (2006, 98). There is consensus that Maududi had a deep seated suspicion of westernization (Nasr 1996, 20; Khalidi 2003, 417; Moten 2003, 396). And in his 1934 essay as discussed by Wood, Maududi “laments the corrupting influences of secular Western education on Muslim youth. Corrupted secularist Muslims, Mawdudi avers, reconfigure Islam along —Christian lines” (2011, 183). *Boko Haram*’s dislike for Christians appears similar to Maududi’s.

In a reported interview after his capture, the *Boko Haram* leader was asked why he uses technological gadgets, and his response was “they are purely technological things not *boko* . . . and westernization is different” (Mohammed 2010, 105). This resembles what Nasr says about Maududi, that he accepts modernity, but rejects westernization (1996, 50-51), and reiterates that “Maududi wanted to also Islamize modernity” (1996, 53). Cheema concurs that fundamentalists accept modernity, but reject Westernization (2013, 55). The similarity becomes more apparent in the demands by *Boko Haram* for Christians to leave the north.¹⁵

It must be admitted, however, that antagonism against Christians has not been the exclusive preserve of *Boko Haram*. Such antagonism involved a wider spectrum of Muslims in several northern cities, even before the emergence of *Boko Haram*, as far back as the 1970s when radical sects began to emerge. This also coincided with the emergence of massive Christian evangelism. This antagonism increased with the clamor for the implementation of *Shari’a* in the north by these sects, as well as resentment against Muslim conversions to Christianity.

Fundamentalist Islam, as Maududi’s writings expose, is more opposed to proselytization. And as evident in most religious conflicts since the 1980s, Christians and non-Muslims have been subjected to attacks. Maududi’s interpretation of how non-Muslims should be treated in an Islamic state (1980, 27-28) appears implemented

¹⁵ As we shall see later, Maududi advocates that non-Muslims should leave the Islamic state if they refuse to accept Islam.

in attacks against Christians and non-Muslims even before the 12 states in northern Nigeria implemented *Shari'a* law in the 2000s (Mutada 2012, 5; Mohammed 2014, 22). The anti-proselytization war started with radical Islamic students as discussed above, and also as reiterated by Falola (1998, 3). This fundamentalist anti-proselytization war might have contributed to the emergence of conflicts. The researcher shall discuss this conversion war briefly and its possible link to Maududi's ideology.

The Conversion War Factor

Conversion¹⁶ is grave in Islam, but more so with fundamentalist Islam. The theological and political implication of conversion might have a bearing on religious conflicts, especially in the hands of fundamentalists. The ideology of fundamentalist Islam as represented by Maududi is world Islamization (Maududi 1980, 9, 22; 1964, 64), and hindering of conversion to other religions, particularly Christianity (Maududi 1981, 32, 73). Christianity is a missionary religion too. This might create a conversion war with fundamentalist Islam. This, perhaps is what Kalu refers to as “clash of fundamentalism” (2004, 242).

Before 1982, the conversion drive of Islam was evident. The Sokoto Caliphate established the *Jama'atu Nasirul Islam* (JNI) – The Party or Group of the Victory of Islam. The resemblance to Maududi's *Jama'at-i-islami* is a food for thought. Led by Ahmadu Bello, the Premier of Northern Region then, several non-Muslims and northern chiefs were compelled to convert to Islam or lose their seats, in a bid to create a unified Islamic north (Falola (1998, 70). The Zuru Chiefdom in Kebbi state is an example of such conversion. It should also be noted that, although one of his allies said that jihad will not end until the Qur'an is buried in the Atlantic Ocean, interfaith conflicts were absent.

Unfortunately, the arrival of fundamentalist Islam in the 1970s, coinciding with the rise of massive Christian evangelism, aided the radicalization of Islam (Alao n.d., 29). Kalu agrees and states that Christian explosion is partially the explanation of the

¹⁶ Conversion and proselytization are sometimes differentiated in theological and religious discourse. Proselytization can mean the effort to induce adoption of a particular religion, faith or belief while conversion is the actual adoption of a particular religion, faith or believe. However, conversion can be the act or the process of conversion and the term proselytization can also be used in a similar fashion, which means they can also be used interchangeably. This researcher does not deem it necessary to distinctively differentiate them in this research.

militancy in contemporary Islam (2004, 252). This Christian explosion worried the Sultan of Sokoto, Sadiq III, who promised to counter the spread of Christianity (Alao n.d., 29). This might have given Islamic fundamentalists a theological ideological push.

Christian evangelism, therefore, spurred reactions from Muslims, especially the youths. They felt something must be done to prevent Muslims, mainly youths, from converting to Christianity. Proselytization was considered as warfare (Falola 1998, 16). Maududi's position that conversion from Islam must be stopped is pertinent (1981, 32, 73). Alao's observation is fundamental that "while exact figures of the cases of carpet-crossing from one religion to the other in Nigeria are not available, it could seem that more Muslims have crossed to Christianity" (n.d. 35). According to Kalu, it is this blatant cross-carpeting of Muslims to Christianity that sparked the Bonnke riots in Kano (2004, 253).

Ibrahim uses Doi's analysis of conversion in Nigeria to give us a clearer perspective to this rate of conversion to Christianity. In Nigeria of 1931, professing Christians represented 6 percent of the population, Muslims 44 percent, and traditional religions 50 percent. By 1963, 35 percent of the population were identified as Christian, while Islam and traditional religions claimed 47 and 18 percent of the population respectively (1987, 78). By 2011, the Pew Research Centre reported that, for the first time, more than half of Nigeria (51%) identifies with the Christian faith. This conversion tilt towards Christianity might have made a Muslim controlled government in 1991 to insist, for the first time, that no data on religious affiliation should be collected in the national census (Hunwick 1992, 146).

Muslims and some Islamic sects have expressed similar Maududian rhetoric and demands concerning Christians and non-Muslims in an Islamic state. For example, Maududi expounds that multi-religious existence should not be allowed in an Islamic state (1981, 73-73), and non-Muslims unwilling to convert to Islam must leave the state (1981, 80-81). Some Muslims and *Boko Haram* have made demands for Christians to leave the Muslim north. Maududi further demands that non-Islamic ways of life (cultural and social) must be prohibited (1980, 27-28). These cultural and social practices of Christians have been targeted for attacks and have been muted as sources of conflicts with Muslims in northern Nigeria. Non-Muslim businesses and churches have been burnt by Muslims whenever these religious conflicts have occurred.

In addition, Maududi says that non-Islamic propagation and conversion from Islam is not permissible (1981, 32, 73). Earlier we saw Kalu's revelation that it was blatant cross-carpeting of Muslims to Christianity that sparked the Bonnke riots in Kano (2004, 253). Alao appears to finger the problem when he says that the effort to prevent a return to *jahiliyya* and protestation against profaning the Prophet's name and desecration of the Holy Qur'an are two among the four main causes of religious conflicts (n.d., 36). The contemporary or modern concept of *jahiliyya* is also traced to Maududi and expounded by Qutb of the Muslim Brotherhood, as we shall see.

Kane, on the other hand, advances three factors: the agitation for the reordering of political equation by educated minority Christians who feel dominated by Muslims, the rise of Christian Association of Nigeria rallying Christians to reject the dominance of Muslims in controlling power, and the fueling of Islamic radicalism by the aggressive proselytization by Pentecostals (2003, 204-205). Kane agrees with both Alao and Kalu on the issue of proselytization, and this researcher believes it might be a major cause of conflicts. The ideas expressed by Alao, Kane and Kalu have theological undertones. The way conversion is viewed is majorly that of interpretation, and in religious parlance is that of theological interpretation.

It is significant to note that Kane did not give socioeconomic deprivation prominence like other scholars, although he mentioned it. However, as mentioned above, this researcher agrees with Sanusi that there is a "complex and dialectical interplay between theological and secular materialist elements in generating religious tension in Nigeria" (2007, 184), but think the weight is on theological indoctrination over socioeconomic factors. Sanusi himself admits that "poverty and deprivation in the north are the lot of both Muslims and Christians" (2007, 183). In essence, there might be a more cogent reason behind these conflicts.

Although Maududi's interpretation and ideology will be treated in greater detail later, one more addition is significant here in exposing how it can create conversion hostility. Maududi argues that enforcement of *Shari'a* on all mankind is the task of jihad in which force or sword can be used (1980, 7, 9, 16-18). This position portends conflicts with non-Muslims if adopted, especially Christianity that seeks conversion of mankind to its fold also. This researcher reports a situation in Kano where the *Hisbah* (*Shari'a* implementation police) stopped a motorcycle carrying a Christian woman dressed in a short skirt as contravening *Shari'a*. This happened after the implementation of *Shari'a* in Kano state in 2001. It turned out the lady was the wife

of a military officer. Altercation ensued between the military and the *Hisbah* group. In light of the above, it is necessary to examine the views of northern Muslims on *Shari'a*, since its implementation has introduced confrontation with non-Muslims.

Northern Nigerian Muslims on *Shari'a*: It's Relation to Conflicts

As mentioned above, some states in northern Nigeria (twelve states) introduced *Shari'a*, which started with Zamfara state (Mohammed 2014, 22; Sanusi 2007, 177). Agitation for implementation of *Shari'a* that came to fruition in the 2000s, Mohammed suggests, accelerated the pace of radicalization of Islam (2014, 22). Sanusi discredits the argument by some people that *Shari'a* should not be linked to religious conflicts or crises in Nigeria. He says this argument is resting on a “somewhat naïve attempt to ignore, at the very least, evidence of a strong diachronic correlation between the two.” He cites the bitter *Shari'a* debate that preceded the 1979 election to support his position (2007, 183).

Maududi's ideology on the need to develop an Islamic state as necessary for implementation of *Shari'a* is also pertinent. He even coined the term “theodemocracy” to mean divine democratic government (2011, 22). Falola attributes the agitation for an Islamic state of Nigeria to some Islamic leaders in Nigeria (1998, 16). He also acknowledges the pressure by many Islamic groups, leaders, and scholars for Nigeria to become an Islamic state. This pressure for imposition of *shari'a*, according to Falola, began in the late 1970s (1998, 70), again coinciding with the rise of Islamic fundamentalism as we saw above. Therefore, the “demand for *Shari'a* became a major religious and political issue after the mid – 1970s” (Falola 1998, 40). Interestingly, Falola relates fundamentalism to militancy (1998, 17), probably suggesting a link between *Shari'a* agitation and these religious conflicts.

Falola discusses the desire of northern Muslims to implement *Shari'a*, not only in northern states, but in the country as a whole. Muhammad's reign over the whole of pagan Arabia through the *umma* was probably the historical antecedent (1998, 71) which provoked conflicts with Christians and Jews. Establishing *Shari'a* in Nigeria is seen as a religious obligation of the northern Islamic *umma* through jihad. This is similar to what Cheema says Maududi's political theory of Islam has created in the minds of Muslims, which is that the creation of an Islamic state is as obligatory as the religious duty of prayer and fasting (2013, 52).

The *Shari'a* debate in Nigeria is documented by Christelow (2002, 194-199), Elaigwu and Galadima (2003) and Falola (1998). Muslims in northern Nigeria see *Shari'a* as their God given, inalienable constitutional right. Consequently, 12 states of northern Nigeria implemented *Shari'a* in 2001 in disregard to provisions of the constitution that Nigeria is a secular state without a state religion. This also resembles Maududi's statement that the jihadist must seize control of government and make it Islamic (1980, 19). Introduction of *Shari'a* generated hostility between Christians and Muslims residing in these states because it restricted their rights to freedom of worship, expression, association, eating and dressing. Again, these specific restrictions on non-Muslims when *Sharia* is established, are found in Maududi's ideology of running an Islamic state (1980, 18, 27-28).

Nmehielle uncovers how this unilateral implementation of *Sharia* contradicted the secular constitution of Nigeria, and infringed on the constitutional rights of non-Muslims. He refers to the 2002 violence in Kaduna as a result of the hosting of Miss World beauty pageant, considered to be contrary to *Shari'a* (Nmehielle 2004, 732; Kendhammer 2012, 9). Some Muslims blame the absence of *Shari'a* for moral decadence and corrupt leadership in Nigeria. Nonetheless, Kendhammer (2012) associates democracy with northern Muslims' ability to fully implement and apply *Shari'a*.

Conflict arose not by *Sharia* implementation among Muslims, but the infringement on the secular rights of other religious adherents. This coercive enforcement of *Shari'a* on non-Muslims is driven by jihad mentality. This enforcement of *Shari'a* by jihadic force on non-Muslims appears similar to Maududi's ideology (1980, 7, 9, 16-18). But implementation of jihad also results in de-Africanization and de-ethnicization of individuals, as Miles (2003) and Harnischfeger (2006) point out. This often leads to great apprehension and conflicts between people of different religions. How has all these affected Christian-Muslim relations in northern Nigeria?

Christian-Muslim Relations in Nigeria in the Context of Global History

The foregoing discussion does raise the issue of Christian-Muslim relations in northern Nigeria. Historically, there is a sense in which the indirect rule of the colonial system in northern Nigeria has created a lingering gap between two

communities of people, a mainly Christian south and a predominantly Muslim north (Westerlund 1997, 440). The south had a more Christian missionary presence and received western education. The Islamic north, on the other hand, retained its Islamic system of education with less western or missionary inputs until much later. This might have contributed to the distrust of western education by a great number of Muslims, expressed by sects like *Boko Haram* today.

It is a fact that colonialists barred missionaries from entering Muslim emirates (Kalu 2004, 245), perhaps alienating the two communities further. This seemed to ensure the dominance of Islam in the north for a long period. The colonialists were paternalistic to the Muslim north in Nigeria for their administrative, political and economic benefits, and gave Muslim rulers power to control the movement of missionaries within their domains (Falola 1998, 27). Missionaries became frustrated and disillusioned that, when it came to Islamic interest, “pagan rulers were better to deal with than British government” (Walls 2002, 97). This paternalistic attitude of colonialists towards Muslims has also been reported in other parts of Africa (Hassan 2002; Levtzion and Pouwels 2000). Triand argues that this paternalism ensured Islam enjoyed the greatest expansion in French speaking Africa (2000, 169).

The foregoing seems to have laid the foundation for Christian-Muslim relations in northern Nigeria. However, after colonialism, there was relative calm and peace, even if it was calm before the storm. It is tenable to posit that there was mistrust and distrust between the two faiths, based on the circumstances of their historical relationship discussed above. This distrust increased in the 1970s as tensions swelled by the growth of fundamentalism and anti-Christian feelings. Then violence came in the 1980s, which has persisted until the present.

Note that Falola reports some skirmishes earlier than the 1980s. He reports a skirmish between Muslim and Christian students at Ahmadu Bello University, Zaria in 1978. He adds that the origin of this crisis goes much further back than 1978 (1998, 3, 7). However, it is accepted that conflicts with significant ramifications occurred from the 1980s. Griswold (2010), Ludwig (2008), and Kilani (2000) give some helpful ideas and details about Christian-Muslim relations in Nigeria, especially in the north partly discussed above.

Historically, the above situation is not radically different from the fourteen centuries of Christian-Muslim relations globally. It has also been characterized by distrust and mistrust with violence on both sides (Goddard 2000; Thomas 2007).

People have been killed and made fugitives (Grisworld 2010). The relationship was all about enmity, hostility and prejudice, rather than understanding and friendliness (Shahib 2004, 65). The reasons for this are doctrinal, leadership failure to curb jihad or Crusade, and the missionary nature of both religions (Shahib 2004, 66). The missionary nature of both religions has been discussed above. Another factor is the perceived alliance between Christianity and colonialism in the minds of Muslims (Shahib 2004, 67), in spite of the fact that Islam has greatly benefitted from alliance with colonialism, as indicated above.

In Africa, Kukah argues that Christian-Muslim relations have been shaped by two factors: poverty and historical imbalances that existed between the treatments meted on both religious adherents in countries where they are either in the minority or majority (2007). He states that Christian minorities are not treated well in Muslim dominated territories, as against the treatment minority Muslims receive in Christian dominated countries (2007, 157). Notwithstanding the above, there have been attempts at dialogue between the two religions in many countries, with varying results. Works like Goddard (2000), Talal (2000), Shahib (2004), Thomas (2007), Kateregga and Shenk (1985), and Ellingwood (2008) capture these efforts. Overall, the history of relations between these two religions has been tricky, turbulent and sometimes treacherous.¹⁷ It is largely the same situation in northern Nigeria. The entire discussion above raises the fundamental question, why is there violence in religion?

This fundamental question, therefore, raises the need to discuss the relationship between religion and conflict/violence, because northern Nigeria has experienced many conflicts related to religion since the 1980s between Muslims and non-Muslims. Indeed, this is not only a northern Nigerian phenomenon, but it has become a common occurrence globally in recent times. The discussion of the relationship between religion and conflicts is necessary because this research is examining the relationship between Maududi's political interpretation of Islam and these religious conflicts in northern Nigeria.

¹⁷ Other significant and helpful works on Christian-Muslim relations in history are Karsh (2007), Ramachandra (1999), Haynes (1996), Reisacher ed. (2012), Woodberry ed. (1989), Armstrong (2006), Armour, Sr. (2002), Jemieson (2006), Braswell (1996), Goddard (2000), Jenkinson (2002), Lewis (2000), O'Shea (2006), Wheatcroft (2003), and Azumah (2001).

Religion and Conflicts

Religious conflicts have attracted the attention of sociologists, psychologists, political scientists and anthropologists today. Decades ago there have been predictions that secularization will relegate religion, separate it from the secular sphere and make it a private affair. This theory has been linked to theorists like Karl Max, John Stuart Mill, Emile Durkheim, Max Weber, and Sigmund Freud (Clarke 2005, 227). As late as the 1960s, social scientists were asked to consider religion as a spent force (Bruce 2005, 5). However, recent developments indicate a global revival of religion as one of the strongest forces. Secularization has not diminished the power of religious ideologies. In most global centers, religion is the agenda of discourse in both society and legislation. The global gay debate is a case in point. Religion appears to have more global influence today than has ever been anticipated.

Most people worry about the relationship between religion and conflicts or violence, especially that most conflicts in the world today are religious or related to religion. Evidently, scholars have extended the link between religion and violence back to the early history of religious practices. The 1915 work of Durkheim, *The Elementary Forms of Religious Life* (1995), is a classical example. Other works will be referred to below. It is also factual that different religions have symbols of violence: the sword of Islam, the cross of Christianity and the martial art tradition of Taoism and Buddhism to mention but a few. Furthermore, history bequeaths evidence of the trail of blood left behind by various religious traditions, and how religion and violence have been interwoven (Hall 2001, 1).

This is not to say conflicts and violence are the exclusive preserve of religion. Violent conflicts are common occurrences in societies, homes, work places, and nations. Violence pervades all spheres of life. It is even suggested that violence is more common with men (Robbins, Monahan, and Silver 2003, 561), or is social response to difficult or unfavorable conditions (Sanchez R. 2006, 178-182). Some view violence as survival instinct, something that is learned, and might occur as a result of provocation, self defense or denial of rights. Violence uses force, which may include killing (Sajid 2006, 33). In fact, Girard considers violence as a universal feature of the human condition (Girard 1989, 8; Sani 2006, 28). Still, why are religions associated with violence in spite of their moral teachings on peace, and in

spite of the fact that religion is a source of peace and reconciliation (Clarke 2005, 233)?

Is Religion Intrinsically Violent?

This question is as complex to answer as defining violence or religious violence (Selengut 2003, 9). There is also controversy over religion in human conflicts (Atran and Ginges 2012, 855). It is a fact of history that sacred or religious texts have been used to justify violence for religious purposes. Thus, past contemporary scholars have made attempts at understanding why violence is connected to religion, yet answers are still elusive to this day. Scholars differ on the connection between violence and religion. Some see religion as the antithesis of violence (Selengut 2003, 1) and brings peace (Wellman, Jr. and Tokuno 2004, 291), while others link violence to religion.¹⁸ No doubt religion has been used to initiate peace and bring social justice. Indeed, sacred texts are found that forbid and condemn violence, and these texts have been undeniably used to broker peace and reconciliation. Nevertheless, frequent and constant involvement of religion in violence raises the question of why religious communities engage in war and violent conflicts in spite of their scriptures demanding the pursuit of peace. Consequently, religion has become the opium that arouses the masses, rather than the opium of the masses that makes them meek.

At this point, it does not appear tenable to claim religion is intrinsically violent, yet its link to violence cannot be denied either. This is the dilemma one encounters in grappling with the relationship between religion and violence. After several studies to see if violence in religion is intrinsic (Hall 2001, 7), some do observe that the link between religion and violence can be established. This alleged link will be the concern in this discourse.

Durkheim postulates the sacralization process of religion in his work of 1915 (1995). His sacralization theory seems to link religion to violence. Durkheim's argument is that the sacred is the essence of religion by defining religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a church, all those who adhere to them" (1995, 44). The term church is merely conveying the idea of collectivity. The sacralization process is one in which a

¹⁸ These scholars include Durkheim (1995); Girard (1989); Wellman, Jr. and Tokuno (2004); Geertz (1973); Silberman (2005); Selengut (2003).

community of believers “affirms both their idealized vision of society and their own social relations through ritual action in relation to positive or negative cults of the sacred” (Hall 2001, 8). A significant term in this statement is “idealized.” The crux of Durkheim’s discourse is that religious faith and commitment are based on the sacred, and central to religious beliefs and practices, which can include violence.

Marshall helps us to understand the power of the sacred and what sacredness means and states that

Sacredness is conceptualized herein as a perceived property of some object or class of objects. The fact that “[a] rock, a tree, a spring . . . in a word, anything, can be sacred” (Durkheim 1995:35; Eliade 1957) tells us that it is not an inherent or even objective property of the objects perceived to possess it. It is instead a projection, superimposed upon an object by some observer(s), and as such, a property of those observers rather than of the objects themselves (2010, 64).

This means even violence or its symbols in religion can be made sacred since basically “anything” can be sacred. Marshall further states that the observable properties of the sacred objects take up different or new meaning, and contrary to objective reason, exercise influence over behavior. Thus, the sacred becomes an absolute that “demands attention, evokes strong feelings, and occupies a unique place in the perceiver’s thought” (2010, 65). As will be seen, Geertz refers to these sacred objects as sacred symbols, and argues there is a relationship between symbols and meaning. If we further consider Durkheim’s argument of believers idealizing their vision of society and social relations through ritual action in relation to positive or negative cults of the sacred, it suggests that rituals introduce violence in religion. What is not explicit is how ritual actions became part of the sacred.

Girard’s Theory of Violence in Religion

Girard’s theory of acquisitive mimesis in his 1972 work (1989) seems to provide the link as to how actions become part of the sacred. Girard and Durkheim seem to agree about the sacred being the essence of religion, but Girard furthers the argument that “violence is the heart and the secret soul of the sacred” (1989, 31) through discussing the origin of rituals. Girard rejects the mythical origin of rituals for the simple reason that rituals take place in the realm of humans and so we must understand rituals in human terms (1989, 90). This is a plausible argument since human actions need to be understood in human contexts.

Girard's acquisitive mimesis needs to be discussed to understand his origin of ritual and ritual of sacrifice. In spite of the controversy around it, it does make sense in light of noticeable human characteristics and behavior. The theory of acquisitive mimesis suggests that much of human behavior is mimetic (an all encompassing expression of imitation). Imitation is rooted in human desire for acquisition and appropriation, which creates rivalry and then conflicts.

Mimetic desire (a deep rooted tendency in human beings to imitate the desires of others) produces mimetic rivalry and mimetic conflict. When two people desire the same object, it will inevitably lead to conflict. However, this is not limited to competition for finite resources. Even in unlimited resources the desire for a rival's object cannot be satisfied with a perfect equivalent. This is why Girard questions the sufficiency of aggression (conflicts occur as a result of aggression) or scarcity models (conflicts occur as a result of deprivation) as sources of conflicts. He finds support in this research, as this research questions the argument that scarce resources or deprivation is sufficient to cause religious conflicts. The aggression and scarcity models appear sufficient only in bringing out the various types of conflicts experienced in societies.

The thrust of Girard's idea is, since mimetic desire is basic to human beings, mimetic rivalry is inevitable and spreads rapidly where there is no system of restraint. Where restraint is absent, mimetic conflicts multiply until it threatens destruction of the entire society in fits of violence.¹⁹ This triggers a victimizing mechanism, where someone with non-conformist ideas attracts the attention of several others who gang up against him. Then others are drawn to join by the mimesis of their violence, as he argues, that "when unappeased, violence seeks and always finds a surrogate victim" (1989, 2). In essence, protracted violence leads to search for a scapegoat. Thus, originating the concept of rituals. Girard sums up that "all religious rituals spring from the surrogate victim and all the great institutions of mankind, both secular and religious, spring from ritual . . . It could hardly be otherwise, for the working basis of human thought, the process of 'symbolization' is rooted in surrogate victim" (1989, 306). This is Girard's effort to justify his theory of "violence is the heart and secret soul of the sacred" (1989, 31).

¹⁹ Wiktorowicz seems to reason like Girard that the development of the jihadi thought is characterized by the erosion of critical checks used to limit warfare and violence in classical Islam (2005, 94). Is the targeting of Christians by fundamentalists in a way confirming Girard's victimizing Mechanism?

Girard then argues that the ritual of sacrifice is introduced to stem the circle of mimetic conflicts. Sacrifice is the attempt to suppress internal violence of dissensions, rivalries, jealousies, and quarrels within the community, held in check by fixed laws (1989, 8, 9). And one thinks, by extension, there is an outward implication as well. These fixed laws establish rituals and are elevated to the level of sacredness. When these sacred laws are violated, in some cases, violence ensues as a way of appeasement or retribution, especially if violated by an outsider.

Even so, Girard says, sacrifice is introduced to restore community harmony. The objective of ritual is proper reenactment of the surrogate-victim mechanism to exclude community violence (1989, 92, 9, 14). Essentially, this means that religion engages in both positive and negative violence. This is how Girard links violence to religion. This dual role of religion in violence is acknowledged by scholars like Silberman (2005, 530).

Girard's Theory of Violence in Religion in Christian Thought

Harmerton-Kelly accepts Girard's theory of acquisitive mimesis and that violence is the heart and secret soul of religion. He agrees that religion structures the human society and culture by means of violence, and mimetic desire is the starting point. He argues that it is the mimicking of God's desire that made Eve to desire the only prohibited tree in the Genesis story, thereby becoming rivals with God. Since God withheld it, it must be what he desired. This illusion of divine desire infected human desire and made us rivals to our creator, and it introduced chaos.

Chaos continued and is compounded because of its contagious nature until community became impossible to maintain. And at that moment of crisis, "The mimetic system of desire, being self-regulating and self-correcting, automatically threw out a stabilizer, *the surrogate victim*. The war of all-against-all suddenly became the war of all-against-one" (Harmerton-Kelly 2004, 38). The limitation of Harmerton-Kelly's argument is that it is majorly Christian, and he assumes the position that all religions accept the biblical account of how religion began. Non-Christian scholars might disagree with him.

Notwithstanding the limitation of Harmerton-Kelly's argument, he brings out a sense in which Girard's position is plausible. Desire, imitation, and rivalry are part of human behavior and existence as we experience it. Ritual is also a common feature of

human institutions. Even a repetitive ritual of activity is a form of maintaining social and existential harmony. Besides, the process of symbolization is undeniably a human thought process and of religious practice as well. However, the concept of surrogate victim is limited. Surrogate victim might not be identified in all conflicts, and it is not every human rivalry that leads to conflicts.

Nonetheless, there appears to be further justification for aspects of Girard's mimetic theory, especially considering conversion in generating conflicts between religions. The case in northern Nigeria, as discussed above, is a case in point. The conversion war resembles mimetic rivalry, as Islam and Christianity pursue the same object, converts. Simmel observes that competition among religions is a form of conflict, as both parties seek the same prize (1955, 57). Overall, Girard's mimetic desire does not seem to differentiate between rivalry and healthy competition, of which human beings are evidentially capable.

Similarly, the city to city spread of violence when religious conflicts occur and retaliatory violence between Muslims and Christians resembles mimetic conflicts. Again, one may not agree that violence is the heart and secret soul of religion, by the simple fact that several religions generally abhor violence and conflicts, but Girard seems right that there is something in religion that can give birth to both positive and negative violence.

Equally, if we accept Durkheim's model of the sacralization process of religion and that anything can be made sacred (Marshall, 2010, 64), then it is possible for religion to make violence sacred. It will then be easy to accept the argument without necessarily accepting that violence is the heart and secret soul of the sacred. Therefore, if violence is sacred, it becomes a sacred duty in that religion. This duty will then be performed religiously without question as it is seen as absolute. Such will then intertwine violence with religion and make it difficult to separate that religion from violent conflicts.

This potential inseparability of violence from religion might have made Girard see violence as the secret heart and soul of the sacred. Since the sacred is considered as contagious (Harmerton-Kelly 2004, 38; Marshall 2010, 66). Its contagiousness agrees with Girard's acquisitive mimesis. This might give insight as to how and why violence can be embedded in religion. In this context fighting, war and martyrdom can be elevated to the realm of sacred duties. Propagation and defense of one's faith through violence and vengeance assume sacred significance.

Religious Symbols and Violence

The researcher has acknowledged above that religions have symbols and some of these can be violence symbols. These symbols are often imparted sacredness. Religious symbols are often held in awe and revered by followers. Peterson analyzes Geertz that religion through its sacred symbols shape the way life is perceived and motivates action and behavior (2001, 9). Complimenting Marshall's position that the sacred "demands attention, evokes strong feelings, and occupies a unique place in the perceiver's thought" (2010, 65), Geertz reiterates that sacred symbols demand devotion and enforces emotional commitment (1973, 126) because meanings can only be stored in symbols (1973, 127).

Thus, sacred symbols motivate action and behavior because, "it is a cluster of sacred symbols, woven into some sort of ordered whole, which makes up a religious system" (Geertz 1973, 129). Religious systems, through their symbols, influence behavior and actions, including violent behavior, through the meaning they provide. Sanni agrees that "the prospects for violence are not always fuelled by purely legalistic or doctrinal matters, issues relating to ethics and symbolism sometimes do" (2006, 31). However, some might argue that it is the misuse of symbols and their wrong interpretations that lead to violence because, as discussed above, most religions teach the pursuit of peace. But despite the pursuit of peace, these religions use violence symbols, language or actual violence.

Furthermore, if symbols influence behavior and action, it means symbols shape ideas. Therefore, there is a relationship between symbols and ideology. Thus, it will be tenable to say every religious ideology is shaped by its symbols. Logically, a relationship can be established between ideology and violence. Simply, symbols shape ideology; ideology shapes violence if violence symbols are incorporated into the ideology. Equally, it also means symbols shape worldview. If violence symbols inhabit a religious worldview, violence becomes latent in that religious worldview. Consequently, that religion can generate violent behavior, and might become a source of violence.

Moreover, Geertz claims that religious worldview shapes total social behavior (1993, 89-90). Peterson affirms that religion, as orienting worldview through cognitive processes, guides individuals and communities in normative decision making and action (2001, 6). Symbols are cognitive. Hence Silberman's theory is

sound that religion facilitates violent activism when internalized, because it can facilitate prejudice through emphasizing the “otherness” of those who belong to other religions (2005, 533). Galtung supports further that religious symbols, such as stars, crosses, and crescents, flags, anthems, and the like, promote and legitimate cultural violence (1990, 291). This suggests he views religion as culture, or embedded in culture.

The beheading of a Christian in Kano for allegedly desecrating the Qur’an (Falola 1998, 4) seems to support Galtung’s argument that symbols promote and legitimate cultural violence, but he cautions that this does not mean that entire cultures are violent. Thus, Hepburn’s caution is pertinent that even in cultures where a quick resort to combat is seen as daring, courage or defense, there is a need to examine the transactions that occur between the participants prior to committing violence (1973, 420). Symbols do not take away human rationality. Violence has been rejected by some, despite religious justification for it. Nonetheless, religion as a unique meaning system (Silberman 2005, 530) functions as a lens through which reality is perceived and interpreted (McIntosh 1995). Sometimes reality is interpreted in violent behavior, if the mechanism of restraint (Girard 1989, 2) or critical check (Wicktorowicz 2005, 94) is absent. This is why religion has accounted for more wars, killings, and perpetuation of evil than any other institution in history (Silberman 2005, 529).

In conclusion, despite this deduced link between religion and violence, there is still need for caution. Hall enlightens us that studies have shown that “violence will take different forms according to the circumstances of its expression” (2001, 9). Thus, it might not be helpful to embrace a single general theory about the link between violence and religion. Religious violence can be “embedded in moments of history and structures of culture” (2001, 9). Hence, it is, probably, more helpful to use context in defining violence. Nevertheless, it is sustainable to argue an ideological link between religion and violence. There is, therefore, social and academic relevance to examine the impact of Maududi’s ideological interpretation of Islam, especially his political theory of Islam, on religious conflicts in northern Nigeria. However, the researcher cannot end this chapter without attempting a definition of violence.

Violence Defined

The aim here is not to rehash different definitions or provide a water tight definition, but to highlight how complex it is to define violence, as well as attempt to

develop a working definition for violence relevant to this study. There is a sense in which definitions of violence are all working definitions since, as Hall argues, “Theories of violence and religion do not yield any obvious grand synthetic model” (2005, 12). Moreover, it is notorious that definitions only establish something in themselves if carefully constructed to “provide useful orientation, or reorientation, of thought” (Geertz 1973, 90).

Hall explains how difficult and complex it is to define violence, and there is no scholarly consensus on what constitutes violence. Conventional definitions center on the use of physical force to cause injury to persons, and in some cases damage properties. In his view, these definitions don’t hold up to objective or cultural considerations, since even intentional practices or non-forceful activities can be violent or cause injury, for example, use of poison gas or chemical weapons. This challenge has led some authors to try and formulate culturally neutral definitions (2001, 3-5). One of such definitions is Jackman’s definition of violence as “actions that inflict, threaten, or cause injury” (cited in Hall 2001, 443).

Sanni analyzes several definitions and their weaknesses and states: “There is hardly any single, all-embracing definition of violence,” and different situations can influence violence or how violence is defined (2006, 27). Considering context, circumstances and human experience in defining violence is pertinent. Additionally, different theories have been developed to understand why and how violence occurs, and the behavior of perpetrators and victims (Hall 2001, 6-7). These theories indicate that the causes of violence are complex and occur at different levels. Even hot temperatures have been associated with increased aggressive behavior (Anderson 2001). Attention will be focused on theories that examine the role of ideology in mobilizing and legitimizing collective violence. Religion has the capacity, via its ideology, to sanctify collective violence by creating a sense of divine destiny through building solidarity among groups (Hall 2001, 7). This sense of divine destiny seems to be behind the sense of divine obligation expressed by religious groups perpetrating violence.

Furthermore, scholars have not only attempted to define violence, but also studied violence in terms of its types and participants. Galtung identifies three types of violence: direct, structural and cultural violence (1990), while de la Roche classifies violence in terms of participants: individual, collective and national (1996). Studies have also been conducted to determine why people participate in violence. One such

approach is the social ecological method. The study of violence through social ecological method uses four levels. It examines biological or personal factors, relationships, community context, and broad social factors. A good example is Umberson, Williams, and Anderson (2002). Others consider sources of violence. Clarke, for example, discusses fundamentalism, secular ideologies and paganism as sources of violence, in light of the wars and genocides that have occurred in recent times (2005, 229-233).

In view of the foregoing, it seems more relevant to define violence in terms of context as suggested above. Context provides specificity to the kind of violence taking place and can be defined in terms of its peculiarity. In the northern Nigerian context, we saw that interreligious conflicts and violence emerged in relation to the arrival and growth of religious fundamentalist ideologies. Bearing this context in mind, violence is contextually defined as all actions motivated by religious ideology that inflict, threaten, or cause injury either physically (this includes destruction of properties) or psychologically.

Summary

In this chapter the researcher discussed the arrival of Islam through Kanem Bornu Empire between the 11th and 12th Centuries, and its spread through the 19th Century Usman Danfodio jihad to become predominant in northern Nigeria, and its influence beyond the north. It emerged that religious conflicts began with intra-religious conflicts, but gave way to interreligious conflicts in the 1980s. This is linked to the arrival and growth of fundamentalist Islamic sects in the 1970s. The research is exploring the role of Maududi's Islamic interpretation, especially his political theory of Islam, on these religious conflicts.

Consequently, the researcher discussed *Boko Haram* and indicated that there are traces of Maududian ideology in the philosophy of the *Boko Haram* movement. In addition, the researcher highlighted the anti-proselytization rhetoric of Maududi and its similarity to the anti-proselytization rhetoric of Muslims in northern Nigeria, with its perceived relations to the conversion conflicts between Christianity and Islam in northern Nigeria. Also discussed are the agitations for, and the eventual introduction and implementation of, *Shari'a* in 12 out of the 19 states of northern Nigeria, which appears similar to Maududi's stipulated path to achieving an Islamic state. This situation led to the examination of how Muslims in northern Nigeria view *Shari'a* and

its relationship to religious conflicts. Also discussed is how all the above relates to Christian-Muslim relations in northern Nigeria and in the context of history.

The chapter ended with an examination of what is the relationship between religion and violence, and posits that although we cannot conclude that religions are intrinsically violent, there is a link between religion and violence, especially through the ideology infused into the worldview of a particular religion. A contextual definition of violence was finally proffered. In the next chapter the researcher will discuss theology, law, interpretation and jihad in Islam.

CHAPTER THREE
THEOLOGY, LAW, INTERPRETATION AND
JIHAD IN ISLAM

Introduction

In the previous chapter, the researcher gave a historical background of the context of the study. This study desires to examine the influence of theology on religious conflicts in northern Nigeria, as opposed to the socio-economic and political influences often adduced. Essentially, it is to examine Maududi's Islamic interpretation focusing on his political theory of Islam, its relationship to rising religious conflicts in northern Nigeria, especially in Kano and Kaduna states, and its consequences on Christian-Muslim relations.

Consequently, there is need to review, briefly, the history of theology, law and interpretation in Islam. Understanding issues that relate to Islamic *Shari'a* and jurisprudence will provide the framework within which to understand Maududi's theological or Islamic interpretation, and also unveil that Islamic interpreters like Maududi are not unusual in the history of Islamic interpretation and jurisprudence. Indeed, the established process of Islamic legal reasoning, as we shall see, encourages the emergence of interpreters like Maududi. This will establish context and provide a foundational perspective for the study. For further context, the researcher will discuss the concept of jihad and violence in the Qur'an, exegete a few Qur'anic texts to provide contrast to Maududi's interpretation, delineate *umma* and apostasy as traditional sources of violence, and examine jihad as a source of culture change.

Theology, Law, and Interpretation in Islam

Dialectics exist about the beginning of Islamic theology and law. Schacht suggests that the origin of Islamic²⁰ jurisprudence lies in the practice of the late *Ummayyad* period (1950, 1). He argues that the origin of Islamic law lay outside the confines of

²⁰ Schacht used the term Muhammadan, a term no longer acceptable and considered pejorative by Muslims.

religion, but was later incorporated into it (1950, v).²¹ Hourani argues the incorporation of philosophy in Islamic theology at a later time in its development (1985, 6-14). Goldziher agrees with Schacht about primordial inputs in Islamic law (1981, 38-39). However, Dutton differs by arguing that the origin of Islamic law is the Qur'an and *Sunna* (1999, 157-167). Goldziher suggests that Islamic law as it relates to public needs began immediately after the demise of the prophet (1981, 33). Thomas then asserts that by the beginning of the 10th century, Islamic theology had achieved a level of maturity, which made it versatile in interpreting how God and the world existed and related to one another (2008, 1). These assertions point to the relationship between theology and law in Islam.

These arguments notwithstanding, Muslims generally consider law as the revealed will of God (Waines 1995, 63; Bonner 2006, 23), preceding and not preceded by the historical Islamic state (Coulson 1964, 1).²² Rahman states that the Muslim conception of law lies in the idea that “law is inherently and essentially religious,” and must have its basis in divine revelation: the Qur'an (1979, 68). In other words, theology precedes Islamic law as it is known today. Goldziher might be right in arguing that the law came later. This revealed will of God does not negate the discovery and formulation of divine law as a process of growth. And this is essentially the elaboration and analysis of *Shari'a* law and not of a historical process, although Islamic legal law has a history and it is an evolving legal system (Coulson 1964, 2, 4). And compositely, “the law, as concrete expression of Allah's will and guidance, is therefore central to the individual and collective Muslim identity” (Waines 1995, 63).

It is argued that Islamic law, indeed theology, is made up of two main sources: the Qur'an and *Sunna*. Dutton quoted Malik's²³ declaration of the prophet which says, “I have left among you two things, and as long as you hold fast to them you will not go astray: the Book of Allah and the *Sunna* of His Prophet” (1999, 157). Rippin suggests that the focal point of the law in *Sunni* Islam is the *Sunna* because it provides the picture of the perfect way of life for the individual Muslim to follow (2005, 89). Nonetheless, these sources acknowledge the theological origin of Islamic law. Indeed, Bonner posits that the Qur'an is the first source for the divine law of Islam (2006, 23).

²¹ For a more detailed discourse on the non-religious origin of Islamic law, Schacht's chapter two in *An Introduction to Islamic law* (1982) is very helpful.

²² The Islamic state here differs from Maududi's concept of it and refers mainly to the establishment of the Caliphate.

²³ This is Malik ibn Anas al-Asbahi who gave the Maliki School of Islamic Law its name.

Schacht expatiates that Islamic law as developed by Muslim jurists uses four principles or sources, which are the Qur'an, *Sunna*, consensus, and analogy (1950, 1; also Mohammad 1985, 384).²⁴

It is important to note that the *Shi'a* sect rejects analogy and consensus as legal sources²⁵ because "they regard the Imam as the supreme legal interpreter and authority." However, in his absence qualified religious leaders can represent him in interpreting the law, which is binding on the community until the Imam returns as the *Mahdi* [the guided one] (Esposito 1998, 85). Schacht further stresses that Islamic law is the epitome of Islamic thought and "it is impossible to understand Islam without understanding Islamic law" (1982, 1).

This is probably so because it is impossible to understand Islamic law and its interpretation without theology. Theology is the basis of Islamic law, as Goldziher argues that "the growth of a dogmatic theology in Islam took place along with growth of speculation about the religious law" (1981, 68). When needs arose in the community, transmitted traditions (*Sunna*) were used to interpret the Qur'an. Muslim theologians developed a science of sifting to establish authentic *Sunna* (also hadiths) such that no ritual, theology or jurisprudence is without a supporting Hadith or group of hadiths (Goldziher 1981, 39). These interpretations provide legal guidance for actions and behavior in the Islamic community.²⁶

At the beginning of Islamic theology and law, especially during the Abbasid period,²⁷ geography played a major influence concerning doctrine and interpretation. It is this period which saw allegiance to an individual master (Schacht 1982, 57). Shafi'i acknowledges this by saying that "every capital of the Muslims is a seat of learning whose people follow the opinion of one of their countrymen in most of his teachings" (as cited in Schacht 1950, 7). This reported tradition of allegiance to an individual master holds significance to this study as we examine the influence of Maududi.

²⁴ The following works elucidate more on these four sources of Islamic law and their relationships: they are Burton (1990, 9-17); Esposito (1998, 78-84); Rahman (1979, 68-79); Waines (1995, 74-88); Kamali (1991), Ripin (2005, 93-95) and Hallaq (2009, 16-27).

²⁵ The *Shi'a* and the Kharijite minorities, however, equally accept the "primacy and immutability" (Waines 1995, 64) of *Shari'a* in spite of the fact that they differ from the *Sunnis* in its method of understanding Allah's will.

²⁶ The chapter on Development of Law in Goldziher (1981) is important in understanding the relationship between theology and law in Islam.

²⁷ It should be remembered that the Abbasid period saw the rise of the schools of law (we can easily refer to them as schools of theology) and also saw the supposed closure of *ijtihad*-independent reasoning (Schacht 1982, 69).

However, to Muslims all over the Islamic world, the Qur'an is the foundation and basis for Islamic theology and law, fleshed by *Sunna* and later *ijtihad* (Dutton 1999, 157). For a Muslim, "the Koran contains the supreme knowledge accessible to humankind, the ultimate, final truth, for it contains God's own words" (Nagel 2000, 1). This is why the Qur'an is sacred and cannot be desecrated by a non-Muslim in some areas. For example, in 1994, a mob of Muslims beheaded a Christian in Kano. He was alleged to have used a sheet of paper containing Arabic writing, thought to be from the Qur'an, as toilet paper (Falola 1998, 4).

The ultimate source of guidance for law and religious life is the Qur'an. Dutton cites Powers as revealing the importance of the Qur'an in Islamic law that "anyone who wants to shed light on the origins of Islamic positive law ought to begin with the Qur'anic legislation in the field of family law, inheritance, or ritual" (1999, 159). Allegiance to the Qur'an is total and final. All believers are required to obey it fully and completely as the final word of God and the only source and foundation for any norm of law (Hassan 1982, 65). These norms, or God's commandments regarding every aspect of human existence, are called the *Shari'a*. The *Shari'a* covers two broad areas of relationships: *ibadat*-the relationship between Allah and mankind [man's ritual obligations], and *mu'amalat* -the relationship between human beings [conduct between members of the society] (Waines 1995, 65, 67).

The prophet, when alive, provided theology, laws and their interpretations. Followers simply obeyed the revelations (Qur'an) and asked questions when in doubt (Esposito 1998, 75). The prophet answered them in three ways: by waiting for a revelation, use of authority given to him by Allah, or accepting the opinions of his close companions (Siddiqi n.d.). After the Prophet's demise, the Caliphate was established under the rule of the Caliphs.²⁸ With the Qur'an and consultations, they became the final authority in dispensing judgment in all matters of existence within the Caliphate, and their interpretation was final.

Emergence of Schools of Law and Development of *Shari'a*

After the demise of the Caliphs, the Islamic dynasties emerged. Subsequently, the title of Caliph became defunct, especially after the collapse of the last dynasty: the

²⁸ There were four Caliphs after Muhammad. They are Abu Bakr, Umar ibn Al-Khattab, Uthman ibn Affan and Ali ibn Abu Talib.

Ottoman dynasty.²⁹The dynastic rulers lacked religious authority as the guided Caliphs and they were seen to deviate from the truth. Jurists and scholars avoided these dynastic rulers and began teaching separately (Siddiqi n. d.; Esposito 1998, 75-76). As the Islamic community expanded and with no central authority, various schools of thought emerged on how the Qur'an and the Hadith should be interpreted. Four main Islamic schools of thought emerged during the Abbasid period referred to as schools of Islamic law today (Esposito 1998, 76). These schools referred to as *madhhab* (singular *-madhabib*) are all of *Sunni* origin with *Sunni* understanding of *Shari'a*.

These schools of law are the Hanafi, Maliki, Shafi'i, and Hanbali³⁰ schools of law (also referred to as schools of *Fiqh* or interpretation). *Fiqh* (knowledge or literally understanding) refers to Islamic jurisprudence today. Although these schools are named after their supposed founders, based on historical data, Hallaq argues that they, in reality, are not founders as such. He argues that the image of founding fathers was only essential for each school to construct an axis of authority and the image of founder is a later day creation (2004, x). Rippin seems to agree with this position (2005, 90).

Presently, these schools of law are dominant in different parts of the Islamic world: Hanbali in Saudi Arabia; Shafi'i in East Africa, southern Arabia and Southeast Asia; Maliki in North, Central, and West Africa; and Hanafi in the Arab Middle east and South Asia (Esposito 1998, 85). Although there are differences in how each school interprets Islamic law, one will agree with Rippin that the differences between these groups should not be exaggerated (2005, 91) especially in the context of the unification work of Shafi'i (2005, 89, 91; Rahman 1979, 76). The fact that later *Sunni* scholars view the four preeminent figures as forming an unbroken chain (Waines 1995, 71), gives added credibility to this argument.

The ensuing chaotic juristic controversies following the arbitrary use of *ijma* and *qiyas* to develop laws necessitated Shafi'i's unification work. *Qiyas* is considered as analogical reasoning or deduction. This is the application of a ruling to another matter

²⁹ There were four dynasties (some refer to them as Caliphates) that ruled the Islamic *umma* after the Caliphs, which are Umayyads, Abbasids, Fatimids and the Ottomans.

³⁰ Schacht (1950), *The origin of Muhammadan jurisprudence* is significant in understanding the history and traditions of these schools of law especially chapter four as well as his chapter nine in *An introduction to Islamic law* (1982). And for discussion on these schools of law, their formation and their masters consult Waines (1995, 65-71); Hallaq (2009, 31-37); Rahman (1979, 81-83); Esposito (1998, 84-85) and Rippin (2005, 90-93).

of similarity. *Ijma* is the consensus of jurists on matters silent in the Qur'an and *Sunna*. The view of Rahman is that *Sunna* and *ijma*, although distinct, pass into one another through the inalienable bridge of *qiyas* (1979, 75).³¹ Another term important to explain here is *ijtihad*. *Ijtihad*³² is regarded as the disciplined (mental effort) independent reasoning and verdict of jurists applicable to matters where no precedent is set by *ijma* or *Qiyas* (Elaigwu and Galadima 2003, 124; Rahman 1979, 71-74; Waines 1995, 79-86).

Kamali says *ijtihad* may be defined as a “creative but disciplined and comprehensive intellectual effort to derive juridical rulings on given issues from the sources of the Shariah in the context of the prevailing circumstances of the Muslim society” (2002, 623). The innovative addition of creative thinking and prevailing circumstances of the Muslim society introduces unconventional freedom and constant necessity for *ijtihad*. This captures Islam's legitimate attempt at keeping pace with the reality of social change, emphasizing the continuous need for *ijtihad* in contemporary Muslim societies and ensuring that independent interpreters will constantly emerge. *Ijtihad* provided people like Maududi the latitude for innovative independent interpretation of Islam.

The use of *ijma* and *qiyas* created a rift between the Malikis based in Medina and the Hanafis in Kufa, the present day Iraq (Esposito 1998, 77; Rahman 1979, 71-72; Rippin 2005, 91). The Malikis were liberal³³ (Rippin 2005, 91) and had strong devotion to traditions of the Prophet for legal guidance (Waines 1995, 67), and so were conservative for *ijma*. Where differences emerged, the consensus of Medina remained authoritative. The Hanafis, on the other hand, were conservative as they relied on jurists' opinions and local laws (Esposito 1998, 77), and were liberal for *qiyas*.³⁴ Rippin suggests that the Hanafis were conservative probably because they had close contact with Jewish laws (2005, 91).

Shafi'i then developed a common methodology for all the schools of laws. He systematized his predecessors' procedure for legal reasoning to reduce conflicting

³¹ Rahman provides insight into the dialectics that ensued in the establishment of *qiyas*, *ijma* and *ijtihad* as sources of *Shari'a* (1979, 75-79).

³² It is also important to note that *ijtihad* is intellectual exertion to infer rules of *Shari'a*; it involves personal reasoning and occurs in variety of forms. Kamali's chapter on *ijtihad* is of great importance in understanding all aspects of *ijtihad* (1991, 315-338).

³³ The liberality of the Malikis was a later development. Based in Medina, they were initially traditionalists.

³⁴ The Malikis were referred to as *Ahl al-Hadith* and the Hanafis were referred to as *Ahl al-Ra'y* (Kamali 1991, 14).

areas in the process of developing laws (Waines 1995, 68). Shafi'i concretizes³⁵ the four sources of law (*Usul al-fiqh*-roots of law): the Qur'an, *Sunna*, *ijma*, and *qiyas* as the process of establishing laws (Esposito 1998, 77-78; Rahman 1979, 76; Rippin 2005, 91-92). Rippin cautions against exaggerating the differences of the schools of law because the later schools followed the Medinan position (2005, 91), and all followed the systematized legal reasoning established by Shafi'i (Kamali 1991, 15).

Dialogue on interpretations was then established. Hassan points out that "it was left to the trained and highly erudite people to bring together those parts of God's commandments that were pertinent, directly or indirectly, in a consolidated form to be functionally useful in settlement of disputes in the society that Islam had created" (1982, 66). Essentially, this is because the Qur'an is generally not a law book (Esposito 1998, 76) or as Hallaq states, "The language of the Quran and hadith was not always clear and unequivocal" (2009, 19), and silent in many areas of social life.³⁶ *Fiqh* is then the science of identifying issues of jurisprudence. *Qiyas*, *ijma* and *ijtihad*, therefore, became crucial to the development of *Shari'a* through the schools of law till today.

Ijtihad is critical to the development of *Shari'a*; both *qiyas* and *ijma* require *ijtihad*. The researcher alluded to closure of the door of *ijtihad* above. Waines clarifies that, in reality, this closure of the door of *ijtihad* discussed by scholars of the 13th Century was never accepted by all the schools of law, despite decline in number of distinguished *mujtahidun* (1995, 85). Maududi believes in the necessity of *ijtihad* as against adherence to *taqlid*³⁷ of the *Ulama's* of his time (Enayat 2005, 101). *Ijtihad* was never extinct and its call was vigorously resumed by premodern Islamic reformers to which Maududi belongs. The *mujtahid* is the jurist qualified to deduce the law from sources through his own effort (*ijtihad*), in contrast to *muqallad* who follows or imitates the decision of his predecessors without question. The *mujtahid* must be a Muslim (Kamali 1991, 320) who exercises his skills freely and only answerable to Allah.

The relevance of the *mujtahid* to the survival of Muslim community has been raised since the 12th Century. Some argue that there will always be the need for

³⁵ The word concretized is used because there are arguments that *usul al-fiqh* has existed long before Shafi'i, "but it was through the works of these imams, especially al-Shafi'i, that *usul al-fiqh* was articulated into a coherent body of knowledge" (Kamali 1991, 14).

³⁶ Out of about 6000 verses of the Qur'an, only about 300 verses can be said to have legal concerns (Bennett 2004, 50)

³⁷ Unquestioned following or imitation

mujtahids. Only they are qualified to advise or inform “the community or rulers on matters lawful and unlawful, especially when new situations arose” (Waines 1995, 85-86). In fact, *ijtihad* is an obligation on qualified jurists in the community, especially when dealing with new cases (Waines 1995, 77). Indeed, there is no sin in performing *ijtihad*. Rather, there are two rewards if the judgment is correct, and one if the judgment is wrong in the afterlife (Waines 1995, 76).

Therefore, despite opposition in certain quarters, independent interpretation is not contrary to Islamic practice. “Islam’s insistence on rewarding the jurisconsult in the hereafter, regardless of the result, dramatized the importance of this supreme function . . . and put a precious premium on the exercise of *ijtihad*” (Waines 1995, 85). Kamali argues that *ijtihad* is only next to the Qur’an and *Sunna* in importance as Islamic source of law. The difference is that *ijtihad* is a continuous process of development, while divine revelation and prophetic legislation ceased after the Prophet died. *Ijtihad* continues to be the major instrument in the interpretation of the divine message as it relates to “changing conditions of the Muslim community in its aspiration to attain justice, salvation and truth . . . *ijtihad* derives its validity from divine revelation” (1991, 315).

The reasons above seem to make the fundamentalists’ insistence on continued exercise of *ijtihad* valid. Their continued need for *mujtahidun*, in reality, appears justified and tenable since new situations do emerge requiring religious and legal contextualization. Westernization, modernity and recognition of the secular state are such new situations that confront Islam, requiring guidance on how Muslims should respond to them. It can be argued from Maududi’s interpretation of Islam that he assumed the role of *mujtahid* in response to this challenge. No wonder he is considered as “leader of the Muslim world” (Ushama and Osmani 2006, 101). A testament to this effect is his development of the political theory of Islam that demands creation of an Islamic state through jihad as antithesis to the secular state³⁸

³⁸ Bonner (2006, 161-162), suggests that it is the recognition of the secular state that angered fundamentalists like Hassan al-Banna (1906-1949), Sayyid Qutb (1906-1966) and Abul ala Maududi (1903-1979) and made them develop their political projects and each writing extensively in their different ways about jihad “within a compelling and original analysis of the dilemma of Islam in the modern world.” As a solution to this they had no qualms about offensive jihad. This ideology was transported abroad through publications and formation of more radical groups globally. This supports the thinking in this research that the political interpretation of Islam by Maududi and his desire for the creation of an Islamic state have contributed to the rise of interreligious conflicts in northern Nigeria in view of the fact that Maududi’s writings have found their way into northern Nigerian Islamic context.

and corrupting influence of westernization and modernity. His anti-western rhetoric and attempts to Islamize modernity are additional cases in point.

Maududi might have been groomed to embrace *ijtihad*. The Hannafi School of Law controlled his Indian sub-continent (Waines 1995, 74) with its emphasis on *qiyas*. And Rahman significantly argues that *ijtihad* is to be exercised through *qiyas* (1979, 77; Esposito 1998, 82) from the sources (Waines 1995, 85). Maududi's writings reveal an attempt to comply with the requirement of *ijtihad* through *qiyas* by logical arguments from the Qur'an and Hadith. Classical examples are his *Jihad in Islam* (1980) and *Four Basic Qur'anic Terms* (2000).

Interpreting *Sharia* Is Critical to Muslims

The significance of the *mujtahid* will be further clarified if we examine why interpreting *Shari'a* is critical to Muslims. *Shari'a* is the obligatory laws of God Muslims must obey at all times, covering every aspect of human existence. The Qur'an is the primary source of *Shari'a*. The *Sunna*,³⁹ on the other hand, expatiates and clarifies the Qur'an (Esposito 1998, 79-80), but with equal authority as the Qur'an, as it is the traditions, practices and entire conduct of the prophet considered the true reflection of the injunctions of the Qur'an. However, not every Muslim can interpret these sacred books and apply them to everyday life. And the Qur'an and *Sunna* are not clear and unequivocal in their language, yet decoding the will of God is critical to true obedience.

Furthermore, as the Islamic community grew and continues to grow, circumstances emerge, and the Qur'an and *Sunna* are silent on how they should be addressed. This is where *ijtihad* and other interpretative approaches such as *qiyas* and *ijma* are employed to develop *Shari'a* for the community. They are employed to codify the will of God into socially operational guidelines from the sources: the Qur'an and *Sunna*. Other interpretative methods used to develop laws or issue *fatwas* (literally opinion, used to mean verdict or ruling) include *istihsan*, *istidlal*, *istislah*, *istishab*.⁴⁰ It is *ijtihad* that is of greater interest to this study. It is the tool of choice fundamentalist independent interpreters like Maududi use to interpret Islam.

³⁹ The historical development of the *Sunna* (*hadith*), its science and how it was codified and authenticated into its form presently is discussed by Rahman (1979, 63-67).

⁴⁰ Further explanations of these terms are found in the glossary of relevant Islamic terms.

The total life of a Muslim revolves around obedience to *Shari'a* (Esposito 1998, 75). Without correct interpretation obedience to the divine will becomes unclear. Through interpretation of *Shari'a*, the divine will is made clear to Muslims. This clarity enables Muslims to practice their faith correctly. This practice of faith entails belief in the six articles of faith accepted as fundamental doctrines of Islam (McDowell and Gilchrist 1983, 25) and performance of the five pillars of faith (observance or rituals).⁴¹ Often jihad is considered as the sixth pillar. Jihad is often referred to as holy war, but its literal meaning is “struggle”.

The articles and pillars of faith fall within the dimension of *ibadat*. However, where interpretation is more critical is in the *mu'amalat* (relationship between human beings) with its changing circumstances (Waines 1995, 81). This is where differences are found in interpretations between the schools of law. It is at this level that *ijtihad* assumes major significance, especially as Islamic community is confronted with new circumstances and social challenges. *Mujtahidun* emerge within this context. Correct interpretation of *Shari'a* assists Muslims to classify actions into five established categories: obligatory, recommended, permissible, reprehensible, and prohibited (Rahman 1979, 84; Mohammad 1985, 392).

Concept of Jihad in the Qur'an

As seen above, the Qur'an is the primary source of *Shari'a* guiding the behavior and actions of Muslims. The Qur'an contains verses on jihad and fighting which need interpretation to guide Muslims on how to undertake them. Some argue that the provision for jihad in the Qur'an and its interpretation generates conflicts between Islam and non-Muslims. It is necessary to examine what the Qur'an says about jihad. Maududi legitimizes jihad as an instrument for creating and operating an Islamic state, with implications for non-Muslims.

⁴¹ The articles of faith are *Tawhid* (belief in one God), *Angels* (belief in the existence of angels), *Scripture* (belief in four inspired books i.e. Torah (*Zabur*, *Injil* and Qur'an), *Prophets* (all prophets and Muhammad being the last and greatest), *Last days* (resurrection and judgment) and *Predestination* (God predetermines all things both good and evil for both men and angels). The five pillars are *Shahadah* (confession of faith), *Salat* (Prayers five times a day), *Zakat* (Alms giving), *Ramadan* (fasting-thirty days), and *Hajj* (pilgrimage-once in a life time).

War Terms in the Qur'an

A number of Arabic terms describe the concept of war. Besides remote terms like *Idhwan* (aggression) and *Gahzu* (armed robbery), the more important terms for us are *qital*, *harb*, *riddah*, *futuhah*, *fitna* and *jihad*. About 109 verses in the Qur'an call Muslims to go to war with unbelievers. These verses are not only considered historical, but having contemporary relevance because they are believed to be part of the eternal, unchanging word of Allah, relevant or subjective as anything else in the Qur'an.

Qital is translated as fight and includes armed struggle, which is part of *jihad*. It occurs about 40 times in the Qur'an, some of which appear to urge violence against others.⁴² *Harb* can be translated as war, aggression, unrest or rebellion. It occurs about 5 times in the Quran. It is often exclusively used for wars amongst non-Muslims or against Muslims by non-Muslims.⁴³ *Ridda* is translated as to turn away or apostasy, often used to describe war against apostasy and discourage disloyalty. It occurs about 10 times in the Qur'an. This war was mostly fought in the early stages of Islam. The first of this war was fought by the first Caliph Abu Bakr against disloyal clans. However, it is now commonly used to commit aggression against those who convert to other religions from Islam. Sura 4:88-92 is often cited in support of it.⁴⁴ Does Islam permit killing in the name of apostasy? It seems the verses refer to idolaters, especially in light of sura 5:33. It is also clear that anywhere apostasy is mentioned, the punishment is always reserved for the hereafter (2:217; 44:31-34; 3:90-94). However, in Hadith by Al-Bukhari (4:260; 6:577; 9:57, 64, 527), Muhammad is said to justify killing of apostates.

Futuhah literally means the opening, and describes the war of opening doors for Islam to enter, since Allah calls all to the house of peace (sura10:25).⁴⁵ When this invitation is rejected, war can be fought to open the door for Islam. This war justified the territorial wars of expansion by Islam during the early phases of Islam and seems to justify wars against infidels to bring them to the path of Allah in contemporary

⁴² Some examples of verses on *qital* are 2:190, 191, 193, 216,217, 244, 246; 3:111, 167; 4:74-76, 84, 90; 5:24; 8:39, 65; 9:12-14, 29, 36, 83, 111, 123; 33:20; 48:16, 22; 49:9; 59:14; 60:9-9; 61:4.

⁴³ Some examples of verses on *harb* in the Qur'an 2: 190; 216, 279; 5:33, 8:57; 47:4; 64.

⁴⁴ Some possible verses on *riddah* are 2:217; 4:63, 81; 5:42; 6:4; 13:11; 15:81; 21:1; 23:71; 46:3; 74:49.

⁴⁵ In his fatwa printed by Donahue and Esposito (2007, 466), Sheikh Attiyah Saqr acknowledged that one of the original purposes of fighting was to clear the hurdles in the path of *Da'wa* (call to Islam).

times. *Fitna* translates as unrest, arguments, trials and sometimes affliction, error, or disbelief. It mainly refers to internal or intra Islamic wars. It has about 25 varieties of occurrences in the Qur'an.⁴⁶ The first *fitna* was between the fourth Caliph Ali and Aisha Muhammad's wife, which resulted in the Battle of the Camel, triggered by the murder of the third caliph Uthman. Many more were fought during the dynastic reigns.

Jihad occurs about 35 times in 15 suras of the Qur'an: four Meccan and eleven Medinan chapters (Haleem 2010, 147). Bonner says words with the root *j-h-d* occur 41 times (2006, 22). This is, perhaps, the most controversial and misunderstood term in Islam's relations with other religions. It literally means to strive or struggle, often inaccurately translated as holy war. Jihad is mostly interpreted synonymously with war and fighting (*qital*).⁴⁷ Apparently jihad and *qital* occur more than other terms. However, Bonner hints that all the terms from above in their semantic ranges overlap and change with distance and time (2006, 2-3).

Jihad in the Qur'an

Jihad is of interest to this research because Maududi justifies it as an instrument for the creation of his Islamic state with consequences for non-Muslims. Jihad is often used synonymously with fighting. Probably this is why it is wrongly translated as holy war. Some translations of the Qur'an translate the term jihad as fighting in some cases. *The Noble Qur'an*, translated by Al-Hilali and Khan, and Yusuf Ali in his translation, translates *yujahidu* in 9:44 as fighting.

Several verses express different ideas concerning jihad. Some key examples are where believers are enjoined to strive in the cause of Allah (4:95; 5:35; 9:41; 22:78; 49:15; 61:10-12), but no specifics are given. It is considered as a test for believers (47:31). Allah supports and rewards those who take part in jihad (9:16, 88, 111; 29:69). Those who strive in Allah's way should not be friends with unbelievers (60:1). True believers will not ask to be exempted from jihad (9:44). In fact, there is punishment for those who refuse to engage in jihad (9:81-85). In addition, believers are required to resist those who strive to deviate them from Allah's way even if they

⁴⁶ Some examples of occurrence of *fitna* in the Qur'an 2:49, 102; 5:41, 71; 7:155; 8:25, 28; 9:49; 10:85; 17:60; 20:40; 21:35, 111; 22:11, 53; 24:63; 25:20; 29:10; 37:63; 39:49; 51:14; 54:27; 60:5; 64:15; 74:31.

⁴⁷ Verses commonly used for jihad are 2:215; 8:41; 9:111; 49:15; 61:11 and 66:9. Others include 4:95; 5:35; 9:16, 41, 44, 73, 81, 86, 111; 22:78; 25:52; 29:8, 69; 31:15; 47:31; 60:1.

are their parents (3:15; 29:8), and Allah will punish those who are striving to make them deviate from striving in the way of Allah (34:5, 38). Whether these verses include use of force will be examined in the short exegesis of some of these verses below.

It is important to mention here that Meccan verses of the Qur'an were peaceful (Omar 2003, 159), whereas the Medinan verses contain references and instructions to use force against those who oppose, persecute, renege their agreements or hinder Muslim access to holy sites (Bennett 2004, 36). This has generated debate concerning jihad among Muslims. If numerous verses on fighting viewed as striving in the way of Allah are also added, it emerges why the concept of jihad is very significant not only to fundamentalist Islam, but to all Muslims in general. It becomes clear why fighting and warfare constitute a major theme of the Qur'an (Bonner 2006, 22).

Consequently, jihad is not a questionable injunction to Muslims. The bone of contention is what constitutes jihad in view of the different ideas expressed concerning it in the Qur'an. Some view jihad as personal internal struggle, others consider it as a defense mechanism against outside aggression, while others consider it as legitimacy for physical fighting. It is alleged that there is now a new emphasis on armed struggle as the obligation of jihad against unbelievers (Black 2011, 307). Indeed, some consider all the three as legitimate jihad.⁴⁸ The researcher will exegete some verses to see what the Qur'an actually says concerning *qital*, *riddah* and jihad.

Synoptic Exegesis of Some Key Qur'anic Verses

In the next chapter, the researcher shall discuss Maududi's Islamic interpretation in relation to his political theory of Islam and his position on jihad as a means of creating an Islamic state. It is necessary to examine what the Qur'an actually says concerning jihad, fighting (*qital*) and apostasy (*riddah*) before considering Maududi's interpretation of them in his commentary of the Qur'an and his writings. These terms define the establishment, character and operation of Maududi's Islamic state and its relations with non-Muslim.

⁴⁸ For more dialectics concerning jihad read Bonner 2006, 1-19

Qital

Key verses in four suras will be discussed and they are 2:190-193, 216-217; 4:74-78; 8:38-40, 65; 9:5, 29, 36, 123. In suras 2:190-193, 216; 8:38-39, 65 and 9:5, 29, 36, 84, 123, it is textually clear that Muslims are enjoined to fight only unbelievers and those who fight them. In fact, even in suras 4:84 and 8:65 where the prophet was enjoined to rouse the believers to fight, it can naturally be understood to be in the context of fighting unbelievers during the early wars of establishing Islam. Thus, the believers are to fight unbelievers (sura 2:190) and slay them (sura 2:191) until there is no more tumult. They are commanded to stop if the unbelievers cease fighting them and only fight those who continue to oppress (sura 2:192-3). What attracts attention is the inclusion of people of the book (Jews and Christians) among the unbelievers in sura 9:29 and inferred in verse 123, yet the believers are charged to consult the people of the book when in doubt about their scripture (sura 10:94). Nevertheless, people of the book are to be fought until they pay *jizya* with willing submission, and feel themselves subdued.

However, it is not textually evident that suras 2:216, 4:74 and 9:111 provides any clear context as to when and who the believers should fight. Sura 2:216 simply says fighting is prescribed for believers and they dislike it. One translation renders this verse “Jihad (holy fighting in Allah’s cause) is ordained for you (Muslims) though you dislike it . . .”⁴⁹ This is another example of how fighting and jihad are used synonymously. Whereas the Arabic word used is *alqitalu* from *qital* (fight), it is important to note that sura 2:217 suggests that fighting is a great transgression, yet believers are asked to fight. Similarly, sura 4:74 did not textually provide a clear context, but verses 75-76 seem to encourage the fight against any form of oppression. However, verse 75 seems to suggest that the fight against oppression is an addition to fighting in the cause of Allah. It is apparent then that verse 74 can stand independently. Sura 9:111 says Allah has purchased the believers and they fight in the cause of Allah, so they kill and are killed, but the context in which all these take place is not provided. Textually, context of when or whom to fight is not provided in all these verses.

⁴⁹ This translation is from *The Noble Qur’an* translated into English by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan found on <http://www.imaanstar.com>.

A little confusing is that the Qur'an says Christians are nearest to the believers (sura 5:82), in whose book the prophet is mentioned (sura 7:157), and they should be consulted when in doubt (sura 10:94; 32:23), yet they are regarded as unbelievers to be fought (sura 9:29, 123), and not to have as friends (suras 5:51; 3:28; 60:1, 8-9). Sura 9:111 also provides only the cause of Allah as reason for fighting, but details are not given as to what constitutes Allah's cause. This can be subject to independent interpretation. Some use this as a *jihadic* verse, yet jihad is not mentioned in it. This brings to mind Omar's stated dilemma of under what conditions Islam condones the use of jihad as force (2003:159).

Riddah

Muslims who justify capital punishment for apostasy majorly use sura 4:88-89. The passage does not textually avail itself to that kind of definite conclusion. It is apparent that the verses are referring to hypocrites. Clearly, there is no single verse in the Qur'an that prescribes capital and earthly punishment for apostasy (Badari n.d.). The punishment has always been in the hereafter as seen in suras 2:217 and 4:137. It is even apparent in sura 4:88⁵⁰ that it is Allah who makes them go astray. Perhaps it is the "seize them and slay them" in verse 89 that creates the dilemma, since the term "renegades" is not clearly explained. All other verses where apostasy is mentioned, is for warning, counsel and revelation of the unbelievers' attitude.

Jihad

In the section on jihad in the Qur'an above, the researcher provided verses on jihad without exegeting them. Some of these verses will now be exegeted here. The passages examined are suras 4:95; 5:35; 8:72; 9:20, 41, 44, 73; 49:15; 60:1; 61:11 and 66:9. These verses use the word jihad (strive) and are commonly used to justify fighting or militant jihad. Although Yusuf Ali translated *yujahidu* as fighting in sura 9:44, it is obvious that the more appropriate translation is striving. This again reminds us of the use of jihad synonymously with *qital*. In all these verses, believers are asked to strive in the cause of Allah and in some cases against unbelievers, but none of the verses use the word *qital* (fight) or its derivation. And in all, they are asked to strive

⁵⁰ Yusuf Ali agrees that these verses refer to hypocrites within who turned traitors. Maududi as well considers these verses as referring to internal matters and not targeted at those leaving Islam in his commentary of the Qur'an, but his general position on apostasy is different as his writings will reveal.

with either their wealth or persons (*nafsun*) which means soul. The verses contain derivations such as *nafsihim*, *anfusikum*, and so on. This striving with one's person is not conclusive in saying it means allowing a person to sacrifice his life in fighting or striving to kill. It can actually mean moral rectitude or inner struggle of right living. Sura 60:1 might seem to suggest that striving may connote aggression, but it is not apparent that rejecting friendship is synonymous with aggression or even violence. This is perhaps why there are divergent views about jihad among Muslims.

All these notwithstanding, militancy seems to find some legitimacy in the Qur'an in certain conditions, and this is accepted by all Muslims, whether directly or indirectly. The challenge is under what condition it is allowed. Maududi has no doubt that jihad clearly involves offensive militancy. Has his interpretation influenced conflicts in northern Nigeria? It is important at this point to discuss some scholarly opinions on the issue of jihad.

Some Scholarly Opinions on Jihad

Bennett agrees that jihad in the Qur'an has variety of meanings (2004, 35). Haleem considers jihad as having historical context⁵¹ and the verses are responding to this historical context (2010, 148). Bonner says jihad is undertaken externally and internally. The external and internal jihad is performed collectively or individually. External jihad⁵² is activity involving physical conflict in the world against real enemies, while internal jihad is a struggle against self (2006, 13-14; Bennett 2004, 35; Kamali 2002, 617; Mohammad 1985, 396), but another dimension to internal jihad is social (Mohammad 1985, 396).

Kamali suggests that jihad has both physical and intellectual dimension (2002, 617), and considered as part of Muslims' spirituality (Mohammad 1985, 397). There is historical evidence to show that permission to fight was only given in the second year after the *Hijra* (Haleem 2010, 163). Haleem stresses further that militant jihad is allowed only for self defense and defending the poor, an argument Al-farag

⁵¹ Jackson (2007, 394-408) made the same assertion in arguing that Islam is a religion of peace and that the state of war has given way to the state of peace in modern times.

⁵² Wiktorowicz says there are two forms of external jihad in traditional Islam: offensive and defensive. Offensive jihad functions to promote the spread of Islam, enlightenment, and civility to the *dar al-harb* (domain of war), whereas defensive jihad is repelling aggression or militant attack against Islamic community and in this case it is the duty of all Muslims to wage jihad against the enemy. All Islamic scholars accept this is an obligation on all Muslim (2005, 83). It should be noted that offensive jihad did not capture militancy or fighting for spreading the dogma as we are witnessing today.

completely refutes (2007, 417-424). Maududi insists that jihad is both offensive and defensive⁵³ (1980, 26).

Bonner suggests that jihad⁵⁴ in the Qur'an is not in the form and sense most familiar to us now. He indicates that jihad in the Qur'an in its *j-h-d* root appears 41 times and mostly does not refer to warfare, rather to disputations and labors for the sake of Allah. Only 10 references refer to conduct of war. Others refer to devotion to God, righteous conduct, utter dedication and self sacrifice, which may involve physical combat, but it is not obvious that is what is meant.⁵⁵ He sums up that "for reasons that are not entirely clear to us today, the Qur'anic word jihad became associated with a full, complex doctrine and set practices relating to conduct of war." He suggests that this might have occurred sometimes after the revelation and compilation of the Qur'an itself (2006, 21-22).

Offensive Jihad a Later Development

Kamali agrees with Bonner, Heck and Bennett that the offensive character of jihad was a later development, possibly the works of jurists who indulged in legitimizing the policies of expansion of military strategists during the powerful Abbasid state (2002, 620). Heck and Kamali are in agreement that the classical form of jihad was hammered during the early Abbasid period by jurists in the service of the state (2004, 108). Bennett posits that the doctrine of jihad was developed during the *futuhat* wars under the four Caliphs and *Umayyad* dynasty when the world was divided into two houses (2004, 37-38): *Dar-el-Islam* (house of peace) and *Dar-el-Harb* (house of war).⁵⁶ In the former, people lived according to Islamic law, while they lived outside it in the latter with the two abodes constantly in a state of war-jihad (Omar 2003, 161). Bennett avers that the *Dar-el-Harb* is a later construction and not a Qur'anic term (2004, 37-38).

⁵³ Euben's (2002) article titled "Killing (For) Politics: Jihad, martyrdom, and political action" is helpful in the discussion on defensive and offensive jihad.

⁵⁴ The perspectives of *Shi'a* on jihad, which is not the focus of this work, in addition to more discussion on the nineteenth century view of jihad can be found in Lambton (1970).

⁵⁵ Heck also takes a similar position that the term jihad cannot be reduced to armed struggle, because virtually all the instances of the root *j-h-d* speak primarily to the question of true intention and devotion. Jihad is a means of separating true beliefs from infidelity. He summarizes that "jihad in the Qur'an implies a total devotion to God through a consecration, dedication and even oblation of oneself to His way." Even jihad against the enemy must be carried out with proper intention (2004, 97,101).

⁵⁶ Heck agrees with Bennett that it was during the *Umayyad* dynasty that the world was divided into two house- *Dar el harb* and *Dar el Islam* (2004, 108).

Tibi contends that jihad is aimed at opening (*futuhah*) the world to Islam (1998, 54), and never for aggression, but an effort to spread Islam as the true religion. Muslims are only entitled to use force in defense of *da'wa*, against resistant unbelievers. According to him, only unbelievers fight wars [*hurub*] (1998, 55). Bonner objects to the argument that jihad was developed by the Islamic state. He insists that jihad is “neither the product nor expression of the Islamic state, it developed apart from the state or else in an uneasy coexistence with it” (2006, 3). Bonner, probably, is right since jihad is a provision of the Qur'an. Nonetheless, Kamali argues that with time juristic focus centered on this military jihad to the exclusion of other wider connotations (2002, 620).

Kamali says that the Meccan period emphasized peaceful jihad—peaceful propagation, self discipline and subjugation of self to Islamic way of life stressed in the Qur'an (29:6, 29; 25:59), with no military connotation, although sura 22:78 might suggest both. However, in Medina, permission for war was granted and jihad acquired a new dimension (sura 22:39). He admits that some verses appear synonymous with fighting and war (suras 2:215; 9:41; 49:15). Bennett adds suras 8:41, 49; 61:11 and 66:9 as among the jihad verses used synonymously with fighting (2004, 35). Kamali elucidates that sura 2:190 came in the second year in Medina, yet Muhammad still resorted to jihad as a means of defense.

According to Kamali, major Islamic scholars like Zahrah,⁵⁷ Hakim, Haykal, Hannifah, Dihlari, Sindhi and al-Qadarawi support jihad as a defensive mechanism. They insist jihad is for defense against aggression, to extirpate *fitna* (disorder, persecution), securing human liberties, establish social justice without fighting to spread the dogma, removal of unlawful governments,⁵⁸ extermination of evil (poverty and disease), and fighting against illiteracy and corruption. In addition, work or learning done in Islam aimed at securing Allah's pleasure and serving humanity is *ibadat* and jihad. Essentially, Islam is not violent. Islam, as a faith, is a state of the mind and belief which cannot be realized through violence (2002, 621-622).

⁵⁷ Kamali reveals that Zahrah argues that Taymiyyah's position is that jihad is for defense. Indeed Bennett agrees that Taymiyyah only enjoins jihad on innovation and deviation (2004, 47).

⁵⁸ This is differentiated from rebellion without reason. This position agrees with Taymiyyah's position discussed earlier. Maududi advocates removal of all un-Islamic governments in his *Jihad in Islam*.

Jihad and its Modern Interpretation

Similar to Bonner and Kamali, Haleem opines that in modern times, jihad has been divorced from its Qur'anic significance or meaning. He maintains jihad has a historical context and it is responding to that context (2010, 147). Heck affirms that the various formulations of jihad are embedded in particular socio-cultural contexts (2004, 95). Haleem insists that the jihad enjoined in the Qur'an are verbal (sura 25:52), use of wealth (suras 8:72; 9:20, 41, 86), or describes pagan parents' efforts to revert their children to paganism (suras 29:8; 31:15). Jihad is majorly conducted against unbelievers and not general fighting (suras 9:73; 22:78; 25:52; 29:69; 66:9). Some scholars translate it wrongly to make war (2010, 147). However, the challenge is defining who unbelievers are.

Although Haleem agrees that the use of *anfusihi* (their soul) in jihad verses might connote participation in war or actual fighting (2010, 148), permission for fighting is majorly defensive (2010, 149) couched in justification, restoration, and reminder of God's power and the believer's duty to him. He insists conduct of jihad has guidelines (sura 2:190-195), which is misinterpreted, especially verse 191. It is not a general order to fight infidels. It is to fight only those who fight you. Haleem disagrees that sura 9:5 abrogates the verses guiding the conduct of jihad (2010, 150) as Shaltut (1898-1963) reportedly did in light of sura 2:194 and confirmed in suras 2:217 and 9:36 (Bennett 2004, 47). He argues that one can only take this position if he/she ignores the surrounding verses of sura 9:5. Haleem adds also that sura 4:75 is clear that jihad is for defense of the helpless and the needy. Using Qur'anic sources, he argues that military jihad is the duty of the state and sura 4:90-91 stipulates cessation of fighting when those fighting Muslims cease. He rejects the use of suras 9:5, 29; 2:216; 8:39 and 47:4 as unconditional permission to fight (2010, 161). He concludes that jihad and fighting are for self defense and defense of the oppressed (2010, 163).

Mohammad seems to support Haleem that Islam permits jihad and not *harb* [war] (1985, 385), despite recognition of Islam as a major force of revolutionary change in the world order (1985, 381). He uses Yusuf Ali's interpretation of sura 9:20-22 to justify his argument. As Heck, Kamali and Bonner above, Mohammad reiterates that the essence of jihad consists of true and sincere faith, which so fixes its gaze on Allah in such a way that all selfish and worldly intentions seem worthless and

fade away (1985, 386). He accepts that “mere brutal fighting is opposed to the whole spirit of jihad, while the sincere scholar’s pen or preacher’s voice or wealthy men’s contribution may be the most valuable form of jihad” (1985, 386). Maududi clearly rejects this position in *Jihad in Islam* (1980).

Furthermore, Mohammad maintains jihad is for defense against pagans and polytheists, whose faith and practices are directly opposed to the message of Allah given through Muhammad, as Tibi does above. The people of the book (Jews and Christians) are excluded from this group; only moderate jihad can be taken against them to accept Islam or pay *jizya* (tax). However, he admits that there are four ways accepted by Islamic jurists to fight jihad: the heart, tongue, mind and the sword (1985, 388-389; Willis 1967, 398).⁵⁹ Heck’s (2004) discussion on the diverse conceptions of jihad sheds more light.⁶⁰ Mohammad accepts collective jihad and rejects individual jihad, and that only the ruler (Imam or Caliph) heading the Muslim polity should declare jihad (1985, 390), but he accepts jihad against apostasy because apostasy is treason (1985, 391). He seems to accept jihad against a ruler if the ruler is not a Muslim or fails to implement or violates *Shari’a* (1985, 393). He is silent on who assesses the ruler’s implementation of *Shari’a*, issues the *fatwa* against the ruler, and if an individual has the right to issue *fatwa* (decree or ruling) against the ruler as we see today. It seems sanctioning jihad against non-Muslim rulers will promote emergence of conflicts between Muslims and non-Muslims.

Evolving Use of the Term Jihad

Reference to Heck’s work is significant in that he chronicles the ever-changing use of the term jihad over the centuries according to historical circumstances and needs of Muslims (2004, 95). He reveals the various contexts in which the term has been reinterpreted and accepts that jihad is interwoven in Islamic history (2004, 122). Heck believes that, by its call for the struggle in the path of God, the Qur’an establishes the grounds for the conception of jihad as a struggle for a godly order (2004, 96). He seems to attribute the tendency towards militant jihad to the Qur’an.

⁵⁹ This position appears similar to that of Maududi. He is probably summarizing all shades of opinion on jihad since he is a later writer than Maududi or is influenced by Maududi. More on the varieties and types of jihad can be found in Sedgwick (2007, 7-12) and Lambton (1970, 187) respectively.

⁶⁰ For treatment of diverse topics on jihad, the section titled “Jihad defined and redefined” in Donohue and Esposito (2007) is additionally helpful.

He, however, maintains that jihad will continue to be reinterpreted and the Qur'an will always remain the touchstone of any reformulating of jihad (2004, 122), but insists that context should be considered in all discussions on jihad. Heck interprets that jihad in the Qur'an is ultimately the moral life of the private and public order through the lens of faith. If this aspect is the focus of jihad, other forms of jihad would be less meaningful and the concept of jihad will be rescued from the hands of fundamentalists and terrorists (2004, 123).

From the foregoing, it seems the classical meaning of jihad in the Qur'an tilts towards a more religious and moral understanding, but does not deny the possibility of violence in defense of Islam. However, the defense can be proactive and not docile (Kamali 2002, 621). It seems this defensive proactiveness is the bone of contention between fundamentalists and traditionalists on how to define struggle in the cause of Allah. Laboda seems to agree that the traditional definition of jihad is struggle in the cause of Allah introduced in the Qur'an by sura 4:74-75. However, the challenge is determining what "to struggle" and "in the cause of Allah" mean. Hence, Laboda argues, sura 4:73-75 has "caused Muslims to develop different theories as to what it means to struggle in the cause of God and when it is proper to do so." He admits that "jihad can be interpreted as a call to missionary work and peaceful conversion of oppressed non-believers. On the other hand, it can be interpreted as a command to engage in violent war against all non-believers at all times" (2004, 18). Fundamentalists acknowledge the former, but emphasize the immediate and constant necessity of the latter.

Dialectics on Militant Jihad

On militant jihad, Woktorowicz discusses a number of Islamic scholars who interpret the Qur'an as permitting and enjoining offensive militant jihad. Although many jihadists refer to Taymiyyah as sanctioning militant jihad, Woktorowicz argues that it is generally accepted that Taymiyyah's ideology of jihad has more to do with the traditional religious and moral elements of jihad, rather than the legalistic issues relating to war or rules of engagement (2005, 83). Kirmanj argues that Taymiyya divided jihad into two categories; against believers and unbelievers, but acknowledges that Taymiyya insists that it is all lawful wars that he categorizes as jihad (2008, 75). And in the context of history, it is defensive especially against the Mongol invaders.

Nonetheless, Woktorowicz⁶¹ discloses that Ibn al-Demyati (d. 1412) encouraged participation in militant jihad through addressing the fears of those who abstain from it. He used the Qur'an and *Sunna* to reveal the benefits, in the hereafter, of participating in jihad. In contemporary times, Abdullah Azzam,⁶² who assisted in founding Al-Qaeda, is accused of resurrecting the call for active participation in jihad through drawing attention to the fact that all the misfortunes befalling Islam today is because Muslims have abandoned jihad. Azzam quoted several Qur'anic verses such as sura 2:216 to show that militant jihad is an undeniable duty of Muslims (Woktorowicz 2005, 83-84). Azzam was Maududi's student (Jackson 2011, 2).

For Al-Farag, to say that jihad is only defensive is false. He argues that the Prophet says "whosoever fights in order to make the Word of God supreme is someone who (really) fights for the cause of God." Furthermore, Islam was spread by the sword⁶³ and it is obligatory for Muslims to raise their sword under the very leaders who hide this truth and spread falsehood (2007, 418). He refutes jihad as defensive, and cites several scholars such as Al-Husayn ibn Fadl, Imam Abu Abdallah Muhammad ibn Hazm, Abu al-Qasim Hibbat Allah ibn Salam and Ibn Kathir, who maintain that sura 9:5 has abrogated all verses commanding Muslims to be at peace with infidels. And the abrogating sura 47:4 makes fighting obligatory. It is only when Muslims are weak that it is obligatory to endure insults.

Al-Farag further argues that to say fighting is not part of jihad is not only putting an end to fighting for Islam, but also the end of intention (*niyah*) to fight for Islam. To encourage refraining from jihad we must also encourage refraining from fasting and prayer. He says sura 2:183 ("fasting is prescribed for you") and 2:216 ("fighting is prescribed for you") give similar commands. One cannot perform one and eschew the other, and fighting means confrontation and blood. Al-Azzam affirms that whoever discourages people from going to jihad is like one who discourages people from fasting during Ramadan (2007, 426). Fighting jihad is thus similar to fasting and prayer. In light of the above argument, Al-Farag declares it is obvious that jihad is the

⁶¹ According to Wiktorowicz, offensive jihad is for spreading of Islam and from the tone of his writing it appears he has peaceful means of spreading Islam in mind.

⁶² Azzam is influenced by Maududi according to Jackson (2011, 2). See next chapter for further discussion.

⁶³ The same argument Ahmad (1989) says Maududi made to encourage jihad by the sword.

individual duty of every Muslim today;⁶⁴ jihad is not fought in successive phases where you finish that of the soul, engage the devil, and then fight the infidels and the hypocrites. All must be fought concurrently (2007, 418-423). When it comes to individual obligation to perform jihad, no permission should be sought from anyone (Al-Azzam 2007, 426; Al-Farag 2007, 422). This seems to account for individual jihadists today.

Jihad in the Qur'an and It's Diverse Interpretations

The foregoing corroborates Bennett's position that there are three valid interpretations of jihad in the Qur'an. There are the peace verses classified as used by progressive Islam (suras 16:125; 41:34; 88:21), the defensive verses used by moderate Islam (suras 22:39-40; 2:190; 8:63), and the sword verses used by radical Islam (suras 2:216; 9:5, 111, 123).⁶⁵ Bennett suggests the peace verses are the true stance of Islam and violence is permitted only in extreme cases, and the defensive verses qualify the sword verses and permit Muslims only to fight unbelievers who fight them. Here, Bennett has tilted towards traditional interpretation of jihad. However, for him to say the traditional view is that the sword verses have abrogated the earlier verses which justify perpetual war against all unbelief, including against heretical Muslims, appears contradictory (2004, 43). In that case, his argument that the peaceful verses are the true stance of Islam is nullified. As we have seen, there is complexity in discussing jihad in Islam, and probably why the fundamentalists will continue to justify militant jihad without any decisive refutation.

Perhaps one of the challenges in refuting the militant jihad of the fundamentalists is the synonymous use of jihad and *qital* (fight). One commonly used verse to refer to jihad is sura 9:111, yet the verse uses the same term fight as in suras 2:216 and 9:5; 123 commonly used for jihad. This association makes it really difficult to refute completely the offensive tones in suras 2:216; 9:5, 123 and others that can be interpreted independently from surrounding verses. This, perhaps, is the dilemma for scholars endeavoring to interpret Qur'anic jihad in a non-violent way and suggesting that other means of propagation can be used.

⁶⁴ Al-Farag gives three cases in which jihad is compulsory to individual Muslims requiring no permission to participate, which are when two armies are already confronting each other (8:15, 45), when infidels attack a Muslim nation, and when an Imam calls upon people to fight (9:39-39).

⁶⁵ This is the position popularized by Maududi

One can understand the difficulty inherent in Osman's argument that jihad is not limited to armed struggle and can include self control, moral development by encouraging what is right and forbidding what is wrong, mass political movement against injustice and oppression, and severing relations with enemies, and so forth (2003, 472), or Omar's argument that "jihad is a comprehensive concept embracing peaceful persuasion (16:125), passive resistance (13:22; 23:96; 41:34) as well as armed struggle against oppression and injustice (2:193; 4:75; 8:39). Moreover, jihad is not directed at other faiths" (2003, 160). Fundamentalists like Maududi will certainly disagree with the final part of this argument. Indeed, Bennett aptly argues that "it is absurd to say that jihad was always a peaceful concept and only misused by few fundamentalists. Most references, especially in the *Shari'a*, to jihad include detailed guidelines for armed combat" (2004, 51).

The argument for non-violent interpretation of jihad might have arisen from the realization that conquest cannot be achieved in all circumstances, especially beginning from the failure to conquer Constantinople in 718 AD. According to Bennett, this triggered a crisis leading to the creation of *Dar-al-ahd* (house of contract). Muslims can enter into *Sulh* (armistice) where they can live in peace under non-Islamic law. However, this is a temporary measure, as the aim is still to bring this area into *Dar-al-Islam* (Bennett 2004, 39). Thus, contemporary Muslims view the world as *Dar-al-da'wa* (house of invitation) for dialogue.

Overall, as it has emerged, jihad for Muslims is for defending and expanding Islam. This manifests in several forms as anti-colonialism and other contemporary forms. In the end, despite diverse arguments, jihad is a Qur'anic concept; how it is interpreted is the bone of contention. Indeed, Omar is accurate that all Muslims virtually accept that Islam is not a "pacifist tradition"⁶⁶ and allows for and legitimates the use of violence under certain conditions, the definitions of which may differ from one Muslim scholar to the other. It is here that a large measure of the problem lies. Under what conditions does Islam condone the use of violence" (2003, 158)? Maududi has interpreted jihad in his unique modern way as the next chapter discloses.

In ending this section, it is necessary to point out that understanding jihad is critical to understanding religious conflicts involving Muslims. Mohammad suggests we must understand jihad to understand Islam and our Muslim neighbors (1985, 397).

⁶⁶ Jackson holds a similar opinion (2007, 401).

Doubtlessly, jihad has undergone reinterpretation and rethinking, as Bennett points out (2004, 38), or as Heck indicates. Jihad is ever-changing according to historical circumstances and needs of Muslims (2004, 95). Wiktorowicz reasons that the development of the jihadi thought is characterized by the erosion of critical checks used to limit warfare and violence in classical Islam (2005, 94). Perhaps the contemporary appeal of jihad to Muslims is captured in what Willis argues is also behind the recurrence of revivalist movements in Islamic history: “the inability of a Muslim community in disarray to preserve in ideal form the Islamic religion and community, and to realize the ostensible ambitions of the Prophet, and certainly those of his successors, to create a world unified on the basis of Islamic principles” (1967, 395).

However, one identifies with Bennett that the problem might be with the Qur’an itself since all readings of the Qur’an are interpretations and none can claim to be better or more accurate than the other (2004, 35). Even Esack believes September 9/11 was inspired by Islam since the Qur’an is open to diverse meanings (2004, 50). No doubt, jihad is a religious concept from an Islamic point of view, an important and significant part of a Muslim’s spirituality. It is, therefore, difficult to alienate jihad from a Muslim’s religious practice, way of life and devotion, notwithstanding belief in militant or pacifist jihad. Consequently, jihad should be understood as a personal and collective effort, striving and struggle of Muslims, whether leaning towards pacifism or militancy. Muslims can, therefore, interpret or reinterpret jihad according to contemporary exigency of social change, which can be pacifist or militant.

Mohammad aptly concedes that colonialism and western domination encouraged the contemporary reinterpretation of jihad by fundamentalists like Maududi to fight against non-Muslim political control and religious decay within Muslim society. This same concern for the Muslim society led to the emergence of people like Wahab, Afghani, Abduh and Rida (1985, 393). It makes sense that Maududi developed a political theory of Islam to establish an Islamic state through jihad in answer to the decay of Muslim society and the corrupting influence of westernization. Bennett adds that Zionism and westernization are used by fundamentalists as a justification in activating the injunction to use violent jihad as a defense (2004, 32). Mohammad is convinced that in the 20th Century, scholars like Iqbal, al-Banna, Maududi and Qutb emerged to confront the internal and external decline of Muslim society and loss of Muslim land to foreign occupation. In his view, they reinterpreted *Shari’a* and the

doctrine of jihad (1985, 394-395) as a result. This affirms the concept of jihad as having both elements of continuity and change (discontinuity) in its contemporary expression.

The discussion of jihad above clearly indicates that Muslim scholars of all shades do not exclude fighting or war as part of jihad. The only difference is that for fundamentalists like Maududi, militant jihad is a central offensive tool and a priority to secure Muslim society, whereas for the moderates or traditionalists, militant jihad is the last resort and it is defensive. The major differential in Maududi's philosophy is that he made jihad a global agenda and duty. According to him, Islam requires the whole earth. This entails the elimination of all un-Islamic systems to establish Islamic systems in their place (1980, 19-22; 1964, 64; Bennett 2004, 44-45). In essence, Muslims must take the initiative for jihad, an idea echoed by Qutb in his work *Milestones* (Bennett 2004, 45).

Omar's admission above, therefore, is not surprising (2003, 158). Fundamentalists appear to exploit this lacuna in interpreting jihad to proffer their interpretations of it. And since the fundamentalist fervor seems to rhyme with the desire of most Muslims for the actualization of the global establishment of the rule of *Shari'a*, it appears to find more populist sentimental support across the Muslim divide, either overtly or covertly. This dialectic concerning jihad seems destined to remain as an essential part of Islamic culture and consciousness. It is important at this point to discuss *Umma* and apostasy as sources of violence, and jihad as a source of culture change, in order to delineate them within the context of this research.

Umma and Apostasy as Traditional Sources of Violence

Umma in Islam appears to have political and religious (spiritual) connotations. This might suggest that its mere existence promotes conflicts with other religious communities. Muhammad's historical use of *umma* to militarily expand Islam might support this assertion. However, there is historical difficulty in verifying this assertion. In Muhammad's time, it appears that Muslim wars were politically motivated, even before *umma* was formed. The *umma* itself was not the direct motivation for them. Conflicts would have occurred wherever the *umma* was established after Muhammad's time, if its mere formation had been a direct cause of them. Besides, the Qur'anic concept of *umma*, according to Ayubi, is not necessarily a

religious one (1991, 91). Theological revelations seem responsible for mobilizing the *umma* into war with other communities. This suggests that without a secondary influence, the mere existence of *umma* or quest for it cannot lead to conflicts. Its formation in Medina by Muhammad was generally peaceful.

Furthermore, there is no suggestion in several scholarly works that the mere existence of *umma* is a source of conflict. Denny explores the meaning of *umma* in the Qur'an, its evolution and its political and religious nature as the Medina constitution also captures (1975, 1977). Akram argues that *umma* is transnational in nature and all Muslims agree it should transcend national boundaries and is bound together by *Shari'a*. This impacts Muslim consciousness and political behavior (2007). It is also a fact that the Islamic community in general owes its allegiance to God and the *umma* (Al-Turabi, 1983). Esposito describes the *umma* as "transnational community of believers" (1999, 11). Voll argues that loyalty to *umma* can supersede loyalty to state (1994, 152-155). In all these, there is no suggestion that the mere existence of *umma* generates conflicts with other communities.

In the same vein, some might argue that the treatment of apostasy in Islam can lead to conflicts with other religious communities. However, as we saw above, even sura 4:88-92 is insufficient to justify killing of apostates, since it only sanctions the killing of hypocrites who join the enemy. Sura 9:5, 11-16 refers to idolaters who break covenant while sura 5:33, 37 refers to those warring against the apostle and causing harm in the land. Clearly, the punishment for apostasy is in the hereafter (suras 2:217; 3:90, 106; 4:38, 40, 137).

In fact, the Hadith records the prophet prohibiting the killing of people of the book (al-Bukhari 9:60),⁶⁷ or any killing because it is among the biggest sins (al-Bukhari 1:17; 3:821; 8:667), and prohibiting even throwing stones (al-Bukhari 7:388). Indeed, suras 2:256; 3:20; 18:29; 88:21-22 grant freedom of choice. Maududi, interestingly, agrees with this in his commentary on sura 2:193. He states that "as a matter of fact Islam allows freedom of belief to all non-Muslims; one may adopt any way of life that one chooses and may or may not worship anyone or anything" (*Tafhim al-Qur'an*). Even the Hadith al-Bukhari 9:57 used to argue that the prophet justified killing for apostasy, is often questioned as to its authenticity (Badari n.d.). It also seems that

⁶⁷ Hadith references are from Alim, CD-ROM, version 6.0.11.1. U. S. A.: ISL Software Corp, 1986 – 2000.

death penalty for apostasy after the death of the prophet can be associated with the refusal of tribes to pay *Zakat* (Al-Bukhari 2:483).

Peters and De Vries discuss classical prescriptions pertaining to apostasy from the four schools of Islamic law, modern application of the law and how this relates to the principle of freedom of religion (1976-1977). They argue that death penalty is recommended for apostates by some schools of law, in spite of the evidence to the contrary in the *Sunna* and the Qur'an, as discussed above. In fact, several Islamic countries do not apply them today. All these confirm that *umma* and apostasy should not promote interreligious conflicts, unless otherwise interpreted outside the obvious provisions of the sacred sources.

Jihad as Source of Culture Change

Some might also argue that jihad too created a new culture of violence against other religious communities. It is a historical fact that Muhammad's jihad changed the culture of Arabia from an idolatrous one to a monotheistic one, often by armed struggle. This trend of jihad with armed struggle under a leader continued through the period of the Caliphs (successors to the Prophet) and the dynasties of the Umayyads, Abbasids, Fatimids and Ottomans. This trend is evident even in contemporary times. It is also obvious that jihad in northern Nigeria produced a similar culture change through armed struggle. This probably suggests that passion for jihad might be behind religious conflicts.

Ghanem examines the causes and motives of jihad in northern Nigeria. He discovers how jihad brought a marriage of governance between the Fulani and Hausa styles (1975, 623). As a result, it has perhaps, produced what is referred to as Hausa-Fulani hegemony today. Islamic laws substituted tribal allegiance (1975, 623) by reforming the idolatrous, oppressive and corrupt cultural practices of the Hausa kings. They replaced them with Islamic cultural practices. He concludes that jihad brought about political transformation in northern Nigeria (1975, 624).

Waldman reevaluates the Fulani jihad. According to him, it brought about cultural change in northern Nigeria. He interestingly reveals that jihad was forced on Danfodio by aggressive Gobir Hausa rulers as they rejected the cultural change to Islam he desired. He argues that Islam did not affect the social and religious life of Hausa land, although the rulers had Islamic clerics attached to their courts before the

jihad. It is clear that Islam existed in Hausa land without cultural effect until the jihad (1965).

Levtzion gives a clear summary of Islam in Hausa land before the jihad with its syncretistic nature (2000). Gilliland explains the symbiotic relationship between Islam and various cultures of northern Nigeria.⁶⁸ He states that “religious change is as much the by-product of cultural change as it is an agent of it” (1986, 5). He points out that without jihad, some northern cultures resisted Islam. He argues that in spite of the presence of Islam in Hausa land before the jihad, cultural change was slow compared to the time after the jihad. Evidently, jihad is an Islamic ideology (Falola 1998, 72). Othman Danfodio used it to incite his followers to stage jihad against the Hausa kings. Levtzion quotes Usman Danfodio’s brother, Abdallah, as saying that “when the shaykh saw that his community was ready for jihad, ‘he began to incite them to arms . . . and he set this verse in his non-Arabic Qadiri poem (*qasida ajamiyya qadiriyya*)’.⁶⁹ This mystical verse had a hypnotic effect upon devotees on the eve of the jihad” (2000, 86).

The point here is that oppression and deprivation were insufficient to “incite” them without theological ideological push. It is apparent that the idea of jihad without the “incitement” (ideology) did not create grounds for conflict or culture of conflicts, just like the adage that says “all revolutions have ideas. Though, not all ideas have revolutions.” However, the historical success of jihads might have influenced Islamic fundamentalists to view jihad ideology as effective for Islamic revolution and cultural change across the world, and perhaps the reason for Maududi’s strong advocacy for it.

What essentially emerges is that whether for sacred or profitable reasons, as Karsh analyzes, the history of jihad appears to suggest that it needs an arrowhead leader with the ideology to drive it (2007, 24-25). Karsh seems to further support this by arguing that “throughout history all imperial powers and aspirants have professed some kind of universal ideology as both a justification of expansion and a means of ensuring the subservience of the conquered peoples” (2007, 24). It cannot be denied that the history of jihad in Islam seems to support this assertion. From the Prophet to the Caliphs and the dynasties that emerged afterwards, whenever a leader emerged whose

⁶⁸ Kane’s contribution to updating literature on Islam and social change in northern Nigeria in his 2003 book title *Muslim modernity in postcolonial Nigeria: A study of the Society for the Removal of Innovation and Reinstatement of Tradition* is very valuable.

⁶⁹ The translation of this was not provided by the author. I could not find appropriate translation for it.

ideology did not emphasize militant jihad the aggression and expansionist tendency diminished. And this complacency often contributed to the emergence of internal strife and collapse of the dynasties.⁷⁰ The Qur'an, as discussed above, does provide the grounds for unique conceptions of jihad ideology in the hands of *mujtahidun* or even self acclaimed *mujtahidun*.

Summary

In this chapter, the researcher discussed theology, law and interpretation in Islam and discovered how central these are to a Muslim's life, as well as to understanding Islam. We saw how critical interpretations are to Muslims' *ibadat* (ritual performance) and *mu'amalat* (relationship with others) as they seek to obey and submit to Allah completely. The quest for correct interpretation of divine laws led to the emergence of the four major schools of law after the demise of the prophet, the Caliphs and the Umayyad dynasty. Then the next Abbasid dynasty saw the systematization of interpretation to rely on the Qur'an, *Sunna*, *qiyas* and *ijma* exercised through *ijtihad*. This necessitated the emergence of *mujtahidun* who are skilled in exercising *ijtihad*. The continued emergence of *mujtahidun* is contingent on the constant social changes confronting Islam and the need for contextualized interpretations. It is this situation, in addition to the fact that *mujtahidun* are rewarded in the hereafter, whether their interpretation is correct or wrong, that led to the emergence of *mujtahidun* like Maududi.

Furthermore, the researcher discussed the concept of jihad in the Qur'an and its significance in the lives of Muslims, and making it necessary to interpret it for Muslims as to how it should be undertaken. Traditional and fundamentalist interpretations of jihad became obvious. In addition, it surfaced that despite the numerous war terms in the Qur'an, it cannot be definitely established that jihad means violence, even though it is accepted by Muslims that Islam allows for violence under certain conditions. Rather, it came out that peaceful (moral), defensive (repelling aggression), and offensive (militant) jihads can all be supported from the Qur'an. The researcher argues that in view of this review of literature, fundamentalists appear justified to pursue militant jihad as interpreters like Maududi justified it.

⁷⁰ For further discussions on the caliphates and their collapse see Karsh (2007), Wheatcroft (2003), and Armour, Sr., (2002).

It also emerged that *umma* and apostasy cannot be sources of conflicts with other religions without additional interpretations outside the conventional meanings. Finally, jihad as a source of culture change was discussed. Although historical evidence exists to show that jihad has been a source of culture change, it needs an arrowhead leader providing the ideological content to perform that role. In contemporary times, Maududi assumed that role of being the arrowhead in interpreting the role of jihad. The researcher's attention now turns to him next.

CHAPTER FOUR

ABUL ALA MAUDUDI AND HIS INTERPRETATION OF ISLAM

Introduction

In the previous chapter, the researcher posited that fundamentalists find Qur'anic support to justify the pursuit of militant jihad. Besides, the continued evolution of Islamic society validates the emergence of *mujtahidun* (diligent independent interpreters) to give it guidance (Waines 1995, 77, 85-86). Indeed, right or wrong, *mujtahidun* have a reward for their interpretations (Waines 1995, 76, 85). One such contemporary *mujtahid* is Maududi, who interpreted the necessity for militant jihad in the establishment of an Islamic state, thereby politicizing jihad.

The researcher observes that the passion for an Islamic state is present among Muslims of northern Nigeria, and jihad, both militant and non-militant, seems to be the preferred instrument or route to achieve this desire. Has Maududi's interpretation played a part in the development of this passion for militant jihad in northern Nigeria? This is a valid question because Islamic scholars credit Maududi with the development of political interpretation of Islam. Nasr acknowledges that the essence of Maududi's message is distinct from "the teaching and worldview of traditional Islam within the debate in which his vision took shape" (1996, 6). He argues, as did Zakaria (2010, 721), that Maududi is the first Islamic thinker to develop a "systematic political reading of Islam and a plan for social action to realize his vision" (1996, 3). Ayooob adds that "Maududi is the most seminal thinker of all the ideologues of the Islamist movement. His approach to Islam was quintessentially political" (2008, 66). Cheema credits Maududi with making the creation of an Islamic state a religious duty to struggle for, just like other religious obligations (2013, 52), and as we shall see, people like Qutb and others only interpreted this concept further.

Furthermore, in the editor's comment to Maududi's book of 1960, the renowned Islamic scholar Khurshid Ahmad says it is no exaggeration to say that by the time of his death, Maududi "had become the most widely read Muslim author of our time,

contributing immensely to the contemporary resurgence of Islamic ideas, feelings and activity all over the world” (Maududi 1960, 13; cf Rahman and Ali 2012, 235; Adams 1983, 99). Zakaria affirms that Maududi is arguably the one who gave a modern meaning to *umma* as one that is separate and distinct from a secular-national community (2010, 721), and universal in nature (Ayoob 2008, 67). Ayubi seems to agree when he argues that nowhere in the Qur’an or subsequent writing of Muslim authors is *umma* given unequivocally religious connotation (1991, 3), and so “the main Qur’anic concept of the *body politic (umma)*. . . is not necessarily a religious one” (1991, 91 italics original).

In fact, Wood argues that Maududi established “a religio-political idiom for Islamic fundamentalism” (2011, 174). This is in line with Nasr’s claim that it is Maududi’s “creation of a coherent Islamic ideology, articulated in terms of the elaborate organization of an Islamic state” that provided the essential breakthrough leading to the rise of contemporary revivalism (1996, 3). Indeed, Ayubi acknowledges that “one of the most important contemporary sources for the doctrine of political Islam” is the writings of Maududi (1991, 96). Politics is important to Maududi because he believes it is the most “legitimate vehicle for the manifestation of Islamic revelation” and the sole means for the expression of Islamic spirituality (Ayoob 2008, 67).

In his model, Wood traces the genealogy of fundamentalist ideology from Maududi through Qutb to contemporary fundamentalist discourse. He cites Nasr, in another work, as labeling fundamentalism as Maududi’s “brainchild” (2011, 174). It is in the light of all the above that it is now necessary to discuss who Maududi is and his interpretation of Islam, especially his political theory of Islam.

Abul Ala Maududi

The researcher relied on the following sources to provide all the information about the life and works of Maududi: Jackson (2011, Chapter 1-5), *Encyclopedia of World Biography* on Abu-I A'la Maududi, *Encyclopedia of the Middle East* on Maududi, Nasr (1995), Rahman and Ali (2012, 233), Armajani (2012, 164-164), Adams (1983, 100-111) and Nasr (1996, 9-26). The following website also provided the timelines in Maududi’s biography: <http://aamaududifsl.blogspot.com/2010/01/biography-of-abul->

[aala-maududi-rahi-of.html](#). The summary of the life of Maududi and his works are based on these sources.

As mentioned above, Maududi is acclaimed as one of the foundation stones of the 20th–century Islamic resurgence and most read Muslim writer of his time. Maududi was born in 1903 and died in 1979. He was born in Awrangabad of Hyderabad, a state in present day India, and into a strong Muslim family. He was the youngest of five sons born to Sayyid Ahmad Hassan Maududi, and the second son of his second wife. Maududi descended from one of the prominent branches of the Chishti *Sufi* order. His father was a deeply religious lawyer. His father’s religiosity might have influenced Maududi and sowed the seed for his religious passion later in life. He went to school in the same town of Awrangabad until he was 15 and was forced to leave school after the death of his father, who succumbed to a stroke. Most of his Islamic education was conducted at home and not in a traditional Muslim religious school. This led to criticism of Maududi’s qualification as a *mujtahid* when he began to publish his religious views.

Maududi ventured into a writing career when he moved to Bijnur in the United Province of India to join his brother, who was then the editor of the journal *Madinah*. Maududi then went on to work as a journalist at age 17, first as a correspondent and then editor of *Taj* in Jabalbur. He became editor of *Muslim*, the magazine of India’s learned Muslim divines called *Jam ‘iyat-i Ulama* in 1920, until 1923 when it closed. After 18 months he became the editor of its prestigious replacement, *al-Jam ‘yah*, and left journalism in 1927 to engage in scholarly writing. Maududi’s passion for writing might have been influenced by his maternal grandfather who was a poet and a writer. It is during this period that he wrote the history of Asafiyah dynasty of Hyderabad and *Towards Understanding Islam* that brought him out as a serious religious writer.

It is also clear that Maududi was an avid reader beyond Islamic writings, by the western discourse and thought in many of his writings, although he was distrustful of the premises of western thought and its objectives. And it is apparent that his reading of modernity and western thought was thorough, by his succinct critique of them. Maududi shared the deep concerns of the Deobandis of India in respect of the intrusion of colonial culture into the lives of Muslims. Maududi’s intellectual awakening that led him to reading and exchange of ideas, which included anti colonial rhetoric, rhymed with his increasing interest in politics, leading to his participation in the independent movement in India.

Consequently, Maududi had a political stint with Gandhi in Satyagraha, but it ended in 1921 because he felt the interests of Hindus and Muslims were divergent and irreconcilable, as India moved towards independence. He later viewed Gandhi with contempt. The disappointment with the nationalistic stance of Gandhi would push Maududi into a deeper involvement with the *Khilafat* movement, from where he learnt more about the West and politics. He also learned the art of social mobilization, political propaganda, as well as “the utility of putting Islamic slogans and symbols to communalist and political use” (Nasr 1996, 19), skills he apparently would put into effective use nationally and globally, as his influence seemed to suggest. The many ideas of the *Khilafat* movement, such as anti-imperialism, attempts at uniting various expressions of Islam in India, its pan-Islamic sentiments, its use of symbols to political end, and its consideration of the viability of resuscitating the institutions of the Caliphate, are all attributed to Maududi. The failure of the *Khilafat* movement in 1924, occasioned by the Turkish government’s abolishment of the Caliphate, and his distrust for nationalism had a far reaching impact in driving Maududi back to Islam and the revival of its institutions in crafting a political strategy for safeguarding the interests of Muslims. This led him from communalism to global Islamic revivalism. This necessitated the reinterpretation of *umma* into a universal ideological state.

Maududi’s journalistic writing experience propelled him into Islamic writing, as he politically interpreted Islam and promoted the need to bring religion into politics. The reason is that Maududi considered the abolishment of the Caliphate by the Turkish government as a result of machinations of Westernized Turkish nationalists, as well as betrayal by Arab nationalists. Maududi, therefore, considered the eternal marriage of religion and politics as the right strategy to safeguard Islam from all corrupting influences and demise. One of the defining works that espoused his principles, and would reflect in his later writings, is *Jihad fi Sabilillah* (Jihad in the way of God). His association with *Tarjuman al-Qur’an* in 1932 provided the vehicle for propagating his views of reforms among Muslims, and his views of *Jama’at-i-islami* (The Party of Islam) he founded in 1941.

Maududi, with some of his followers, moved to Pakistan in 1947 when the Indian sub-continent was partitioned, where he assumed the political role of the main advocate for an Islamic state. He was jailed in 1948 and 1953 for being antagonistic to the government and agitating against the *Ahamadiyah* sect, respectively. He later received a death sentence from a military court that was never administered.

The 1958 military takeover banned political parties, including his *jama'at-i-islami*, and this turned him into an advocate for restoration of democracy. His opposition to the government of Ayyub Khan got him rearrested in 1964. Maududi was a pragmatist. Against his religious belief, he supported a female presidential candidate. He joined right wing religious parties to oppose Ali Bhutto's socialism in 1970. Maududi's acceptance of militancy was also clear, as he ordered his followers to support and participate with the military against the Bengalis in the 1971 civil war, when Bangladesh emerged so as to save Pakistan. He finally resigned as *Amir* of *jama'at-i-islami* party. Maududi died in a New York hospital where he was receiving treatment in 1979. He has written over 120 works reflecting various aspects of Islam.

Why Maududi

As the preceding introduction discloses, Maududi's interpretation and militant rhetoric had a global influence, especially on Qutb, as we shall see. The presence of his ideas in northern Nigerian Islam is also acknowledged. It became preferable to examine whether it is actually Maududi's interpretation that is the catalyst responsible for the emergence of religious conflicts in northern Nigeria in view of this disclosure. More so, if the argument that "...no account of the contemporary resurgence of Islam would be complete without attention to the major role played by Abul Ala Maududi in these movements" (Hassan 2003, 429) is true, then his influence on religious fundamentalism in northern Nigeria is worthy of examination.

Additionally, Maududi is considered as one of the most prolific thinkers of the contemporary Muslim world (Khalidi 2003, 415). His skills at interpreting Islam greatly influenced Sayyid Qutb of Egypt (Osman 2003, 478). It is in light of this that this work desires to examine Maududi's teaching, research into the presence of the elements of his teaching within Islamic jurisprudence and theology in northern Nigeria. This is to ascertain whether it accounts for the fueling of Islamic fundamentalism and religious conflicts in northern Nigeria.

Furthermore, Demant establishes the foundation of Qutb's ideas in Maududi's thoughts. Demant argues that although the global fundamentalist *Sunni* movements appear to be inspired by Egypt's Muslim Brotherhood and the ideas of Sayyid Qutb as its principal ideologue, "Qutb was strongly influenced by the writings of Abu al-Ala al-Mawdudi of Pakistan who was educated in the ultraconservative *deobandi* school. In the 1940s and 1950s, he developed five principles that Qutb would later make his

own: anti-apology, anti-westernism, literalism, politicization, and universalism” (2006, 97, 98). Importantly, it is in the 1950s that Muslim Brotherhood in Egypt started to become militant, as we saw in chapter one as revealed by Esposito. Osman, like Demant, also argues that Maududi’s skills at interpreting Islam greatly influenced Sayyid Qutb (2003, 478; also Nasr 1996, 3). And as Khalidi acknowledges, Maududi is one of the most prolific thinkers of the contemporary Muslim world who greatly influenced the advocates of Islamic fundamentalism (2003, 415; also Nasr 1996, 3). Maududi is recognized to have written more about Islamic jihad than any Islamic writer.

Scholars like Esposito (1999) appear to suggest that Qutb was the main promoter of radical, militant or combative Islam. This position seems to neglect Maududi’s militant stance on jihad, and the fact that it was Maududi’s theological ideology regarding jihad that influenced Qutb, especially if we consider the opinion of the scholars discussed above and additional scholarly opinions below. This same ideology has been exported to northern Nigeria. The researcher believes there is both direct and indirect influence of Maududi’s ideology on northern Nigerian Islam. The direct influence is through contact with Maududi’s writings, while the indirect influence is through encounter with ideas of others who have been influenced by Maududi, such as Qutb or even late Sheikh Abubakar Gummi’s *Izala* movement. The extent of this direct and indirect influence will be explored.

It is significant to note also that the writings of Maududi are still being published and distributed in Nigeria by The Islamic Foundation of Nigeria, a branch of The Islamic Foundation based in the United Kingdom, which has an office in Kano. In addition, although his writings are considered old by some in Kano, they are still being marketed in *Kasuwan Kurmi* (Kurmi Market), renowned for decades in producing and marketing Islamic publications within neighboring countries like Niger, Benin Republic and surrounding countries. They are also found in libraries of northern Nigerian universities. Also, the rhetoric of modern Islamic clerics in northern Nigeria seems laced with Maududian rhetoric.

Maududi is, therefore, selected as the main research focus in this present study above Qutb, who was majorly influenced by Maududi. Since there is evidence that Maududi’s militant writings have found their way to Nigeria, and of the extent of his global influence, it is preferable to examine his influence on Islam in northern

Nigeria. Nasr seems to suggest that even Khomeini was influenced by the writings of Maududi (1996, 3). This influence on Khomeini is confirmed below.

Furthermore, Ahmad reveals that Maududi's writings were adopted as important sources to develop the agenda for Islamic social change even in Nigeria (2003, 533). This desire for Islamic social change appears to have made Islam in northern Nigeria militant, anti-West and anti-Christian, as Maududi's five principles espoused. The latter two appear to be inseparably intertwined, where Christianity is seen to be wearing western skin. It is seen as an agent of western subjugation and bringer of all that is morally evil in the West to Islam, in the name of modernity and progress. This might suggest why the church in northern Nigeria bears the brunt of any anti-western aggression through the burning of churches and killing of Christians.

Conditions that Influenced Maududi's Interpretation of Islam

Nasr (1996) discusses the conditions which influenced Maududi into fundamentalism. These conditions are significantly similar to those in northern Nigeria after colonialism. These conditions made northern Nigerian Islam as receptive to Islamic fundamentalist ideologies as Maududi's India. These conditions are summarized as the loss of prestige, status, economic power, political influence, and cultural harmony. Ahmad argues that what generally led to Islamic resurgence is the "positive aspiration of the Islamic *umma* to regain the position it lost because of the western domination . . . a dissatisfaction with the ideals and values, the institutions and systems of government exported from the west and imposed on them" (1983, 220, 226).

Specifically, Nasr explains how the collapse of the Caliphate affected Maududi. The collapse of the Caliphate revealed his distrust and frustration with secular political institutions to bring change and even safe guard Muslim interests in India, where Islam had reigned supreme for decades (1996, 20). The defeat of the *Khilafat* Movement and the inability of the Muslim intellectual leaders to defend Islam adequately, coupled with the attendant helplessness and resignation, "impressed on Maududi the need for action" (1996, 21-22). This stirred in him the desire to restore the lost glory of Islam in India (1996, 23).

Another influence was the neglect of his contribution by the Islamic political class of India towards reviving Islam in India (1996, 27), which created a lack of

confidence in traditional Islam (1996, 29). This is in view of the death of Islamic thought, diminishing and decline of Islamic values and morality (1996, 32). Nasr argues that this made Maududi seek recourse to “Islam itself and to the revival of its values as key to reversing the decline of Muslim power in India” (1996, 27). Ahmad agrees with Nasr that Maududi’s focus was to restore Islamic political power in India (1989, 37, 48).

This recourse to Islamic sources with its provisions seem to make the jihadist militant tone of the Qur’an appealing to Maududi. Falola suggests, “Islam has tradition of militancy...and some believe that jihad is the only way to purify Islam and overcome paganism entirely” (1998, 46). This tradition of militancy must have held an attraction for Maududi. Although Nasr suggests that Maududi did not advocate or favor violent revolution (1996, 69), it can be argued that his theological ideology does. Ahmad, however, disagrees with Nasr by arguing in his book that Maududi’s rhetoric and writings incite, encourage and support violence by arguing it from the Qur’an and Islamic history (1989).

Maududi’s Influence on Global Islam

Badri, a Sudanese, aptly sets the tone for understanding Maududi’s influence on individuals and the Muslim world when he states, “I must say that I am also indebted to Maududi’s literature in directing me, even at a young age, to the idea of the Islamization of the social sciences” (2003, 501). Nasr states that “his prolific writings have not only made him the foremost revivalist thinker of his time, but have also confirmed his place as an important force in traditional religious scholarship.” He goes further to say that “Maududi’s ideological perspective, one of the most detailed and compelling articulations of the revivalist position, has been influential in the unfolding of revivalism across the Muslim world” (1995, 49, 50). Moten affirms by stating that “highly influential and prolific as Maududi was, his writings have greatly contributed to the articulation of Islamic revivalist thought and has influenced Muslim thinkers and activists all over the world” (2004, 247).

Maududi did not only shape individuals, but ideologies and territories. He postulated ideas that provided a theoretical basis for Islamization of knowledge (Moten 2004); he influenced Islamic discourse on human rights with over 40 titles (Idris 2003); and promoted Islamic renaissance fundamentalism (Ahmad 1967). Tibi recognizes Maududi as the intellectual father of Islamic fundamentalism (1998, 42),

while Wood is categorical that Maududi “provided fundamentalism with its key vocabulary” (2011, 174). Khalidi (2003) and Moten (2003) expose his influence on political discourse in India and Pakistan, and Ahmad (2003) discloses how Maududi influenced discussion on *Shari’a*. Through the Penal Code and recent *Sharia* documents, this influence would be explored.

Furthermore, Lerman uncovers how Maududi shaped the understanding of the concept of Islam itself (1981, 496), while Ansari expertly discusses Maududi’s contribution to Islamic theology by chronicling Maududi’s contribution to Islamic theology, although he did not leave behind any systematic work on theology (2003). Chapra gives a full discourse of how Maududi influenced Islamic economics and banking (2004). Maududi is said to argue that the real threat to Islam was western thought, and so he set out to critique the secular mind and erase the Muslim’s acceptance of the supremacy of the West (Jan 2003, 504). In fact, Osman argues that Maududi was responsible for shaping or developing the modern Islamic thinking in the Arabic speaking world (2003). Tibi confirms that Maududi is the most read, not only in the Arabic speaking world, but the entire world of Islam (1998, 34).

Outside the Arabic speaking world, his territorial influence is also evident. Moten suggests that Maududi’s ideas actually took shape in South Asia, and his influence there has been more pronounced (2004, 247-248). According to Idris, Maududi used his “pen to counter the effect of external influences on Muslims in India” (2003, 548). Indeed, in his article on a brief survey of the influence of Maududi’s thoughts in South Asia, Hassan claims that his thoughts have influenced the following countries through varieties of his writing: Malaysia, Indonesia, Philippines, Thailand, Singapore, Cambodia, Vietnam and Myanmar, and Brunei Darussalam (2003).

Maududi’s ideas have been most influential in the Muslim majority countries of Southeast Asia, particularly Malaysia⁷¹ and Indonesia. These are the most exposed countries where the Muslim population constituted about 200 million, and his writings were available in English, Malaysian and Indonesian translations (Hassan 2003). Demant not only affirms Maududi’s influence in South Asia, but also his global influence (2006, 154-157).

⁷¹ It is no surprise that militant Islam is so strong recently in Malaysia and some South Asian countries.

Ahmad argues that Maududi's revivalist writings and preachings, and his monolithic, totalitarian⁷² and fanatical religiopolitical organization were the most dynamic and well organized challenge that modernist Islam in Pakistan faced (1967, 368). It is important to note the fanatical religiopolitical aspect. Important also is Osman's revelation of the manifestation of his ideas in the exegesis of Qutb in Egypt, and other Islamic personalities in Algeria, Iran and Sudan as a result of the availability of Arabic translation of his works since early 1950s (2003, 465). Very significant to this work is, unlike several scholars who proffer Qutb as influencing the philosophy of Al-Qaeda, Jackson avers that it is Maududi who influenced Azzam and Azzam taught Osama bin Laden. Besides this influence on Al-Qaeda, Jackson insists that Khomeini found Maududi's *theodemocracy* fitting for *Shi'a* political thought after translating his works into *Farsi* (2011, 2).⁷³ This adds to the significance of studying his influence on northern Nigerian Muslims and leaders, since the common belief is that it is Qutb who is the major influence on Muslim brothers and Al-Qaeda as well as Khomeini's Iranian revolution. Most militant Islamic groups in Nigeria are said to be linked to Al-Qaeda.

Ahmad confirms Maududi's influence and states that Egypt was actually the first country where his writings initiated new waves of thought within Islamic circles, then Sudan in 1952 and the following countries: Turkey, Syria, Iraq, Indonesia, Malaysia, Sri Lanka, Bangladesh, *Nigeria*, South Africa, Kenya as well as elsewhere (2003, 533 *italics mine*). In a summary fashion, Khalidi says Maududi's "ideas have greatly influenced Islamic movements within his native India-Pakistan subcontinent, to the Middle East and Maghrib in the west, and to Southeast Asia in the east, due to widely available translations of his works in Arabic, English and other languages" (2003, 415).

Nasr (1996), in his in-depth analytical work on Maududi's thoughts, ideology and philosophy exposes how Maududi impacted Islamic revivalism globally. In the light of this, Ahmad's conclusion is apt that "it was his unique discourse, both in form and

⁷² Tibi argues that Maududi shaped totalitarian fundamentalism, insists that Islamic fundamentalism is a new variety of totalitarianism and indeed the most recent variety of totalitarianism following in the wake of fascism and communism (1998, 138, 177, 200). He is unequivocal that Islamic state points to totalitarian political rule (1998, 58, 158), and his basis for this is that *hakimiyyat Allah* does not exist in the Qur'an (1998, 29). He asserts that fundamentalists defile Islam by legitimizing totalitarianism as well as silencing liberal Muslims (1998, 154).

⁷³ Philip Jenkins in an article of December 24, 2008 "The roots of Jihad in India" on tnr.com The New Republic confirmed Khomeini met with Maududi as early as 1963 which led to the translation of his works into Farsi. Consequently, Khomeini's revolutionary rhetoric often draws from Maududi.

substance, that led to the intellectual and cultural grooming of several generations of Muslims” (Ahmad 2003, 533). These generations of Muslims could have been groomed in northern Nigeria as well. All the above make the examination of Maududi’s influence on northern Nigerian Islam compelling and necessary, in attempting to understand its bearing on religious conflicts there. How did Maududi influence Qutb and Muslim Brotherhood of Egypt?

Maududi’s Influence on Sayyid Qutb and Muslim Brotherhood of Egypt

Before the researcher discusses how Maududi’s ideology, or his interpretation of Islam, is linked to northern Nigeria, let me examine Maududi’s influence on Qutb. Wood traces the genealogy of fundamentalist ideology from Maududi through Qutb to contemporary fundamentalist discourse (2011, 174). His position seems to accept Maududi as the major architect of contemporary or modern fundamentalist ideology, as Tibi does above, with others as channels. This researcher sees Qutb as a channel and an extension of Maududi’s global influence across the Muslim world, despite his acclaim. This section is, therefore, not a comparison of Qutb and Maududi’s ideas, but establishing Maududi’s influence on Qutb and its global implications. Qutb is seen as an extension of Maududi per se in this research. Since, therefore, it is not Qutb’s ideology that is under scrutiny here, reliance on scholarly materials that have effectively and sufficiently summarized his ideas are adequate. This notwithstanding, ideas from Qutb’s book *Milestones* are compared to Maududi’s ideas below.

Nonetheless, Qutb has been described as “the most sophisticated representative of Islamic fundamentalism in the modern Arab world” (Abu-Rabi 1991, 285). This is in spite of the fact that Rahman and Ali, through content analysis of Qutb’s work, have established that the most important person responsible for shaping the life of Qutb and creating profound changes in his intellectual and political outlook is Maududi (2012). Born in 1906 and executed in 1966, Qutb joined the Muslim Brotherhood in 1951 (Rahman and Ali 2012, 235).⁷⁴ Nasser sentenced him to fifteen years in 1954, but released him in 1964. He rearrested him in 1966 and executed him (Shephard 1989, 32 and Musallam 1990, 176). Although Qutb benefitted from western education when he was in the United States from 1948-1951, he derided the decadence he saw there

⁷⁴ Some authors say that Qutb joined the *Ikhwan* in 1953. It appears by the report of other authors and events surrounding his contact with Nadwi as we discussed below, 1951 is more accurate.

(Ungureanu 2010, 182; Laboda 2004, 1), and resented secularism and support for Israel by America (Calvert 2000, 115).

The impact of his experience in America led to his joining the revolutionary movement of the Muslim Brothers on return to Egypt and declaring that 1951 signified his new birth (Ungureanu 2010, 182).⁷⁵ Perhaps his American experience became the catalyst that persuaded Qutb to embrace fundamentalism. Indeed, Laboda seems to agree when he declares that “Qutb’s rejection of the West would lead him towards a more radical agenda in Egypt that affirmed his Islamic beliefs” (2004, 1).

It is also important to establish the link between Qutb and Maududi before engaging the ideas of Maududi in Qutb’s writings. In doing this, it is necessary to reemphasize that Maududi has been accepted as the initiator of the political reading of Islam with a plan on how to achieve this vision, especially of an Islamic state. He used his mobilization skills, as discussed above, to galvanize Muslims in India, his sub-continent and later globally (Nasr 1996, 3; Zakaria 2010, 721). He also promoted the creation of an Islamic state as a religious obligation (Cheema 2013, 52) because he considered Islamic rule as the only rule under which Muslims can fully live freely as Muslims (Butterworth 2010, 717).⁷⁶ He, as well, gave *umma* a modern iteration (Zakaria 2010, 721) because, for Maududi, the Islamic state is not any specific nation, it is the *umma*, and *umma* is a moral and ideological entity universal in nature. Nationalism is a western concept with no place in Islam (Jackson 2011, 129). In addition, he articulated the legitimacy of jihad with the sword (*New World Encyclopedia*).

It is perhaps in the light of what has been stated above that Zakaria accepts that Maududi’s political reading of Islam influenced Qutb through his writings. He agrees that Qutb only built on the writings of Maududi (2010, 721; cf Ayoub 2008, 73; Bennett 2004, 45). Indeed, Ayubi is more emphatic that Qutb actually assembled the elements from the thoughts of Maududi and Nadwi (a disciple of Maududi) and “reproduced such ideas in a more extreme, single minded and action oriented fashion” (1991, 104). One of the areas in which Qutb rehashed Maududi, according to Laboda, is by taking Maududi’s position discussed in his *Four terminologies in the Qur’an*

⁷⁵ All the biographical information provided here is corroborated by al-Mehri in his biography of Qutb included in his translation of *Milestones* written by Qutb published by Maktabah Book Sellers and Publishers in 2006.

⁷⁶ It is important to acknowledge that this position taken by Maududi does have a potential of generating conflicts where Muslims co-exist with other non-Muslims in a secular system as it is in Nigeria if it becomes an agenda in the hands of even a few radical Muslims.

that “obedience to any man made government and its laws is to worship the same men who created it” (2004, 7). El-Kadi wrote that “Qutb’s writings prior to 1951 are more of a “moralist.” It was after he was introduced to Maududi’s ideas, especially his emphasis on Islam being a complete way of life, and establishment of Allah’s order on earth as every Muslim’s primary responsibility, that Qutb changed into a revolutionary” (n.d.). El-kadi believes his two years stay in the US opened his eyes to the malaise of the western culture and non-Islamic ideologies (n.d.)

Rahman and Ali argue that Maududi’s writings “attracted Qutb so much... including the idea of establishing a true Islamic society” (2012, 232). Qutb’s interest in Maududi’s writings began in the early 1950s as a result of several translations of his works into languages of the Muslim and western worlds. Qutb gained access to Maududi’s writings when he joined the *Ikhwan* (Muslim Brothers), and played a crucial role in translating and circulating Maududi’s ideas. Among the works translated at that time were *Jihad in Islam*, *Islam and Jahiliyya* and *The Principles of Islamic Government* (2012, 232, 234; cf Sivan 1985, 23).

Rahman and Ali add that Qutb met al-Nadwi,⁷⁷ a friend and disciple of Maududi, in 1951 who authored a book entitled *What did the World Lose Due to the Decline of Islam?* The book contained Maududi’s views on modern *jahiliyya*.⁷⁸ Consequently, Qutb’s exposure to Maududi’s ideas and Islamic activism increased when he met al-Nadwi that year. Therefore, Qutb’s works in the 1950s quoted Maududi’s Islamic ideas and terms such as *jahiliyya*, *hakimiyya*, *manhaj* and *jihad*.⁷⁹ Qutb will also accept *jahiliyya* as encompassing the whole world based on Maududi’s concept of pure and mixed *jahiliyya*, the former being total rejection of God and the later being the association of religion with infidelity by Muslim leaders. Rahman and Ali affirm that Maududi’s Islamic thoughts were a paramount influence, and Qutb’s joining of *Ikhwan* in 1951 was a significant moment in his Islamic activism (2012, 235; cf Calvert 2010, 157-158).

⁷⁷ Although *New World Encyclopedia* reported that Maududi toured a number of countries from 1959-60 including Egypt, there is no sound academic proof that Qutb met Maududi. There is only conjecture found in non-academic sites that Maududi’s son claimed that Qutb met his father during one of the hajjs in Mecca.

⁷⁸ The traditional concept of *jahiliyya* in Islamic history is the period of ignorance before the coming of Islam (pre-Islamic period) characterized by total pagan ignorance in Arabia. Maududi argues that modern *jahiliyya* has two sources: ‘traditional’ which describes the practice of Muslim political leaders after Muhammad and the first two Caliphs and ‘Western’ which was brought to the Muslim world by colonialism and imperialism (Ayubi 1991, 98).

⁷⁹ Ayubi also accepts that these terms are reproduced by Qutb from Maududi (1991, 106).

Khatab draws our attention to Shepard's objection to the notion by several scholars that Qutb borrowed the concept of *jahiliyya* from Maududi, because the term is not new and exists in Arabic literature (2006, 5, 59). However, what Shepard appears to ignore is the fact that Maududi generated a modern interpretation of *jahiliyya* away from the traditional meaning. It is this modern interpretation of *jahiliyya* that Qutb borrowed. Wood also affirms that the concept of modern *jahiliyya* is Maududi's (2011, 174). In fact, Sivan has this to say about Islamic renaissance, that "the renaissance had its origin in the theory of 'Modern Jahiliyya' (that is, modernity as the New Barbarity) developed in India since 1939 by Maulana Maudoodi" (1985, 22). Indeed, Qutb only picked up Maududi's concept of *jahiliyya* (*New World Encyclopedia*; Khatab 2006, 59).⁸⁰ Maududi's concept of *jahiliyya* concerns the deviation of self proclaimed Muslims, influence of imperialist powers and use of non-Islamic laws (Woktorowicz 2005, 78), as against the traditional view of pre-Islamic ignorance of pagan Arabia. And he insists that all Muslims must struggle (jihad) against this ignorance because a Muslim's allegiance should be to his religion alone (Ayubi 1991, 109).

Woktorowicz corroborates Rahman and Ali with this copious quote:

Mawdudi's importance for the Egyptian stream is his impact on Sayyid Qutb, often seen as the godfather of revolutionary Sunni Islam (he was executed by Nasser in 1966). Qutb read Mawdudi's most influential works, including *Jihad in Islam*, *Islam and Jahiliyya*, and *Principles of Islamic Government*, which were translated into Arabic beginning in the 1950s. A more direct connection existed through one of Mawdudi's most important protégés, Abdul Hasan Ali Nadvi, who was a central figure in transmitting his mentor's theories to the Arab world. In 1950, Nadvi wrote *What Did the World Lose Due to the Decline of Islam?*, a book published in Arabic that expounded on Mawdudi's theory of modern *jahiliyya*. When he first traveled to the Middle East in 1951, Nadvi met with Qutb, who had already read his book. Both Mawdudi and Nadvi are quoted at length in Qutb's *In the Shade of the Qu'ran*, published in 1953 (2005, 78-79; cf Sivan 1985, 23).

He sums up that Qutb brought together Maududi's "modern *jahiliyya*" and Ibn Taymiyyah's argument that the unity of God demands that all Muslims follow divine laws (2005, 78-79).

⁸⁰ Ayubi also accepts Maududi's unorthodox application of *jahiliyya* to contemporary Muslim society as original to him and considers it his main "theoretical contribution" which specifically influenced the thinking of Sayyid Qutb and several radical Islamic activists (1991, 98).

It is understandable, therefore, that Wood will claim that Maududi is arguably the “most influential Sunni Muslim to be labeled fundamentalist” (2011, 174). In fact, Murr is more definitive that Maududi shaped Qutb’s Islamist ideology (2004, n.p.). Perhaps it is Laboda’s summary that captures it all by declaring that “the thoughts of Maulana Mawdudi . . . was influential in molding Qutb’s belief that the government is the most defining aspect of society” (2004, 7-8), after examining various quotes from Maududi in Qutb’s works.

It is difficult to argue against the fact that Maududi drew inspiration from Taymiyyah, the best known *Salafi*⁸¹ scholar (Jackson 2011, 96-98).⁸² Similarly, it appears difficult to argue against Maududi being the author of the concept of “modern *jahiliyya*” and a few more concepts, as explained above, or refute the influence of Maududi on Qutb.⁸³ Perhaps one can only debate its extent, as Shepard above seems to have done. It is also acceptable to argue that some of the concepts in Maududi’s Islamic thoughts and ideas are not essentially new; it is, however, the modern and contemporary interpretations given to them that make them unique to him and signify his breaking away from tradition, as captured by Nasr (1996, 110-114).

There is additional support, not only on Maududi’s influence on Qutb, but also on the whole Islamic world. Ahmad indicates that Egypt was the first country to be influenced by Maududi’s writing (2003, 533). It is also accepted that Maududi is the most read Muslim writer who exerted great influence on Qutb (*Encyclopedia of World Biography*; Demant 2006, 99). Demant concedes that Egypt is the center of gravity from which Islamism radiated abroad. He added that in the 1970s and 1980s, while the “South and South East Asia” with the largest *Sunni* Muslims was calm, Egypt was “where the first fundamentalist wave to sweep the Islamic world had its origin and its most forceful manifestation” (Demant 2006, 105). Roper conclusively ties Muslim Brotherhood of Egypt to Maududi (2007, 12), as Ayubi seems to do (1991, 93), and

⁸¹ The *salafi* philosophy calls “for ‘a return to true Islam’ as practiced by the first generation of Muslims in the seventh century. Advocates of *salafiyya* believe that only by returning to the “true Islam” of the *salaf* (ancestors) can Muslims fight the immorality, foreign values and practices, and domination by others” (Kirmanj 2008, 70).

⁸² Jackson argues that although categorized as *Salafi*, Maududi must be distinguished from *salafis* because his ‘idiosyncratic’ approach to *ijtihad*, which he combines with literalist exegesis makes him different slightly (2011, 106).

⁸³ Sivan clearly argues that “the core of Sayyid Qutb’s ideas thus consists in a total rejection of modernity-following in this his Indian teachers Maudoodi and Nadvi-since modernity represents the negation of God’s sovereignty (*hakimiyya*) in all fields of life and relegation of religion to the dustbin of history” (1985, 27).

rightly so, in view of the above and the fact that it is there that Qutb came into contact with Maududi's writings and his ideology ultimately.

At this stage, it is appropriate to link the examination of Qutb's significant ideas as they reflect Maududi's ideology as a logical precursor to discussing Maududi's ideas below. It is important to reemphasize that when Maududi is credited with these ideas, it is not that the concepts are necessarily new as Ayubi points out (1991, 93-94, 106). The researcher has earlier discussed the traditional Islamic roots of some of these concepts in the previous chapter. It is the modern interpretation he gave to them that distinguish his ideas from the traditional interpretations, as Ayubi acknowledges. The concepts are old, but the interpretations are new. Scholarly, the opinions above have already affirmed that the modern interpretation of *jahiliyya*, *hakimiyya*⁸⁴, *manhaj* and jihad in Qutb's ideology are derived from Maududi's works, and the researcher intends to provide some supporting references from Maududi's works to these ideas.

First, the modern concept of jihad in Qutb's view reflects Maududian influence, captured in his book *Jihad in Islam*, as we shall see.⁸⁵ Qutb states thus,

Before a Muslim steps into the battle field, he has already fought a great battle within himself against Satan, against his own desires and ambitions, his personal interests and inclinations, the interests of his own family and of his nation; against anything which is not from Islam; against every obstacle which comes into the way of worshipping Allah and implementation of the Divine authority on earth, returning this authority to Allah and taking it away from the rebellious usurpers (Qutb 2006, 82).

Damant asserts that Qutb only accepted and expanded Maududi's concept of jihad to Muslim society itself (2006, 100).

In addition, Qutb's idea of the modern expansion of jihad to include *mushriks* and Islamic states not under *Shari'a* (Demant 2006, 102) appears rooted in Maududi's ruling that Muslims have a duty to internally fight the states where the rule of Allah is not in place (1964, 64).⁸⁶ Maududi adds that "in the initial stages it is incumbent upon members of the Islamic party of Islam to carry out a revolution in state systems of

⁸⁴ Shepard says *jahiliyya* and *hakimiyya* are Qutb's major theoretical contribution (2003, 521), yet this concepts are traced to Maududi as scholars indicated above. Shepard (2003, 524) and Khatab (2002, 152, 158) provided Qutb's definition of these concepts and they are not different from Maududi's, he only added. Qutb also says that continued jihad is needed until *hakimiyya* is achieved over all humanity. Compare that with Maududi's claim that jihad exists to "establish Allah's ways completely and in its entirety" (commentary on 8:39; 1964, 16-17, 64).

⁸⁵ New World Encyclopedia attributes Maududi as the one, through his writing, who advocated the legitimacy of the sword and was widely cited.

⁸⁶ The dates of publication provided are only the dates of publications available to the researcher and not the original dates of the publications.

countries to which they belong” (1980, 23). Qutb’s advocacy for jihad to the whole world because it lies in *jahiliyya* (Shephard 2003, 523) can be traced to Maududi also (1980, 9; 1964, 64). His argument that the state (government) as an integral part of Islam necessary for implementation of *Shari’a* (Soage 2009, 300) is hinged on Maududi’s injunction that jihadists must seize government in order to fully practice *Shari’a* (1980, 26; 1964, 11; Nasr 1996, 81). In fact, the state must serve Allah (Demant 2006, 99). Muslims must bring about this through jihad (Ayubi 1991, 93).

Qutb sees Islam as inflexible and must follow Allah’s established path (Shephard 1989). His hermeneutics were radical to achieve this existential seclusion (Nayed 1982; Shephard 1992, 212-216). This existential seclusion of Muslims has Maududi’s idea of an Islamic state sown into it, as we saw above.⁸⁷ Indeed, the modern term of an Islamic state is attributed to Maududi, according to Nasr (1996, 80-106; cf Armajani 167-168; Adams 1983, 111-115). Furthermore, Qutb adopted a modern interpretation of the Qur’an (Kafrawi 1998), and like Yannaras sought to provide an alternative version of political society (Payne 2008). Therefore, Butterworth concludes that both Maududi and Qutb were religious populists appealing to masses rather than the learned (1992, 35-36). Invariably, Haddad agrees that Maududi and Qutb interpreted Islam as a revolution (1983, 17-19). Again Nasr, a major scholar on Maududi, attributes the coining of the term Islamic revolution to Maududi, with possible Marxist influence (1996, 70; cf Armajani 2012, 169-171; Jackson 2011, 146).⁸⁸ There is also a veiled acceptance of this idea in Enayat’s argument (2005, 83-84), and Enayat adds that Maududi believes that an Islamic state without an Islamic revolution will not succeed (2005, 102).⁸⁹ And Maududi first argued for Islam as a revolutionary ideology in *Jihad in Islam* (1980, 5, 22) to establish Allah’s way (1980, 9).

Qutb rejects the use of the Qur’an as a science book (Khir 2002), as he presents his Islamic view (Abubakar 1984). His position on the status of non-Muslims and the

⁸⁷ Enayat accepts that Maududi’s religious and political teachings offer “the most comprehensive exposition so far of the nature of the Islamic state” (2005, 102).

⁸⁸ Nasr tones down Maududi’s call for revolution as evolutionary rather than militant, but this appears contrary to the tone of Maududi in several of his writings and the opinion of scholars like Ahamad in his work *Murder in the Name of Allah* (1989). And indeed, Nasr’s admittance that Maududi’s aim is for the religion to control centers of power (1996, 69) and “the Islamization of politics would have to be implemented, even through coercion” (1996, 82), appears to contradict the evolutionary revolution theory he is suggesting.

⁸⁹ Enayat thinks that Maududi believes violent revolution is not inevitable, but does not rule out force as an unavoidable means of dealing with the evil world (2005, 103).

payment of *jizya* are Maududi's modern interpretations of the concepts (Khatab 2002). In fact, Ayubi says Maududi is antagonistic to non-Muslims and insists that they should be excluded from political participation as if they do not belong to their native countries (1991, 40). Qutb advocates equality of men and women, but like Maududi he justified men overseeing women (Agbetola 1989, 132-133). He also advocates that democracy and justice are primarily found in Islam (Khatab 2009, 318). These principles were Maududi's modern creation in his work *Political theory of Islam* (2011), where he even coined the term *theodemocracy*. Qutb ultimately holds, like Maududi, that the Qur'an is the ultimate source of knowledge and truth in all human existence (Nettler 1994, 112).

Qutb, according to Khatab, "provided a modern systematic political, economic, social, intellectual and moral reading of Islam and outlined the islamically based political theory of Islamic nation state" (2004, 217). This is the reading of Islam whose origin is attributed to Maududi and his *Political theory of Islam* by scholars cited above. In general, Qutb echoes Maududi who says, "No community of Muslims can collectively adopt an independent attitude in political, cultural, economic, social and international matters and still remain Muslim" (commentary 106.3 on 9:111-112). Maududi's influence on Qutb is significantly immense and decisive.

Sampling Maududi's Ideas in Qutb's Milestones

The box below attempts to sample Maududi's ideas as they appear in Qutb's translated book *Milestones (Ma'alim fi'l-tareeq)* published in 2006.⁹⁰ Woktorowicz does mention that Qutb also quoted Maududi at length in his *In the Shadow of the Qur'an* (2005, 78-79). As mentioned above, since this is not a general content analysis of Maududi's work in Qutb, Rahman and Ali (2012) and Laboda (2004) have done that and reported their findings referred to above, this single book analysis suffices here just to buttress the researcher's position stated above that the researcher holds the view that Qutb is considered an extension of Maududi in this research.

Maududi - From several works	Qutb – From <i>Milestones</i>
On unapologetic Islam "But the Way of Allah is straight and clear and does not stand in need of any apology to the rebels against Allah" (Commentary 28 on sura 9:29 in <i>Tafhim al-Qur'an</i>).	On unapologetic Islam "There is nothing in our Islam of which we are ashamed or anxious about defending; there is nothing in it to be smuggled to the people with deception, nor do we muffle the loud truth"

⁹⁰It is important to still bear in mind that these publications are republished books and not the original dates of publications and that some of them have been published under modified formats and sometimes English titles.

	<p>which it proclaims... A person who feels the need of defense, justification and apology is not capable of presenting Islam to people. Indeed, he is a person who lives the life of <i>Jahiliyyah</i>, hollow and full of contradictions, defects and evils, and intends to provide justification for the <i>Jahiliyyah</i> he is in" (p. 154).</p>
<p>On rejection westernization "On the one hand, Islam has set up such a superlative democracy, and on the other hand it has put stop to that individualism which militates against the health of the body-politic. The relations between the individual and society have been regulated in such a manner that neither the personality of the individual suffers diminution or corrosion, as it does in the communist and Fascist social systems, nor the individual allowed to exceed his bonds to such an extent as to become harmful to the community, as happened in the western democracies" (2011, 36).</p> <p>"What is the witness of our writers? That their literature has the same message to impart as that of the godless writers of the secular West" (2011, 34).</p>	<p>On rejection westernization "I, on the other hand, took the position of attacking the Western <i>Jahiliyyah</i>, its shaky religious beliefs, its social and economic modes, and its immoralities... Yet there are people - exponents of Islam-who are defeated before this filth in which <i>Jahiliyyah</i> is steeped, even to the extent that they search for resemblances to Islam among this rubbish heap of the West, and also among the evil and dirty materialism of the East" (p. 155).</p>
<p>On Literal reliance on the Qur'an and Sunna "There was a time when I was also a believer of traditional and hereditary religion and practiced it. . . . At last I paid attention to the Holy Book and the Prophet's <i>Sunnah</i>. I understood Islam and renewed my faith in it voluntarily" (cited in Nasr 1996, 29).</p>	<p>On Literal reliance on the Qur'an and Sunna "To wipe <i>jahiliyyah</i> we must return to the Qur'an and it is the only source (Qutb 2006, 28,) it is the only pure guidance (p. 30-3, 74). "The Islamic movement does not need any arguments taken from the literature, as it stands on the clear verses of the Qur'an" (p. 79) <i>Commenting on Qur'an and Sunna:</i> "Islam builds its entire structure in such a way that these two parts of the declaration determine its system and its characteristics" (p. 99)</p>
<p>On Universalism "A state of this sort evidently cannot restrict the scope of its activities. It is a universal and all inclusive state. Its sphere of activity is co-existence with the whole of human life" (2011, 29).</p> <p>"Islam does not recognize any geographical, linguistic or colour [barriers] in this respect. It puts forward its constitution, purpose and programme of reform before all men. Whoever embraces Islam, no matter what race, nation or country he may belong to, can join the community that runs the Islamic state. But those who do not accept it are not entitled to have any voice in shaping the policy of that state" (2011, 30)</p>	<p>On Universalism "A Muslim has no nationality except his belief, which makes him a member of the Muslim community in Dar-ul-Islam; a Muslim has no relatives except those who share the belief in Allah, and thus a bond is established between him and other Believers through their relationship with Allah Almighty. A Muslim has no relationship with his mother, father, brother, wife and other family members except through their relationship with the Creator, and then they are also joined through blood" (p. 133)</p> <p>"The homeland of the Muslim, in which he lives and which he defends, is not a piece of land; the nationality of the Muslim, by which he is identified, is not the nationality determined by a government; the family of the Muslim, in which he finds solace and which he defends, is not blood relationships; the flag of the Muslim, which he honours and under which he is martyred, is not the flag of a country; and the victory of the Muslim, which he celebrates and for which he is thankful to Allah, is not a military victory. It is what Allah Almighty has described" (p. 140)</p>
<p>On Jihad of the sword "When every method of persuasion failed, the Prophet took to the sword. That sword removed evil mischief, the impurities of evil and the filth of the soul. The sword did something more – it removed their blindness so that they could see the light of truth, and also cured them of their arrogance; arrogance which prevents people from accepting the truth, stiff necks and proud heads bowed with humility" (1989, 13).</p> <p>"Moreover, the battlefield for Jihad is, in fact, the whole world, and Islam demands that one should exert one's utmost against all the rebels of Allah and the wicked powers with all of one's heart and mind and body and health" (commentary 128 in <i>Tafhim al-Qur'an</i>).</p> <p>"Jihad represents all the composite forces that will achieve the revolution as well as the alteration of "old tyrannical social system and [the establishment of] a new just order of life by the power of sword" (1980, 7).</p> <p>Islam is a "comprehensive system which envisages to annihilate all tyrannical and evil systems in the world and</p>	<p>On Jihad of the sword Jihad is not only defensive (p. 65)</p> <p>"Jihad tries to annihilate all political and material powers to enforce Islam" (p. 66). It should "abolish all systems of government based on the rule of man" (p. 70). Jihad by the sword is to clear the way for preaching and fighting jahiliyya (p. 71) and jihad is an eternal state (p. n75). Jihad establishes the authority of Allah on earth (p. 81).</p>

<p>enforces its own programme of reform which it deems best for the well-being of mankind” (1980, 16-17).</p> <p>Islamic party or the <i>umma</i>’s sole duty is to “wipe out oppression, mischief, strife, immorality, high handedness and unlawful exploitation from the world by force of arms” (1980, 18).</p> <p>“The aim of jihad is [t]o eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule. Islam does not intend to confine this revolution to a single state or a few countries; the aim of Islam is to bring about a universal revolution” (1980. 22).</p>	
<p>On Jahiliyya However, if the individual is negligent of God's messages, disease emerges and develops. Mawdudi refers to this state as <i>jahiliyyah</i>, a term used by the Qur'an to describe pre-Islamic Arabia. When God's sovereignty is ignored or denied, "<i>jahiliyyah</i> (may have) different shapes and forms . . . , but remains <i>jahiliyyah</i> in each” (cited in Osman 2003, 475).</p> <p>Esposito states that Maududi sees modernity as the new <i>jahiliyyah</i> (2003, 154).</p> <p>“Maulana Maududi emphasizes that there are two basically different, in fact mutually opposed, attitudes to life; one, of accepting God as the sovereign and Law-Giver and as such responding to Him as slave and servant, the other, of defiance and rebellion against God and arrogation to oneself or to others that the One True God of the authority to command . . . is termed by Maulana Maududi as <i>Jahiliyya</i>...Now, <i>jahiliyyah</i>, has different shapes and forms, and thus possessed of considerable internal diversity. It remains <i>jahiliyyah</i>, nevertheless, in each of these shapes and forms...” (Ahmed and Ansari 2000, 21-22).</p>	<p>On Jahiliyya The present world is in <i>Jahiliyyah</i> (p26-27).<i>Jahiliyyah</i> is rebellion against Allah and usurping of the sovereignty of God by being lord over others. <i>Jahiliyyah</i> is one man’s lordship over another” (p. 57).</p> <p>“<i>Jahili</i> society is any society other than the Muslim society” (p. 91) and “all societies existing today are <i>Jahili</i>” (p. 91).</p> <p>“The <i>Jahili</i> society is that which does not follow Islam and in which neither the Islamic belief and concepts, nor Islamic values or standards, Islamic laws and regulations, or Islamic morals and manners are cared for. In <i>Jahili</i> society people can accept the existence of Allah, pray, fast and go for hajj, but restrict Allah to the heavens and his rule on earth suspended (p. 106-107).</p> <p>“In all modern⁹¹<i>Jahili</i> societies, the meaning of 'morality' is limited to such an extent that all those aspects which distinguish man from animal are considered beyond its sphere. In these Societies, illegitimate sexual relationships, even homosexuality, are not considered immoral” (p. 111).</p> <p>“For human life, there is only one true system, and that is Islam; all other systems are <i>Jahiliyyah</i>” (p. 131). “<i>Jahiliyyah</i> is the worship of some people by others; that is to say, some people become dominant and make laws for others, regardless of whether these laws are against Allah's injunctions and without caring for the use or misuse of their authority” (p. 146).</p>
<p>On Hakimiyya of Allah (The political Sovereignty of Allah) “None is entitled to make laws on his own authority and none is obliged to abide by them. The right vests in Allah alone” (2011, 19).</p> <p>“No person, clan, class or group, not even the entire population of the state as a whole can lay claim to sovereignty. God only is the real sovereign; all others are merely subjects” (2011, 20, 31).</p> <p>“All legislative power too vests on God” (2011, 21).</p> <p>Allah is “the Supreme Sovereign and the ultimate Law-giver in all matters whether political, cultural or social...Who alone was the <i>Ilah</i> and the <i>Rabb</i> in the supernatural sense and in political, social; and cultural matters” (2000, 53, 54).</p> <p>“As for <i>taghoot</i>, this term applies to every person, or group or persons, or organizations and institution which, instead of submitting to God and His Injunctions, rebels against them and virtually sets up himself or itself as god instead, or is so set up by people” (2000, 60).</p> <p>“If the ultimate authority for the law or code, etc, which is followed, is God Himself, then the person concerned is observing Allah’s <i>deen</i>, if it owes itself to the commandments of a monarch, then he is in the monarch’s <i>deen</i>; if it is</p>	<p>On Hakimiyya of Allah (The political Sovereignty of Allah) “Islam establishes the lordship of Allah alone and orders practical life in all its details” (p. 86).</p> <p>“By 'the Shari'ah of Allah' is meant everything legislated by Allah Almighty for ordering man's life; it includes the principles of belief, principles of administration and justice, principles of morality and human relationships, and principles of knowledge” (po. 121).</p> <p>“In the world there is only one party of Allah; all others are parties of Satan and rebellion” (p. 130).</p>

⁹¹ We can see here a confirmation is given by Qutb that their definition of *Jahiliyya* is a modern one. Compare this with Sivan’s (1985, 22) position cited above.

<p>prescribed by some priests or pundits or other religious leaders, then he is observing their <i>deen</i>; and if it has been laid down by the family, the clan or the tribe, or the national body-politic, he is following their <i>deen</i>" (2000, 91).</p>	
<p>On Human Rulers usurping Allah's authority "It is only man's excessive lust for power and desire for exploitation that prompts him to impose himself on other people as a god and compel obedience, force them to bow down before him in reverential awe and make them instruments for his self aggrandizement" (Maududi 2011, 11).</p> <p>"Again, what are the consequences of this domination of man by man, of this attempt to play the role of divinity" (2011, 17)?</p> <p>"The basic principle of Islamic politics is that, both individually and collectively, human beings should waive all rights of legislation and all power to give commands to others" (2011, 19).</p>	<p>On Human Rulers usurping Allah's authority "Human rulers are usurping God's sovereignty making themselves lord and others slaves" (p. 67). Obedience to laws and judgments is a sort of worship (p. 70)</p>
<p>On Islam capturing all authority "The party of Islam has no choice except to capture State Authority, for an evil system takes root and flourishes under the patronage of an evil government and a pious cultural order can never be established until the authority of Government is wrested from the wicked and transferred into the hands of the reformers . . . it becomes impossible for the party itself to act upon its own ideals under an alien state system . . . it is impossible for a Muslim to succeed in his intention of observing the Islamic pattern of life under the authority of a non-Islamic system of government" (1980, 19).</p>	<p>On Islam capturing all authority "Islam must take control of all the political authority so that it may establish Shariah on earth" (p. 86)</p>
<p>On Islam as a holistic and complete way of life "No doubt the Islamic state is a totalitarian state and comprises within its sphere all departments of life. But this totalitarianism and universality are based upon the universality of Divine Law which an Islamic ruler has to observe and enforce" (2011, 34).</p>	<p>On Islam as a holistic and complete way of life "By 'the <i>Shari'ah</i> of Allah' is meant everything legislated by Allah Almighty for ordering man's life; it includes the principles of belief, principles of administration and justice, principles of morality and human relationships, and principles of knowledge. By 'the <i>Shari'ah</i> of Allah' is meant everything legislated by Allah Almighty for ordering man's life; it includes the principles of belief, principles of administration and justice, principles of morality and human relationships, and principles of knowledge" (p. 120).</p>
<p>On consultation (<i>Shura</i>) as mode of leadership "The entire Muslim population runs the state in accordance with the book of God and the example of His prophet. . . The executive under this system of government, is constituted by the general will of the Muslims who have also the right to depose it" (2011, 22).</p> <p>"Another qualification is that this group should work with mutual consultation and always abide by the norms of consultation" (2009, 16).</p>	<p>On consultation (<i>Shura</i>) as mode of leadership "There is only one place on earth which can be called the home of Islam (Dar-ul-Islam), and it is that place where the Islamic state is established and the <i>Shari'ah</i> is the authority and Allah's limits are observed, and where all the Muslims administer the affairs of the state with mutual consultation" (p. 131).</p>

It is very obvious that *jahiliyya* is the overriding theme in *Milestones*. It also comes out clearly that reading through *Milestones*, one cannot also disagree with Rahman and Ali that the most important person who shaped the life of Qutb is Maududi (2012). In light of the above comparison, one would have no reason to doubt Woktorwicz that Qutb quoted Maududi at length in his *In the Shadow of the Qur'an*. In this single book analysis you find Maududi's ideas from different works such as *Jihad in Islam, Islam and Jahiliyya*, and *Principles of Islamic Government* as Woktorowicz mentions (2005, 78-79) above and indeed this position is also supported by Sivan (1985, 23). Indeed, Zakaria is accurate that Qutb built on the works of Maududi (2010, 721). One must agree with Ayubi that Qutb took Maududi's ideology

and expanded such ideas in a “more extreme, single minded and action oriented fashion” (1991, 104).

A Comment on the Issue of Continuity

In contemporary times, different scholars give different reasons for the rise of fundamentalism or Islamism and Islamic resurgence as some refer to it (Cheema 2013, 63; Kirmanj 2008, 79). There are grounds on which it can be argued that the roots of Islamic fundamentalism go deeper into Islamic history beyond Maududi or Qutb. Kirmanj believes, after examining the views of Islamists of centuries back, it will emerge that “this movement is a new wave in an old continuum” (2008, 79). Some scholars trace it back to Taymiyyah (1263-1328) who theorized jihad against false leadership and made it not only a collective obligation, but also incumbent on every individual Muslim.

Others trace it beyond Taymiyyah to the concepts of *tajdid* (renewal) and *Islah* (reform) as discussed in chapter one. Demant even argues that Maududi and Qutb only updated it (2006, 102). Morgan adds that it is Ibn Taymiyyah that influenced both Maududi and Qutb as well as Muhammad Ibn Abd al-Wahhab, the godfather of Wahhabism from Saudi Arabia (2007), who is argued to be the major influence on Gumi of the *Izala* sect in Nigeria (Bala 2006, 85).⁹² Scholars like Jackson even argue that revivalism or resurgence began around 1950, when the traditional theocratic concept of the Islamic state was undermined by European conquest and introduction of alien ideologies such as liberalism and nationalism (2011, 88).

However, there is also no doubt that Islamic fundamentalism has undergone some metamorphosis. Ayoob puts it that despite the contemporary admiration of Ibn Taymiyyah, Islamists have in theory “radically reversed the traditional orientation of Islamic theological interpretation” (2008, 6). The work of Ayubi (1991) and Tibi (1998) strongly support this position, as well as numerous other works cited. Modern and unique new interpretations have been introduced. Unique interpretations like Maududi’s have emerged as acknowledged by scholars cited above. Jackson further argues that Maududi’s “brand of revivalism is not hacking back to a social order that

⁹² Esposito and Voll (2001) did a valuable study of contemporary Muslim activist intellectuals and their place in history that is very insightful. It is also possible that Wahhab is not the only influence on Gumi as we shall see below.

existed in the past,” but borrows from different traditions when it suits him. This is why it is difficult to pigeon-hole him and form the basis for his appeal (2011, 95).

The researcher therefore joins Cheema in agreeing with Foucault (1972) that there are multiple discontinuities and ruptures in a course of history. He argues that “every discontinuity or rupture is accompanied by a paradigm shift which lays down new parameters of thinking” (2013, 60). Indeed, the emergence of Islamic modernism in the 19th Century is acknowledged by Browsers (2010, 712). Consequently, in spite of the argument for continuity by some scholars, it must be acknowledged that “the modernism of this intellectual movement distinguished it from earlier Islamic reformist and revivalist movements that did not identify with modernity” (Browsers 2010, 712). Nasr acknowledges that “revivalists are not only moderns but modernists” (1996, 51). Maududi, indeed, accepts modernization and rejects blind westernization. For example, a television is a technological tool; what makes the difference is what is broadcast through it (Jackson 2011, 107). The same philosophy we see in *Boko Haram* as discussed in Chapter Two.

In fact, Butterworth argues that Maududi and Al-Banna simply ignored the philosophical teachings of the distant traditions. He adds that fundamentalists like Qutb and Khomeini dismiss the older philosophers as having been too influenced by a foreign tradition to be of assistance in an authentic Muslim endeavor (2010, 717). The researcher suggests that the arguments for continuity should be made with caution. It can even be argued that all new ideas have foundations in the past. However, if the argument for continuity is stretched beyond its limits, new innovations or ideas will lose their distinctiveness and significance in social analysis or progress. Continuity must sometimes pale in the light of new creation. Cheema points out that Maududi himself argues that there is no possibility of change if we continue relying on traditional methodologies (2013, 58).

Nevertheless, it must be acknowledged that modern fundamentalist thoughts did not emerge from a vacuum; they evolved from the root of the past. We must, therefore, acknowledge continuity (Tibi 1998, 99) and discontinuity at the same time. For example, the desire for Islamic ruler-ship over the world has been as old as Islam in the light of history. Furthermore, the politicization of Islam existed all along. Indeed, in majority of the Islamic world, politicization of Islam suffices where *Shari'a* runs side by side with other secular laws, as evident in several Islamic countries of North Africa and the Middle East. What Maududi apparently provides for the

fundamentalist movement is the push to Islamize politics. He led by example in the formation of a religiopolitical party in Pakistan, and this is unique to him.

This Islamization of politics appears to be the major influence in jihadist movements globally, including Nigeria. This is particularly significant if we take into cognizance the argument by Ayubi, that although “Islam is a religion of collective morals, it is not particularly a political religion” (1991, 91). This puts into proper perspective Maududi’s passion for the Islamization of politics. Nasr admits that Maududi interpreted Islam in a new way and to him “new interpretation of Islam had to serve a purpose greater than mainly saving souls of individual Muslims: it had to restore Islam to its place of glory” (1996, 55). In light of this, there is cogency in Ayubi’s argument that “religious fundamentalism is not a religious faith, but a political ideology which politicizes religion for sociopolitical and economic goals in the pursuit of establishing the divine” (1991, 20).

Therefore, for Maududi “making politics sacred was a religious obligation” (Nasr 1996, 81). It is in this regard that, for Maududi, Islam and democracy are not compatible, or as Tibi summarizes Maududi’s *Islam and Modern Civilization*, that Islam is against democracy (1998, 97) and “profoundly at odds, and in fact irreconcilable” (1998, 28, 77, 177, 187). Esposito is then accurate to categorize Maududi and his colleagues as “trailblazers” (1999, 129) and Voll also by acknowledging in his book *Islam: Continuity and change in the modern world* (1994) that there is both continuity and change in modern Islam. It is the influence of these new interpretations of Islam, especially those of Maududi, that this work is concerned with.

The Emergence of Maududi’s Ideology in Northern Nigerian Islam

The preceding section showing that Qutb’s ideology is essentially influenced by Maududi’s is significant. It provides the basis to argue that the writings of Maududi and the arrival of Muslim Brotherhood to northern Nigeria are both basically propagating the fundamentalist ideologies of Maududi. This paves the way to explain how Maududi’s theological interpretation, through his writing and Muslim brotherhood, arrived in Nigeria and was propagated.

Northern Nigerian Islam has a long standing contact with Egypt and the Arab world, since the time of the Kanem Bornu Empire (Yusuf 2007, 238), as we saw in Chapter One. This contact was sustained through provision of scholarships and

exchange of missionaries. Maududi's writings and ideology came to northern Nigeria as a result of this contact through publications, the education route, as well as the arrival of Muslim Brotherhood. Ahmad affirms that the "Ikhwan of Sudan, as early as 1952, took his writings as a major source for the development of their agenda for Islamic social change. This has also been the case in Turkey, Syria, Iraq, Indonesia, Malaysia, Sri Lanka, Bangladesh, *Nigeria*, South Africa, Kenya and elsewhere" (2003, 533 italics mine). This is how early Maududi's writings arrived in Nigeria, yet his influence has hardly been studied.

The education route is more intriguing. It is both internal and external. The internal route is through the Muslim Students Society (MSS), while the external one is through returning graduates and Islamic missionary educators. Internally, by mid-1970s there was fundamentalist fervor among MSS students (Ibrahim 1987, 71-74), which by 1970 had over 400 branches and adopted a more missionary and fundamentalist approach to their activities (Clarke 1988, 524). The association of MSS to Maududi's ideology seems to be captured by Winters, although he categorized all fundamentalist Islam as Wahabist, including the one coming from Egypt. He states that "Wahabi influences in northern Nigeria are largely on account of those students who graduated from Schools of Arabic Studies, attended al-Azhar university in Egypt and the Islamic university in Saudi Arabia" (1987, 176). Winters' categorization is plausible, since Maududi is connected with the Saudi Arabian state and universities.⁹³ Barkindo reports the wide establishment of these Schools of Arabic Studies in Kano around the 1950s (1993, 102). It is these graduates who became teachers in schools and universities and began to propagate their learning.⁹⁴

El-Zakzaky, the godfather of Muslim Brotherhood in northern Nigeria (his movement is now referred to as Islamic Movement in Nigeria), is a product of Kano School of Arabic Studies from 1971-1975, a school established in 1934. This school had a historical association with Sudan. He then proceeded to Ahmadu Bello University to study economics and became the secretary general of the MSS branch there, and later became the vice president (International Affairs) of the national body in 1979 (Alao n.d., 17). Ibrahim explains that "since the mid-1970s a hardcore

⁹³ Maududi's influence even in Saudi Arabia is established. He was on the academic council of Islamic University in Medina since its inception in 1962, a member of the Foundation of the Rabitah al-Alam al-Islami in Mecca (New World Encyclopedia).

⁹⁴ This kind of spread could be significant if we consider that all this graduates are assimilated into the northern societies.

extremist leadership has risen in both MSS national leadership structure and in the centres of Islamic radicalization in the universities of Zaria, Kano, and Sokoto” (1987, 73).⁹⁵

Ibrahim (1987) and Clarke (1988) both acknowledge the role of Muslim Student Association (MSS) in this radicalization and the role of El-Zakzaky in it. This education path is also acknowledged by Kalu (2004), Winters (1987) and Clarke (1988), especially through schools of Arabic studies. They also acknowledge the role played by Islamic missionary educationists from Pakistan, Egypt, Saudi Arabia and Syria. El-Zakzaky was severally detained, while in the university, and was severally jailed for sedition and inciting disaffection against government (Alao n.d., 17).

Kalu (2004), Alao (n.d.), Sanneh (2003, 237), and Christelow (2002, 197) acknowledge the role of El-Zakzaky in this radicalization as leader of the Muslim Brotherhood, which he established when he left the Muslim Student Society (MSS) of Ahmadu Bello University, Zaria. The Muslim Brotherhood is even described as an offshoot of MSS, led by El-Zakzaky, to provide political orientation that he felt was lacking in MSS, since he felt the society must have political goals oriented towards practical and revolutionary transformation of the country. He split from MSS to form the group (Crisis Group 2010, 14-15). Kalu argues that “from the 1980s, the danger posed by combined forces of radical students and unemployed youths deepened as the face of Islam turned violent” (2004, 248).

Significantly, even the *Izala* puritanical movement of late Sheikh Abubakar Gumi, in spite of it being labeled *Wahabist* from Saudi Arabia, appears to have a Maududian influence. We have already indicated Maududi’s influence in Saudi Arabia. Gumi went to the same Arabic school in Kano attended by El-Zakzaky. This school has strong connections with Sudan, as mentioned above, a country already strongly influenced by Maududian ideology.⁹⁶ Gumi eventually went to Sudan to study (Falola 1998, 119, 122). Indeed, scholars trying to trace the radicalization of Islam and the rise of Islamic fundamentalism in northern Nigeria, acknowledge this path of Islamic education in radicalizing northern Nigerian Islam.

⁹⁵ These universities are Ahmadu Bello University, Zaria; Bayero University, Kano and Usman Danfodio University, Sokoto.

⁹⁶ Badri (2003) is a good example of Maududi’s impact in Sudan. Badri stated how they read Maududi, met with him in Beirut and visited him in Pakistan. Esposito (1999, 129) also comment on the influence of Maududi in Sudan.

Externally, Winters linked the arrival of Maududi's ideology to the Islamic knowledge these returning graduates received in Europe, where these "African jihadists" encountered Pakistani and Arab brands of Islam (1987, 177). It is apparent that Maududi is the major Islamic force from Pakistan. Clarke also finds this link to Pakistan when he talks of the arrival of missionaries from Pakistan, Egypt, Saudi Arabia and Syria. In fact, of interest here is that it is during this same period that northern Nigerian students were receiving training at the Islamic university of al-Azhar in Cairo (Clarke 1988, 32).

Perhaps this is why Alao links the rhetoric of Nigerian Muslim Brotherhood to Qutb of Egypt (n.d., 17). Qutb's reliance on Maududi has already been discussed above. Importantly, Sanneh suggests that there were breakaways from this initial fundamentalist group (2003, 240). *Boko haram*, discussed in Chapter Two, comes to mind. Christelow concludes that the "international resurgence of Islam as a political and ideological force helped stimulate the development of another more enduring Islamic challenge in northern Nigeria" (2002, 196). Sanusi, recently crowned as the emir of Kano, is closer to the point than Alao. Sanusi is very clear that the agitation for the implementation of *Shari'a* and establishment of an Islamic state, at least outwardly, is a popular demand "led by mainly young and educated Muslims associated with Muslim activism and supported by Islamic scholars, particularly graduates of Arab universities" (2007, 177).⁹⁷ Although he associates the clamor for an Islamic state by Nigerian Muslim Brotherhood to the Iranian revolution (2007, 183), it is sustainable to argue that the clamor for an Islamic state in Nigeria started long before the Iranian revolution, as we have seen in our preceding discussion, especially in Chapter Two. The Iranian revolution only gave its possibility a major push.

Maududi's Ideology and Its Receptivity in Northern Nigeria

This researcher believes that similar conditions in India that led Maududi to embrace fundamentalist Islam exist in northern Nigeria, which encourage receptivity to Maududi's ideology. History unveils that the colonial conquest of the Sokoto Caliphate brought about the loss of power and socio-political influence of Muslims

⁹⁷ This seems to affirm the assumption in this study that there is no distinction between various Islamic tendencies when it comes to Islamic activism and religious conflicts in northern Nigeria, it assumes a populist dimension.

over northern Nigeria, which includes loss of economic control. It is natural that after colonialism came the desire to restore the influence and glory of the caliphate established by the Usman Danfodio jihad. In fact, Falola clearly explains that Muslim rulers then were concerned about the loss of political power because they were forced to be subordinate to Christian officers considered to be pagans, and who introduced cultural practices that were alien to Islam (1998, 25-30).

Closely related to this is urbanization, as Barkindo argues. He acknowledges the rise of what he calls Islamism in the 1970s in Kano. He suggests it was the result of agitation by Muslims over the erosion and disintegration of their Islamic values and identity under the onslaught of Westernization, and the failure of all other strategies to curb urban problems. Therefore, “Islamic solutions to the problem of the country” was the answer (1993, 91).

As a result, the desire to reestablish the supreme reign of the caliphate in northern Nigeria and beyond was politically evident after colonialism. Indeed, it is now common and acceptable knowledge that this was the clear agenda of the then northern Muslim leaders, led by Ahmadu Bello. It is no longer a hidden fact that a number of minority traditional rulers were forced to convert to Islam or lose their seats. The emerging clerics also became dissatisfied and disgusted by the actions of political leaders to bring about the rule of Islam over northern Nigeria. They also became antagonistic to traditional Islamic leadership. These conditions appear similar to those that led Maududi to fundamentalist interpretation of Islam. These feelings could have accounted for the emergence of various sects in the pursuit of restoring Islam to its pre-colonial glory. This might have made, or is making, northern Nigerian Islam receptive to fundamentalist ideologies such as Maududi’s.

The arrival, therefore, of Muslim Brotherhood to northern Nigeria seems to have encouraged the formation of Islamic fraternities to restore Islam to its pristine heights, especially among the young and the educated Islamic class. This is an idea, apparently, imported from the Egyptian experience of the Muslim Brotherhood. There is evidence of the strong presence of Muslim Brotherhood in majority of northern Nigerian universities in the late 1970s. Although the Muslim Brotherhood movement did not supplant the traditional Muslim Student Society in the universities, their influence grew and began to influence the social fabrics of the northern Islamic communities. Graduates belonging to the Muslim Brotherhood began to take up

positions in Muslim societies after leaving the university, as seen in the case of El-Zakzaky.

At the initial stages of the formation of Muslim Brotherhood in Nigeria, the rhetoric was reformist and not apparently militant. As the followership grew, it gravitated from reformist to militancy, in similarity to the Egyptian experience of Muslim Brotherhood's confrontation with the state in the 1950s. Militancy gained ascendancy in the 1980s in northern Nigerian Islam. The introduction of militancy into northern Nigerian Islam, which saw the participation of Muslims across Islamic groups, captured the imagination of this writer. It stirred the interest to examine the influence behind the rise of this fundamentalist Islam, especially because the socio-economic and political reasons advanced by earlier writers did not appear evidently convincing in explaining the causes of this militancy and why they continue to occur.

What is the extent of this influence in the promotion of Islamic fundamentalism and religious conflicts in Kano and Kaduna states is the thrust of this research. It will certainly contribute to our understanding of the Islamic movement in Northern Nigeria and how this has influenced religious fundamentalism, as we examine the influence of Maududi's ideology on it. It is, therefore, important not to assume that his ideas are antiquated by more modern influences.

Maududi's Political Theory of Islam

Islamic political thought is as old as Islamic history. Rosenthal (1962) and Crone (2004) are excellent works on Islamic political thought and governance from its origin through medieval times and its engagement with modernity. Although the contemporary expression known as political Islam emerged from the threshold of Islamic political thought, it has elicited sharp criticism in some quarters, especially on the question of the Islamic state. It is beyond the space requirement of this section to embark on analysis of contemporary Islamic thought.

However, Belkeziz's treatise on *The state in contemporary Islamic thought* (2009) is a brilliant treatise on five generations of Islamic intellectuals, covering a century and a half on the political question in Islam, with each addressing the peculiarity of its problematic of the state. Ayoob (2008) is also very useful in exposing the fact that political Islam covers a wide spectrum of convictions and that it is not monolithic, as viewed by the West. His significant argument is that political Islam is not inherently

violent, and that the intermingling of religion and politics is not unique to Islam. According to him, political Islam encompasses multiple voices that claim to speak for Islam and their demands range from proper recognition in national life to radical transformation of society and politics by whatever means. In his view, discrete national contexts give different manifestations of political Islam their distinctive local color. One, however, disagrees with Ayoob that factions of political Islam engage in violence in response to state repression or foreign occupation (2008, 1). The cases in Nigeria, Kenya, Somalia and several places do not reveal such repression or foreign occupation; although it is true that not all Islamist political formations are violent.

On the critique of political Islam, Tibi (1998) is a good example. He sees political Islam as fundamentalism (1998, 12), and to him fundamentalism is a political ideology that should be differentiated from Islam. This dichotomy is necessary to deny Islamists the claim of being true representatives of Islam (1998, 139). According to Tibi, “Religious fundamentalism and Islam are (or should be) two different issues” (1998, 177). He argues strongly that fundamentalism is not a renaissance of religion, but only a reflection of political ideologies apparently drawn from religions in an effort to recreate the world (1998, 139). This argument is possibly tenable, but the elevation of religion to the political domain by Islamic fundamentalists might be a legitimate cry to revitalize a religion that is perceived to be overshadowed by westernization and headed for an uncertain relegation. If this relegation causes a loss of identity, which can create an aimless void, it seems justifiable to resist it at all cost.

Perhaps it is the nature of resistance that is the bone of contention. The fundamentalists think that creating an Islamic order in the world will solve all Muslim problems,⁹⁸ but as Tibi argues, the Islamic order, which fundamentalists assume an Islamic state will provide as panacea to all Muslim problems, is virtually a “conviction lying beyond evidence” (1998, 99). Tibi, therefore, throughout his work incisively exposes the challenges of fundamentalism, raising questions about its authenticity as a true Islamic philosophy, and challenges its quest for an Islamic state as a genuine Islamic endeavor that can be supported from classical Islamic texts or history. This is particularly because it paints Islam as a religion that is militant, violent and supports terrorism, contrary to textual evidence that Islam is a religion of peace.

⁹⁸ Ushama and Osmani argue that Maududi showed in practical ways how Islam “can be used today to solve problems of Muslims in modern ages” (2006, 93)

Maududi, who is considered as “the major ideological authority and source of political Islam” (Tibi 1998, 187), considers his interpretation of Islam as the true Islam (Nasr 1996, 63). His political theory of Islam is the major parameter that will be used to examine his influence in northern Nigeria. His insistence on the necessity to “Islamize politics” (Nasr 1996, 82) seems to hold the greatest potential towards generating friction with non-Muslim ideologies, especially secularized governments. The western ideology of separation of religion and politics is rejected by Maududi because, for him, separation of religion from politics has no place in Islam (Nasr 1996, 39). Maududi’s assertion that Islam is incompatible with western democracy (Donahue and Esposito 2007, 261) in the wake of European colonial experience, with its political and cultural impact, perhaps, impressed on him the necessity to develop the political theory of Islam.⁹⁹ If this is the case, the argument that the resurgence of political Islam is not the concern of divinities, but rather more related to social, political and economic consideration (Tibi 1998, 104) is tenable.

It is also possible that the power exerted by Europeans to colonize Muslim nations convinced Maududi that “Islamization of politics would have to be implemented, even through coercion” (Nasr 1996, 82). Although Nasr points out that Maududi never explained what this coercion is, the ominous meaning seems inherent. To Maududi, Islamization of politics is the antithesis of secularism. Islamization of politics is contingent on the formation of an Islamic state. Jihad, which does not exclude coercion, is the means of achieving an Islamic state where the rule of Allah is enforced over all mankind (Ayubi 1991, 93). And jihad of the sword is a legitimate part of the process as captured in his *Jihad in Islam*, as we shall see. Maududi’s writing on the understanding of jihad and its legitimacy proved to be hugely influential (Jackson 2011, 3).

It is important to point out here again that the concept of political government has a prior connotation in Islam in the term Caliphate (Kirmanj 2008, 73-74), which essentially represents a sovereign state of the entire Muslim faithful (*umma*) or community of believers (Ayubi 1991, 93). On the other hand, the modern concept of an Islamic state is recent, as Ayubi argues that “the concept of an ‘Islamic State’ (Islam is both religion and politics: *din wa dawla*) is fairly recent,” and specifically traces it “to the teachings of Maududi and some Muslim brothers” (1991, 93). Before

⁹⁹ Ayubi’s discourse on why politics was “religionised” is very insightful (1991, 20-26) although not directly necessary for discourse in this work.

Maududi, Ushama and Osmani argue that Islam as a political system was alien to the modern man, and that Maududi established that the modern state could be efficiently run by Islamic principles (2006, 96). Even so, support for political government (Caliphate) is traced to the Qur'an (24:55; 4:59; 5:49) and Hadith. Caliphates were established after the death of Muhammad and ended with the collapse of the Ottoman Empire in 1924 (Tibi 1998, 144), in spite of the *Khilafat* movement to preserve it. Since then, no single Caliphate represented the whole *umma* again. Caliphates like the Sokoto, Ahmadiyya Caliphates, and so on, emerged but never represented the whole Muslim *umma*, and were limited within their territory of influence.

In recent times, a number of nation states have declared they are Islamic by incorporating Islamic law, or claimed to be Islamic states (e.g. Pakistan,¹⁰⁰ Iran, and so on). Agitations continue in several countries for the establishment of Islamic states. Enayat is, in some way, right to link the modern agitation for Islamic state to the Caliphate concept, but is more accurate in saying that the contemporary canvassing for an Islamic state is driven by fundamentalism (2005, 69).¹⁰¹ Indeed, fundamentalists do not demand a return of the Caliphate as the traditional order of Islam, but a “new concept of *dawla Islamiyya*”- Islamic State (Tibi 1998, 158). Classical Caliphate is no longer the political system of choice, but rather Islamic legitimacy, and the governance of Islamic *umma* by *Shari'a* law as its major condition. The hitch is that *umma* is a community and not a state (Tibi 1998, 101).

Nevertheless, the term “Islamic State” has never been used in theory and practice of Muslim political science before the twentieth century (Khan 1982, 74; Eickelman and Piscatori 1996, 53).¹⁰² Black admits that up till the 19th Century Iran, “a state in the modern sense hardly existed” (2011, 300). Kirmanj credits contemporary Islamists with coining the term Islamic state (2008, 75), but believes the difference is only in name. However, Nasr specifies and attributes the modern conceptualization of the

¹⁰⁰ The website www.nationonline.org/oneworld/Pakistan.htm reveals the official name of Pakistan as the Islamic republic of Pakistan or Officially as Islami Jamhooriya-e-Pakistan.

¹⁰¹ Enayat says fundamentalism was first a marriage between the Puritanism of the *Wahhabis* of Saudi Arabia and *Salafiyyah* movement, but later parted ways with the latter being increasingly represented by activists and revolutionary trends (2005, 69). According to Black, the *Wahhabis* adopted Taymiyyah's *salafi* philosophy around the eighteenth century (2011, 162; also Ayubi 1991, 96).

¹⁰² Ayubi argues that the Quran or the Hadith did not specify how governments should be formed or what they should look like. “If there ever was an imagined ideological Islamic State based entirely on ‘pure’ shari'a, such a state was in dissonance with the ‘historical Islamic State’ which relied in most stages of its existence on extra-canonical sources of law, such as custom, convention and the ruler's will (*qanun, nizam, iradeh*) (cf. Vatikiotis, 1987: Chs 1, 2 and 3)” (1991, 91).

“Islamic State” to Maududi (Nasr 1996, 3, 80-106), and it is considered a “novel and a product of modernity” (Ayoob 2008, 67). Tibi seems to add credence to Nasr’s claim that “mainstream fundamentalism is dominated by the views of the Pakistani Abu al-A’la al-Mawdudi” (1998, 158). And the modern influence and push for Islamic state through revolution is also attributed to Maududi (Enayat 2005, 83-84, 102-104).

The foundation of Maududi’s political theory of Islam is anchored on the premise that religion and politics cannot be separated because the practice of religious obligations is not possible without an Islamic state (Cheema 2013, 52, 54; Maududi 1980, 19). The thinking here is that this Islamic order will provide solution to all Muslim problems. This appears similar to Taymiyyah’s position, but a closer examination of Taymiyyah’s position will reveal his argument to be that religion and government need one another (Black 2011, 160)¹⁰³ and are not necessarily inseparable. The power of government is needed to ensure good and forbid bad. In essence, the traditional Islamic view only gave “religious legitimacy to political power” (Ayubi 1991, 2).

By way of interjection, there is validity in the argument that the Islamic order desired by fundamentalists as the panacea to all Muslim problems, which makes an Islamic state paramount, is virtually a conviction without proof (Tibi 1998, 99). And the irony is that those who question this fundamentalist stance are considered renegades from the *umma*, deserving mortification and death, while those who accept and believe it are authentic Muslims. Considering that the Qur’anic verses used by fundamentalists are viewed as arbitrary and selective (Tibi 1998, 99), objective fairness was not a consideration in reaching this decision.

Furthering the discussion on unity of religion and politics above, Ahmad reports that several scholars argue that the non-separation of religion and politics has always been a central discourse of Islam (2006, 12). Kirmanj (2008, 74-75) and Black (2011, 306) agree with this position. Nonetheless, such traditional understanding has not limited the state to interpreting God’s law by abrogating its independent legislative function like Maududi did (Ayoob 2008, 68). Moreover, history and Islamic theology seem on the side of Ahmad, as seen above, that the reason why,

The state became central to Islamism was not because Islam theologically entailed it. Rather it is so because of the configuration of the early twentieth

¹⁰³ Black questions, in a general sense, whether Taymiyyah’s works were correctly understood (2011, 162).

century socio-political formations under which the state as an institution had acquired an unprecedented role in expanding its realm of action and scope of its effect. Since Islamism was a response to the modern state formation with its far reaching consequences, it was only logical that state became the centre of its discourse. Thus it was not due to Islamic theology that the state became central to Islamism; on the contrary, it was the unusual expansion of the early twentieth century state and its imprint on almost every domain of life that drove Islamists to make the state central to theology (2006, 12).

Throughout Ahmad's article, he credits Maududi with the modern iteration of the concept of Islamic state and traced its evolution through the experiences of Maududi. His use of historical approach helped to support his argument that Maududi's "theoretical elaboration of Islam being synonymous with the state was enmeshed and a direct product of the political-electoral matrix of colonial India" (2006, 12). Black's argument supports Ahmad's position that Islamism¹⁰⁴ should be understood in the context of twentieth century politics, both international and domestic (2011, 304). According to him, Islamism is a specific reaction to modern social and economic conditions, which include urbanization, dislocation of traditional communities and crafts as well as unemployment and anomie (2011, 306). Essentially, it is a new phenomenon. Ahmad and Black's views seem to tally with Tibi's argument that ideologies do not fall from heaven or stand in isolation, "they are articulations of specific historical conditions" (1998, 139).

The present researcher, therefore, agrees with Zubaida that fundamentalism is modern and best understood in the context of the concepts and assumptions of modern political ideas related to the nation and nation state (1993, ix, 18, 33, 155). Ipso facto, Ayubi's argument that the very belief that Islam by its very nature is a political religion is recent in origin (1991, 3-5). He specifically states that "political Islam is a new invention – it does not represent a 'going back' to any situation that existed in the past or to any theory that was formulated in the past" and the only link to the past is the "juridic tradition of linking politics and religion" (1991, 2).¹⁰⁵ Ayubi is emphatic that "the now widely held opinion among Muslims that Islam is both 'a religion and a State' (*din wa dawla*) is a measure of the extraordinary intellectual influence of the modern fundamentalist thesis on mainstream Muslim opinion" (1991, 3).

¹⁰⁴ It is important not to forget that Islamism and fundamentalism are often used synonymously as indicated in chapter one.

¹⁰⁵ Ayubi emphasizes his position by referring to several authors in chapter nine of his book that "the most important elementary point to remember is that the Qur'an did not stipulate a specific form for the State or the government, nor did the Prophet Muhammad appoint a successor for himself even though he knew his demise was imminent" (1991, 4).

Cheema's paper rejects Maududi's major contribution that religion cannot be separated from politics, in agreement with Khan. Khan argues that Maududi did not differentiate his interpretation of the Qur'an from what is original and what is consequential, by emphasizing the consequential over the original as the real call of the Qur'an.¹⁰⁶ According to Tibi, Hussein Fawzi al-Najjar also insists that no single text in the primary classical sources of Islamic *Shari'a* supports the formula of *din wa dawla* – unity of religion and state (1998, 165). However, Cheema admits that Maududi's ideas are always referred to in debates on constitutionality in majority of Muslim countries (2013, 53), and concedes that the concept of *theodemocracy* introduced by Maududi has no parallel in the literature of Islamic political theory (2013, 60), as well as his introduction of the sovereignty of God as antithesis to the sovereignty of man, which is the problem with different systems of the world (2013, 65; Ayoob 2008, 67).

Tibi identifies a contradiction in the fundamentalists' theory of Islamic state. On the one hand, they advocate a revolt against the existing order to establish the sovereignty of God, and the state run according to the will of God, yet they sanctify state rule with the absolutism of the ruler as divine (1998, 176). Maududi, therefore, substitutes theocracy and democracy with *theodemocracy*, and argues that the Islamic state is universal and all embracing. In spite of the fact that Tibi considers Maududi as shaping totalitarian fundamentalism (1998, 177), according to Cheema, Maududi insists that although his concept of *theodemocracy* seems to intervene in the individual's life, it is not totalitarian because it provides the individual the freedom to express his views in all matters of the state (2013, 66). In light of Khan's argument, Cheema concludes that although Maududi's argument makes the divine speak (2013, 70), it cannot be considered entirely divine because there are many human interjections in developing the complete picture (2013, 71, 78).

Maududi's Principle on the Unity of State and Religion (*Din wa Dawla*)

The above notwithstanding, Maududi's greatest treatise in building his concept of *theodemocracy* is his book the *Four Basic Qur'anic Terms* (2000). Ahmad calls it "the bible of Maududi's political theory" (2006, 13). This book reflects new interpretations

¹⁰⁶ Cheema reports that Khan argues that the individuality of the sovereignty of God is restricted to the spiritual only and cannot be extended to political sovereignty.

of the terms *deen*,¹⁰⁷ *ilah*, *rabb* and *ibadah*. Cheema says he gave the terms innovative meaning (2013, 74), while Ahmad says he “introduced innovative theorization in the name of reclaiming ‘pure’ Islam” (2006, 13). Indeed, Ayubi generally argues that those who advocate political Islam have “actually introduced some novel, and radical, changes in the way the Islamic political tradition is understood” (1991, 2). This book is Maududi’s major work in which he argues the inseparability of religion and politics. It is here he argues the sovereignty of God over the entire universe as an indivisible entity and not amenable to sharing out in any manner whatsoever. This is probably his way of emphasizing why democracy or different systems of the world, that place premium on the rulership of human beings, are not Islamic.

Maududi establishes that as regards *illah* (godhood or object of worship), it is polytheism to consider somebody as worthy of obedience without the clear sanction of God. To obey secular laws is to attribute godhood to their creators, as the essence of godhood is authority (2000, 20), and no man has the authority to legislate for mankind (2000, 27). Maududi does not, however, differentiate authority. If authority is godhood, do parents assume godhood since they have authority over children? Maududi says regarding anyone as deserving obedience without any sanction from God, is to be guilty of *shirk*¹⁰⁸ (2000, 27). Can there not be authority without godhood? Does all human legislation amount to usurpation of godhood? Needless to say, this is where Maududi’s political Islam establishes confrontation with the secular state.

Concerning the term *rabb* (lordship, sovereignty or ownership), Maududi argues that it is a misconception to compartmentalize *rububiyyah* or sovereignty into metaphysical and political or cultural aspects. All these are exclusive attributes of God; hence, they form part of the same whole which is essentially indivisible. Sovereignty then is political, and Allah is a political *rabb*. It is not enough to submit and acknowledge the supreme God; he must dictate in all aspects of life; hence, you cannot separate the metaphysical and the political or cultural. God is not “*illah* only in the supernatural sense, but also as the Supreme Sovereign and the ultimate law giver in all matters whether political, cultural, or social” (2000, 53). *Rububiyyah* is not something which could be split into compartments (2000, 67). *Rabb*, as presented in

¹⁰⁷ This is Maududi’s spelling of *din* in his book. It is retained in this section only.

¹⁰⁸ This means idolatry or polytheism.

the Qur'an, shows Allah as the absolute monarch of all creation, and its sole lord and master (2000, 71). However, does human government mean lordship or ownership?

On *ibadah* (submission, obedience or to serve), Maududi asserts that every state and government which governs and demands submission without the guidance of God falls in the category of *taghoot*.¹⁰⁹ Anyone who submits to the dictates of all such authority and do its bidding, that person's *ibadah* is that of *taghoot* (2000, 75).

Nonetheless, the Qur'an encourages obedience to authority (sura 4:59; cf 4:83). Does obedience to authority necessarily amount to worship? What is the faith of Muslims in secular states?

Finally, as regards *deen* (religion, way of life or submitting to), it emerges that Maududi considers *deen* as having both religious and political connotations. In fact, *deen* to Maududi is synonymous with state, as Nasr suggests (1996, 82). His interpretation is clearly to show that governance (politics) and religion cannot be separated and all must be performed as worship to Allah (2000, 88-91). If a person follows any system of rules and regulations, where ultimate authority is vested in or sanctioned by God, it means that person is following God's *deen*. Conversely, if one follows any other system where authority is vested in a monarch or anyone other than God, then that person follows the monarch's *deen* or that other's *deen* (2000, 91). *Deen* is a comprehensive way of life including political, social and cultural (2000, 92-93). In all of these, Maududi did not separate between worship and respect, nor did he separate between honor and worship. Is it not possible to honor and respect without worshipping?

In arriving at these interpretations, Maududi collects and analyzes all verses of the Qur'an to make his point through explaining their historical context. Generally, he divides sovereignty into metaphysical and political as well as cultural categories, and argues that rulers during those periods conceded the former, but were unwilling to concede the latter. The implication of all these is that the Qur'an's demand for submission to God's sovereignty is applicable to political and cultural category. In essence, Maududi interpretes these words to mean state. Majorly, Maududi does not explain how this indivisibility of God's Sovereignty is applied in practical terms politically, and in day to day relationship of governance. For example, who supervises the obedience of the ruler to the *Shari'a* (Tibi 1998, 103)?

¹⁰⁹ This word can mean the devil or anything worshiped instead of Allah.

Basic Principles of Maududi's Islamic State

Maududi's quest to articulate the political theory of Islam appears hinged on the desire to establish that Islam is a holistic ordered system (political and cultural) set upon definite principles (Maududi 2011, 6). It encompasses all aspects of religious life laid down in the Qur'an: morality, ethics, politics, social, and economic (Maududi 1960, 164). The main principle is the propagation of the absolute sovereignty of God and his rulership over all creation.

Apparently, building on his treatise on the four Qur'anic terms, he argues that the problem in the political system of the world is man's greed for power and usurpation of God's attributes of *rabb* (sustainer and nourisher) and *ilah* (master and law giver). This is man's desire for godhood and attempt to play the role of divinity, whose only remedy is renunciation of man as master and acknowledging God as sole master and lord (Maududi 2011, 9-18). This remedy must begin by humanity (individual and collective) waiving all rights to legislation and all power to give commands to others. No one is entitled to make laws in his own authority and none is obliged to obey them (Maududi 2011, 19; cf Bennett 2005, 50). This is the basis of an Islamic state. Again this position potentially undermines loyalty to secular states, and is a potential source of altercations.

An Islamic state is not a democracy because democracy vests sovereignty on people and no such thing exists in Islam (Maududi 2011, 21). The model of Islamic state is *theodemocracy*. This is "divine democratic government" where Muslims have "a limited popular sovereignty under the suzerainty of God" (Maududi 2011, 22; cf Bennett 2005, 49). The executive is constituted by general will of all Muslims and they are entitled to depose it. Problems not addressed by *Shari'a* should be settled by the opinion of Muslims. All qualified Muslims able to give sound opinion on Islamic principles are entitled to interpret the law of God also. In this sense, and contrary to tradition, all Muslims are *mujtahidun*. Nasr summarizes the essence of Maududi's Islamic state: *din*¹¹⁰ is the state and government, *Shari'a* is the law of the state and government, and *ibadah* is following and complying with the law (1996, 82). The state will be established through Islamic revolution, and the instrument of the revolution is jihad (Maududi 1980, 5, 7; Armajani 2012, 169). Nasr clarifies the

¹¹⁰*Din* to Maududi is both religious and political.

instrumentality of jihad that “the convergence of Muslim piety and religious values with political objectives found its embodiment in the doctrine of jihad” (1996, 83).

In Maududi’s Islamic state, there are four basic principles. The first is recognition of the sovereignty of God. God has absolute sovereignty. God is the source of all laws and not Muslim society. True sovereignty belongs to God only. Leaders and governments have no rights to make laws; if they do, no one is obliged to obey them. The second principle is accepting the authority of all the prophets as representatives of God, and in this capacity, they exercise the political and legal sovereignty of God himself. In the light of this, they are entitled to be obeyed by all who accept the sovereignty of God.

The third principle is that the state is the vicegerent of God and accepts his sovereignty. It cannot make or enforce laws in its own name; it is only an agent of its suzerain (Sura 24:55). Indeed, all men are vicegerent of God. Men are all Caliphs, but can nominate an individual Amir to exercise authority on their behalf. He then becomes answerable to God and his fellow Caliphs. He must have the confidence of the largest number of people concerning his knowledge and grasp of Islam. He must be a Muslim, male, sane, adult, and citizen of the Islamic state possessing an impeccable character and does not aspire for the office. *Amir* and the state have right to use coercive power to maintain order or quell possibility of chaos or *fitna*.

The fourth principle is that the state conducts its affairs by mutual consultation (*shura*) with all Muslims. *Shura* should be the mode of decision making in determining what the Islamic position is. It is on this basis that an Islamic state resembles a democracy. Maududi allows for the formation of consultative assembly (*Majlis-i-shura*) with no elections but consultative selection without electioneering, because there is no place for elections in Islam. Those qualified to be such advisers are those who accept the ideology of the state from the beginning. In essence, an Islamic state rests on the sovereignty of God and caliphate of man. All Muslims participate in its formation or disposal, and have a right to express themselves on every public issue (Maududi 1960, 166-183, 218-219, 225,231-236, 243-244; Adams 1983, 115-119; Armajani 2012, 167-169; Bennett 2005, 49-51; Maududi 2011).

The two major characteristics of Maududi’s Islamic state are that it is universal and all-embracing and ideological. It is universal and all-embracing because it cannot restrict its scope of activities; it is co-extensive with the whole human life. In this state, “no one can regard any of his affairs as personal and private” (Maududi 2011,

29). This is in essence Islamic totalitarianism, or what Tibi calls “divine pattern of totalitarianism” (1998, 158), and Maududi surprisingly compares it with fascist and communist regimes. However, he argues that, in spite of this, individual liberties are not curtailed, just as limited popular sovereignty did not suppress human freedom, but protected it (Maududi 2011, 29; Adams 1983, 120).

The Islamic state is ideological because it welds all believers into one community (*umma*) in spite of race, color or country. It does not recognize linguistic, geographical or color barriers (Maududi 2011, 30; cf Adams 1983, 120; Bennett 2005, 51), with the aim of reestablishing a universal caliphate. All Muslims hold the same ideology, and the implication is that the state must be run by Muslims, and so the citizenship is classified into Muslims and *Dhimmis*¹¹¹ (Non-Muslims). The non-Muslims are not guaranteed political expression or full equality with their Muslim counterparts (Adams 1983, 121-122; Maududi 1960, 245-252, 274-298). This is another potential source of altercation in a secular state with Muslims and non-Muslims.

Since *Shari'a* is central to an Islamic state, and it is a complete way of life that defines what is *haram* (prohibited), *makruh* (disliked), *fard* (mandatory), *matlab* (recommended) and *mubah* (permitted) in a Muslim's life (Bennett 2005, 52), Maududi limits materials for the constitution of an Islamic state to four principal sources: Qur'an, *Sunna* of the Prophet, the conventions of the Four Rightly Guided Caliphs (*Khilafat-i-Rashidah*), and the rulings of the great traditional Islamic jurists (Maududi 1960, 203-204; Jackson 2011, 109-127; Adams 1983, 114). The limited functions of the three organs of the Islamic state (legislature, executive, and judiciary) are, therefore, defined. The legislature cannot legislate in contravention of the already existing directives of God and his prophet; if it did, all such laws are *ultra vires*. In spite of this limitation, the legislature still functions to enact into practical rules existing laws, decide which interpretation to adopt where there are multiple possibilities, provide *fatwas* where none explicitly exists in the Qur'an or *Sunna*, and legislate where none exist in all available traditional sources.

¹¹¹ Again the *Dhimmi* concept is not new in Islam. Maududi, however, went into more specifics against Christians and non-Muslims than traditional Islam did. For example even Taymiyyah was only generalistic that the people of the book (Christians and Jews) should be fought until they become Muslims or pay *jizya*. As we shall see, Maududi went into very specific actions. It appears the northern states adopted his principles.

The executive exists to enforce the directives of God found in the Qur'an and the *Sunna*, and ensure willing compliance with these directives in practical life of the *umma*, while the judiciary is also to enforce the divine codes and not violate them as they are doing, according to Maududi, in almost all Muslim states. He, however, admits that no clear cut instructions exist as to how their relationship should be. The only guide is the example of the prophet and the rightly guided Caliphs (Maududi 1960, 221-225; Jackson 2011, 129-131). Armajani adds that the legislature and the judiciary also advise the *Amir*, who is given enormous amount of power so as to apply God's sovereignty (2012, 167). One challenge that emerges is how to distinguish between Maududi's theoretical sovereignty with sovereignty in the immediate and practical sense. It appears he did not pay attention to the mundane and the practical aspects of the Islamic state. Herein also lies the lacuna that might encourage local multiple interpretations navigating in different directions with altercative consequences.

Maududi's Qur'anic Interpretations of Jihad and Fighting

The centrality of jihad as instrument of revolution to create an Islamic state is clear in Maududi's ideology (1980, 5). Maududi's position on jihad, fighting and apostasy are also central in defining the character of relationship between the Islamic states with non-Muslims. It is important to still bear in mind that jihad and fighting have been interpreted synonymously. The researcher shall rely on his Qur'anic commentary¹¹² and writings to discuss his views on these terms. Refer to footnotes henceforth for Maududi's exact words on ideas explored.

Furthermore, jihad and defense of Islam are two critical aspects in the practice of Islamic faith, in Maududi's view. A Muslim's reliability and integrity relies on how he defends Islam (Bennett 2004, 44). Maududi also advocates the total sufficiency of Islam as "different from, incompatible with, and superior to any other religion, one must maintain a barrier between Islam and the non-Muslim world. Islam needs no apology but must counter-attack" (Demant 2006, 99). Maududi's definition of jihad

¹¹² The complete commentary of the Qur'an by Maududi titled *Taflim al-Qur'an* is downloaded from www.english tafsir.com in a soft copy. The commentary is the same published in hard copy.

requires a Muslim to surrender and utilize all he has, including his life, for fighting to defend Islam.¹¹³

Some Fighting Verses

In Maududi's definition of jihad, militant jihad as well as fighting is not optional to Muslims. Selected commentaries considered here will further verify that.

Commentaries selected are the ones viewed as having the potential to promote altercations with non-Muslims. First, in sura 2:190, although Maududi admits those to be fought are people who hinder Muslims from following the way of Allah, Muslims can use force where it is absolutely indispensable and necessary without explaining what situation is absolutely indispensable and necessary. On sura 2:191, rather than allow people to persuade or persecute Muslims out of Islam, Maududi justifies the use of brute force against them.¹¹⁴

Maududi appears to advocate freedom of religion in sura 2:193.¹¹⁵ However, his clarification contradicts this position. Unbelievers have no right to enforce ungodly laws on believers; therefore, preaching and fighting are allowed to eliminate such unjust conditions, as the occasion requires, without explaining what the requirement of the occasion might be. This seems to suggest that whenever Muslims are in the minority, they must fight until they rule. His position in *Jihad in Islam* seems to confirm this.

Surprisingly, in sura 2:216 where Allah enjoins war for believers that they dislike, Maududi gives no interpretation. However, in his commentary on sura 3:169 that corresponds with sura 2:152, Maududi eulogizes martyrdom as revitalizing and keeping "alive the spirit of courage" (Commentary 155 on sura 3:169), and

¹¹³“The word “jihad” means to exert one's utmost for the achievement of an object. It is not a synonym for “holy war” but has a far wider meaning than this and covers every kind of effort. And the mujahid is one who is always after the achievement of his ideal, plans for it, propagates it with his tongue and pen and struggles for it with all his heart and body. In short, he spends all his efforts and resources for its achievement and fights against all those forces that oppose it; so much so that he does not hesitate to put even his very life in danger for his ideal. The struggle and fight to such a person will be technically Jihad. A Muslim, however, is required to do all this in the way of Allah alone under certain moral restrictions for establishing the Way prescribed by Him and for elevating His Word above all. And there should be absolutely no other object than this before a Muslim in performing Jihad” (Commentary 234 on sura 2:218).

¹¹⁴ Commentary 200-202 on sura 2:191)

¹¹⁵ Commentary 205 on sura 2:193: He, however, defines the freedom. This freedom “does not allow the unbelievers the right to enforce on God's earth any ungodly law and make the servants of Allah the servants of someone else. In order to remove such and unjust condition, Islam allows both preaching and fighting according to the requirements of the occasion. The believers, therefore, cannot rest content unless this *fitna*, political domination and legal sovereignty or unbeliever is eradicated and freedom for the way of Allah is secured.”

interpreted “alive and well catered for” to mean eternal life.¹¹⁶ On sura 4:74 Maududi says asceticism and eschatological expectation is the true qualification for those who can fight for Allah, and sura 8:39 makes fighting to establish the way of Allah obligatory and lawful.¹¹⁷ This appears to justify proactive use of force. Maududi seems to accept that sura 9:5-6, 123 abrogates the peaceful verses and permits unprovoked military action in the way of Allah. He largely clarifies lawful months to fight *mushriks* (disbelievers).¹¹⁸ And Maududi insists that sura 9:29 approves jihad beyond the people of the book (Jews and Christians), which curtails their independence and supremacy, to force them to accept Islamic way of life, to global application on non-Muslims¹¹⁹ forcing them to pay *jizya* ¹²⁰ in an Islamic state.

The promise of paradise to those who fight jihad and die or are killed for the cause of Allah in sura 9:111-112 is a transaction beyond the metaphysical and verbal profession of faith. It involves total physical surrender. In this regard, believers cannot remain Muslims and be indifferent politically, culturally, economically, socially and in international matters.¹²¹ And on sura 61:4 (48:16),¹²² God requires fighters who disregard every kind of danger.¹²³

¹¹⁶ Commentary 155 on sura 3:169: “It is forbidden to refer to those who are martyred for Allah’s sake as “dead” because the very word “death” and its thought are very discouraging, and kill the spirit of self-sacrifice and the urge to fight in the way of Allah. Instead of this, the Muslims are told to believe the martyrs to be enjoying eternal life. And this is a reality which revitalizes and keeps alive the spirit of courage.”

¹¹⁷ Commentary 103, 31 on sura 8:39

¹¹⁸ Commentary 6-7, 121-123 on sura 9:5-6, 123

¹¹⁹ Commentary 26-28 on sura 9:29

¹²⁰ Maududi commented on *jizyah* in commentary 28 on sura 9:29 that “This is the ‘*jizyah*’ of which the Muslims have been feeling apologetic during the last two centuries of their degeneration and there are still some people who continue to apologize for it. But the Way of Allah is straight and clear and does not stand in need of any apology to the rebels against Allah. Instead of offering apologies on behalf of Islam for the measure that guarantees security of life, property and faith to those who choose to live under its protection, the Muslims should feel proud of such a humane law as that of *jizyah*. For it is obvious that the maximum freedom that can be allowed to those who do not adopt the Way of Allah but choose to tread the ways of error is that they should be tolerated to lead the life they like. That is why the Islamic State offers them protection, if they agree to live as its *Zimmis* by paying *jizyah*, but it cannot allow that they should remain supreme rulers in any place and establish wrong ways and impose them on others. As this state of things inevitably produces chaos and disorder, it is the duty of the true Muslims to exert their utmost to bring to an end their wicked rule and bring them under a righteous order.”

¹²¹ Commentary 106-107 on sura 9:111-112

¹²² Commentary 3 on sura 61:4

¹²³ In Commentary 106.2 on sura 61:4, Maududi interpreted that Allah “considers the faith of only that person to be true, who makes this bargain with Him and sells his freedom of thought and action to Him and gives up his entire claim to ownership in his favour. That this is why a man might profess the articles of faith and observe the prescribed obligatory duties, but if he considered himself alone to be the master and owner of his body and soul, his heart and brain and his other faculties, his property and his resources and other things in his possession, and reserved to himself the right of expending them as he willed, he shall be regarded a disbeliever in the sight of Allah even though he shall be regarded a

Jihad has internal consequences in Maududi's interpretation of sura 9:123, which he linked to verse 73. Syncretism should be crushed without regard to race, family and social relations.¹²⁴ Maududi's definition of *mujahadah*¹²⁵ in his commentary 8 of sura 29:6 underscores his emphasis on the global militant nature of jihad. *Mujahadah* involves fighting all men, "from home to the world outside, whose ideology, trends, morality, customs, way of life and social and economic principles may be in conflict with his faith; and he has to fight that state too, which enforces its laws independent of obedience to Allah" (Commentary 8 on sura 29:6).

Maududi's interpretation of sura 48:16 enjoins participation in jihad by able-bodied men as the only mark of sincerity to Islam, although the verse is talking about Bedouins. Even sura 49:9 allows use of force between Muslims to quell aggression, not to kill. One wonders how to prevent killing, with certainty, in a fight. On sura 60:8-9, contrary to his explanation of *mujahadah*, which means fighting everything un-Islamic, Maududi says Muslims must distinguish hostile and non-hostile disbelievers. However, he did not explain what it means to be hostile.

Some Jihad Verses

Similar to his interpretation of sura 8:39 and contrary to what the verse suggests, Maududi interprets sura 4:95-96 to mean voluntary and ordered jihad are obligatory. Only hypocrites shy away from it.¹²⁶ Maududi's commentary on Sura 5:33 exposes his political reading of the Qur'an. Although it refers to Allah and his messenger, he

believer in the sight of the world...The very fact the man does not expend his life and property in the way Allah approves of, or expends these in the way he disapproves, shows that the one who claimed to profess the faith either did not sell these to Allah or after having made the transaction still regarded himself to be their master and owner."

¹²⁴"Disbelievers who are near you refers to those hypocrites who were doing great harm to Islamic Society by mixing up with the sincere Muslims...The Command has been repeated at its end in order to impress on the Muslims the importance of the matter and to urge them to do jihad and crush these internal enemies, without paying the least regard to the racial, family and social relations that had been proving a binding force with them" (Commentary 121 on sura 9:123).

¹²⁵"The word *mujahadah* means to struggle and exert one's utmost against an opponent, and when the particular opponent force is not pointed out, the word implies an all-out, many-sided struggle. The struggle that a believer has to make in the world is of this very nature. He has to fight against Satan, who frightens him every moment of the possible losses he/they have to incur for the sake of good and allures him with the benefits and pleasures of the evil. He has to fight his own self also, which exerts to make him the slave of its lusts. He has also to fight all those men, from home to the world outside, whose ideology, trends, morality, customs way of life and social and economic principles may be in conflict with his Faith; and he has to fight that state too, which enforces its laws independent of obedience to Allah, and employs its forces to promote evil instead of the good. This struggle is not of a day or two, but of a lifetime, of every moment of the day and night. And it is not a struggle in one field only but on every front of life. It is about this that Hadrat Hassan Basri has said: "Man exerts in the way of Allah, even though he may not strike one sword at any time" (Commentary 8 on sura 29:6).

¹²⁶ Commentary 128 on sura 4:95-96.

avers the word “land” means Islamic state, and so any attempt to overthrow an Islamic state is war against Allah.¹²⁷ In sura 5: 35, he claims the phrase “exert your utmost” does not convey the full meaning of *jahidu*, which implies a harder struggle against all powers, individuals and groups standing against the way of Allah.¹²⁸

In sura 9:16, Maududi asserts new Muslim converts must ignore blood ties and worldly interests, as a test, to fight for Allah through sacrificing their lives, wealth and dear ones. In sura 9:38, a Muslim leader’s call for jihad becomes obligatory to all Muslims, irrespective of the group or region they belong to. Going for jihad establishes the genuineness of one’s faith. In Maududi’s view, the phrase “whether light or heavy” in sura 9:41 comprehensively means participating in jihad in spite of any personal state of being; and refusal makes one a candidate of hell (sura 9:49), as if jihad is the only religious duty of a Muslim.

However, most of these verses do not avail themselves to such interpretations.¹²⁹ For example, Maududi’s explanation of jihad in light of sura 22:78 appears contrary to the meaning of *da’wa* (propagation) intended in the verse.¹³⁰ Also he does not make the distinction between inner jihad and militant jihad, like some Muslim commentators do. Introducing jihad-*i-kabir* (greater jihad) on sura 25:52, Maududi completely leaves the subject of the verse, which is jihad with the Qur’an, and extends the meaning to include exertion with one’s self, and fight against enemies of Islam with resources. He summarizes that jihad entails the use of “one’s tongue, pen, wealth, life and every other available weapon.”¹³¹

¹²⁷ Commentary 55 on sura 5:33

¹²⁸ Commentary 59 on sura 5:35: “‘Exert your utmost’ does not fully convey the meaning of *Jahidu*. It implies that the Believers should struggle against all the forces that stand in the way of Allah, as if to say, ‘You can please Allah and win His favor only if you exert your utmost in the way of Allah: struggle hard against all the persons, parties and forces which stand in Allah’s way, which hinder you from Allah’s way to turn you away from it, which do not let you follow Allah’s way as His servants and force you to become their servants or servants of others. Such exertion and struggle will lead you to true success and become the means of obtaining your nearness to Allah.’”

¹²⁹ Refer to commentaries 16-18, 40, 43, 49-50 on sura 9

¹³⁰ Commentary 128: “The Arabic word Jihad is very comprehensive. It includes every kind of effort, exertion, conflict and war. Jihad for the cause of Allah means that it should be performed for His service and for His approval against those who prevent others from following His Way. The performance of Jihad also requires that one should first of all fight against one’s own self in order to subdue it. For there can be no true Jihad unless one fights against one’s evil self and subdues one’s desires and lusts to the obedience of Allah. The Holy Prophet himself has emphasized the need for this Jihad. Once when the warriors for the cause of Allah returned from Jihad, he said: “You have returned from the lesser Jihad to the greater Jihad.” They asked, ‘what is that greater Jihad?’ The Holy Prophet replied, ‘It is the Jihad against one’s own desires and lusts. Moreover, the battlefield for Jihad is, in fact, the whole world, and Islam demands that one should exert one’s utmost against all the rebels of Allah and the wicked powers with all of one’s heart and mind and body and wealth.’”

¹³¹ Commentary 67 on sura 25:52

Justifying jihad with “every available weapon,” he argues that sura 47:4-6 grants authorization for war in consonance with permission granted in sura 39 and 2:190. Sura 47:4-6, therefore, is the initial instruction for the laws of war. Setting aside textual context, he interprets that Allah enjoins conflict between believers and worshippers of falsehood. The fight will distinguish clearly the qualities of the two.¹³² In this instance, Maududi does not differentiate between hostile and non-hostile disbelievers. He further comments that martyrdom has benefit (profit and not loss) to both the living and the martyr.¹³³ He carries the same theme of bargain (profit and loss) into his interpretation of sura 61:10-11. To Maududi, militant jihad is contemporarily relevant. His Qur’anic interpretation of apostasy is more conventional than it appears in his writing.

Jihad, Fighting and Apostasy in Maududi’s Works

Maududi’s writings expose a more expanded treatment of militant jihad, fighting and apostasy. *Witness to Mankind* (2011) explains the sacrifice required to globalize Islam and make it undeniable to humanity. Organizational discipline of obeying leaders and taking up *hijra* and jihad are necessary requirements. It is only through “corporate life, *jama’ah*, collective struggle, jihad, can we fulfill the main objectives of Islam and most of its requirements” (2011, 47-48). In *Islamic Movement: Pre-Requisite for success* (2009), he stipulates the conditions for success in establishing the social order of Islam in the world, which are personal, collective and complimentary qualifications that must include forbearance and steadfastness. Revolution in leadership is the objective of the Islamic movement in *The Islamic*

¹³² Commentary 9 on sura 47:4-6

¹³³ Commentary 10 on sura 47:4-6: “A person being slain in the way of Allah does not mean that he lost his life and as far as his person was concerned all his lifework was wasted. It is wrong to think that the sacrifices of the martyrs are not beneficial for themselves but only for those who live after them in the world, and take advantage of their sacrifices. The fact is that even for the martyrs themselves it is a bargain of profit, not of loss at all. “This is the profit that the martyrs falling in the way of Allah will gain. Its three grades have been stated: That Allah will guide them; that He will set their condition right; and that He will admit them to the Paradise with which He has acquainted them beforehand. Guidance here obviously implies guiding to Paradise; setting the condition right implies that before their entry into Paradise, Allah will adorn them with robes of honor and remove every filth which had polluted them in the life of the world; and the third stage means that even in this world they have been told through the Qur'an and the Holy Prophet what kind of Paradise it is that has been prepared for them; when they enter that Paradise they will enter a place with which they will already be familiar and they will come to know that they have been blessed precisely with the same that had been promised to them in the world.”

Movement: Dynamics of Values, Power and Change (2011). Striving to achieve this in the world will secure God's favor in this world and the next.

Views on Jihad and Fighting

Jihad in Islam defines Maududi's concept of jihad and fighting and captures his anti-colonial and anti-western rhetoric. Ushama and Osmani say *Jihad in Islam* greatly impacted the world (2006, 97). Maududi begins with a scathing, sarcastic condemnation of Muslims for renouncing militancy and being apologetic in their response. The sarcasm is inherent when Muslims say the crusade of the sword has been abrogated for the satisfaction of his majesty and "now 'Jihad' only refers to waging war with the tongue and pen. To fire cannons and shoot with guns is the privilege of your honour's government and wagging tongues and scratching with pens is our pleasure" (1980, 3). Jihad is justified in Islam because Islam is not a conventional type of religion, as the word religion connotes (1980, 4).

Islam is a revolutionary ideology to alter global social order, "Muslim" is the international revolutionary party, and jihad is the instrument of revolutionary struggle (1980, 5).¹³⁴ Jihad is selected against *harb* (war), which is conventional, because jihad is "more forceful and wider in connotation." Revolutionary ideologies shun conventions (1980, 5). Jihad represents all the composite forces that will achieve the revolution (1980, 7). Revolutionary mobilization through speech and writing, utilization of resources and physical energies, as well as alteration of "*old tyrannical social system and [the establishment of] a new just order of life by the power of sword*" are all forms of jihad (1980, 7 *Italics mine*). And the aim is to establish God's just order in the world and enforce it upon mankind to gain God's favor (1980, 9). With sura 28:83 as justification, jihad is "an invitation to join a movement of social revolution" (1980, 13).

All prophets are revolutionary leaders, with Muhammad as the greatest (1980, 15). Islam is a "*comprehensive system which envisages to annihilate all tyrannical and evil systems in the world and enforces its own programme of reform which it deems best for the well-being of mankind*" (1980, 16-17, *Italics mine*). Muslims are

¹³⁴"Islam is a revolutionary ideology and programme which seeks to alter the social order of the whole world and rebuild it in conformity with its own tenets and ideals. 'Muslim' is the title of that International Revolutionary Party organized by Islam to carry into effect its revolutionary programme. And 'Jihad' refers to that revolutionary struggle and utmost exertion which the Islamic Party brings into play to achieve this objective."

members of “*hizbAllah*” (the international revolutionary party), or Islamic party, or the *umma* of Islam, with the purpose of destroying the “hegemony of an un-Islamic system” to establish a new social and cultural order. Their sole duty is to “wipe out oppression, mischief, strife, immorality, high handedness and unlawful exploitation from the world by *force of arms*” (1980, 18 Italics mine). Ahmad cites Maududi arguing that the use of arms to spread Islam was there since the beginning (1989, 13).¹³⁵

The Islamic party must capture state authority, without which Islamic pattern of life is impossible (Maududi 1980, 19).¹³⁶ The justification for this position is sura 9:43-45. Jihad aims at global revolution to eliminate the rule of un-Islamic systems and replace them with Islamic systems of state rule (1980, 22).¹³⁷ Sura 4:75 justifies this aim. Maududi refers to *Jamaat-i-Islami* party as God’s troopers and not a missionary organization of preachers or evangelists (1964, 58), because uprooting mischief and disorder and reforming mankind cannot be realized through sermonizing and counseling (1964, 11).¹³⁸ This is a similar idea El-Zakzkay will express as a student Member of MSS as shall be relayed later. The requirement of prayer, fasting,

¹³⁵“The Messenger of Allah invited Arabs to accept Islam for 13years. He used every possible means of persuasion, gave them incontrovertible arguments and proofs, showed them miracles and put before them his life as an example of piety and morality. In short, he used every possible means of communication, but his people refused to accept Islam. When every method of persuasion failed, the Prophet took to the sword. That sword removed evil mischief, the impurities of evil and the filth of the soul. The sword did something more – it removed their blindness so that they could see the light of truth, and also cured them of their arrogance; arrogance which prevents people from accepting the truth, stiff necks and proud heads bowed with humility. As in Arabia and other countries, Islam’s expansion was so fast that within a century a quarter of the world accepted it. This conversion took place because the sword of Islam tore away the veils of which covered men’s hearts.”

¹³⁶“The party of Islam has no choice except to capture State Authority, for an evil system takes root and flourishes under the patronage of an evil government and a pious cultural order can never be established until the authority of Government is wrested from the wicked and transferred into the hands of the reformers . . . it becomes impossible for the party itself to act upon its own ideals under an alien state system . . . it is impossible for a Muslim to succeed in his intention of observing the Islamic pattern of life under the authority of a non-Islamic system of government.”

¹³⁷“The aim of jihad is [t]o eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule. Islam does not intend to confine this revolution to a single state or a few countries; the aim of Islam is to bring about a universal revolution. Although in the initial stages it is incumbent upon members of the party of Islam to carry out a revolution in the State system of the countries to which they belong, but their ultimate objective is no other than to effect a world revolution. No revolutionary ideology which champions the principles of the welfare of humanity as a whole instead of upholding national interests can restrict its aims and objectives to the limits of a country or a nation. The goal of such an all-embracing doctrine is naturally bound to be world revolution. Truth cannot be confined within geographical borders.”

¹³⁸“Anyone who wants to uproot mischief and disorder from the world and wants to reform mankind should realize that he cannot do so by mere sermonizing and counseling. It is useless. He should rise against the government of false principles, he should seize power, remove the wrong doers from authority and set up a government based on sound principles and just administration.”

charity and pilgrimage is training for jihad to establish the government of God, as state governments train their armies, police and civil service for war (1964, 16-17).

Global Islamic militancy is necessary for the complete freedom of humanity, the safety and general reform of the Islamic state, and the salvation of all mankind. In this regard, “if this Islamic state has power and resources, it will fight and destroy non-Islamic governments and establish Islamic states in their place” (Maududi 1964, 64).¹³⁹ The dual task of crushing opposing ideologies and capturing state power to distill Islamic principles in space–time forces is what Maududi considers as the defensive and offensive object of jihad (1980, 26).

Islamic jihad is to deny non-Muslims the right to administer state affairs or continue cultural or religious practices inimical to the public interest of Muslims (1980, 27). Apparently, non-Muslim interests are not considered public interest in an Islamic state. Therefore, as soon as the *umma* captures state power, businesses charging interests will be banned, gambling prohibited, and all entrepreneurship forbidden by Islamic law curbed. Prostitution dens will be closed and women forced to observe the Islamic form of dressing. No cinemas will be allowed, and all non-Muslim cultural practices will be viewed to be corrosive and fatal to the moral fibres of Islam, and hence they will be banned (1980, 27-28). A similar policy is pursued in states that implemented *Shari’a* in northern Nigeria.

Jihad as part of the overall defense of Islam, in Maududi’s view, is a dry labor devoid of pleasure, which demands sacrifice of life, wealth and carnal pleasure (1980, 29).¹⁴⁰ This defense involves upholding and guarding the prestige as well as the interest of Muslims at large. Those who do not subscribe to this are false pretenders to friendship with Allah (1960, 107).¹⁴¹ Maududi’s global outlook here seems to bring to

¹³⁹ The principle of implementing *Shari’a* in northern Nigeria by 12 states seems to be pursuing this agenda. In fact, *Boko Haram* articulates this demand unapologetically.

¹⁴⁰ The way Maududi advocates for the defense of Islam reminds the researcher of Saul later Paul in the Bible. Maududi may not be exactly like Paul in Christianity, but his influence have been great especially among radicalized Muslims.

¹⁴¹“Jihad is a part of this overall defense of Islam. Jihad means struggle to the utmost of one’s capacity. A man who exerts himself physically or mentally or spends his wealth in the way of Allah is indeed engaged in jihad. But in the language of *sharia* this word is used particularly for the war that is waged solely in the name of Allah and against those who perpetrate oppression as enemies of Islam. This supreme sacrifice of lives devolves on all Muslims. If, however, a section of the Muslims offer themselves for participating in the jihad, the whole community is absolved of its responsibility. But if none comes forward, everybody is guilty. This concession vanishes for the citizens of an Islamic state when it is attacked by a non-Muslim power. In that case everybody must come forward for the jihad. If the country attacked has not strength enough to fight back, then it is the religious duty of the neighboring Muslim countries to help her, if even they fail, then the Muslims of the whole world must fight the common enemy. In all these cases, jihad is as much a primary duty of the Muslims concerned

the fore, and suggests, why there are Muslim outcries on issues such as the cartoon of Prophet Muhammad in Denmark.

Views on Apostasy

Maududi justifies the killing of apostates and those recanting their conversion to Islam (1981, 32). It appears non-Muslims and converts to Islam have no freedom of choice in an Islamic state, although the Qur'an permits freedom of religion and choice (sura 2:256). Maududi states that, "in our domain we neither allow any Muslim to change his religion nor allow any other religion to propagate its faith" (1981, 32). He asserts that enforcing death penalty is the only way to stop Muslims from converting to other religions and falling into *kufur* (disbelief), and for non-Muslims to accept Islam or leave the Islamic state (1981, 80-81).¹⁴²

This means multi-religious existence is a misnomer, and distinction between one born to be a Muslim and one who converts to Islam should not be made in judging apostasy (1981, 72-73).¹⁴³ Maududi agrees that sura 2:256 means no one is compelled to accept Islam, but "we must warn anyone who wishes to recant that this door is impassable to free traffic. If you wish to come, do so with the firm decision that you cannot escape" (1981, 73). Therefore, interfaith propagation within the boundaries of

as the daily prayers and fasting. One who shirks it is a sinner. His very claim to being a Muslim is doubtful. He is plainly a hypocrite who fails in the test of sincerity and all his *ibadat* and prayers are a sham, worthless hollow show of devotion" (1960, 107).

¹⁴²"Whenever the death penalty for apostasy is enforced in a new Islamic state, then Muslims are kept within Islam's fold. But there is danger that a large number of hypocrites will live alongside them. They will always pose a danger of treason. My solution to the problem is this. That whenever an Islamic revolution takes place, all non-practicing Muslims should, within one year, declare their turning away from Islam and get out of Muslim society. After one year all born Muslims will be considered Muslim. All Islamic laws will be enforced upon them. They will be forced to practice all the *fara id* and *wajibat* of their religion and, if anyone then wishes to leave Islam, he will be executed. Every effort will be made to save as many people as possible from falling into the lap of *kufur*. But those who cannot be saved will be reluctantly separated from society forever (executed). After this purification Islamic society will start afresh with Muslims who have decided voluntarily to remain Muslims."

¹⁴³"There is one final question about capital punishment which may disturb many of us. A non-Muslim who freely embraced Islam then returned to *kufur* can be said to have made a deliberate mistake. He could have remained a *dhimmi*, so why enter a religion of collective responsibility from which there is no escape? But what of the person who was born of Muslim parents and who has not embraced Islam? He is a Muslim by birth. If, on reaching adulthood, he wants to reject the faith, you threaten him with execution and he remains a Muslim; this would be unjust. And it also provides sustenance to the ever-growing number of born hypocrites in Muslim society. There are two answers to this question, one deals with the practical aspect, the other with the principle. In principle there can be no distinction between the born followers of a religion and that religion's converts. And no religion has ever made that distinction. Both converts and born followers are governed by the same laws. It is both impossible and a logical absurdity to treat the children of the followers of a religion as *kufar* or aliens till they are adults, then give them the choice of choosing or rejecting the religion (or citizenship, for that matter) of their birth. No society in the world could manage its affairs in this way."

an Islamic state is prohibited (1981, 32), and global religious freedom rejected. Other religions are false and advancing towards fire, and should not be allowed to attract others to it (1981, 35). Maududi finds historical precedence in the actions of the guided Caliphs (1964, 64).

Concisely, Maududi justifies militant jihad or use of the “sword” to enforce *Shari'a* on all mankind (1980, 7, 9, 16-18), capture all state authority and make it Islamic (1980, 19), destroy and eliminate all un-Islamic rule and establish Islamic rule (1980, 22; 1964, 64), and achieve global Islamization (1980, 5, 22; 1964, 64). Jihad is also necessary to prohibit the non-Islamic way of life in an Islamic state (1980, 27-28), disallow un-Islamic religious propagation and make conversion from Islam impossible (1981, 32, 73), and enforce the exit of non-Muslims from the Islamic state who refuse to embrace Islam (1981, 80-81), because multi-religious co-existence is not allowed in an Islamic state (1981, 72-73). This is the fundamentalist philosophy of the Islamic state Maududi globally exports across Muslim territories through Egypt, with Sayyed Qutb and Muslim Brotherhood.

Summary

In this chapter, the researcher discussed Maududi and his Islamic interpretation, especially his political interpretation of Islam that emphasizes creation of an Islamic state anchored in the philosophy of *Din wa Dawla* (Islam is politics and religion). The focused issues in the discussions are as follows: how he primarily shaped the philosophy of Qutb and the Muslim Brotherhood; how this philosophy was exported globally and specifically to Nigeria; how Maududi's writing emphasizes militant jihad as instrument of revolution to achieve the creation of an Islamic state, eliminate all un-Islamic state systems for global Islamization, eliminate the rights of non-Muslims' participation in politics, and stifle multi-religious existence and conversion. It is highly probable that this understanding of Islam by Maududi has shaped global antagonism towards the non-Muslim world among Muslims who saliently accept it.

CHAPTER FIVE

RESEARCH METHODOLOGY

Introduction

Research methodology is important in research because it provides the basis for validity, which is said to be “the central issue of research methodology” (Elliston 2011, 56), and reliability, which is the “degree of consistency of a research instrument or method” (Elliston 2011, 62) of research. This ensures relative objectivity of the research, relative in the sense that, as Shorter explains, “complete objectivity is unattainable” (Shorter 2000, 13). In addition, Elliston states that two fundamental issues are addressed by research method, and these are the collection and analysis of data (2011, 74). This study is a qualitative research.

The methods employed to provide answers to the research questions, including the incorporated Kim’s Synthetic Triangular Approach (STA), are discussed below. However, before this explanation is undertaken, it is important to give a methodological/theoretical review on the themes of culture, religion, ideology, emotion, and violence/conflict, since they are underlying themes in this research.

A Methodological/Theoretical Perspective

There is a relationship between religion, culture, ideology and conflicts. This is evident by the views expressed by sociologists, psychologists, political scientists and anthropologists concerning the existence, nature, cause and effect of conflict or violence. Of particular interest here is the relationship between religion and violent conflict.

Religion is complex and difficult to define, as seen above. It is seen as a false explanatory system (Taylor 1958), the social nexus of a group (Durkheim 1915), or a cultural meaning (Geertz 1973). Some scholars view it as the term of exchange with the god or gods (Stark and Finke 2000). Others see it as moral orientation for life (Smith 1998), or an evolving mechanism with various sociocultural dimensions (Smart 1969). Religion as a belief system has deep roots in culture, since it forms the

worldview of a society which permeates its values and concerns (Lambek 2008, 9). Religion is also an ideology, as will be seen, because it includes explanation of the origin and nature of world affairs (Bond n. d., 37). Nonetheless, the symbiotic relationship between religion and culture is an interesting one.

Relationship between Religion and Culture

Kraft views religion as a sub-system of culture (1996, 49, 122, 198-199), especially as it forms part of a people's customs which shapes the way they behave and do things. However, if religion, through its sacred symbols, shapes the way people perceive life and motivates action and behavior (Peterson 2001, 9; Geertz 1973, 129), and shapes total social behavior (Geertz 1993, 89-90), then religion has the force of culture. Thus, religion can be seen as culture, especially since culture is also made up of beliefs and values transmitted unchanged from generation to generation by ethnic, religious and social groups organized by ideology (Facchini 2011, 1). Consequently, religion is a culture in itself. This is because it has equal power as culture to influence cultural behavior.

Furthermore, Kraft accepts Kluckhohn's definition of culture as "a total way of life of a people, the social legacy the individual acquires from his group" (1996, 38). This seems to be similar to Geertz's acceptance that religious worldview shapes total social behavior (1993, 89-90). This is, perhaps, why Holt concedes that Islam is both a religion and a culture (1970, 569). Cultures are learned (Kraft 1996, 40, 45), so are religious cultures. That is why they become habitual, and the power of cultures over people is through the force of habit, whereas cultures do not force people to follow them, as Kraft argues (1996, 37). Cultural habits are then formed because they make sense to those within the culture (1996, 46). Considering the above, it means that with effort, habits can be changed (1996, 37). Herein lies the potential to change conflict related behaviors, and even for conversion.

Religion and culture mutually exert on one another, depending on the context. There are times when religion shapes cultural practices, and times when culture shapes religious practices. However, even where religion is within a culture, it maintains its power as a culture, often overriding and imposing itself over social culture and altering cultural practices. Classical examples are the effect of religious jihad on Arabian culture and on the cultures of northern Nigeria, especially in Hausa land as discussed in Chapter Three. This is why religious belief can transcend family,

community, and national ties, and probably why Wellman, Jr. and Tokuno see religion as an independent cultural force in society (2004, 295) and Geertz sees it as a cultural system (1973). Yet religion cannot exist without human cultures.

Religion, Culture and Ideology

Besides the relationship between religion and culture, both have a relationship to ideology, in spite of all being distinct. Ideology is the intellectual dimension of religion and culture. Ideology as an intrinsic part of religion is captured by Facchini, who argues that ideology is not only belief but the intellectual dimension of a belief system, and a justifying part of it (2011, 3). Culture and religion are both belief systems, and as belief systems, they need ideology as their driving force. Implicitly, religion and culture are ideologies in themselves (Young 2008; Bond n.d.), in spite of Shrimali's doubt that the question of religion as an ideology has remained unanswered (1988, 23-24).

Invariably, without ideology it will be difficult to transmit religion and culture because ideology is their substance or content. Evidently, religion, culture and ideology are inseparable (Geertz 1973; LaCapra 1988). Since religion is knit with culture, it is important to note what Ture says: "To every culture corresponds an ideology and the nature of culture is but a transposition of the ideology which, as set of rules of conduct, fit for the attainment of certain ideals . . ." (cited in Pan African Culture and Ideology). Consequently, whenever there is cultural change, it is driven by ideology. This is because ideology legitimates norms and beliefs that is why it plays a specific role in cultural change (Facchini 2011, 3).

In summary, ideology in religion and culture influence behavior and actions. Ideology, therefore, is an important term in this study. It intends to examine the influence of theological ideology behind religious conflicts in northern Nigeria. Ideology also comes with definitional baggage. It also concerns the ideas of how people think about the world and how to ideally live in it. These shape goals, expectations and actions. This study accepts the position that ideology is a belief system and not a discourse, as Schull advocates (1992).

Schull postulates that ideology is a discourse and not a belief system. He argues that accepting ideology as a belief system fails to capture the variety of sub-beliefs in a group by assuming that there is only a single core or central belief in the group. Acknowledging ideology as a discourse recognizes that various ideologies or less

dominant beliefs permeate the group. His argument makes it appear that groups do not have central ideologies or core beliefs they adhere to. However, he does not appear convincing on how sub-beliefs exist without a central or core belief system. The simple reason is that sub-beliefs spring from a core or central belief system. For example, every culture or religious culture has a central ideology or core belief from which sub-beliefs emerge.

It is acceptable that the power of ideology is in its communicative action. However, it does not appear possible to communicate a sub-idea without a central idea. Adherents of a culture or religion do not differ in central ideology or core belief, which is often the unifying factor and power of the culture or religion, in spite of the existence of sub-beliefs. Therefore, it is the central idea (core belief) that provides the latitude for discourse of its varieties (sub-beliefs). For example, you must accept Christianity before you talk of being Evangelical, Protestant or Orthodox. In other words, you cannot justify part of a belief without subscribing to the core belief. It is concrete concepts in peoples' minds that aid discourse. Freedman's argument is apt here, although tilted towards politics. He argues that "ideologies are configurations of political concepts – such as liberty, democracy, justice, and nationhood – in which particular interpretations of each constituent concept have been selected out of indeterminate range of meanings they may signify" (1998, 749). Why religion and culture are powerful is because they have a central ideology or core belief system. This is what strongly bears on human behavior and action as it generates powerful feelings or emotions.

Ideology and Emotions

Cash is then correct that ideologies are central to political life and conflicts because they are saturated by emotions (1989, 704). Theological or religious ideologies can carry similar emotions. Ideologies are systems of interacting symbols and patterns of interworking meanings (Geertz 1973). This is why they inform, shape and animate emotions. Ideologies also operate by constructing a system of relationships that simultaneously subject members to position within the system by providing a structure of signification functioning in line with psychological rules. The human side of ideology makes it radically mind-dependent, which subjects individual human beings to defined positions (Cash 1989, 704-707). In other words, ideologies influence how people think and feel.

Francis, therefore, is accurate to say that in the same way people influence what we think, they can also shape what we feel (1997, 153). Although her study is on the interpersonal management of emotions, Francis brought to the fore Horchschild's argument that "ideology is a crucial influence on the social construction of emotion" and also that ideology affects how we define the events of our experience and "these definitions outline the rules of behavior, whether that behaviour is physical, rational or emotional" (1997, 154). Indeed, Huaco analyzes that one way ideology is viewed is something that is held with feelings or emotions, passion or commitment, and so on (1971, 246). Passions and commitments have associations with negative or positive actions. Negative actions might include conflicts or violence, especially if emotions are hyped up.

Emotions and Conflicts

Ideas shape emotions and emotions also shape actions. Therefore, ideas and emotions shape human behavior in many circumstances, although they are different. The way people feel influences how they behave and act. According to Costalli and Ruggeri, "emotions are the residues of experience . . . the marks left on individuals following positive or negative shocks" (n. d., 8, 14). Atran and Ginges are even more explicit about emotions, as they argue that "humans will kill and die not only to protect their own lives or defend kin and kith, but for an idea—the moral conception they form of themselves, of 'who we are'" (2012: 855). Consequently, emotions represent some kind of triggering mechanism (Costalli and Ruggeri, 8-9). In fact, Passerelli and Tabellini associate political unrest with emotions (2013, 1).

However, Costalli and Ruggeri point out that it is only of recent that ideas and emotions are given recognition as having strong influence on human behavior that involves conflicts or violence (n. d. 2). Currently, both political scientists and economists are coming to terms with the importance of integrating ideas and emotions in the causal mechanisms of human behavior. Examples are works by Cederman, Weidmann, and Gleditsch (2011), Rodrik (2013) and Passerelli and Tabellini (2013). Costalli and Ruggeri then help us to see that "emotions may shape action by their impact on the preferences, or the action tendencies that are the precursors of action" (n. d., 16). This argument seems to affirm Hepburn's position that there is a need to examine the transactions that occur between the participants prior to committing violence (1973, 420).

Religion is one force that can invoke such emotions. Hall's description of Durkheim's sacralization process as one in which the community of believers affirms their idealized vision of society and social relations (Hall 2001, 8) comes to mind. And Marshall captures the power of religion to evoke emotions that the sacred becomes absolute and "demands attention, evokes strong feelings, and occupies a unique place in the perceiver's thought" (2010, 65). Peterson compliments Marshall that religion, through its sacred symbols, shapes the way life is perceived and motivates action and behavior (2001, 9).

Sacred symbols have this emotional effect because they are a store of meaning (Geertz 1973, 127) and so induce devotion and enforce emotional commitment (1973, 126), which could include violent behavior through the meaning they provide. And "sacred values determine which social and material transactions are morally sanctioned, and can drive actions in intergroup conflict independently of material interests or consequences" (Atran and Ginges 2012, 857). The foregoing inherently links community interest with individual action (cf. Costalli and Ruggeri n. d., 12-13). In fact, Atran and Ginges argue that there is ample historical and cross-cultural evidence that demonstrates that when conflict is "framed by competing religious and sacred values, inter group violence may persist for decades, even centuries" (2012, 857), for example, when two religions consider a particular item, place or space as sacred.

How Religion, Culture, Ideology and Emotions Relate to Conflicts

As the researcher attempts this integration, it is necessary to give some additional background on violence as it relates to individuals and societies. First, let us say that there are vast theories that attempt to explain violence in individuals and in societies. These theories are broadly categorized into two: Violence within the individual and within the social environment. The first looks at internal motivation for violence, while the second looks at external motivation for violence. The former is the domain of psychologists, psychiatrists and psychoanalysts, and the latter is the domain of sociologists, political scientists and anthropologists. However, contemporary studies view these traditional approaches as being ad-hoc, one dimensional and limited (Barak n. d.). There is a move towards an interdisciplinary or integrative approach and a multi-causal developmental process perspective study (Staudigl 2007). Nevertheless, these draw from the earlier theoretical traditions.

As a result of these studies, forms of violence have been classified into direct, structural (Verobej 2008; Winter and Leighton 2001), and cultural (Galtung 1969, 1990). According to Galtung, cultural violence, which is significant to this study, means those aspects of culture symbolic to our existence exemplified by religion and ideology, and so forth, used to validate or defend direct or structural violence (1990, 291). We are also informed that there are three natures of violence: organized (criminal or political), spontaneous (individual or collective), and pathological (individual). Types of violence are revealed as self-directed, interpersonal or collective (Van der Dennen n.d.). Collective violence is also relevant for this study.

It is interesting that Coser (1996) sees the social function of violence as achievement, danger, or as catalyst (also Das 1987, 11). This is akin to the Marxist theory that socialist revolution is established through violent revolution producing social change, and change being an achievement (Schaff 1973). It is important that what we have discussed here is a concise summary because, even within the same discipline, opinions on violence differ, for example, in anthropology (Das 1987; Nordstrom and Robben 1995), and psychology (Bellinger 2003; Umberson et al 2002; Hepburn 1973). Indeed, roots of violence are found in different areas, such as religion (Wellman, Jr. and Tokuno 2004; Geertz 1973; Silberman 2005), culture (Bond n.d.), and power relations as sources of political violence (Ross 1986; Delos Rios n.d.). Even heat (environmental temperature) is considered to increase aggressive behavior (Anderson 2001). Our concern here is religion as source of conflict or violence.

Religions and cultures rely on ideology for their transmission. The argument here is that ideology is the locus of violence for a number of reasons. First, all studies on conflicts or violence are culture conditioned, and the researcher has argued that religion is a culture. There is no conclusive evidence in the human sciences that a gene exists in individuals that propels them to violence. Theologically speaking, even culture (resulting from the human mind and heart) is contaminated by sin in many ways, even though culture is not sin by itself. It is a fact that individuals are shaped by cultures, hence by ideologies. Personality traits and behaviors are not devoid of cultural and so ideological conditioning. Therefore, “violence is a dimension of people’s existence, not something external to society and culture that ‘happens’ to people,” and basically, “like creativity and altruism, violence is culturally constructed” (Nordstrom and Robben 1995, 2). And in consonance with all cultural products, it is basically a potential, which gives form and content to specific people

within peculiar contexts of histories (Nordstrom and Robben 1995, 2-3). Conflicts and violence need to be studied within contexts and histories. This is what this study embarked upon. Indeed, “every human action has a social context” (de la Roche 1996, 101).

Secondly, even felt needs or deprivations are, to a large extent, culturally conditioned. Some studies attribute religious violence to felt needs and deprivations in northern Nigeria. This is possible, but even this is not devoid of cultural (ideological) conditioning. People in other areas with similar needs or deprivation do not resort to violence. What is also a need in a culture may not be in another culture. Indeed, felt needs and deprivations appear insufficient to propel violence without ideological push. Trotsky argues that “the mere existence of deprivations is not enough to cause an insurrection; if it were, the masses would always be in revolt” (as cited in Berman 2003, 258).

Thirdly, religion as an independent cultural force in a society only holds a tendency to become a threat to other cultural and political powers, but cannot make religious violence inevitable (Wellman, Jr. and Tokuno 2004, 295). It means an ideology must propel it towards that direction. It is only when it is infused with values and ideas that it can “facilitate prejudice, hostility and violence by accentuating the ‘otherness’ of others” (Silberman 2005, 535). It is religious beliefs and practices that render the ethos of a group intellectually reasonable (Geertz 1993, 89-90). The argument of Atran and Ginges is then tenable that “religious beliefs involving sacred values facilitate both large-scale cooperation and enduring group conflict” (2012, 856). For example, non-violent movements and Al-Qaeda are each motivated by religious commitment. Thus, this makes religion an agent of either peace or violence (Silberman 2005, 535).

Beliefs and practices are the ideological content of a religious culture. Significant to this study is the argument that “humans acquire novel beliefs from cultural models (experts, leaders), similar to how children acquire unfamiliar tastes from adults, by inferring commitment through actions” (Atran and Ginges 2012, 855). This argument provides additional impetus for the choice to target elites, intellectuals, and leaders in this research. Nonetheless, “the symbolic and social boundaries of a religion (no matter how fluid or porous) mobilize individual and group identity in conflict, and sometimes violence, within and between groups” (Wellman, Jr. and Tokuno 2004, 291). Religion’s direction is, therefore, navigated by its ideology. It is

directionless, per se, by itself. Apparently, it is the ideological content of a religion that makes it violent or peaceful (Silberman 2005, 535).

This means that a religion can change from peaceful to violent by the kind of ideology infused into it and the kind of emotions it generates. And this cultural change can come when the beliefs and norms of a culture are considered obsolete. When a group's ethos or culture becomes problematic to an individual, he chooses to become deviant and breaks away from part of his culture (Facchini 2011, 4). Fundamentalist Islam appears to represent this kind of breakaway from traditional Islam. At least Maududi showed that kind of dissatisfaction with traditional Islam's ability to defend Islam, as seen earlier. Such dissatisfaction is also apparent in northern Nigeria, as the researcher discussed previously. Is this shift in theological ideology responsible for the spate of religious conflicts in northern Nigerian Islam? This is the interest of this study.

Religious culture then, in view of the foregoing, can provide the platform for the emergence of cultural or collective conflicts, depending on the ideology being propagated and the emotional reaction that ensues. The kind of ideology propagated justifies and legitimates direct or structural violence (Galtung 1990, 291). Considering also that ideology is saturated by emotions (Cash 1989), it would be correct to agree that "culture is profoundly implicated in all we do, and is responsible for legitimating the violence we perpetrate against one another" (Bond n.d.). Culture, however, does not act by itself, as discussed above (Kraft 1996, 37). It acts through willing individuals who are sufficiently and ideologically indoctrinated.

It is accurate to say that without culture, collective violence will be non-existent. Cultural systems socialize individuals into groups and are galvanized by events to wreak collective violence on legitimized targets (Bond n. d.). Such collective violence includes lynching, rioting, vigilantism, and terrorism (de la Roche 1996, 102-105). It is argued further that collective violence is more prone where there is relational distance, cultural distance and independence and inequality, as it appears apparent in northern Nigeria between Muslims and other religious people like Christians. And where these are so great, there is likelihood and severity of collective violence (de la Roche 1996, 105 -115).

Azzam believes that fundamentalist Islam, which he refers to as Islamism, has harnessed feelings of anger and a sense of humiliation across different ideological and political groups in the Muslim world. He suggests the necessity to explore ideological

aspects of this Islamism or fundamentalism (2006, 1119, 1121). In view of the fact that these feelings are apparent in northern Nigeria, and remembering that ideology is saturated with emotions, the following questions seem relevant to this study's major concern: Has Maududi's theological ideology propelled this kind of anger and humiliation into stirring political consciousness to reestablish the supremacy of Islam in northern Nigeria? Is his ideology then responsible for triggering the anti-Christian and anti-West hatred that has been channeled into violent conflicts; or are there other influences?

Munroe and Kreidie discuss in their work that there is a cognitive influence to Islamic fundamentalism (1997). If this is the case, it would be helpful for this study to explore the extent of the cognitive influence among fundamentalist Muslims in northern Nigeria. The areas to examine will include the theory that an ideology can create the propensity for collective violence, especially when supported by relational and cultural distance, functional independence and inequality. This can happen when an ideology in culture (religion) emphasizes "otherness" and is internalized as an individual or collective system of meaning (Silberman 2005, 535), and corresponds with the social and psychological needs of a group or people (de la Roche 1996).

Methodology

As mentioned in the introduction, as part of the methodology for this research, Kim's Synthetic Triangular Approach (STA) was incorporated in the research methodology. Although this study examines the impact of theological ideology (particularly Maududi's political interpretation of Islam) on religious conflicts in northern Nigeria, Kim's caution is pertinent that we should not ignore the ordinary lives of Muslims, and be careful not to categorize all Muslims as violent people in the fundamentalist spirit, as often largely conveyed in Western academia (2014, 179). This study has been careful not to "demonize" Muslims and present them as "blood thirsty Mongols." It must be acknowledged that Muslims are ordinary people with ordinary desires and needs, like other people, whether they are leaders or intellectuals. Although this study focused on leaders and intellectuals, these groups are not exempted from the ordinary lives of Muslims. The main advantage of targeting leaders and intellectuals is that they are opinion shapers, and as it has emerged from the data, Muslim leaders, preachers inclusive, and intellectuals, influence the opinion

and understanding of unread Muslims. However, it cannot be denied, as seen above, that religion influences the behavior of people (Geertz 1973, 1993; Silberman 2005; Peterson 2001; McIntosh 1995). Several scholars have also associated religion with conflicts or violence (Hall 2001; Durkheim 1995, 1915; Girard 1989, 1972; Silberman 2005; Simmels 1955; Harmerton-Kelly 2004; Geertz 1973, 1993; Sanni 2006, Galtung 1990).

Kim explains ordinariness as “human condition that represents a general tendency of the human mind before it is formulated or empowered by any ideology or theology through a deep and long intentional thinking process” (Kim 2014, 180). This research acknowledges and understands that ideological understanding and knowledge do not eliminate human ordinariness (Kim 2014, 180), but examines the impact of theological ideology on religious conflicts in northern Nigeria, specifically Maududi’s political interpretation of Islam.

Despite our human ordinariness, it cannot be discountenanced that our human behavior and actions are shaped by tendencies beyond our ordinariness, as acknowledged by Kim (2014, 181). Most especially because indoctrination (cultural or religious) begins from birth, it appears that even ordinariness is shaped by cultural or religious conditioning. This is why, perhaps, Geertz argues that a religious worldview shapes total social behavior (1993, 89-90). The ordinary way in which ordinary Hausa Muslim Nigerians are, varies from the way ordinary Luo Muslim Kenyans are. And as Kraft acknowledges, people ordinarily follow cultural tracks, not because there is power in culture to press for conformity, but by force of habit (1996, 36-37).

Habits are indoctrinations put into repetitive actions or behavior. Therefore, whether ordinariness can be completely separated from conditioning, such as cultural, religious and ideological, as it happens to people from birth, is an area that might require scrupulous examination beyond the dictates of this study. Indeed, Atran and Ginges suggest that “we need more developmental study on how children acquire religion and sacred values, and how people come to change or abandon them” (2012, 857). We do, however, share an “intrinsic element of humanness” (Kim 2014, 180) common to all humanity.

Although this study does not majorly examine how northern Nigerian Muslims in their ordinariness are affected by or respond to conflicts, but what influences their participation in conflicts, incorporating Kim’s Synthetic Triangular Approach (STA)

in the process of this research has been helpful for carrying out this qualitative research. Investigating how northern Muslims are affected or respond to conflicts helped to unravel the way they deal with official or perceived religious requirements on conflicts, especially if they see or are made to see these requirements as obligations.

STA is an unconventional method that seeks to “grasp Muslims’ lived experiences and their cultural minds,” which conventional methods seldom provide (Kim 2014, 182). The approach seeks not only to describe but also to understand cultural experiences of ordinary Muslims. STA is an integrative method which incorporates three research components: “1) a (cognitive-) philological study on the topic under investigation, 2) an anthropological study with ethnographic fieldwork in the cultural area with which the topic is concerned, and 3) an interdisciplinary analysis of the data drawn from the previous two researches” (Kim 2014, 183). The figurative model below graphically captures the STA approach as adapted from Kim’s model (2014, 183)

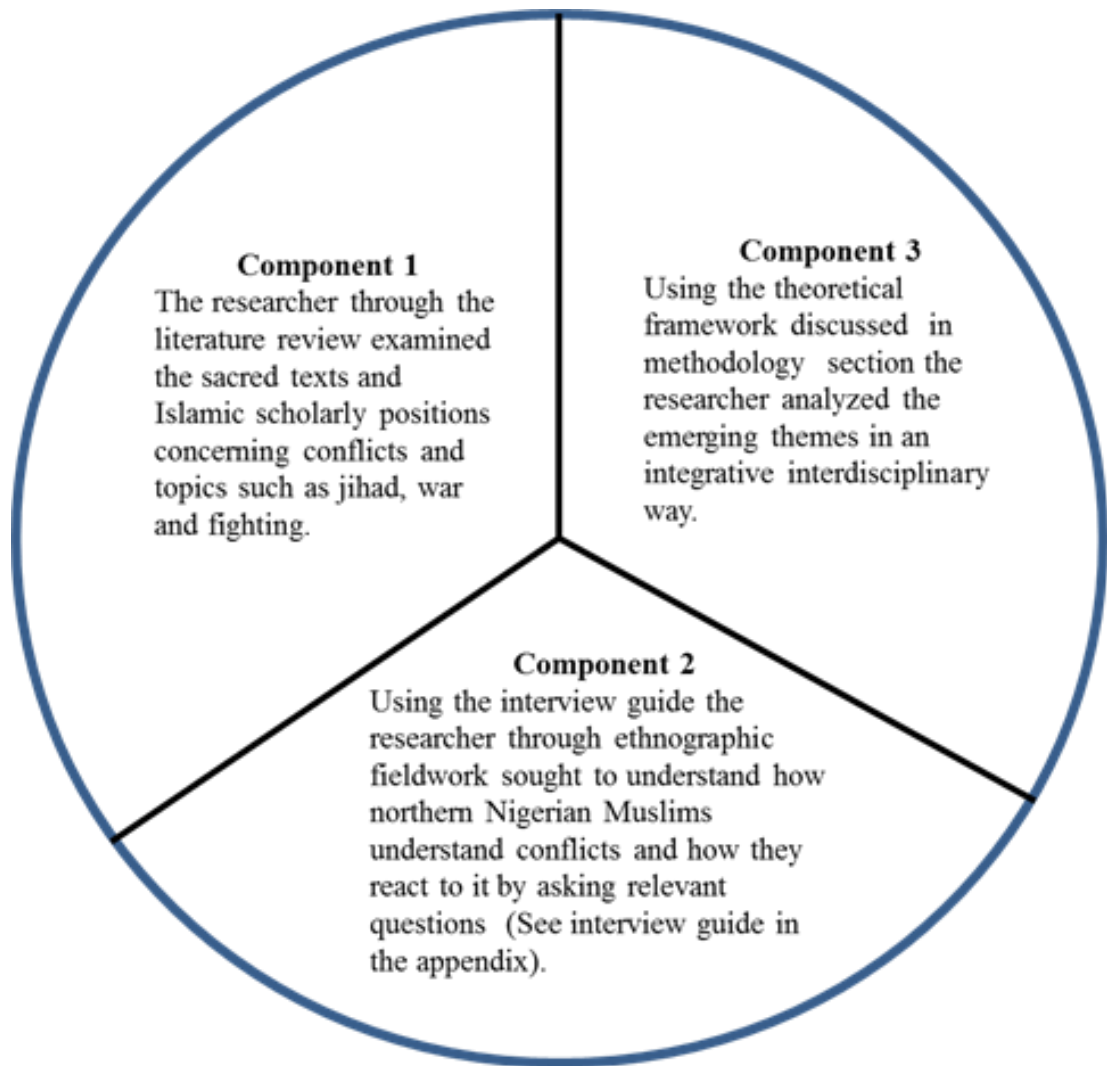


Figure 1: An adaptation of Kim's Synthetic Triangular Approach to Studying Muslims.

As the chart reveals, the researcher undertook a critical literary investigation that included the sacred texts and scholarly writings on the issue of conflicts, jihad, war and fighting, and this is captured in the literature review. This was followed by ethnographic fieldwork using interviews through the interview guide to find out what ordinary Muslims think about conflicts, jihad, and war, as well as fighting. Finally, the interdisciplinary analysis of the data collected from the two, as the chapters on analysis reveal, has helped to unravel the way Muslims deal with official or perceived religious requirements on conflicts, especially when they are made to accept it as obligatory.

Data Collection Method

Strauss and Corbin define methods as “a set of procedures and techniques for gathering and analyzing data” (1998, 3). This section and the following ones is a description of such procedures and techniques used in gathering and analyzing data in this research. As mentioned above, this research is mainly qualitative. Indeed, “human behavior that cannot be investigated by direct observation such as attitudes and other emotions are best studied using the qualitative method” (Mugenda and Mugenda 1999, 156). Qualitative method also provides the basis to conduct in-depth studies on a broad array of topics in “plain everyday terms” without the constraints experienced by other research methods that require experimental conditions, sufficient variables, adequate sample respondents or time frame limitation (Yin 2011, 6). According to Strauss and Corbin, the term qualitative research means “any type of research that produces findings not arrived at by statistical procedures or other means of quantification” (1998, 11). However, this does not mean that quantification cannot be incorporated in qualitative research, because qualitative research is continually undergoing changes (Silverman 2004, 1). The quantification comes in during the analysis of data as used in this research.

Qualitative research relies on qualitative data that deals with meaning, and meaning resides in social practice (Dey 1993, 11-12) built around experiential understanding (Stake 2010, 20; Yin 2011, 3-4, 7-9). The understanding of these social practices requires collection of qualitative data from the people involved as performed in this research. There are basically three main sources of qualitative data: interviews, observations and documents (Patton 2002, 4; Stake 2010, 20), but Yin adds feeling as the fourth (2011, 129). This research mainly relied on interviews and documents and some level of observation.

Qualitative data was collected and multiple methods were employed. Since qualitative method is more descriptive, it allows for this approach. Elliston states that “descriptive research allows the combination of multiple methods in order to describe better a given situation. For example, participant observation may be combined with interviewing to provide a base for understanding a local situation” (Elliston 2011, 80). Multiple methods are important in order to collect data from all important and relevant sources because “research is only as good as its sources” (Shorter 2000, 29),

and “a valid study rests upon the reliable collection of data” (Elliston 2011, 80). A multiple methods approach also reduces the weaknesses of the individual methods.

This study employed interviews (ethnographic) and focus groups to collect data (reactive) and analysis of documents (non-reactive) (Elliston 2011, 80), used to answer the research questions. Ethnography is simply the art of studying cultures, and a complex task to a non-native. “Ethnography is the work of describing culture,” and the goal of ethnography is to apprehend “the native’s” viewpoint (Spradley 1979, 3). Ethnography sees “human behavior and the ways people construct and make meaning of their worlds and their lives as highly variable and locally specific” (LeCompte and Schensul 2010, 1). Muslims are “natives” in an Islamic culture and to understand their behavioral patterns regarding religious conflicts in northern Nigeria, ethnographic interviews¹⁴⁴ were necessary.

On the other hand, interview has been defined as a “disciplined search for responses to your research issues” (Ammerman et al 1998, 203). Intensive interview allows in-depth investigation of a particular topic or experience and useful for interpretive inquiry (Charmaz 2006, 25), in line with the focus in this research. It helps to gain access to “the native’s” viewpoint. Interview uses questions as “an analytic device used to open up the line of inquiry” with inquiry being an appeal for information (Strauss and Corbin 1998, 73). Good questions reduce the risk of collecting extraneous information or missing the critical ones (Yin 2011, 28). Interview is necessary because as Patton points out, we find out from people what we cannot observe because we cannot observe everything such as feelings, thoughts and intentions. We cannot observe past behavior, actions that preclude observations, how people have organized the world and the meanings they attach to what goes on in the world. We have to ask the people. And the purpose then is to get the other person’s perspective (2002, 340-341; Stake 2010, 95) or the native’s view as Spradley says above. These are the perspectives this research explored by interviewing northern Nigerian Muslims.

An interview guide was preferred since it provides consistency in the basic line of inquiry and guides the course of the interview (Patton 2002, 341). The interview guide seems to contrast a bit from Yin’s qualitative interview in which no guiding questionnaire is used and verbalized questions to participants differ according to

¹⁴⁴ Spradley’s twelve stages of ethnographic interviews are helpful in the understanding ethnographic interviews (1979) and his work *Participant Observation* (1980) is also a heuristic guide.

context and setting of the interview (2011, 134). The interview guide provided uniformity, consistency and reliability to the data collected. In other words, the interviewees were asked “the same questions-the same stimuli-in the same way and the same order, including standard probes” (Patton 2002, 344). This allowed for flexibility in questioning, which took context and setting into consideration. It provided topics or subjects within which interviewers freely asked questions, explored and probed to clarify and shed light on a particular subject (Patton 2002, 343).

Most often the interview guide contains open-ended questions on the predetermined subject, which allows the interviewee to respond at the length they wish. And they are more appropriate if the pursuit is depth and breadth, as in this research. Open-ended questions also allow for following on the interviewees’ vocabulary, provide rich detail, reveal areas for further questioning hitherto untapped, and allow for spontaneity. In addition, they allow for effective use of research assistants when the researcher cannot do the research all alone, as it is easy for them to follow the guide without much digression. Hence this research employed research assistants as presented below.

However, some scholars argue that no knowledge about reality that is out there in the social world can be collected through interviews. This is because interview is exclusively an interaction of the interviewer and the interviewee and both only provide their narrative construction of the social world. Yet, as argued, information about the social world is achievable through in-depth interviewing. This is because, although research cannot provide the mirror reflection of the social world the positivists strive for, it may provide access to the meanings people attribute to their experiences and social worlds. While the interview is itself a symbolic interaction, this does not discount the possibility that the knowledge of the social world beyond the interaction can be obtained. In essence one cannot “discount entirely the possibility of learning about the social world beyond the interview in our analysis of the interview data” (Miller and Glassner 2004, 125-126).

Indeed, as further argued, it is simply in the framework of non-positivist “interviews, which recognize and build on their interactive components (rather than trying to control or reduce them), that ‘intersubjective depth’ and ‘deep mutual understanding’ can be achieved (and, with these, the achievement of knowledge of social worlds)” (Miller and Glassner 2004, 126-127). Shorter also argues that “it is best to conduct interviews on a one-to-one basis, because that way one is in control of

the process” (2000, 46). It is on the basis of this that interview was selected as the major method of data collection. Since it is an examination of the influence of intellectual ideas, Muslim leaders and intellectuals have been mostly contacted.

Interviewing elites is also important in assessing intellectual ideas. It is argued that elite individuals are considered to be “influential, prominent and/or well informed in an organization or community; they are selected for interviews on the basis of their experience in areas relevant to the research and for their perspectives” (Marshall and Rossman 2011, 155). This is important because in interviewing elites “valuable information can be gained from these participants because of the positions they hold in social, political, financial or organizational realms.” The difficulty, however, is being able to hinder them from hijacking the interview and make you dance to their wishes and preferences (Marshall and Rossman 2011, 155-156).

Interviews were conducted by the researcher and trained research assistants with individuals that included students, preachers and religious leaders (*Imams*), academics and professionals purposively sampled in the two states (Kano and Kaduna) in line with available and discovered people. Within these two states, interviews were conducted in Kano, Kaduna and Zaria cities. 159 interviews and 3 focus groups were conducted. 85 interviews came from Kano city, 35 from Kaduna city and 39 from Zaria city. The number of interviews appears large, but the researcher considered that the research is made more reliable and valid by the extensive views received, which makes it more representational. Again, as pointed out, “qualitative researchers rely quite extensively on in-depth interviewing” (Marshall and Rossman 2011, 142). And these interviews were transcribed and coded according to themes that emerged as documented in the analysis chapters.

Focus group, on the other hand, is described as a way of collecting qualitative data, which usually “involves engaging a small number of people in an informal group discussion (or discussions), ‘focused’ around a particular topic or set of issues” (Wilkinson 2004, 177). Shorter refers to it as “fact or cluster of facts” (Shorter 2000, 46). Since the focus of this study is to understand the influence of Maududi’s political interpretation of Islam on religious conflicts, the motive for using focus groups in this study was to engage younger educated Muslims and see whether ideas derived from reading Maududi’s materials, or contact with his ideas, can be traced. This is also in view of the fact that this would be conducted several times with different groups. And as argued, “these focus-group interviews may be conducted several times with

different individuals so that the researcher can identify trends in the perceptions and opinions expressed, which are revealed through careful, systematic analysis” (Marshall and Rossman 2011, 149). This is helpful in that usually discussions are recorded then transcribed and analyzed using “conventional techniques for qualitative data: most commonly, content or thematic analysis” (Wilkinson 1997, 169). The researcher held three focus group interviews with some students of Bayero University, Kano and Ahmadu Bello University, Zaria.

Data Collection Procedure

Shorter rightly argues that “research is only as good as its sources” (Shorter 2000, 29). This necessitates the choosing of the right sources as well as a sample to be examined as it is often not possible for the researcher to research the whole population in question. Therefore, “well-developed sampling decisions are crucial for any study’s soundness . . . decision about sampling people and events are made concurrently with decision about specific data collection methods to be used and should be thought through in advance” (Marshall and Rossman 2011, 105). Elliston suggests a number of reasons why the use of sampling is even more appropriate. Sampling saves time and money especially because interviewing itself takes time. Sampling is more accurate as it will have less non-sampling errors (Elliston 2011, 129). Therefore, Flick states that sampling talks about the “strategies for assuring that you have the ‘right’ cases in your study” (Flick 2011, 77).

Consequently, and as normative with qualitative sampling, purposeful sampling was employed in selecting the sites and individuals that were interviewed. “Purposeful sampling is where the researcher intentionally selects individuals and sites to learn or understand the central phenomenon” (Creswell 2002, 194). Creswell argues elsewhere that “the idea of qualitative research is to purposefully select informants (or documents or visual materials) that will best answer the research question” (Creswell 1994, 148). Marshall and Rossman further break down purposeful sampling into two types: Random purposive (which adds credibility to a sample if the potential purposeful sample is large) and Stratified purposive (which illustrates subgroups and facilitates comparison) (2011, 111). And as seen, the researcher used a large sample. Flick provides additional variants of purposive

sampling (2011, 76). Random purposive sampling was viewed as more relevant to this study and was employed.

Purposeful sampling is classified as non-random sampling and widely used as a method in naturalistic or exploratory studies where the interest is not generalization but desiring in-depth information from a few respondents (Mugenda 2008, 195). Mugenda goes further to say that “Purposive sampling is a sampling technique that allows the researcher to use cases that have the required information with respect to the objectives of his or her study. Cases of subjects are therefore handpicked because they are informative or possess the required characteristics” (Mugenda 2008, 196). Consequently, interviewees and documents have been purposively identified and handpicked as deemed relevant or available for this research as mentioned above.

In his research of the Society for the Removal of Innovation and Reinstatement of Tradition (*Izala* in Hausa), Kane explains that if he were not a Muslim and dressed in traditional northern Muslim dress he would not have been accepted by the groups he was studying (2003, 24). This buttresses the reason why this research employed Muslim research assistants and thus they gained access to individuals and data the researcher could otherwise not have had access to. Research assistants also played a significant role in the speed of data collection because the researcher could not be at more than one location simultaneously, especially with clash of opportunities. The researcher used 7 research assistants in Kano, 10 research assistants in Zaria and 10 research assistants in Kaduna.

Data Recording Procedure

Creswell advises planning of how data will be recorded before venturing into the field. He suggests several approaches that the qualitative researcher might adopt in recording his data (Creswell 2003, 189). The researcher opted to conduct unstructured, open-ended interviews, audiotaped the interviews using digital recorders and transcribed the interviews as well as kept a journal during the research study, as the experience on the field dictated.

Sources of Data for the Research

The researcher felt that in addition to interviews as described above, and in pursuit of examining the impact of Maududi's political interpretation of Islam on religious conflicts in northern Nigeria, it was also important to analyze the Penal Codes and *Shari'a* laws in both Kaduna and Kano states of northern Nigeria to determine the extent of the presence of Maududi's ideology in them. There was a dearth of relevant scholarly materials; however, a book titled *Towards Diffusing Religious Tension in the Polity: Islam and Politics in Nigeria: 1903-1983* written by a former Professor of Islamic studies at Bayero University, Prof. Sulaiman Mohammed Jami'u, was found relevant as well as representational for analysis.

Qualitative content analysis was performed on all available documentary materials found as part of complimenting the data collected through interviews and observation as a means of triangulation. Triangulation is said to be at least a three way verification or corroboration mechanism in research to strengthen validity (Yin 2011, 81). Triangulation combines methods such as intermixing interview, observation and document analysis because studies that use only one method are more vulnerable to errors linked to that particular method (Patton 2002, 247-248). Triangulation evaluates the credibility or authenticity of findings (de Laine 2000, 173) by multiple methods and different sources to see the number of their occurrences (Miles, Hubberman and Saldana 2014, 238-239). However, recent studies have applied triangulation to one set of data (Flick 2014, 12).

Triangulation can be applied throughout the study, but mostly used at data collection stage (Flick 2014, 12; Yin 2011, 81) as done in this study. There are four possible kinds of triangulations: data, investigator, theory and methodological triangulation¹⁴⁵ (Patton 2002, 247). Triangulation might corroborate or be inconsistent or conflict with findings that require an explanation of why. It can be due to undetected variability of something needing consideration, anomalies not expected, a deviation in the trend being studied or a mistake by the researcher. However, conflicting findings can be a blessing in that the different methods employed to collect facets of data combine to build on one another (Miles, Hubberman and Saldana 2014, 238-239), be illuminative as Patton points out (2002, 248), or as a

¹⁴⁵ Seale's (2003) discussion on the various conflicting scholarly views on triangulation is helpful in establishing the usefulness of triangulation especially the methodological triangulation.

means of differentiation to see important multiple meanings (Stake 2010, 123-124). However, in view of the sensitive nature of this research, flexibility has been utilized to adapt to whatever was the changing situation in the field.

Triangulation Matrix

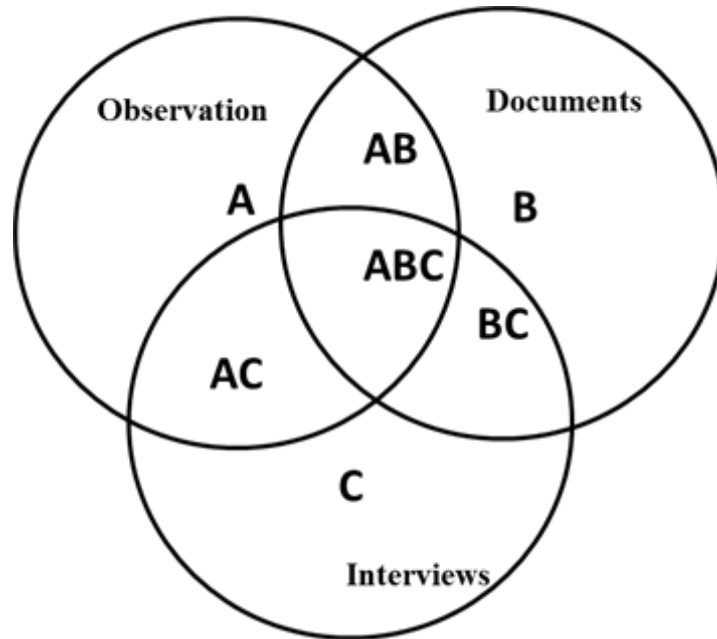


Figure 2: Validity levels achieved by triangulation

The chart above exposes the levels of validity that can be achieved through triangulation of the various methods of data collection (observation, documents, and interviews). A, B, C, individually provide low validity, AB, AC, and BC provide strong validity, and ABC provides high level validity. ABC is where information is confirmed by the three sources. Any finding confirmed by the three sources is the most preferred and highly credible information.

Data Analysis

There are a number of approaches to analyzing qualitative data, and coding is one of them (Glaser and Strauss 2006, 101-115). This research applied the coding and Qualitative Content Analysis (QCA) on data collected. Coding and QCA have been applied to the interview data as well as the documents secured. All this was

interspersed with observations. Qualitative data analysis is complex, in view of the volume of data and its varieties, and the complex nature of social phenomena (Anselm 1987, 7, 10). According to Creswell, it involves a three step organizing, and preparing data for analysis by reading through all the data and coding it (2003, 131).

Coding of Data

Anselm argues that any researcher who wants to be proficient in qualitative research must learn to code well and easily because the excellence of the research lies in the excellence of the coding (1987, 27). Coding involves the procedure of organizing texts of the data and unearthing patterns within that organized structure (Auerbach and Silverstein 2003, 31; Stake 2010, 151), or it “involves organizing data into categories related to the framework and questions guiding the research so that they can be used to support analysis and interpretation” (LeCompte and Schensul 1999, 45). Coding is not only a mechanical exercise. Although Stake argues that coding is for interpretation and storage (2010, 151), the researcher agrees that coding is also analysis because it involves deep reflection on the data and so it is “deep analysis and interpretation of the data’s meanings” (Miles, Hubberman and Saldana 2014, 55). This is why coding is central to qualitative research. Coding is the primary step that moves the research beyond concrete statements in the data to engage in analytical interpretations (Charmaz 2006, 43; Patton 2002, 463). Coding on the whole is segmenting or categorization of data, concurrently summarized and identified by short names, in order to account for each portion of data relevant for analysis and subsequent interpretation.

Strauss and Corbin (1998), in their approach to developing grounded theory, introduced three stages in coding: the open, axial and selective coding. The open coding is the initial stage that produces explicit concepts that fit the data and opens the inquiry and helps to conceive concepts and their relationships, and leads to analytically breaking the data conceptually, which is later concisely modified. The axial coding is the reassembling of this dissected data into categories and sub-categories and relating them. Finally, selective coding is the selection of a central (core) category as a vehicle for the integration of the other major categories, thereby developing and refining theoretical claims. However, Charmaz (2006) regards this as highly structured and optional. For Charmaz, coding is in two stages: the initial and focused coding. The initial coding is the study of fragments of the data (words, lines,

segments, and incidents) to determine their import for the analysis, while the focused coding is selecting the most useful codes and testing them against extensive data. The whole dual process entails comparing data with data and data with codes (2006, 42, 46).¹⁴⁶

What this brings out is that researchers can borrow coding systems used by other researchers previously in a different research or “they use a system that they developed themselves” (LeCompte and Schensul 1999, 52)¹⁴⁷ since, as Yin agrees, there is no fixed routine (2011, 186). Weft QDA was used to develop codes as they relate to the research questions and other important and relevant themes that emerged because, as Yin states, “The software does not actually do the coding. You do” (2011, 190). The process followed was actually reading through the interviews after transcription of the documents, and “assigning to sentences or paragraphs of text numerical or alphabetical codes representing concepts, categories, or themes” (LeCompte and Schensul 1999, 45). This differs from *in vivo* coding that uses the exact words of the interviewee to name codes and categories (Charmaz 2006, 55-57). Coding can begin early, or it can be done after all the data is in. This researcher began coding after the data was completely collected. In this research the researcher tilted towards structuring the coding along the research questions, as Stake suggests it can be done (2010, 151). Further explanation on the coding system used is found at the beginning of Chapter Six.

Qualitative Content Analysis (QCA)

The researcher also feels it is important to explain Qualitative Content Analysis. The challenge of content analysis is simplifying and making sense out of complex massive collected data (Patton 2002, 463). Coding is content analysis; however, in a broader sense, coding is part of content analysis. Patton’s description of content analysis alludes to this idea that content analysis “involves identifying, coding, categorizing, classifying and labeling of primary patterns in the data” (2002, 463). What essentially emerges is that Qualitative Content Analysis (QCA) is wider than coding, and coding is an intrinsic part of QCA. It is important to point out that QCA can be applied on both documents and interviews. In some sense, interviews, after

¹⁴⁶ See also Thornberg and Charmaz (2014, 153-169).

¹⁴⁷ Auerbach and Silverstein 2003 and chapter four of Miles, Hubberman and Saldana (2014) relay different approaches to coding.

transcriptions, become documents to be subjected to content analysis. QCA involves the process of condensing raw data into categories and themes using valid inferences and interpretations through inductive reasoning, by which themes and categories emerge. However, this does not exclude deductive reasoning (Patton 2002).

Hsieh and Shannon (2005) describe three approaches to QCA, depending on the degree of inductive reasoning employed. The first is conventional QCA, where categories or themes are derived directly and inductively from the raw data. The second is direct content analysis which starts with a relevant theory or research findings. Data is then analyzed to allow themes to emerge from the data. And the third is summative content analysis which starts with counting words, and then extends to analysis of latent meanings and themes. This appears to start quantitatively, but the goal is to explore usage of words in an inductive manner. This research adopted the conventional approach.

Schreier's simplistic definition of QCA¹⁴⁸ as "a method for systematically describing the meaning of qualitative data" (2014, 170) suffices here.¹⁴⁹ Marying's (2000) definition appears a little cumbersome. This research accepted the steps for QCA provided by Schreier. After the research questions have been decided and materials selected or obtained, the following steps were followed: building a coding frame, segmentation, trial coding, evaluation and modifying the coding frame, main analysis and presentation, and interpretation of findings (2014, 174-181).¹⁵⁰ However, the researcher believes from building a coding frame up to evaluating the coding frame are not mutually exclusive steps, but run simultaneously back and forth.

As mentioned above, coding along research questions was adopted in this research. Schreier emphasizes the centrality of research questions guiding QCA as well, because this reduces the danger of looking parochially at the material through the assumptions and expectations of the researcher. Therefore, the researcher focuses on aspects that relate to the overall research question (s), and the systematic examination of the material (coding up to analysis) is to find out which part is relevant to the research questions (2014, 170-171; Mayring 2000, n. p.). Thus, QCA allows for

¹⁴⁸ Neuendorf seems to refer to qualitative content analysis as descriptive content analysis (2002, 53-54).

¹⁴⁹ Hsieh and Shannon believe QCA is a distinct research method used to analyze text data like ethnography, grounded theory, phenomenology, and historical research (2005, 1278) rather than the approach used for developing grounded theory as suggested by Zhang and Wildemuth (n. d., 2).

¹⁵⁰ This process of QCA appears similar to the process explained in Zhang and Wildemuth (n. d., 2-5).

purposive selection of texts that inform the research questions under investigation (Zhang and Wildemuth n. d., 2).

Qualitative research is interested in finding meaning within context (the interest of this research), and meaning is intricate, holistic and depending on context, and not necessarily obvious at the first time. Therefore, qualitative content analysis, which is concerned with describing meaning in context (Schreier 2014, 174), is more relevant than quantitative analysis which relies on frequencies. However, it is important to note that QCA is not opposed to quantification and can include statistical analysis (Strauss and Corbin 1998, 11, 28). LeCompte and Schensul advocate that “the best research uses features of both qualitative and quantitative designs to complement and strengthen each other” (LeCompte and Schensul 2010, 126; Weber 1990). Schreier, in fact, argues that qualitative and quantitative analysis are not sharply different, since both are concerned with systematic description of data through coding that follows defined series of steps (2014, 173). And Auerbach and Silverstein (2003, 22-28) argue that they are complementary. Some form of quantification formed part of the analysis in this research as presented in the analysis chapters. Nonetheless, QCA is a better option to traditional quantitative content analysis if the researcher is working in an interpretive paradigm (Zhang and Wildemuth n. d., 11).

The flexibility of QCA in matching the coding frame with the material (Schreier 2014, 171) added value to its choice, and majorly the collected data have been analyzed also along thematic lines, in accordance with Maududi’s interpretative framework developed. QCA also allows researchers to “understand social reality in a subjective but scientific manner” (Zhang and Wildemuth n. d., 1). In essence, therefore, the data analysis employed in this research is generally categorized as Qualitative Content Analysis.

Ethical Consideration

Ethics has become fundamental to conducting effective research. Researchers are immensely scrutinized today. We must bear in mind that ethical issues are not hard and fast rules cast in stones. They are varying universal principles. This is because they vary relatively from context to context depending on research situations. Ethical concerns arise at every juncture in the research project, which Elliston categorizes into three areas as the research process, research constituencies and cultural concerns

(Elliston 2011, 105-110). This means every research will possibly raise ethical complexities as suggested by Nesbitt and Arweck (2010, 21) and Baum (2001, 17). This is perhaps, as Spradley states, because the researcher and informants hold conflicting values (1979, 34). It is more so, for example, with a Christian conducting a research in a Muslim context. Some ethical issues were given careful consideration in this research as a result.

Although Trochim's six broad ethical concerns conveyed by Elliston (2011, 104-105) are not itemized here because he appears to focus on missions, and the concerns of this research are beyond missions, the researcher bore them in mind as he grappled with ethical considerations. Basically, religious and cultural bias was shunned through objective verification of comments, actions and behavior. The researcher also paid attention to LeCompte and Schensul's advice that informants, participants and communities must be protected from social, physical, financial and emotional risks (2010, 285). Baum observes that researchers often have not given priority to sensitivity to the welfare of participants (2001, 14). In view of this, the researcher gave an introductory letter to the research assistants and permitted the interviewees to have the option of accepting to be interviewed or not, or mentioning their names in the recorded interviews.

A deliberate attempt has also been made to respect cultural values of Muslims, especially as regards the behavior and actions of women. For example, photographs or videos can be useful in supporting and giving clarity to data collected. However, it is necessary to avoid discussing with women without the permission or presence of men, if they so desire, or as concerns taking pictures and the recording of audio visual materials. In all the interviews conducted, consent was sought and obtained because Nesbitt and Arweck (2010) argue that consent is necessary. And Baum advises that the researcher must be sensitive to the community under research (2001, 12-13).

Furthermore, the behavior of research assistants was also given careful attention, to ensure dependability and reliability of data collected, through appropriate training and cross checking of performance and materials. This ensures non-manipulation of data by assistants, especially if there is expectation of reward. Confidentiality of all participants was also a major priority as a means of ensuring that opportunity for future research was not destroyed. And as mentioned above, where the interviewees were not willing to reveal their identities in the recordings, such stance was respected. Personally, the researcher also must maintain integrity in handling and engaging with

the data. It is important that validity and reliability is maintained and, for the researcher, the question of validity is the question of truthfulness, and that of reliability is the question of trust (Van Engen 2011, 115). The researcher can testify here that all the interviews conducted were real interviews with consenting Muslims, most of which were obtained by using research assistants who are Muslims.

Spradley (1979, 34-39) provides six ethical principles that are complimentary to those raised above. In summary and broadly speaking, the potential areas of ethical concerns in conducting research among Muslims are protection of participants, consent by participants, capacity to participate, confidentiality, deception, prejudice, bias and respect for cultural and religious practices, as well as use of data, and tampering and manipulating natural and social research environment. The researcher paid attention to all these ethical considerations.

Summary

In this chapter the researcher provided a methodological/theoretical perspective to the research in which he discussed, theoretically, how religion, culture, ideology and emotions are related to conflicts/violence and how they can possibly shape it. The researcher explained Kim's Synthetic Triangular Approach (STA) and how it added value by bringing out how Muslims in northern Nigeria view, respond to and are affected by conflicts as a possible way to understand why they might engage in conflicts. Qualitative research, the method of this research, was explained as well as the sources of data and the procedure for its collection. It was also revealed that Coding and Qualitative Content Analysis (QCA) were employed for the analysis and interpretation of the data collected, with preference given to the conventional approach where categories or themes are derived directly and inductively from the raw data and guided by the research questions. Some ethical considerations observed were discussed that took into cognizance the protection of participants, consent of participants, capacity to participate, confidentiality, prejudice, bias and respect for cultural and religious practices, as well as use of data, and tampering and manipulating natural and social research environment.

CHAPTER SIX
CAUSES OF ISLAMIC FUNDAMENTALISM IN
NORTHERN NIGERIA

Introduction

As earlier mentioned, 159 interviews and 3 focus groups of both males and females were conducted, involving university students, Islamic preachers, religious leaders (*Imams*), academicians and professionals of Islamic background within Kano and Kaduna States, specifically in Kano, Zaria and Kaduna cities. 85 interviews came from Kano city, 35 from Kaduna city and 39 from Zaria city. The researcher and trained Muslim research assistants conducted these interviews in these three locations. The researcher explained to the research assistants that his desire or purpose is to make the genuine voices of Muslims heard on this very important, sensitive and controversial issue of Islamic fundamentalism or religious conflicts. For the sake of uniformity of data collection, an interview guide was used as found in appendix 2. This approach helped greatly in providing rich Islamic perspectives. The following approach is used to analyze the findings of this research: Each Sub-research Question is analyzed in a separate chapter in Chapter Six, Seven and Eight. The analytical integration and theoretical synthesis of the outcome of the Sub-research Questions are found in Chapter Nine in relation to how they helped to answer the Main Research Question, and Chapter Ten covers the Conclusion with summary, implications and the recommendations made.

There are 19 themes with their sub-themes developed across the 3 Sub-research questions, and a couple of significant themes that emerged. In view of the challenge in obtaining documents, only the Penal Code and *Shari'a* laws obtained in the two states and a book are subjected to content analysis as a means of triangulation of data, and will be integrated in Chapter Nine. Therefore, the researcher relied heavily on the data collected through the interviews. The findings are reported in a descriptive, interpretative and analytical manner.

Coding and Usage

It is important to explain coding and its usage as adopted in this research before reporting the findings. At the end of the interviews and focus groups, the researcher transcribed all the recorded interviews from oral to written. As indicated in Chapter Five, Weft QDA software was used to organize the transcribed data into themes and sub-themes. The software automatically assigns codes to the various entries under each developed category. The main themes are coded Th1-19 and the sub-themes take their decimal numbers from the main themes (e.g. Th1.1). Focus group interviews are coded FG1-3, while the individual interviewees are coded with double letter initials representing the city of the interview and a number identifying the interviewee, that is, KN for Kano, ZA for Zaria and KD for Kaduna. Therefore, KN1 represents interviewee number one in Kano, and so on and so forth.

The number in parenthesis is the code supplied by the software to distinguish the entries and their location in the whole document analyzed. For example, KN1 is followed by numbers in parenthesis e.g. [592-664]. Hence, you will find in the report of the findings references like Th1/FG2 [440-546] or Th2.1/KN3 [1780-9428] referring to the theme or sub-theme, interviewee and number identifying the entry in appendix 1. The Sub-research Questions are coded SRQ 1-3, and the sub-sub-research questions take their decimal numbers from them e.g. SRQ1.1. The two significant emerging themes take their references across the thematic categories. All the references related to the emerging themes will be specifically indicated in the body of the work, since they cut across the themes. Therefore, to find the reference SRQ1.1/Th1/FG1 [440-546] and the comment, the reader has to look under Sub-research Question one, sub-sub-research question one and FG1 [440-546] to find the whole comment. The researcher also applied footnoting rather than parenthetical referencing to aid smooth reading.

Therefore, the entire original comments of the interviewees and all the categories are found in appendix 1. In view of space constraint, only summaries and selected quotes or references to significant ideas not directly quoted would be on the footnotes in the analysis of findings. This confirms what is stated that coding involves the procedure of organizing textual data and unearthing patterns within that organized structure (Auerbach and Silverstein 2003, 31; Stake 2010, 151), or that it “involves organizing data into categories related to the framework and questions guiding the

research so that they can be used to support analysis and interpretation” (LeCompte and Schensul 1999, 45). This chapter will address Sub-research Question one and its sub-sub- research questions. The Sub-research Question one examines what Muslim leaders and intellectuals in Kaduna and Kano States say is the main cause of Islamic fundamentalism in their areas.

Understanding the Terms Islamism, Islamic Revivalism and Militancy¹⁵¹

The essence of human communication, in most cases, is to elicit desired responses that reflect true understanding of what is being communicated. Therefore, meaning¹⁵² is central to perception, understanding and response in communication. Meaning is very significant in qualitative research because “human behavior and the ways people construct and make meaning of their worlds and their lives are highly variable and locally specific” (LeCompte and Schensul 2010, 1). It is important to find out how interviewees perceive the terms “Islamism,” “Islamic revivalism” and “militancy” in their context before eliciting what they think are the main causes of Islamic fundamentalism in their areas, bearing in mind that the researcher’s use of fundamentalism covers the issue of radicalism, militancy, Islamism and revivalism and the interchanging usage of these terms.¹⁵³ It should be noted that the interviews were conducted in English, and what is obtained are cultural and religious understanding of the concepts rather than just the English meaning of the words.

Islamism

There is a general understanding of the term Islamism among the interviewees. The major nuances associated with the term Islamism emerged clearly. Islamism is said to mean Islam should guide the social, political and personal lives of Muslims. A country or a state should have Islamic strength and dominance and that Muslims should practice Islam according to the teachings of the Qur’an and *Sunna*. Furthermore, Islamism is seen as establishing an Islamic state and doing things based on Islamic principles, adhering to and applying strictly the tenets of Islam and that it is an ideology and the practice of Islamic ideology.

¹⁵¹All ideas addressing SRQ1 are found in SRQ1/Th1, Th2.1, Th2.2, Th2.3, Th2.4, Th3 and Th4. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

¹⁵² For helpful discourse on meaning refer to Three Levels of Meaning by Harman (1968) and Literal Meaning, Conventional Meaning and First Meaning by Talmage (1994).

¹⁵³ Refer to ‘The Term Fundamentalism and Research Rationale’ in chapter one

Importantly also, Islamism is viewed as Muslims' attempt to reassert their political identity and that "Islamism . . . known as political Islam, is a set of ideology holding that Islam should guide social and political as well as personal life according to some scholars of Islam."¹⁵⁴ It is also said to be a movement that attempts to purify and sustain the purity of Islam. Perhaps also relevant is the view that Islamism is the proliferation of Islamic knowledge in all areas; local governments, states, countries and the entire world by creating awareness to the teaching of Islam. On the extreme side is the view that Islamism is extremism in conducting religion. In spite of this major understanding of Islamism, some interviewees understand Islamism as the practice of the five pillars of Islam and simply total submission to the will of Allah. These do not express the conventional understanding of Islamism. Others just view Islamism as the definition of what Islam is and that Islam is a religion of peace. Nonetheless, there is a general understanding of what Islamism is all about.

Islamic Revivalism

Ipsa facto, there is a general understanding of the term Islamic revivalism among the interviewees. Some view Islamic revivalism as reclaiming the glory of Islam, renewing and reintroducing the teachings of Islam or reviving the decaying Islamic culture and practices like Al-Afghani and Maududi did. This begins to allude to Maududi's influence. More interviewees see Islamic revivalism as bringing back the statutes, values and norms of Islam, reforming and transforming the religion or reviving Islam within the *Umma*. Others see it as restoring the identity of Islam and its values, while some simply see it as reviving the lost Islamic law. To a few, it is extracting Islam from the disease affecting it and correcting the deviation from the teaching of Islam. Some see it as a period marked by resurgence to counter the lethargy introduced by colonialism. On the extreme side is the view that Islamic revivalism led to the division of Islam into sects and can take the form of revolution, respectively. But for some, Islam has never gone down and does not require reviving. On the whole, there is generally a conventional understanding of what Islamic revivalism is.

¹⁵⁴ SRQ1/Th1/KN75 [557-2318]

Islamic Militancy

The interviewees also have a conventional understanding of Islamic militancy. A greater proportion of them view Islamic militancy as carrying arms or use of force to enforce a point of view, ideas, and beliefs, as well as achieve desired objectives. Some are more specific by saying it is the attempt to impose Islam by force. There is also the association of militancy with revivalism and seen as a revolutionary force that wants to establish an Islamic state through authoritarian or democratic means. Accordingly, Islamic militancy is attacking people with weapons without any authentic reason, while another says it is resistance by some groups of people claiming to be fighting jihad. For some interviewees, it is the use of weapons to issue threats so as to be recognized by authorities, or armed fight for political reasons not admissible in Islam. A few interviewees recognize it as the anger of youths against oppression by the ruling class, expressing grievances through the use of religion and as terrorism or terrorist attacks. *Boko Haram* is also used to explain Islamic militancy. Surprisingly fundamentalist, some interviewees see Islamic militancy as a form of standardizing the norms and objectives of Islam.

Although the idea of militancy is acknowledged, it is seen as misuse of jihad, a form of rebellion by some Muslims, illegal violence or taking up of arms against the law, as well as selfish interest in wanting to acquire something by use of arms. Notwithstanding these general views about Islamic militancy, a good number of the interviewees aver that there is no militancy in Islam. Militancy is un-Islamic, inappropriate and actually it is a set up by western society to blacklist the Islamic world. Others generalize that the three terms do not exist islamically. They are only western propaganda and coinage to give Islam a bad name, or simply western and European ways of understanding Islam that reflects a misunderstanding of Islam or misconstruing of the terms. These terms are all foreign to Islamic religion. However, a view related the three terms to jihad. A few people think that all the three terms are synonymous. Another view says the terms are talking about Muslims who think they are more devoted than others, while an opinion concludes that they are all distortions.

Examining the understanding of these terms add credibility and significance to the views expressed throughout this research because having a clear understanding of these terms gives credence to the opinions they are expressing. Essentially, the views or perspectives expressed can be relied upon as the true understanding of the views

sought. This means that these views should be reliable as genuinely perceived causes of Islamic fundamentalism.

Main Causes of Fundamentalism or Militancy in Northern Nigeria

Eckert (2012) alludes to the complexity of being definitive about what causes people to engage in militancy, or in this case fundamentalism. There are those who focus on social circumstances, some on individual character and others on intergroup dynamics or cultural factors. Indeed, some focus on role or identity, while others focus on religion. Northern Muslims within their context express varying views as to why Muslims get involved in militancy or fundamentalism. However, before itemizing these causes, the researcher examines whether the interviewees agree that more Muslims are getting involved in militant or fundamentalist activities in northern Nigeria. The table below is the summary of responses.

Table 1: More Muslims getting involved in militancy and fundamentalism in northern Nigeria.

Opinions	Interviewees	Focus Group Opinions
Agree	75	3
Disagree	56	4
Few Muslims	3	
Not only Muslims	6	
No response	19	
Total	159	7

On the whole, 93 interviewees, one way or the other, agree that northern Muslims are getting more involved in militant activities. The two views expressed by those who disagree are that there is no militancy in Islam and no good and true Muslim will engage in or support militancy, except for lack of understanding. These views do not seem to deny the presence of militancy among Muslims, but only question the true identity of those involved. The reason is that those who disagree often provide reasons why individuals engage in militancy.

Reasons Why More Muslims are Getting Involved in Militancy

Ignorance is seen as the major reason behind the growing fundamentalism or militancy in northern Nigeria. Ignorance allows people to be misled.¹⁵⁵ Indeed, “this militancy has its roots in ignorance”¹⁵⁶ or “sheer ignorance.”¹⁵⁷ Another significant reason pushing Muslims into militancy is inadequate Islamic knowledge and being deceived by the notion that if one is killed in the act he will get to heaven, contrary to the major Islamic tenet of not hurting others.¹⁵⁸ Other terms used to denote ignorance are “illiteracy,” “lack of Islamic education,” “lack of understanding,” “lack of exposure,” “not properly taught,” “lack of knowledge,” “inadequate informed knowledge,” “inadequate Islamic knowledge,” “lack of knowledge” and “uneducated.”

Other reasons given relate to pedagogy and instruction, which apparently are related to theological learning, include brainwashing and indoctrination, uneducated clergy with shallow or half-baked learning, distorted or misrepresentation of Islamic teachings by scholars, and trying to protect the religion or religious identity. Included also are wrong interpretations by scholars, internal ideological conflicts among sects, and external ideological influence. More reasons are misconceptions and misunderstanding of Islam and selfish interest by preachers. In addition to these are reliance on personal interpretation as sufficient, signs of the last days, desire to have a Muslim society, and perceived western threat to Islamic religion and culture. Also added are the desires by youths to actively participate in religious activities, reaction to hurt due to stigmatization of the religion, and reaction to the imposition of western system of governance. Interestingly, militancy is approved as just being jihad, if done rightly, while lack of love is seen as having influence on fundamentalism or militancy.

Although socio-political and socio-economic factors emerged as influences on fundamentalism or militancy, it is not surprising that they are not as prominent as those related to ideology or, more appropriately, theology. For example, only 19 interviewees view poverty as a reason why Muslims are influenced into fundamentalism or militancy, in comparison to 75 interviewees for ignorance.

¹⁵⁵SRQ1/Th2.1/KD1 [2341-3819]

¹⁵⁶SRQ1/Th2.1/KD27 [942-1315]

¹⁵⁷SRQ1/Th2.1/KN2 [4459-4669]

¹⁵⁸SRQ1/Th2.1/ZA6 [933-1574]

Actually, poverty is the reason with the highest occurrence among the socio-economic and socio-political factors. Other related reasons are unemployment, politics or political influence, and grievances against government for lack of responsible, representative government. Furthermore, some think the reason is injustice and oppression. Lack of tolerance, conspiracy, retaliation and discrimination by Christians are among other factors mentioned. Curiously, some interviewees see fundamentalism simply as a global issue spreading around the globe. This view is significant to this research in view of the external influence of Maududi being examined. Other significant reasons behind fundamentalism or militancy given with theological ramifications are discussed below.

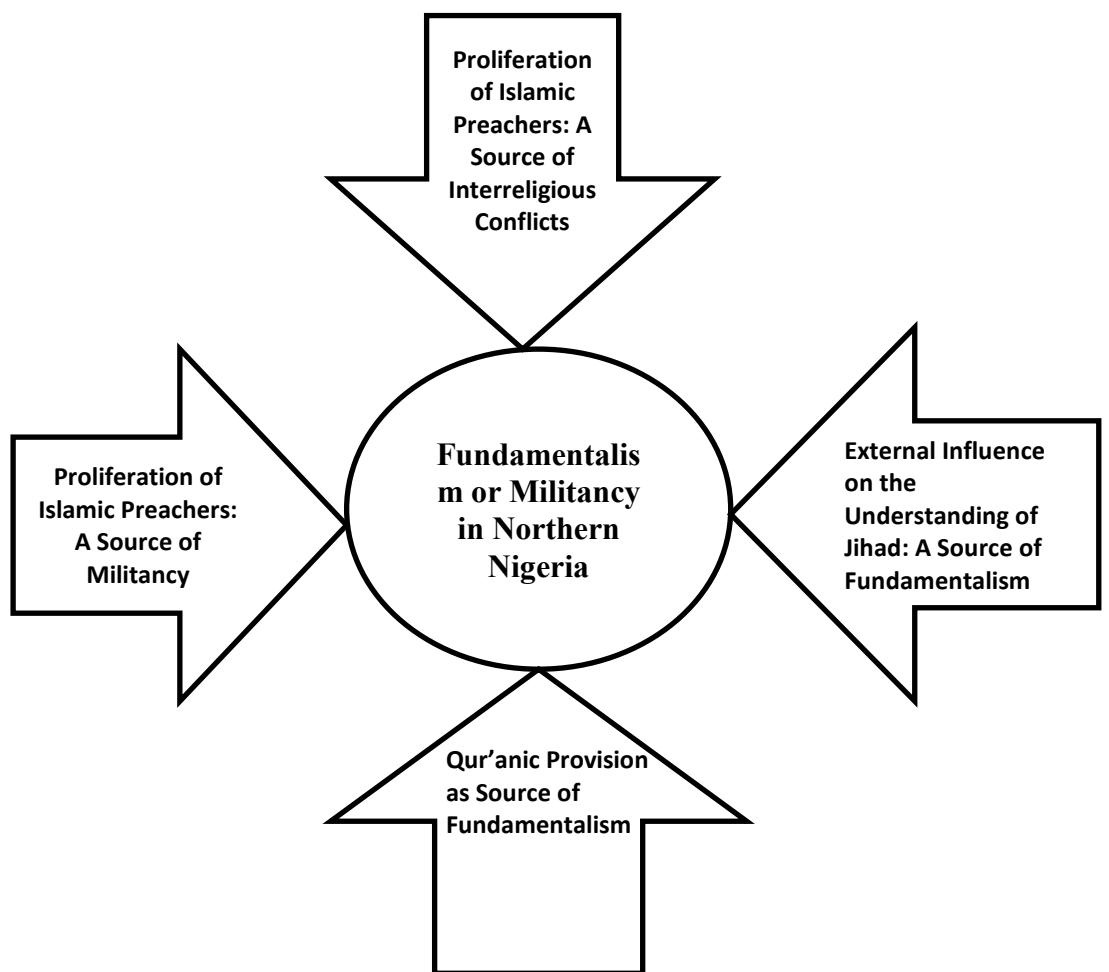


Figure 3: Diagram showing some significant reasons behind fundamentalism or militancy

Proliferation of Islamic Preachers: A Source of Militancy

Table 2: Relationship of proliferation of Islamic preachers to fundamentalism or militancy

Opinions	Interviewees	Focus Group Opinions
Agree	99	10
Disagree	45	
Dual	3	
No opinion	6	
No response	16	
Total	159	10

As the table above indicates, more interviewees agree that proliferation of Islamic preachers has a relationship to fundamentalism or militancy. There is no doubt that religious preaching is theologically based. Among the views expressed are that this proliferation of Islamic preachers is caused by the fact that there is diversity among Muslims in northern Nigeria with preachers preaching according to primordial interests.¹⁵⁹ These different sects align themselves to different schools of thought, with each owing allegiance to their sectarian beliefs. This generates militancy, which extends to the larger society due to the absence of screening of what people preach.¹⁶⁰ Institutions are not established to vet qualified preachers¹⁶¹ or take responsibility for monitoring them.¹⁶² No governmental control¹⁶³ over the preaching of “dangerous ideologies,”¹⁶⁴ as we saw in the past. On the other hand, some maintain that this proliferation has been predicted by the prophet as an end time event that will break Islam into many parts, bringing confusion among the followers regarding what to follow.¹⁶⁵

Notwithstanding a disagreement over the relationship between proliferation of Islamic preachers and militancy, these preachers are still referred to as “immature or inexperienced or uneducated or unexposed scholars or preachers.”¹⁶⁶ The researcher finds agreement in those who believe that these preachers lack education, substantial knowledge of Islam or are incompetent Muslim scholars that are half-baked *Ulama*,

¹⁵⁹SRQ1/Th2.3/KN75 [9208-10609]

¹⁶⁰ SRQ1/Th2.3/FG1 [9255-9694]

¹⁶¹SRQ1/Th2.3/FG2 [7562-7895]

¹⁶²SRQ1/Th2.3/ FG2 [7897-8156]

¹⁶³SRQ1/Th2.3/FG3 [16770-18070]

¹⁶⁴SRQ1/Th2.3/KN45 [1646-1917]

¹⁶⁵SRQ1/Th2.3/FG3 [13958-15133]

¹⁶⁶SRQ1/Th2.3/KD1 [6107-7440]

or simply illiterates who hide under Islam to preach un-Islamic ideas.¹⁶⁷ It is asserted that people just want to become preachers without being trained or grounded in the teaching of the prophet, by assuming a scholarly role without proper authentication.¹⁶⁸ Hence, without clear-cut religious ideology, they end up preaching their selfish interests or ideologies out of greed. They essentially contribute towards blind movements.¹⁶⁹ They should be known as “Islamic fanatics,”¹⁷⁰ not Islamic preachers. It is added that these preachers misconceive, misinterpret and intentionally misguide people regarding Islamic principles, as well as “misunderstand the basic concept of jihad; as such they lead people into such [militant] activities.”¹⁷¹ Certainly, “no Muslim will just wake up and pick up an arm without having a leader who has put him unto that path.”¹⁷²

Other contributory factors are the uninterested attitude of the clerics in vetting would-be scholars, freedom of expression without recourse to true scholarship and to the basic tenets of Islam.¹⁷³ The blame is also laid on blind followers of their *mallam*'s (teacher's) ideologies, who have no true knowledge of Islam to influence their actions.¹⁷⁴ If the *mallam* associates killing with entering paradise, the followers simply act without ascertaining the truth concerning the killing of an innocent soul, since they want to enter paradise.¹⁷⁵ It is also believed that preachers rigidly instigate youths to carry arms. There is also the interesting assertion that this situation arose because the younger ones are not allowed to acquire knowledge of Islam from those who have the right teaching.

Also, international and national organizations' sponsorship of preachers to preach un-Islamic doctrines contributes to militancy.¹⁷⁶ These preachers are motivated by political and economic gains,¹⁷⁷ as well as to gain fame and popularity to influence massive followership.¹⁷⁸ Very significant to this study is the acknowledgement that graduates of foreign scholarships return with new ideas or fresh ideas alien to

¹⁶⁷SRQ1/Th2.3/KD4 [2776-3201]

¹⁶⁸SRQ1/Th2.3/KN80 [3632-4679]

¹⁶⁹SRQ1/Th2.3/KD11 [6312-6923]

¹⁷⁰SRQ1/Th2.3/KD14 [2211-2527]

¹⁷¹SRQ1/Th2.3/KN85 [1798-2161]

¹⁷²SRQ1/Th2.3/KD21 [2035-2333]

¹⁷³SRQ1/Th2.3/KD27 [2589-2918]

¹⁷⁴SRQ1/Th2.3/KN8 [1362-1579]

¹⁷⁵SRQ1/Th2.3/ZA24 [3228-4356]

¹⁷⁶SRQ1/Th2.3/KN57 [2092-2463]

¹⁷⁷SRQ1/Th2.3/KN67 [1143-1449]

¹⁷⁸SRQ1/Th2.3/KN70 [3568-3972]

northern Nigerian Muslims.¹⁷⁹ Related to this and affirming it is the view that militancy is contingent on the coming of *Wahabi* ideology, stated as follows:

Well it is true, some would say the Wahabi brand of Islam that was foreign to the history of Hausa land that emerged in I think somewhere around 1978, 79 or perhaps at the period where certain youths now traveled outside to study outside the country, particularly in Saudi Arabia and some other parts of the Muslim world, and came up with new ideas, came up with more intolerant ideas.¹⁸⁰

It is reported in the literature review that some people inaccurately see all forms of fundamentalism as *Wahabism*. This also confirms that the education route played a major role in the rise of fundamentalism in northern Nigeria, and that this shift emerged in the 1970s.

Another factor is lack of single leadership of an *Amir* in northern Nigeria chosen by all Muslims and not by politicians, as in the case of traditional rulers. There is also the wrong application of Qur'anic verses, as well as the non-contextual application of knowledge gained from writings, such as that of Sayyid Qutb, which is not applicable in northern Nigeria.¹⁸¹ The killing of Muslims by non-Muslims is believed to contribute to proliferation of preachers and their militant tone of preaching as a means of arousing Muslims to contend for their religion.¹⁸² The researcher believes these opinions suggest that the role of changing theology, accentuated by proliferation of preaching, is acknowledged to influence Islamic fundamentalism in northern Nigeria.

Contrary to the preceding arguments, some believe that proliferation of preachers is not the problem. They believe emergence of immature, inexperienced, uneducated or unexposed scholars or preachers is. Theological or ideological influence is acknowledged here, although not attributed to proliferation of preachers. Some interviewees argue that proliferation should have the advantage of informing Muslims on how to perform their *ibadat* (worship/devotion) to Allah. Proliferation of preachers should contribute towards developing Islam and enlightening people, as well as helping to reduce the misconception people have about Islam. In their opinion, these preachers preach publicly and in mosques. Therefore, they cannot preach militancy or violence but peace. It is politicians who misuse religion for selfish goals. Besides,

¹⁷⁹ SRQ1/Th2.3/KN70 [4078-4742]

¹⁸⁰SRQ1/Th2.3/KN78 [4965-6105]

¹⁸¹SRQ1/Th2.3/ZA30 [4174-5680]

¹⁸²SRQ1/Th2.3/ZA35 [1522-1974]

Muslims are guided by the laws of the Qur'an and will be punished if they go against it. However, the researcher believes expectation is different from reality.

Furthermore, they argue, it cannot even be proliferation of preachers, as this kind of militancy occurred during Maitatsine riots when there was no such proliferation. It is subject to enlightenment or level of education in the entire society.¹⁸³ After all, the Irish Republican Army (IRA) in Northern Ireland, Rwandan crisis, and the Movement for the Survival of the Ogoni People (MOSOP) in southern Nigeria are not Islamic.¹⁸⁴ These leaders emerged because of the violation of Islamic tradition and doctrines.¹⁸⁵ In any case, these preachers do not deny people the choice of religion.¹⁸⁶ The problem is government negligence to screen for credible and qualified preachers to teach Islam.¹⁸⁷ Holistically, it is social, political and economic factors that breed such situations.¹⁸⁸ Largely, it is a question of perspectives. Certainly, no credible Islamic preacher will motivate these conflicts.¹⁸⁹

They argue that religions have people with different perspective about religion.¹⁹⁰ Besides, there is no statistical evidence that Muslims are more involved in militancy, insurgency or conflicts than Christians or other faiths.¹⁹¹ On the contrary, Muslims feel the proliferation of oppression and subjugation by western countries.¹⁹² In any case, as the Muslim population increases, there is need for more scholars to teach Islam. The problem is lack of control. They argue that it is an insignificant few that engage in militancy.¹⁹³ However, the researcher believes these objections do not significantly diminish the views that proliferation of Islamic preachers has influence on fundamentalism or militancy in northern Nigeria.

¹⁸³SRQ1/Th2.3/KD30 [2764-3454]

¹⁸⁴SRQ1/Th2.3/ZA1 [2461-2923]

¹⁸⁵SRQ1/Th2.3/KN13 [2258-2888]

¹⁸⁶SRQ1/Th2.3/KN39 [1216-1444]

¹⁸⁷SRQ1/Th2.3/KN47 [3340-4475]

¹⁸⁸SRQ1/Th2.3/KN49 [2150-2524]

¹⁸⁹SRQ1/Th2.3/KN84 [3390-3864]

¹⁹⁰SRQ1/Th2.3/ZA7 [2870-3743],

¹⁹¹SRQ1/Th2.3/ZA20 [1792-2053]

¹⁹²SRQ1/Th2.3/ZA26 [1945-2272]

¹⁹³SRQ1/Th2.3/ZA37 [1977-2415]

Proliferation of Islamic Preachers: A Source of Interreligious Conflicts

Table 3: Proliferation of Islamic preachers as source of Interreligious conflicts

Opinions	Interviewees	Focus Group Opinions
Agree	83	10
Disagree	48	4
Dual	2	
No idea	10	
Decline to answer	10	
No response	6	
Total	159	14

The above table shows that the majority agree that proliferation of Islamic preachers does not only have a relationship to militancy or fundamentalism, but it is also a source of interreligious conflicts in northern Nigeria.¹⁹⁴ Again this implicates theology. It is reasoned that diversity of preachers produces confusing teachings, which cannot be traced to Islam. This makes it difficult to discern right and wrong teaching. This does not only cause interreligious conflicts, but also intra-religious conflicts, especially the *Shi'a-Izala-Darika* disputes. This includes conflicts generated by the *Tijjaniyya* claim that Sheikh Ibrahim Nyass is above the prophet. Ipso facto, sects incite their followers to see other Muslims as *Kafirs* (unbelievers).¹⁹⁵ It is logical that if these preachers are against Muslim sects, they will be against other religions. They also argue that proliferation of preachers is not restricted to Islam. Since other religions preach freely, without selecting who preaches, they must take mutual responsibility for the conflicts.

Essentially, this proliferation of Islamic preachers introduces religious bigotry, which is “the main thing causing these conflicts between Muslims and the Christians,”¹⁹⁶ considering the fact that Nigerians tend to listen to their priests without reasoning on the implications of their interpretations. This is the implication of allowing absolute freedom for both Muslims and non-Muslims to freely claim the position of the clergy and preach.¹⁹⁷ Instead of these preachers calming the nerves of people, they actually infuse in them the spirit of fear and retaliation.¹⁹⁸ Conflicts are

¹⁹⁴ It should be noted how proliferation of preachers is accepted here as source of interreligious conflict although it appears weak in the section on Reasons for Growing Conflicts between Muslims and non-Muslims/Christians.

¹⁹⁵SRQ1/Th2.4/KN58 [7806-8839]

¹⁹⁶SRQ1/Th2.4/FG2 [16580-16828]

¹⁹⁷SRQ1/Th2.4/FG3 [24087-25768]

¹⁹⁸SRQ1/Th2.4/KD1 [10797-12458]

also said to be generated by scholarly misunderstanding between Muslims and non-Muslims. Leaders hide under the umbrella of Islam to disparage other religious leaders out of selfish interests. The preaching of personal views and selfish ideologies can lead to many things other than conflict.

It is argued that various schools of thought today bring personal interpretations to bear on the Qur'an, contrary to conventional Islamic exegesis or jurisprudence.¹⁹⁹ They take a Qur'anic verse and "translate it in their own understanding, thereby looking at the non-believers, people of the book, as enemies that should be wiped away with the blink of an eye."²⁰⁰ They preach anyhow in order to be known as leaders of sects or to build dynasties.²⁰¹ "The preaching of hatred between Muslims and Christians as propagated by some Islamic preachers"²⁰² instigate these conflicts. It is maintained that there are leaders who, in order to hold their flocks together, convey "false information about Christianity . . . to cause conflicts."²⁰³

It is further argued that the absence of a regulatory agency or council of *Ulama* to censor preachers allows unrestricted comments that make conflicts inevitable. Indeed, "a great many conflicts are as a result of negative preaching."²⁰⁴ There is no doubt leaders influence followers.²⁰⁵ Some of these religious preachers are government agents serving government interests. These preachers cause conflicts by gathering the so-called *almajirai* (meaning disciples in Hausa), who are illiterates and use some Qur'anic verses to brainwash them to engage in conflicts.²⁰⁶ Conflicts are seen to be generated when some preachers support non-Muslims rather than Muslims. This affects Muslim sensibilities and can promote conflicts.²⁰⁷ Some of these preachers, who are not Nigerians, instigate conflicts by "the radical nature of their preaching."²⁰⁸ They "instigate and pervert the minds of teeming youths in Nigeria to carry arms in order to fight for Islam, which is contrary to [the] philosophy and teaching of Islam."²⁰⁹ For example, a *mallam* was said to instigate attacks against

¹⁹⁹SRQ1/Th2.4/KD7 [4579-5000]

²⁰⁰SRQ1/Th2.4/KD21 [3269-3508]

²⁰¹SRQ1/Th2.4/KN71 [9455-10112]

²⁰²SRQ1/Th2.4/ZA21 [2914-3313]

²⁰³SRQ1/Th2.4/ZA31 [3981-4332]

²⁰⁴SRQ1/Th2.4/KD27 [4484-4547]

²⁰⁵SRQ1/Th2.4/KN9 [3407-3819]

²⁰⁶SRQ1/Th2.4/ZA9 [5752-6460]

²⁰⁷SRQ1/Th2.4/KN15 [5026-5481]

²⁰⁸SRQ1/Th2.4/KN21 [2431-2496]

²⁰⁹SRQ1/Th2.4/KN22 [4516-4947]

Christians during the Plateau state crisis.²¹⁰ Preachers around Kaduna and Jos areas are accused of contributing towards Christian-Muslim crises and violence that occur around these areas.²¹¹

These preachers engage in erroneous preaching by adopting a reckless interpretation of the Qur'an to wrongly show that the only relationship between Muslims and non-Muslims is that of antagonism.²¹² They attack non-Muslims without reason.²¹³ They discountenance the long standing mutual coexistence with non-Muslims²¹⁴ while misinterpreting jihad by limiting it to forceful jihad.²¹⁵ Being misguided about Islam, they constantly preach violence and instigate their followers to commit violence against other religions.²¹⁶ Many of these preachers are intolerant, and it is seen in their negative mindset that considers any policy from America or universities in Europe as having Christian backing.²¹⁷ Followers are also blamed for unquestioningly taking their teachers or Sheikhs as role models. They accept their ideologies and statements as absolute truth. Sometimes they misunderstand the vituperations of their leaders' reaction to unpleasant situations as incitement to adopt antagonistic stance.²¹⁸

Although it is acknowledged that radical Islamic preachers will always exist as well as the gulf of differences between Muslims and non-Muslims,²¹⁹ it is the inappropriate method of preaching which employs careless dangerous statements that plays a significant role in conflicts,²²⁰ especially with unlearned Muslims.²²¹ It is argued that preaching has influenced people's perception and conception of Islamic jihad to mean killing non-Muslims in order to establish Islam.²²² It is added that conflicts arise by deviating from the Qur'an and *Sunna*.²²³

For those with contrary opinions, politics is the source of conflicts and not proliferation of Islamic preachers. It is politicians who use religion to generate

²¹⁰SRQ1/Th2.4/KN23 [4179-4580]

²¹¹SRQ1/Th2.4/KN75 [15655-16097]

²¹²SRQ1/Th2.4/KN25 [4886-5300]

²¹³SRQ1/Th2.4/KN72 [7376-7473]

²¹⁴SRQ1/Th2.4/ZA38 [10337-11348]

²¹⁵SRQ1/Th2.4/KN27 [3879-4188]

²¹⁶SRQ1/Th2.4/KN43 [5674-6005]

²¹⁷SRQ1/Th2.4/KN65 [6590-7262]

²¹⁸SRQ1/Th2.4/ZA11 [5588-6336]

²¹⁹SRQ1/Th2.4/KN49 [3891-4324]

²²⁰SRQ1/Th2.4/KN80 [7972-8659]

²²¹SRQ1/Th2.4/KN80 [7972-8659]

²²²SRQ1/Th2.4/KN85 [3289-3665]

²²³SRQ1/Th2.4/ZA30 [8329-11118]

conflicts. In summary, these conflicts are economically, politically or ethno-socially driven, although religion is not completely exonerated.²²⁴ Essentially, it is reiterated that a serious Muslim cannot preach violence because there is no known specific Islamic teaching that encourages conflicts. Communication barriers, ignorance, impatience and intolerance are behind these conflicts. In addition to these are deviating from the prophet's teaching, personal ambitions and the fact that non-Muslim preachers are also involved. These conflicts are seen as mostly intra-religious and not interreligious. According to the interviewees, proliferation of Islamic preachers aids understanding and not generating conflicts, especially since Muslims are good people. Proliferation of Islamic preachers simply cannot generate interreligious conflicts. However, the researcher fundamentally believes theological influence is not far fetched because, rightly or wrongly, preachers render interpretations through a theological process.

External Influence on the Understanding of Jihad: A Source of Fundamentalism

Table 4: External influence as source of fundamentalism and conflicts in northern Nigeria

Opinions	Interviewees	Focus Group Opinions
Agree	112	
Disagree	25	
No idea	7	
No opinion	2	
No response	13	
Total	159	

External influence on the understanding of jihad is also seen as a source of fundamentalism and negative conflicts in northern Nigeria. The above table reveals an overwhelming agreement among the interviewees on that. They claim that an interpretation of jihad previously alien to northern Nigeria is presently influencing Muslims towards fundamentalist jihad. This external influence came through importation of a militant jihadist stance by new emerging Islamic sects and local jihadist groups like *Boko Haram*, with links to foreign jihadist groups. This is what is fueling the crisis. It is argued that local jihadist groups engage in jihad by fashioning themselves like these foreign groups. "Most of these jihadists in Nigeria copied the

²²⁴SRQ1/Th2.4/KN78 [10419-10762]

idea of Arab jihadists and adopted it in the north.”²²⁵ These local jihadist groups are seen as being sponsored from other countries, and they receive weapons and support from such countries. With proliferation of arms, people claiming to be Muslims use these arms in the name of fighting for Islam. It is believed that international entities supply these groups with sophisticated weapons, money and food to protect their influence rather than religious interests.

Concisely, this external influence has changed the total meaning of jihad in northern Nigeria to mean²²⁶ creating disorder in the society, fighting and killing.²²⁷ It is even seen to introduce a new meaning of the religion²²⁸ and changed the way Muslims engage in jihad.²²⁹ Therefore, it is not only non-Muslims that misunderstand jihad but Muslims also. Interestingly, this new external conception of jihad is blamed on western influence and conspiracy to diminish or tarnish Islam. Others blame it on irritation towards western education’s attempt to condemn some aspects of Islamic way of life in the north. This introduction of alien western ideology is influencing people to embark on jihad in contemporary northern Nigeria. Westerners are also seen to brainwash Islamic scholars to preach perverted Islam²³⁰ through their powerful media like BBC, VOA and the rest. This has colored jihad, contrary to Islamic perspective, and confuses the ordinary person’s understanding of jihad.²³¹ This is seen as neocolonialism. Western media propaganda portrays Islam as a religion of terrorists or Muslims as terrorists.²³² On the whole, western influence, seen to be against Islam, has negated the influence of Muslims in northern Nigeria.²³³

It is further suggested that extremist and fundamentalist led terrorism is the contemporary challenge of Islam today.²³⁴ This gives the impression that Islam is violent, kills and maims people instead of preaching peace.²³⁵ Initially commoners saw Osama bin Ladin of Al-Qaeda, Al-Shabab and other groups as heroes of Islam, but later realized that people like Osama were not sane after all. Economic interest is seen to be behind this external influence. Jihadist groups like ISIS and Al-Qaeda

²²⁵SRQ1/Th3/KN81 [13170-13359]

²²⁶SRQ1/Th3/KN68 [4986-5078]

²²⁷SRQ1/Th3/KD10 [14759-14998]

²²⁸SRQ1/Th3/KN58 [21919-22552]

²²⁹SRQ1/Th3/KN69 [18754-19234]

²³⁰SRQ1/Th3/KN9 [13663-14056]

²³¹SRQ1/Th3/KD9 [21446-22354]

²³²SRQ1/Th3/KN56 [8767-9180]

²³³SRQ1/Th3/KN67 [9857-10159]

²³⁴SRQ1/Th3/KN22 [12832-13059]

²³⁵SRQ1/Th3/KN42 [12941-13803]

unnecessarily claim to be fighting for an Islamic state. Consequently, those in northern Nigeria not versed in Islam copy and emulate them.²³⁶ Since the activities of these groups achieve media acclaim, sects like *Boko Haram* embrace the notion that it is the only way to be heard.

Besides alien interpretation of jihad, interviewees aver that other imported foreign teachings unfamiliar to Islam in northern Nigeria that have gone out of hand are causing serious devastation.²³⁷ Often these ideas emanate from countries with hundred percent Muslims having different experience from Muslims living within multi-faith societies and communities.²³⁸ These dangerous trends of teaching imported by wealthy individuals have infiltrated and bastardized the ways of northern Nigerian Muslims.²³⁹ Adulterated ideas or ideologies with no roots in Islam take captive the unlearned youths and use them to achieve selfish goals. It has resulted in many Muslims sharing or imbibing these foreign ideologies.

Media and globalization are viewed as culprits in hoisting this new understanding of jihad. Media and the internet avail Muslims easy access to external information. Right or wrong teaching is easily downloaded as audio or video to be watched or listened to. Some of this information is contrary to the Islamic position. The challenge media and globalization create is providing high level connectivity in terms of movement of information. The global village syndrome ensures that what happens in other parts of the globe affects other communities.

Similar to jihadist groups are new imported sects into the northern Nigerian Islamic terrain. “Today the Muslims of the *Tijjaniyya* sect, the Muslims in the *Ahlul Sunna* sect, and the Muslims in the *Shi’a* sect just don’t dine on the same table.”²⁴⁰ Proliferation of preachers is attributable to the emergence of these sects. Sects like *Shi’a* interpret jihad wrongly, contrary to the belief that Islam does not preach violence. The coming of *Shi’a* is considered antithetical to peaceful coexistence of Muslims in northern Nigeria,²⁴¹ and this extends to all *Salafi* groups like *Boko Haram*. The emergence of El-Zakzaky and his membership of the Muslim Student Society

²³⁶SRQ1/Th3/ZA8 [32411-35145]

²³⁷ SRQ1/Th3/KD1 [32215-33387]

²³⁸ SRQ1/Th3/KN46 [19515-21199]

²³⁹ SRQ1/Th3/KN62 [28265-29296]

²⁴⁰ SRQ1/Th3/KD21 [11081-11484]

²⁴¹ SRQ1/Th3/KN43 [14867-15370]

that transformed him into what he is today are attributed to the Iranian revolution, as well as the external support they are getting from Iraq and Iran.²⁴²

Contact with radical Muslims from abroad by northern Nigerian Muslims is also believed to be responsible for this new understanding of jihad.²⁴³ People become radicalized as they go outside the country²⁴⁴ and come back preaching violence, terror and unrest, which destabilizes the stable social dynamics of northern Nigeria.²⁴⁵ They adopt practices and concepts that are contextually irrelevant to northern Nigeria. Through these foreign visits, people come back with “many ideologies and perspectives on how [they] should be governed.”²⁴⁶ Related to the above is the indoctrination of students sent to Arabian countries to study Islam with what is considered to be negative understanding of Islam, and they return infested with rebellious attitudes²⁴⁷ and start practicing sectarianism, which is the root of all the sectarian conflicts. It is claimed that these returnees do not understand that not all religious leaders are capable of instructing Muslims.

Another external influence is Muslim’s solidarity with the suffering of other Muslims abroad. They attempt to seek justice where they think justice is being denied other Muslims. The Palestinian question is an example that motivates common Muslims to be ready to fight, because of the impression that Europeans do not like Islam. Politicians capitalize on the experiences of other countries to brainwash unlearned Muslims for their selfish interests to the detriment of the country.²⁴⁸ It is maintained that these extremists are brainwashed and blindfolded by some Islamic scholars into thinking they are serving the cause of Allah.

Those averse to the preceding arguments believe it is simply a manifestation of shallow understanding or ignorance of Islam and influence of politicians. They argue that jihad should not be externally influenced, considering the rules and regulations guiding it from the Holy Scripture. Actually, these are just conflicts between Christians and Muslims over certain things and not jihad. If there is anything, it is rather a western exploitation. They disagree because Islam does not teach Muslims to engage in conflicts. Actually, most northern Nigerian Muslims simply ignore such

²⁴² This is an idea also espoused by Jami’u (2012, 304).

²⁴³ SRQ1/Th3/KN35 [10050-10202]

²⁴⁴ SRQ1/Th3/KN49 [14278-14831]

²⁴⁵ SRQ1/Th3/KN49 [14278-14831]

²⁴⁶ SRQ1/Th3/KN80 [26140-26495]

²⁴⁷ SRQ1/Th3/ZA4 [30452-30889]

²⁴⁸ SRQ1/Th3/ZA9 [17733-18436]

militant teachings and are not dependent on them for such a meaning of jihad because “we have better interpretation of what is jihad in northern Nigeria.”²⁴⁹ Overall, the researcher avers that pedagogy or theology is again implicated.

Qur’anic Provisions: A Source of Fundamentalism

Table 5: Qur’anic provisions as source of Fundamentalism

Opinions	Interviewees	Focus Group Opinions
Agree with condition	10	
Agree	1	
Disagree	136	4
Decline comment	1	
No response	11	
Total	159	4

Scholarly opinion exists that the provisions of the Qur’an provides leverage for Muslims to engage in militancy against non-Muslims. However, the table above indicates an overwhelming disagreement with the above position, although there are a few dissenting voices with conditions. Nonetheless, one interviewee accepts the position without reservation. The voices of disagreement question the contemporary relevance of militant jihad or its application as of old times, in spite of its existence in the Qur’an. They say it seems unfair to Islam to say that a verse revealed one thousand four hundred years ago to the prophet, when *kuffar* (unbelievers) ruled in Mecca, is applicable today.²⁵⁰ Besides, the Qur’an provides conditions for the application of jihad, even for the prophet who first practiced it. These verses only encourage Muslims to fight when it is necessary.²⁵¹ It is only when “our religion is being confronted.”²⁵² The bench mark set by the Qur’an has not been crossed in the case of Nigeria to warrant militant jihad. In any case, *jihad fi sabilillah*, not physical jihad, is the requirement. The use of wealth is the jihad Allah ordained for Muslims.²⁵³

Furthermore, the punishment for killing an innocent soul is hell fire,²⁵⁴ and saving a soul is akin to saving the world.²⁵⁵ The Qur’an cannot condemn killing and

²⁴⁹SRQ1/Th3/KN47 [24370-25565]

²⁵⁰SRQ1/Th4/KD32 [17242-19097]

²⁵¹SRQ1/Th4/KD35 [16945-17312]

²⁵²SRQ1/Th4/KN16 [7227-7357]

²⁵³SRQ1/Th4/ZA23 [17766-18146]

²⁵⁴SRQ1/Th4/FG3 [46327-46914]

encourage conflicts concurrently. The Qur'an provides guidelines for good and harmonious living with non-Muslims. Interpreting the provision of the Qur'an and *Sunna* is always the problem.²⁵⁶ It is argued that current interpretations of the Qur'an on jihad are contrary to hundreds of years of interpretations by notable and recognized scholars. Twisted personal interpretation of jihad out of the blues aimed at gaining popular support is not acceptable.²⁵⁷ Single verse application of the Qur'an without considering several interpretations (*tafsir*)²⁵⁸ or isolating a single verse of Hadith and interpreting it to suit personal caprices is wrong. Besides, the example of the prophet must guide Muslim's interpretation of the Qur'an. They aver that these verses are misconceived, misinterpreted and misunderstood in an attempt to misrepresent Islamic teaching by people with inadequate knowledge of Islam.

The view is that Islam and the Qur'an consistently preach peace. Therefore, Allah's Qur'an cannot contradictorily preach violence and peaceful coexistence simultaneously,²⁵⁹ otherwise, Muslims would have been fighting everywhere in the over 1000 year existence of the Qur'an. It is believed that violence, conflicts and killing of non-Muslims are not provisions of the Qur'an. "The Qur'an has always been a blessing to mankind. It is never going to engage in violent conflicts with Muslims and non-Muslims."²⁶⁰ Allah's instruction in the Qur'an is to be patient and not to fight. Non-Muslims should be invited to Islam in peace and truth.²⁶¹ "Violent conflict is not jihad,"²⁶² neither is fighting between Muslims and non-Muslims. The majority assertion is that it is mendacity to say that the Qur'an encourages conflicts.

The dominant opinion is that these interpretations are out of selfish interest or quoting the Qur'an deliberately out of context. It is suggested that the Qur'an is divided into what has happened, is happening and is to happen. The part of the Qur'an that preached about fighting is for those oppressed in the past.²⁶³ This also happens, probably, when the *Umma* lacks guidance; "They tend to teeter, follow across the

²⁵⁵SRQ1/Th4/FG3 [46916-47407]

²⁵⁶SRQ1/Th4/KN69 [19453-20744]

²⁵⁷SRQ1/Th4/KD1 [33605-35567]

²⁵⁸SRQ1/Th4/KN47 [25778-27088]

²⁵⁹SRQ1/Th4/KN56 [9390-9615]

²⁶⁰SRQ1/Th4/KD21 [11911-12139]

²⁶¹SRQ1/Th4/KD24 [43238-45338]

²⁶²SRQ1/Th4/ZA33 [9715-10064]

²⁶³SRQ1/Th4/KN42 [14013-14871]

violent part of it.”²⁶⁴ Essentially, the Qur’an only allows jihad for self defense or revenge, when Muslims and the prophet are being attacked.

Those who accept that there are Qur’anic provisions that suggest Muslims can fight with Christians and non-Muslims say it is conditional. Such allowance is not for indiscriminate killing, but when Muslims are provoked or killed. The question is not the presence of jihad verses. The problem is how the jihad verses are interpreted. Often people interpret these verses selfishly,²⁶⁵ or apply wrong interpretation due to lack of the science necessary to interpret the Qur’an. It is added that “Islam is dynamic itself. There are things that can be useful now that . . . won’t be useful again.”²⁶⁶ Indeed, “I agree that the Qur’an says we should fight non-Muslims or unbelievers, but not in the present now.”²⁶⁷ Nonetheless, another says,

Yes, [it] is true that Qur’anic provisions for fighting, jihad and war encourage Muslims to engage in violent conflicts with non-Muslims, [it] is true because sometimes you cannot come and say something bad on our beloved prophet and expect us to leave you and go free, so we must at least make a move and do the right thing and the right provision that the holy Qur’an gave us. So we have to follow it with due process.²⁶⁸

The researcher believes those who disagree that Qur’anic verses encourage conflicts with non-Muslims do admit the presence of wrong interpretation of the Qur’an by those who do so. Therefore, theology is implicated in generating interreligious conflicts, as those who find support in the Qur’an rely on theological interpretation, rightly or wrongly, to do so.

Reasons for Growing Conflicts between Muslims and non-Muslims

Table 6: Summary of Reasons for the Growing Conflicts between Muslims and Non-Muslims

Reasons for Growing Conflicts	No. of Interviewees
Politics and politicians (bad governance)	73
Lack or shallow understanding /misunderstanding of religion	48
Illiteracy	31
Economic issues (including poverty)	21
Lack of tolerance	14
Greed and selfish interest	13
Teaching/preaching of preachers/scholars and attitude of religious leaders	10
Lack of unity and respect for each other’s religion	6
Tribalism	5

²⁶⁴SRQ1/Th4/KN26 [13735-14037]

²⁶⁵SRQ1/Th4/KD7 [16700-17071]

²⁶⁶SRQ1/Th4/KN23 [10650-10895]

²⁶⁷SRQ1/Th4/ZA24 [23180-24520]

²⁶⁸SRQ1/Th4/KN15 [14011-14447]

Perceived oppression by majority Muslims	4
Mistrust	3
Superiority complex	3
Injustice	3
Parental indoctrination	3
Lack of communication	2
Imposition of un-Islamic laws	2
External jihadist influence	2
Lack of cooperation	1
Extremism	1
Criminal tendencies of Human beings	1
Conspiracy	1
Deviation from the teaching of Islam	1
Manipulation of religion	1
Desire to protect the religion	1
Media hype	1

As the above table summarizes, the interviewees give general reasons why there are growing conflicts between Muslims and non-Muslims. Some give more than one reason. The significance of the discoveries made in the preceding sections is made clear by comparing it with the responses in this section. Although negligibly few reasons appear similar to the preceding sections, however, the variance is quite considerable. For example, the five major reasons advanced here (politics and politicians, illiteracy, lack of understanding, lack of tolerance, economic), with the exception of illiteracy and perhaps lack of understanding, are all socio-political, socio-economic and socio-cultural. Other reasons advanced here follow a similar pattern, whereas in the preceding sections, the reasons were more instructional or about indoctrination of ideas, or more specifically religious ideas and so related to theology.

More reasons advanced are teaching or preaching of scholars, preachers and attitude of religious leaders, tribalism, differences in ideology or cultural values, perceived oppression by majority Muslims, and lack of unity as well as disrespect for the other's religion. Others include mistrust and hatred, superiority complex, injustice, lack of communication and imposition of un-Islamic laws, as well as external jihadist influence. Additional reasons are lack of cooperation, extremism, criminal tendencies of human beings, conspiracy and deviation from the teaching of Islam or manipulation of religion. An interviewee says it is the desire to protect the religion, while another simply sees it is just media hype. A factor that might be related to theological pedagogy as well is parental indoctrination.

What this suggests is that although there are factors related to theology mentioned, the interviewees appear to differentiate the causes of fundamentalism among Muslims

from the causes of interreligious conflicts. The reasons for fundamentalism or Islamic militancy lean more towards indoctrination, which hinges more on theological pedagogy, while interreligious conflicts lean more towards socio-cultural, political or economic factors. However, there should be a connection between the two, as would be discussed further later.

Theological Influence on Fundamentalism in Northern Nigeria²⁶⁹

The Sub-research Question 1.1 examines how theology is influencing fundamentalism in northern Nigeria. The views of the interviewees addressing this research question are presented below.

Imported Fundamentalist Islamic Teaching: It's Influence on Muslims

Table 7: Influence of imported teaching on fundamentalism or militancy in northern Nigeria

Opinions	Interviewees	Focus Group Opinions
Agree	70	9
Disagree	47	2
Positive Influence	24	
Decline Comment	4	
Comments Not Clear	4	
No response	10	
Total	159	11

The above table reveals that more interviewees believe foreign teaching or rather imported theology has greatly influenced fundamentalism or militancy in northern Nigeria. However, there are those who believe these imported teachings have had a positive influence. It is argued that the theology or teaching that motivates extremism in northern Nigeria originates from countries like Iraq, Iran, Sudan and Saudi Arabia through scholarship. Other countries include Senegal and Mali from where different interpretations or understanding of Islam are imported into northern Nigeria.²⁷⁰ These extremists insist that their Islamic way is the best.²⁷¹ Clash of ideologies between the various schools of thought like the Hannafis or Malikis in Islam is also seen as a major source of friction. What is applicable in the Hannafi society might not be

²⁶⁹ All ideas addressing SRQ1.1 are found in SRQ1.1/Th5.1 and 5.2. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

²⁷⁰SRQ1.1/Th5.1/FG1 [10743-11160]

²⁷¹ SRQ1.1/Th5.1/FG1 [11162-11559]. Nasr reports that Maududi considers his interpretation of Islam as the true Islam (1996, 63).

applicable in a Maliki society, yet scholars who studied in one society might want to impose such ideas in another like northern Nigeria.

These foreign teachings, like *Boko Haram*'s, foment trouble in the country.²⁷² They create a dilemma between what is initially learned and what is imported. The imported teaching influences negatively towards radicalism, especially the youths,²⁷³ yet it is presented as true Islam. These teachings preach against other religions in the name of jihad, with ideas obtained from the Middle East or North Africa and accepted without question.²⁷⁴ What is a worry to many is that these ideologies are elevated above primary and secondary sources of Islam.²⁷⁵ This emulation of Arabian jihad²⁷⁶ is applied without reasoning,²⁷⁷ contrary to the teachings of the prophet. Foreign study is viewed as another channel for the influx of these foreign theologies or ideologies. Students who studied in places like Mecca, Medina, Malaysia, Dubai, Egypt, Morocco, Kuwait and the like, return with approaches or methods of teaching different from indigenous ones which are seen to have no Islamic foundation. These greatly radicalized returnees, accorded prestige and superiority as *Ustaz*²⁷⁸ (respected teacher) because of their studies abroad, are more prone to reactionary, forceful or violent behavior in the way they react to situations they consider unfavorable.²⁷⁹ They introduce sectarian divisions unknown to Nigeria for decades.²⁸⁰ Often this sectarianism is contrary to Islamic teaching.

It is stressed that these sectarian theologies or ideologies bred sectarian conflicts new to northern Nigerian Islam. Now problematic sects exist like *Shi'a*, *Darika* and *Qadiriyya*²⁸¹ all assuming superiority, while some have links to violent Middle Eastern Islamic groups. Currently, more sects are emerging unabated with different Islamic perspectives.²⁸² These sectarian teachings, like that of *Shi'a*, now extend beyond the north to western and eastern Nigeria. These sects, like *Izala*, *Wahabis* and *Shiites*, were not part of the Islamic history and experience of the Hausa land prior to

²⁷²SRQ1.1/Th5.1/KD35 [4249-5037]

²⁷³SRQ1.1/Th5.1/KN25 [3795-4158]

²⁷⁴SRQ1.1/Th5.1/KN40 [2359-3067]

²⁷⁵SRQ1.1/Th5.1/KN80 [5875-6775]

²⁷⁶SRQ1.1/Th5.1/KN79 [2994-3211]

²⁷⁷SRQ1.1/Th5.1/ZA9 [3976-4389]

²⁷⁸ This is officially accepted as a written variation of *Ustad* but pronounced as *Ustad*. It is commonly used in northern Nigeria.

²⁷⁹SRQ1.1/Th5.1/KN49 [2683-3262]

²⁸⁰SRQ1.1/Th5.1/ZA38 [6707-9106]

²⁸¹SRQ1.1/Th5.1/FG1 [12028-12314]

²⁸²SRQ1.1/Th5.1/KN2 [6204-6617]

the 1970s and 1980s.²⁸³ *Sunni* ideology was prevalent in northern Nigeria, until the 1980s when *Shiite* ideology arrived to join the *Izala* ideology that arrived in the 1970s. Then the brotherhood arrived and grew stronger, coexisting with the *Qadiriyya* and *Tijjaniyya* sects. These imported ideologically strong sects produced four antagonistic groups²⁸⁴ that gave rise to conflicts.²⁸⁵ However, there is a fascinating view that this sectarianism has colonial origin. Supposedly, the colonialists engineered the breaking of Islam into sects to hinder Muslims from becoming a united formidable force.²⁸⁶

It is argued that foreign theologies or ideologies also came to northern Nigeria through books in the 1970s, written by people like Maududi, Qutb and Al-Bannah of Egypt.²⁸⁷ They contextually wrote these books while incarcerated by government for their preaching. Their writings are characterized by expatiating, repeating and interpreting single verses which some northern Muslims accept unquestioningly.²⁸⁸

An interviewee says,

Late *mallam* Yusuf, the one that founded *Boko Haram*, someone reliably told me that he, in fact, he really loved one of this name you mentioned Hassan al-Bannah, Sayyid Qutb, there is another one they call him Abul Ala Maududi. All these people are jihadists and what they were preaching to people was un-Islamic in their own time, because their own belief was to wage war against the government and topple the government of that particular country. And what I heard [is that] they said even this Yusuf happen[s] to be an admirer of these people, so most of these things they are agitating for in Islam, they did get it from the books of these people they read and [are] trying to implement it in this country.²⁸⁹

As further reiterated, globalization and multiplicity of media outlets socialize Muslims negatively. Militant messages alien to the tenets of Islam and the country are heard and imbibed by some Muslims, thereby instigating militancy. It is believed that the *Shiites* train in anticipation of fighting against Christians or the *Sunni* as a result of the teaching they receive. By these kinds of negative teaching, Muslims are easily brainwashed to take laws into their hands.²⁹⁰ The innovations forbidden are

²⁸³ SRQ1.1/Th5.1/KN78 [6425-7901]

²⁸⁴ The four antagonistic groups are the *Izala*, *Shiites*, *Tijjaniyya* and *Qadiriyya* groups.

²⁸⁵ SRQ1.1/Th5.1/KN43 [4410-5352]

²⁸⁶ SRQ1.1/Th5.1/KN3 [11932-13292]

²⁸⁷ SRQ1.1/Th5.1/FG3 [18347-19443]. This idea is also found in Jami'u (2012, 294).

²⁸⁸ SRQ1.1/Th5.1/FG3 [18347-19443]

²⁸⁹ SRQ1.1/Th5.1/FG3 [20527-21373] see also SRQ1.1/Th5.1/FG3 [21377-21875]

²⁹⁰ SRQ1.1/Th5.1/FG2 [9804-10150]

incorporated into Islam due to the ignorance of Muslims receiving these teachings, and this negatively impacts Muslims and Islam.

Conversely, some view these foreign theologies or ideologies positively. They provide deeper knowledge of Islam due to research and further studies abroad, which enhances awareness and practice of Islam. On the whole, these teachings improve discipline among Muslims in several areas, such as dressing as well as providing more Imams, Sheikhs and preachers that were hitherto few. Generally, morality and ethics of living are improved.²⁹¹ Knowledge of jurisprudence is broadened²⁹² while the purity of Islam is maintained by eliminating syncretistic mixing of Islam with tradition. Furthermore, interviewees draw attention to the fact that Islam itself is an imported religion to the Muslim north. From the beginning, these teachings helped to spread and universalize Islam.

The interviewees who do not agree with the two preceding positions argue that Islam has never changed. They argue that the Qur'an and *Sunna*, the basis of Islam, have been compiled, completed, authenticated and sealed some 1400 years ago without anything imported into them. Nothing can be added to Islam. It is a closed system. Present today are misinterpretation, damage and distortion that are easily detected by reputable scholars.²⁹³ The term import presupposes the non-existence of these teachings in Islam. Fundamentalism or militancy seen today, such as *Boko Haram* or Maitatsine movement before it, are home grown leadership problems or caused by fake sponsored Islamic scholars. It might also be individual attitudes of Muslims or poverty pushing people to earn a living by fomenting trouble.²⁹⁴ Illiteracy cannot be ruled out also. It is argued that Islam in northern Nigeria is different from current imported ideologies emanating from Sudan, Egypt and Saudi Arabia.

Retrospectively, although how imported theologies differ from indigenous ones are not specifically mentioned, it can be gleaned that interviewees are mostly referring to radical theological interpretation of jihad justifying militancy, importation of contrary Islamic schools of thought and sectarian ideologies and practices. For example, the *Izala* sect theologially interprets Islamic dress code to mean growing of long beards and wearing of short trousers that are clearly above the ankles as maintenance of purity. They consider the cultural practice of bending down to greet

²⁹¹SRQ1.1/Th5.1/KN38 [1195-1283]

²⁹²SRQ1.1/Th5.1/KN70 [5575-6449]

²⁹³SRQ1.1/Th5.1/KN62 [5026-5950]

²⁹⁴SRQ1.1/Th5.1/ZA24 [4512-4955]

anyone, including parents, as worship and believe in the superiority of politics over the five daily prayers (Bala 2006, 85-87; Jami'u 2012, 291). These were not part of common *Sunni* practice in northern Nigeria before the coming of these sects.

Proliferation of Islamic Teachers and Teaching as source of Religious Fundamentalism or Interreligious Conflicts

Table 8: Proliferation of teachers and teaching as source of religious fundamentalism or interreligious conflicts

Opinions	Interviewees	Focus Group Opinions
Agree	86	5
Disagree	46	2
No Idea	7	
Decline Comment	3	
Comments Not Clear	6	
No response	11	
Total	159	7

There is also a majority agreement, as the table above shows, that proliferation of teachers and teaching is influencing fundamentalism or interreligious conflicts. This further emphasizes how theology is influencing fundamentalism in northern Nigeria. It is believed that the high growth rate of new and distorted understanding of Islam, expressed by proliferated Islamic preachers, has led or added to conflicts in northern Nigeria. These conflicts can be linked to these Islamic preachings²⁹⁵ which negatively influence people.²⁹⁶ These pedagogical instructions are a “great factor militating and regulating the current rise of conflicts in the northern region,”²⁹⁷ especially by young people.²⁹⁸ It is added that in northern Nigeria today, teaching and religious conflicts are directly correlated.²⁹⁹ These teachings have significantly changed a lot of Muslims’ perspective of Islam.³⁰⁰ Indeed, an informant says, “Islamic scholars are one of the basic factors that [are] influencing militancy in general.”³⁰¹ These preachers hide behind Islam to perpetrate violence by exploiting freedom of speech in the absence of screening of renegade preachers who camouflage as *mallams*. It is suggested that checks and balances are required through screening by *Ulama* or

²⁹⁵SRQ1.1/Th5.2/KN8 [2513-3133]

²⁹⁶SRQ1.1/Th5.2/KN16 [2138-2293]

²⁹⁷SRQ1.1/Th5.2/KN19 [4775-5397]

²⁹⁸SRQ1.1/Th5.2/KN23 [3820-3932]

²⁹⁹SRQ1.1/Th5.2/KN65 [5384-6421]

³⁰⁰SRQ1.1/Th5.2/KN82 [5627-5936]

³⁰¹SRQ1.1/Th5.2/KN27 [3489-3728]

government agencies to weed out uncertified preachers who aim to build schools to teach.

It is further alleged that proliferated ideological teaching promotes conflicts through violent radical preaching, which pushes people into militant activities. This creates unrest and violence among Muslims and non-Muslims. The intensity and incitement by these extremist preachers cause followers to engage in militant activities or riots. Furthermore, it is said that these half-baked supposed Islamic preachers or teachers, devoid of Islamic knowledge and understanding, misrepresent Islamic teachings to facilitate conflicts in northern Nigeria. One such preacher sparked conflict in Kano recently, when he preached that salvation can only be gained through a *Shaihi* (meaning Sheikh in Hausa). As indicated, these preachers promote different personal new ideologies under the banner of Islam. Such is the case with the founder of *Boko Haram*, who parted ways with respected scholars to embark on preaching Islam contrary to the tradition of *Sunna*, while generating conflicts in the process.

Sectarianism reoccurs as a source of conflict. The desire to preach sectarian beliefs and doctrines to indoctrinate people sentimentally stresses sectarian ideological differences often exploited by politicians. Some of these are inconsistent with Islamic principles and encourage proliferation of preachers, with the adverse effect of promoting conflicts. Also included are politicization of religion in mosques and churches, syncretistic or adulterated teaching of Islam, also found in books that instigate Islamic uprising and embolden Muslim youths to kill and murder fearlessly. It is argued that the basis for all these is the uncritical and non-contextual adoption of ideas by preachers, as well as unquestioned followers like the group led by El-Zakzaky. Some are convinced of external European sponsorship of scholars trained in the West or Arabian countries to destabilize Islam through discrediting older teachers to diminish their influence in northern Nigeria.

Those with contrary views to the above arguments blame poverty, reaction to present dynamics in the country, lack of adequate exposure of preachers, and those weak in faith as the sources of conflicts. Also blamed are non-Muslim attacks on Islamic teachings. They further argue that most good Islamic preachers preach peace, compared to the few who instigate trouble or preach violence. Sectarian sentiments and conspiracy in training non-Muslims to appear as Muslims are seen as igniters of conflicts. Conversely, proliferation of teachers only increases perspectives and

awareness of Islam, guides and enlightens Muslims to the righteous path. Indeed, proliferation of even a single *aya* (verse) to others is incumbent on all Muslims.³⁰² The researcher believes that these perspectives notwithstanding, theology is implicated in promoting religious fundamentalism or conflicts in northern Nigeria.

Views on Maududi's Interpretation of Jihad³⁰³

The Sub-research Question 1.2 examines how Muslim leaders and intellectuals in Kaduna and Kano States view Maududi's interpretation of jihad and its contemporary implication for northern Nigerian Islam.

Knowledge about Maududi

Table 9: Knowledge about Maududi

Opinions	Interviewees	Focus Group Opinions
Heard about Maududi	75	5
Have not heard about Maududi	70	1
No response	14	
Total	159	6

In addressing the above sub-research question, it is important to find out what interviewees know about Maududi. The above table reveals those who say they have heard about Maududi and those who have not. More interviewees from Kano State have heard about Maududi than in Kaduna State. It is possible that people in Kano heard more about Maududi because of the office that distributes his books in Kano, as mentioned earlier.

Maududi is said to be a Pakistani scholar or a British Indian who is no longer as mentioned as Sayyid Qutb and Hassan Al-Banna. One view expresses the following about Maududi:

I think he is a scholar that portrays the meaning of jihad to be the carrying of sword and a violent means. Though I don't think if you are dwelling on only the perspective of Abul Ala al-Maududi, you will be able to understand the true meaning of jihad because Abul Ala al-Maududi, as a scholar, portrayed the use of force to achieve any Islamic state or even using the sword to achieve the truly Islamic state which I totally disagree with him and I think if you can go into the scripture itself, there are a lot of scholarly views not

³⁰²SRQ1.1/Th5.2/ZA3 [5622-5932]

³⁰³ All ideas addressing SRQ1.2 are found in SRQ1.2/Th6.1-Th6.6 and SRQ1.2/Th7.1-Th7.16. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

only Abul Ala Maududi talk about jihad. So you cannot take only Abul Ala Maududi's perspective and build on it.³⁰⁴

Maududi is also known as an Indian journalist and philosopher who rebelled against colonialist's attempt to impose their law and custom on people and he died in 1974.³⁰⁵ His doctrines and creed are considered contrary to *Shari'a*. He is a twentieth century renowned political and Islamic philosopher with several classics who devoted his life to Islamic revivalism. Maududi is said to believe in universalism. It means the universe is Muslim and must submit to God's laws. He also believes that for a Muslim society to be Islamic it must establish an Islamic state.³⁰⁶ An interviewee significantly came across Maududi in an Arabic school as a scholar who contributed to aspects of *fiqh*. The above indicates a clear understanding of Maududi's posture on jihad, universalism and quest for an Islamic state as captured in the literature review which reveals Maududi's influence.

Interviewees further provide more information that signifies a deeper knowledge of Maududi and perhaps his influence. He is recognized as one of the Indo-Pakistani globally recognized Islamic scholars, whose literature serves as a guide to understanding Islam and whose effort assisted in establishing the Pakistani nation. Acknowledged also is his doggedness to achieve an Islamic state in Pakistan by creating *Jama'ati-Islami* to contest election after the partition of India. He believes an Islamic state can be created either through physical jihad or the intellectual process. Recognized as a 19th Century Islamic revivalist who attempted to restore an ideal Islamic society, his effort included the social, economic and political revival of Islam, and most importantly, promoting Islamic doctrines from a political point of view. He received a golden award from King Faisal of Saudi Arabia for his Islamic activism and revivalism. The researcher has also highlighted this earlier.

Maududi is also recognized as a revolutionary scholar and jihadist who derailed from the Islamic path. He used violent speeches to encourage crisis, instigate and push Muslims to physically fight jihad as the only path to freedom, contrary to the teaching of the Qur'an.³⁰⁷ His written ideologies, freely obtained through various media, are recognized as being influential for developing Islamic history and how Islamic society would be restored. Through his influential writing, like the Qur'anic

³⁰⁴SRQ1.2/Th6.1/KD4 [19955-21083]

³⁰⁵ Actually Maududi died in 1979 and not 1974 as indicated by this interviewee.

³⁰⁶SRQ1.2/Th6.1/ZA32 [35852-37394]

³⁰⁷SRQ1.2/Th6.2/KD25 [59411-59942]

translation and commentary *Tafhim al-Qur'an*, he influenced the *Ikhwan* of Egypt (Muslim Brotherhood), Islamic jurisprudence and politics, as well as jihad. An interviewee acknowledged hearing about him from the preaching of many scholars.³⁰⁸ Recognized as a theologian, his influence on the Muslim Student Society (MSS) reported in the literature review is supported by the following view that “being an MSS member in so many stages, we used to have series of lectures that will tell us . . . about his writings, about his principles, about his views of Islamic politics and what have you.”³⁰⁹

Through his reforming and reframing of Islamic political thought,³¹⁰ Maududi wrote that Islam and democracy can be married. His extremist *fatwas* are recognized as controversial and lean heavily towards extremism.³¹¹ Many scholars are said to disagree with his doctrines and refuse to reckon with him³¹² because he is seen at times to mislead by mixing his activities with non-Muslim ideas.³¹³ Some interviewees also disagree with him.³¹⁴

Contact with Maududi's Works

Out of the 44 interviewees who made actual contact with Maududi's writings, some cannot remember the titles they read, while some only read a short biography, quotations in Islamic books, magazines and abstracts or just simply heard of them. Among those who have heard about Maududi and offered opinions, not all have come across his written works. This affirms the power of oral transmission as a channel through which ideology can be transmitted. Indeed, northern Nigeria is very strong in the use of oral transmission. Interestingly, most of the books cited by the interviewees relate to statehood and governance. Others, who could not mention the titles, mention the idea in the books such as *theodemocracy*, suicide bombing and some Arabic clichés. Some report that they read some things on revivalism and birth control without giving titles. It is important to note that even these religious titles dealt with the issue of Islamic state and governance in a way.

³⁰⁸SRQ1.2/Th6.2/ZA22 [12801-13204]

³⁰⁹SRQ1.2/Th6.2/KN71 [34346-34669]

³¹⁰SRQ1.2/Th6.2/KN49 [15593-15783]

³¹¹SRQ1.2/Th6.2/KN46 [23376-23641]

³¹²SRQ1.2/Th6.2/FG3 [48957-49264]

³¹³SRQ1.2/Th6.2/KN72 [18751-18887]

³¹⁴SRQ1.2/Th6.2/KN79 [15743-15897]

Things Remembered about Maududi

The four major striking things remembered about Maududi are first, his advocacy and politicization of the creation of an Islamic state for Muslims to have an Islamic community. He made political Islam and the establishment of *Shari'a* prominent and argued why Muslims need an Islamic state and to defend it. He espoused the rights of non-Muslims, behavior of Muslims and how a Muslim state can only be an Islamic state if the Qur'an and *Shari'a* make up the constitution. One statement captures his tireless fight for an Islamic state thus, "one of the things that fascinated me about Maududi is his philosophy on the Islamic state. He had tried to present a model of an Islamic state in which Muslims and non-Muslims coexist together in which Islam is practiced in [the] best way."³¹⁵ Another opinion significantly captures that Maududi was the first Muslim "to equate religious devotion with political obedience through *Jama'at-i-Islami*."³¹⁶ The researcher has pointed this earlier also.

Secondly, Maududi is remembered as a revivalist who justified revivalism as a means of putting Islamic society on the cause of Allah. Through his radical work, he awakened the Muslim *Umma* to realize the significance of Islamic civilization to mankind, and Islam as the best religion in the world. By teaching the true meaning of *Umma* in Islam, he stirred Muslims to reclaim their political identity and Islamic values by rejecting what the colonialists brought, and stressed the necessity for Islamic scholarship. Thirdly, Maududi is remembered as a great jihadist who conceptualized Islamic jihad and emphasized its importance by defining and explaining what jihad means. He emphasized many things Muslims can achieve through jihad. He is seen to introduce the notion of modern political and social reform and remembered as a "radical Islamist."³¹⁷ Maududi is viewed as rigid, inflexible and never compromising, one that "loves violent situations and conditions"³¹⁸ contrary to the general Islamic perspective.

Finally, Maududi is remembered for his devotion to Islam by teaching Muslims about *mu'amalat* (relationships) and *ibadat* (worship). In spite of difficult conditions and western pressure, his committed teaching encouraged morality, good citizenship and Islamic zeal for right living among Muslims, and united them to establish true

³¹⁵ SRQ1.2/Th6.4/KN85 [14646-14890]

³¹⁶ SRQ1.2/Th6.4/KN21 [7408-7519]

³¹⁷ SRQ1.2/Th6.4/KN37 [9011-9138]

³¹⁸ SRQ1.2/Th6.4/KD25 [60437-60898]

Islam. He is considered a good man for translating the Qur'an and his mastery of English at an early age to simplify and promote the understanding of Islam in English among non-Arabic speakers.

Agreement or Disagreement with Maududi

There are those who completely agree with Maududi's scholarly teaching found to be in conformity with the Qur'an without reservation. Others agree with his every teaching or writing they have come across, because they see nothing contrary to what they believe, especially his concept of *Tauhid*, which is the guiding principle for his political sovereignty. Some agree with Maududi's view that in the turn of the 19th and 20th Centuries, Muslims were oppressed and helpless, thus providing the basis for them to arise and reclaim their Islamic heritage.³¹⁹ Significantly, there is more agreement with Maududi's position on the creation of an Islamic state as the basis for control, and creating an orderly society in which the nexus for coexistence between Muslims and non-Muslims is made clear. Maududi taught how Muslims should create an Islamic state and maintain it through his political concept of *theodemocracy* that marries Islamic governance with the western concept of democracy, although it is seen as a dangerous mix by some. They agree with Maududi that Muslims must fight to establish an Islamic state, since Islam and state are inseparable.³²⁰ His fascinating concept of sovereignty as crucial to establishing an Islamic state is seen as a valid contribution to Islam.³²¹

However, there are those who partially agree with Maududi's ideas. His push for Muslims to reform themselves finds strong agreement, but his definition of jihad is strongly rejected. He stands for the truth in worship, but becomes an extremist in the practical strive to maintain Islam by instigating Muslims to engage in violence. His teaching on *Sunna* is often agreeable, but placing personal opinions above the *Sunna* sometimes is not. The enjoining of Muslims to live by the etiquettes and standards of Islam is acceptable to all Muslims, but the methodology implored for implementation is not, especially in trying to implement his methods in a secular and multi-ethnic society like Nigeria. This is seen as unrealistic.

³¹⁹ SRQ1.2/Th6.5/KD27 [17442-17927]

³²⁰ SRQ1.2/Th6.5/KN71 [35123-35617]

³²¹ SRQ1.2/Th6.5/KN85 [14955-15338]

Although Maududi rightly motivated and encouraged *Ulama* to seek more knowledge, his *fatwas* are rejected because they contradict the basics of the Maliki School of Law that is prevalent in northern Nigeria.³²² Overall, some of his teachings are acceptable, but there is reservation for some, while some are simply ignored or disagreed with totally. There is a mistaken suggestion that Maududi was influenced by Sayyid Qutb's extremism. However, the literature review indicates it is the other way round. Nonetheless, some interviewees out rightly disagree with all the teachings and ideology of Maududi, especially on violent jihad. This alludes to the concept of "selective adoption" of Maududi's ideas to be engaged with later. The above discussion demonstrates the influence of Maududi in northern Nigeria.

On whether interviewees will recommend his teaching to other Muslims, it is interesting that most of them say they will recommend his writings to other Muslims for the following summarized reasons: Muslims now and the coming generations need to know and appreciate the intellectual contributions of scholars like Maududi, who doggedly worked and never failed to stand up for Islam. He pursued fairness for his community and Muslims in the world at large. His teaching enhances knowledge,, especially that of jihad, and for this, all Muslims should not only read but own Maududi's books, especially those who want to study and understand revivalism. He also provides the true picture of Islamic values which, if followed, will ensure good leadership even in Nigeria. Other things to be recommended are fighting when necessary, as it was for Maududi to fight against British domination and his translation of the Holy Qur'an.

Conversely, some will cautiously recommend what they read, whereas others will recommend any scholar, as knowledge is not wasted. It is argued that his writing should be recommended to only the knowledgeable in Islam, in view of the power and influence of his writing on people, especially those with extremist tendencies. Rationality is required to read Maududi's books, and seeking expert advice with regards to uncomfortable opinions is recommended. Because of the propensity of his teachings to propel to violence, some will not recommend his writings to anyone. Considering that people are randomly and purposively selected, and that almost all the ideas expressed here are captured in the literature review, the foregoing indicate a

³²² SRQ1.2/Th6.5/ZA34 [23185-23545]

significant and huge influence of Maududi's ideology, more so since a greater number of interviewees reflect good knowledge of Maududi and his ideology.

Analyzing Views on Maududi's Interpretation of Jihad

The ideas in the heading "Maududi's Qur'anic Interpretation of Jihad and Fighting" in Chapter Four and other places in this work shaped questions asked in the interviewee guide for this section. For space constraint, Maududi's ideas on jihad will be reserved for comparison in Chapter Nine during analytical integration. In this section only the ideas of the interviewees' understanding of jihad on Maududi's interpretation of jihad will be reported.

Understanding of Jihad fi Sabilillah

This part begins with the interviewees' general understanding of *Jihad fi Sabilillah* (jihad in the way of Allah). Most define it literally as striving in the cause of Allah without expatiation. Others define it as holy war in the name of Allah, which uses arms to defend Islam, fighting for God's sake, fighting for Islam to prevail over what is un-Islamic and to secure freedom. It is also defined as carrying out jihad according to the teachings of the sacred texts, fighting when Islam, God and the noble prophet are blasphemed, or when Muslims are hindered from *ibadat*. *Jihad fi Sabilillah* is seen as spiritual war to cleanse society of moral decadence and ensure that Islam is protected and practiced well. Some define it unconventionally as submission to Allah's will, belief in the oneness of God and propagation of Islam. Other definitions are doing things beneficial to the *Umma* or to uplift Islam and its structures, performing good works such as giving alms, removing obstacles on the way and donating towards Islamic development. It is said that there are various definitions and interpretations of *Jihad fi Sabilillah*, including physical fighting. However, it starts with *Jihadin nafs* (jihad of the heart), as the main jihad. The researcher has drawn attention to the fluidity of interpreting "in the cause of Allah" in the literature review.

Table 10: Summary of Themes Reflecting Views on Maududi's Interpretation of Jihad

Themes	Opinions	Interviewees	Focus Group Opinions
Understanding of <i>Jihad fi Sabilillah</i>	Opinions Directly Reported		
Physical Fight for Islam as the True Jihad for All Muslims	Agree	44	5
	Disagree	108	2
	No Response	7	
	Total	159	7
Jihad as Obligatory to All Muslims and Ways of Jihad	Agree	138	4
	Disagree	12	
	No Response	9	
	Total	159	4
Instrument of Jihad	Opinions Directly Reported		
Necessity of Jihad in Modern Northern Nigeria	Agree	110	6
	Disagree	38	1
	No Response	11	
	Total	159	7
Jihad: An Instrument to Remove Un-Islamic Government	It is	84	4
	It is not	53	2
	No Idea	16	
	Total	159	6
Forceful Jihad to Eliminate Corrupt and Un-Islamic Practices	Agree	44	3
	Disagree	95	1
	No Comment	16	
	Total	159	4
True Jihad against Multi-Religious Freedom	True	21	
	Not True	118	3
	Unclear	7	
	No Response	13	
	Total	159	3
Jihad as barrier to Muslim Conversion and a Force for non-Muslim Submission	Accept	38	
	Oppose	112	3
	Dual	4	
	No Response	5	
	Total	159	3
Jihad for True <i>Shari'a</i> and <i>Shari'a</i> State in Northern Nigeria	Agree	72	1
	Disagree	68	1
	No Response	19	
	Total	159	2
Jihad and Islamic State: A Solution to All Muslim Problems	Accept	75	1
	Oppose	64	1
	Dual	5	
	No Response	15	
	Total	159	2
Islam and Absolute State Authority: A Requirement for True <i>Shari'a</i>	Agree	32	
	Disagree	112	2
	No Response	15	
	Total	159	2
Jihad and Islamic State: A Necessity for the Practice of Islam in Northern Nigeria	Agree	31	
	Disagree	112	4
	No Response	16	
	Total	159	4
Jihad as a Political Tool and When to Conduct Jihad	Agree	36	5
	Disagree	18	
	No Comment	15	
	No Response	90	
	Total	159	5
Colonial Experience and Politicization of Jihad	Related	68	2
	Not Related	33	
	Not Relevant	47	
	No Response	11	
	Total	159	2
Islam as a Revolution	Heard	29	2
	Not Heard	67	2
	No Indication	63	
	Total	159	4

Physical Fight for Islam: The True Jihad for All Muslims

The table above summarizes the views expressed on the various aspects of Maududi's deduced interpretation of jihad. In this section, more interviewees disagree that all Muslims must physically fight for Islam as the true jihad. However, both those who agree or disagree see jihad as a religious obligation. The point of departure is how to interpret what constitutes jihad. Those who disagree give four main reasons for disagreeing. First, jihad is striving not fighting. To distance jihad from total submission to God's will and limit it to compulsory fighting for all Muslims is accepting part of the imported adulterated teaching to Islam.

Secondly, there are diverse ways of conducting jihad that include use of brain, wealth and mouth. Fighting is only a conditional part of it. Thirdly, the prophet says *jihadin nafs* is the greatest jihad. Fourthly, the example of the prophet, which Muslims should follow, did not support fighting. He mostly fought during the time of *jahiliyya* (ignorance). Hence, fighting is only necessary during true jihad and it is defensive, not offensive, as a last resort.

Those who agree say physical jihad is the prophet's saying. Jihad is literally fighting or holy war. Fighting is true jihad, even if conditional, and fighting physical jihad is necessary as part of the wider and varied meaning of jihad. In fact, implicitly or explicitly, a Muslim must fight jihad with his hands or verbally. In other words, depending on the circumstance, it might be by force or *da'wa*. In addition, true jihad makes fighting compulsory for Muslims, especially if a *fatwa* is issued by a true, accepted and trusted *Ulama* or leaders to safeguard Islam. Readiness to fight for Islam is the mark of a true Muslim.³²³ Although a good Muslim should fight jihad, since it is part of the articles of faith, it is not a license to attack innocent Muslims or non-Muslims indiscriminately.³²⁴ It is argued that jihad as part of state policy is part and parcel of Islamic teaching. Either through violence or non-violence, jihad is part of Islam. "It is both violence and non-violence."³²⁵ Echoes of Maududi's position on jihad can be heard here as discussed in the literature review.

³²³SRQ1.2/Th7.2/KD9 [6993-7647]

³²⁴SRQ1.2/Th7.2/KN66 [2607-2927]

³²⁵SRQ1.2/Th7.2/KN78 [10929-11646]

Jihad as Obligatory to all Muslims and Ways of Jihad

Notwithstanding the preceding section, the table shows most interviewees agree that jihad is obligatory to all Muslims. They argue that jihad is obligatory because it is the duty of all Muslims to protect and defend Islam, especially when Muslims are attacked in their houses, praying grounds, and business places, and when the religion or Muslim community is threatened. Islam describes jihad as a Muslim's obligatory duty to Allah. Allah commands jihad in the Qur'an and the Hadith, when Muslims are wronged by *Kuffar* (Unbelievers), as in the case of Palestine and Israel. Furthermore, since jihad includes the use of arms or wealth, prohibiting the doing of wrong and encouraging what is right, *jihadin nafs* and so on, one way or the other, Muslims must fight jihad, be it physically, by heart or giving *Zakat*.³²⁶ Moreover, when there are no volunteers to relieve others, jihad can be compulsory to the individual or community.

A significant number consider *jihadin nafs* as the greatest jihad, obligatory to all Muslims. It is not fighting physically that is obligatory to all Muslims. However, "jihad against the *munafikum* [hypocrites], the *Kafirun*, the disbelievers and leaders of oppression and innovation [*bid'ah*] is obligatory upon the community as a whole."³²⁷ For others, a Muslim should always be prepared for jihad, albeit pacifist.³²⁸ Furthermore, jihad is obligatory as a God ordained worship of total submission to Allah's will, and to fight for the cause of Allah. Physical jihad is only circumstantially compulsory, but jihad of *da'wa* is compulsory everywhere for a Muslim. Also, jihad is obligatory and a mandatory sacrifice, because it ensures religious freedom for Muslims. It is following the example of history and the prophet, who fought to convert empires to Islam, and it is a social corrective device in the society.

Those who disagree argue that jihad cannot be obligatory to all, because a few volunteers can represent the community when fighting is necessary. Not all aspects of jihad are compulsory, and it is not all about fighting. Besides, freedom of conversion negates the use of force. As argued, there is no scholarly or textual evidence that Allah or the prophet have made jihad compulsory.

³²⁶ SRQ1.2/Th7.3/KN57 [6009-6165]

³²⁷ SRQ1.2/Th7.3/KN41 [4237-4926]

³²⁸ SRQ1.2/Th7.3/KN8 [7431-7788]

Instruments of Jihad

In summary, listed among the instruments of jihad for the sake of Allah is the use of wealth to help the needy, support Islamic endeavors and fight physical jihad. Following these is *da'wa*, education and knowledge, in order for both the leaders and followers to execute jihad unselfishly and in accordance with Allah's will. The physical individual person or human resource in general is also considered as an important required critical instrument of jihad, without which jihad is not executable. Weapons are also an important instrument of jihad to retaliatorily fight those who are aggressive towards a Muslim community, or are militating against Islam. It is critical for the jihadists (*mujahidun*) to own weapons and wealth for the conduct of jihad. Good leadership by an *Amir* (ruler) versed in the Qur'an and *Sunna*, and accepted by all Muslims, is a critical instrument for the success of jihad. Above all, other instruments are the Qur'an and Hadith that guide Muslims from going astray.

The critical non-physical instrument of jihad mentioned is *Iman* (faith), importantly connected to self/heart purification (*Jihadin nafs*), considered as taking precedence above other instruments. A Muslim cannot call people to Islam or fight for their souls without first purifying or fighting for his soul. Self/heart purification ensures good conduct or deeds and character, considered as vital instruments of jihad in persuading people to embrace Islam. Other ancillary instruments of jihad mentioned include pen or printed materials used for propaganda, the media, and political power, status or state power. Others are truth or speaking the truth, obedience to the *Amir* (ruler), submission to Allah's commanded way of conducting jihad, perseverance, as well as prayer for successful return of those who go for jihad. *Niyya* (intention) is interestingly mentioned as an instrument of jihad, since in Islam actions are judged according to intention. Finally, all means at a Muslim's disposal, aiding and providing him with advantage to achieve his aim, are instruments of jihad.

Necessity of Jihad in Modern Northern Nigeria

As indicated in the summary table, most interviewees accept the necessity of jihad in modern northern Nigeria, but only 5 interviewees consider physical jihad as necessary, when conditions make it inevitable. Concisely, the reason why jihad is necessary in northern Nigeria is the declining quality of Islam, perhaps, due to ignorance, influence of western modernization or ideology, despite the fact that

northern Nigeria has majority Muslims. More than half of those who admit the necessity of jihad say it is enlightenment jihad of preaching and teaching, aimed at orientation and reorientation that is required. This is to eradicate ignorance of Islam, even among majority Christians, ensure Muslims understand and practice Islam as well as jihad rightly, in addition to eliminating prevalent syncretistic practices of Islam. More than one third says the greatest jihad necessary is *jihadin nafs*. Reiterated here also and considered more effective than physical jihad is good works. That is of good character, use of wealth for charity or Islamic development and of right *mu'amalat*.

Although “jihad is going to be onto the day of *Qiyamah* [Resurrection],”³²⁹ according to those who say physical jihad is necessary, it is only the *Ulama* who can declare the right time for physical jihad as a last resort. Physical jihad can only occur in northern Nigeria when religious freedom is denied or there is oppression and injustice. Without further expatiation, other mentioned types of jihad necessary are submission to Allah’s will, peaceful jihad and revolutionary or ideological jihad.

Those with a contrary view to the preceding arguments say jihad is not necessary in northern Nigeria because it has been confused with fighting, without giving credence to other alternatives to physical jihad. Also, there is freedom of worship and religious practice everywhere, with mixed religious practices even within families. It is also argued that jihad is not necessary because of the absence of an accepted *Amir*, and that jihad of *da'wa* is not exhausted. Besides, there is confirmation that the Muslim majority northern Nigeria has constitutional rights to establish *Shari'a* compliant states without resorting to baseless physical jihad against innocent non-Muslims peacefully coexisting with Muslims.

Jihad: An Instrument to Remove Un-Islamic Government

Proponents for or opponents against the above topic, divided into almost two halves, discountenance the use of physical jihad to remove an un-Islamic government. Again the few who consider physical jihad view it as conditional. Most of those who agree cite the example of the Muslim Brotherhood of Egypt to validate consistent educative *da'wa* as the appropriate jihad to remove an un-Islamic government, although they failed at the implementation stage. Proper knowledge of Islam forms

³²⁹ SRQ1.2/Th7.5/KD10 [10618-11092]

the path to removing an un-Islamic government. Again other peaceful means of jihad resurfaced as paths to removing an un-Islamic government, although physical jihad is possible where Muslims are oppressed or deprived of religious freedom and have the power and leadership to execute jihad. They insist that this is referred to as revolutionary jihad, involving war and bloodshed through the sword.

However, those in opposition to the above argue that the prophet's declaration that an unbeliever can rule Muslims under certain conditions, and the Hadith's prohibition of rebellion against a ruler, makes removal of an un-Islamic government untenable. Moreover, arms are not needed to establish an Islamic state. Besides, the *Sunnis* believe in submitting to whoever Allah gives power to, because the prerogative is his to give power to whomsoever. They insist that democratic jihad is contemporarily more appropriate, as it happened with the election of Buhari in Nigeria and Mursi in Egypt. Use of jihad to remove an un-Islamic government is further discredited because there is no provision for it. In any case, Islam is not against peaceful protest. Besides, the method of changing a government is necessitated by circumstances, and often it is counterproductive to use power to remove power. Moreover, the hindrance to the practice of Islam is westernization marketed by the media.

Forceful Jihad to Eliminate Corrupt and Un-Islamic Practices

As indicated also on the summary table, more interviewees disagree with the above assertion. They insist that forceful jihad is not necessary to eliminate corrupt and un-Islamic practices because Allah commands that there is no compulsion in religion. If there is no force in religion, there cannot be forceful jihad. Coercion only breeds hypocrisy in the practice of religion. Fundamentally, change comes through preaching and education. Eliminating corrupt and un-Islamic practices is also through abiding by the provisions and guidelines of *Shari'a*, as well as following the example of the prophet and his companions (*Sahaba*), who did not rebel against corrupt leaders. Force is only necessary in *qisas* (principles of equal retaliation).

It is argued that the following challenges make the use of forceful jihad to eliminate corrupt and un-Islamic practices futile. They argue that most people are guilty to become judges. God knows sin is present in every human being and there is no society, nation or empire completely free from wrong doings. Correcting wrong doings through jihad will only provide temporary results. Although some believe an

Islamic state is a solution to the problem of corruption and un-Islamic practices, to use forceful jihad is misrepresenting Islam.

Those who agree that forceful jihad is necessary to eliminate corrupt and un-Islamic practices say that hard striving is necessary to change a society. Secondly, force is needed to extract obedience from law breakers, as sometimes people do not bend without force. Thirdly, there are practices that are detrimental or pose a threat to the lives of Muslims and Islam. Two examples are adduced to support this position. Allah ordered prophet Ibrahim (Abraham) to destroy his people's idols when the diplomatic process failed, and Danfodio fought to correct and restore Islamic values from the corrupt Hausa kings. Some argue further that for the Islamic state to be established, forceful jihad should be used to eliminate corrupt and un-Islamic practices. It is not possible to do so in a multi-religious and multi-ethnic society. The *Khulafa* (Caliphs) like Abubakar could use forceful jihad to ensure payment of *Zakat* by those who refused to pay after the death of the prophet, because they were in an Islamic state.

True Jihad and Multi-religious Freedom

Concomitantly, the view that true jihad rejects multi-religious freedom is unanimously rejected by the interviewees. However, the dual view of one interviewee is worthy of first mention. He said that when jihad takes place, it tends to eliminate every other religious practice and makes Islam dominant, while on the other hand, there is no state in which only a single religious practice exists. Nonetheless, according to those who disagree, Islamic history makes it clear that the prophet and his companions cohabited with other religions, especially Christians and Jews, even during the jihad periods. They aver that the conditions for non-Muslims to live in an Islamic state are the payment of *jizya* (non-Muslim tax), obeying the rules and regulations of the state, not impeding Muslims' practice of Islam and avoiding public worship outside designated places, after which Islam accommodates, tolerates and offers protection to them. Indeed, Islam permits freedom of religion. Furthermore, the multi-ethnic and multi-religious secularity of Nigeria and northern Nigeria in particular, affirms jihad is not against multi-religious coexistence.

According to those who believe that true jihad rejects multi-religious coexistence, they say Muslims cannot serve two masters. It is not unusual for peace to elude a

multi-religious state. In a state where 99.9 percent are Muslims, often the question of multi-religions does not arise. Contradictorily, some agree that jihad does not permit multi-religious freedom, yet argue that it does not mean non-Muslims are rejected or treated differently.

Jihad as Barrier to Muslim Conversion and a Force for Non-Muslim Submission

In the same vein, most interviewees disagree that jihad prevents Muslims from converting to other religions and makes non-Muslims submit to Islam. They argue Islam is a religion of peace, and the Qur'an says Allah calls those he loves to the right path. Conversion is ordained by Allah. Muslims are prevented from forcing people to Islam. What entices people to Islam, in essence, is peaceful jihad. It is enemies of Islam who want to blacklist it that say it is spread by the sword. Forceful jihad leads to crisis, does not convince or invite people to Islam, neither does it hold people in Islam. In spite of several jihads, the prophet lived and converted people to Islam peacefully, with only *jizya* demanded of non-Muslims. In fact, the Medina constitution had non-Muslim inputs. Today Islam is growing rapidly without physical jihad.

Conversely, most opinions expressed by those who agree are not diametrically opposed to the above. Although they believe that jihad prevents Muslims from converting from Islam and makes non-Muslims submit to Islam, it is only peaceful jihad and not physical jihad. This is *Jihad fi Sabilillah* of good behavior, *jihadin nafs* and preaching. Jihad wrongly conveys the picture of using weapons. However, some argue that forceful jihad is necessary to prevent the destruction of Islam and, indeed, "it is true that is the real meaning of jihad."³³⁰ Some agree that it is true that jihad prevents Muslims from leaving Islam, but it is not true that it makes non-Muslims submit to Islam.

Jihad for True *Shari'a* and *Shari'a* State in Northern Nigeria

It emerges also, as the summary table indicates, that interviewees are divided into almost two equal halves on whether jihad is necessary to introduce true *Shari'a* and *Shari'a* states in northern Nigeria. Nonetheless, the desire for *Shari'a* and Islamic state on both sides of the divide is not negated. The reasons given by those who believe that jihad is necessary to introduce true *Shari'a* and *Shari'a* state in northern

³³⁰ SRQ1.2/Th7.9/KN24 [5886-5932]

Nigeria are very diverse, but those who reject physical jihad are in the majority. Reiterated is peaceful jihad that includes *jihadin mal* (jihad of wealth) and *jihadul ilimiyya* (jihad of education). The example of the Zamfara state where democracy was used to introduce *Shari'a* is a proof that jihad by voting works.

In another vein, *Shari'a* and *Shari'a* states are necessary because Muslims must be controlled by *Shari'a*. Jihad is necessary to understand *Shari'a* and for proper Islamization of northern Nigeria because Muslims have the right to practice Islam everywhere. Jihad is also the reliable means for Muslims to adhere and conduct themselves according to Islamic teachings and principles, as it is in Saudi Arabia and other countries in the Middle East.³³¹ Therefore, jihad in its entire ramification is needed to establish an Islamic state in order to produce real practicing Muslims in leaders and followers. Often force is required to compel obedience because of the strict and indiscriminate nature of *Shari'a*. Indeed, this kind of jihad is needed for “the *din* of Allah to prevail.”³³² Jihad is the prerequisite of *Shari'a* as mitigation to the obstacles against the enforcement and establishment of *Shari'a* laws and rule in northern Nigeria. Indeed, the existence of an Islamic state presupposes jihad has taken place. Jihad has the advantage of entrenching and prolonging *Shari'a* in the mind of Muslims.

It is lamented that the challenges obstructing the jihad necessary to introduce true *Shari'a* and *Shari'a* states are lack of a reliable leader to lead the jihad and the multi-religious situation in northern Nigeria. In any case, patience is required as it took 23 years for the Qur'an to be revealed to the prophet. If non-Muslims understand *Shari'a*, they will love it and not fear, because their rights are protected in an Islamic state, as enshrined in the sacred texts.

Those with contrary opinion to the preceding ones say that Nigeria is a democratic secular state and there is freedom for multi-ethnic and multi-religious coexistence in northern Nigeria. Although Islamic state is required, establishing it and *Shari'a* through jihad will be risky. Some Muslims see it as an avenue to attack, molest and kill non-Muslims. In any case, jihad was not required to implement *Shari'a* in some states in 1999 and 2000. Prevalent ignorance also makes establishing an Islamic state difficult, as knowledge is required to run it, which is not acquired through jihad. In

³³¹ This opinion is expressed by the interviewees. Some people will argue that not all countries in the region are built totally on *Shari'a*.

³³² SRQ1.2/Th7.10/KD10 [11276-11638]

addition, jihad is not necessary because it never enhances the implementation of *Shari'a* and it is not needed to practice Islam. Islam can flourish without jihad or Islamic state. Besides, *Shari'a* has always existed in northern Nigeria. Muslim backwardness hinges on Muslims even being more corrupt than others. Real *Shari'a* is the reconstruction of Muslim lives and not a ceremonial call for jihad and *Shari'a* with misrepresented sacred texts. Jihad is not the only way to entice people to Islam.³³³

Jihad and Islamic State: A Solution to all Muslim Problems

Interviewees are also divided into almost equal halves on the above assertion, as the table indicates. However, both sides indicate a desire for an Islamic state. 84% of those who agree with the above assertion believe that definitely Islamic state will solve all Muslim problems, but not through jihad. They argue that only peaceful jihad makes an Islamic state solve all Muslim problems, because it entrenches Islamic principles without killings. Physical jihad is considered contrary to the Qur'anic injunction of no compulsion in religion. At any rate, history confirms that Islamic states can be established without physical jihad.

Islamic state not only solves all Muslim problems because it understands Muslim lives completely, it can also solve all human problems. Although physical jihad can create an Islamic state, it is not the only way to ensure *Shari'a* compliance. The prophet's example teaches that gentleness works, not fanaticism. There are those who conservatively agree that there is historical evidence that Islamic state solves Muslim problems, but not all. Besides, it can only solve all the problems if it has all that Muslims want. Some argue that it is Islam that solves all social problems although it needs authority of an Islamic state. However, some agree that jihad is truly the way to create an Islamic state and the necessary instrument to achieve all Muslim goals.³³⁴ Furthermore, jihad is the only way to create Islamic state in Nigeria, but colonialists have divided Muslims into sects.³³⁵

Not all who disagree give further reasons for disagreeing. Part of their argument is that Islamic state cannot solve all Muslim problems, especially in Nigeria. Indeed, Islamic state is not possible due to the country's heterogeneous secular nature. The

³³³SRQ1.2/TH7.10/ZA30 [36378-36559]

³³⁴SRQ1.2/Th7.11/ZA7 [7465-7757]

³³⁵SRQ1.2/Th7.11/KN80 [10649-11447]

idea of an Islamic state scares non-Muslims. Clearly jihad is not the ultimate problem solver because Islamic countries such as Afghanistan, Saudi Arabia, Iran, Syria and Iraq are still struggling with unsolved problems like poverty, unemployment and fighting or war. Indeed, no state can solve all human problems.

In addition, evidence exists that flourishing states never relied on jihad. It is argued that physical jihad ended with the prophet and his companions. Jihad is now for eradicating vices within the society. Furthermore, there are non-Islamic states with fewer problems than some Islamic nations. It is argued that to say only Islamic states created through jihad will solve all Muslim problems is extremism. In any case, Muslim problems should be solved at different societal strata through true Islamic teaching and Muslim unity. There are those who argue that whereas Islamic state is necessary because Islam is a total way of life, it cannot solve all Muslim problems. They argue that oppressive states like Syria and Iraq cannot solve Muslim problems. Only true practice of Islam and complying with true *Shari'a* can do that.

Islam and Absolute State Authority: A Requirement for True *Shari'a*

Most interviewees reject the notion that Islam must capture all state authority and power to enforce true *Shari'a*, as the summary table reveals, although some did not give further comments for agreeing or disagreeing. Those who disagree with the notion argue that using jihad to capture all state authority and power to enforce true *Shari'a* does not eliminate militancy. Besides, Allah designed that Muslims and non-Muslims should exist side by side. The prophet lived peacefully with non-Muslims and even instructed his followers to migrate to Abyssinia, now Ethiopia, a non-Muslim nation, for refuge. The Zamfara State's use of constitutional democracy to capture state authority to introduce *Shari'a* negates the necessity for jihad. Furthermore, it is not possible for Islam to capture all state authority and power to enforce true *Shari'a* in a mixed or multi-religious and constitutional secular state like Nigeria.

They argue further that the practice of *Shari'a* does not require Islam to capture all state authority and power. To enforce *Shari'a* today, Muslims should use intellectual, economic and political influence, as other powers do or concentrate at individual level through the family by preaching, orientation and entrenching Islamic values. This means through information and making people knowledgeable about *ibadat* and

mu'amalat. That is the path towards Islamizing the nation, and following the example of those who brought Islam to Africa through teaching and not fighting.

Extending the discussion beyond the local context, it is argued that global dominance by Islam is not possible as it is not the predominant religion in the world, a position it must achieve if it hopes to capture all authority and power to enforce *Shari'a*. However, Islam can dominate through trade, intermarriage, good conduct, brotherhood and so on. In any case, Islam does not need political power, since it has its power recognized by its adherents. Besides, authority or power resides with Allah and he allocates it as he wills.

The central argument by those who agree with the notion is that for Muslims to go beyond just praying (*Salat*) and fasting (*Sawn*) to practice pure Islam and implement *Shari'a* as well as govern an Islamic state properly, Islam needs to capture all state authority and power, including all sectors of the economy and government, just as it happened in the Iranian revolution, which became a sticking point to the West. This guarantees the development of the Islamic society, as Islamic tenets are introduced and enforced. A hundred percent control of all government machinery ensures true application of *Shari'a* everywhere, which is a Muslim's central concern, as Usman Danfodio was able to do after capturing all places. With such control the state thrives socially, economically and politically.

Furthermore, such control through jihad is needed, since Allah says Muslims should fight *kuffar*, that is *kafirun* and *almunafikum*, to make life uneasy for them. However, it should not be a politicized jihad as practiced in Zamfara state, where the hand of a petty thief is cut and a politician who embezzles billions is ignored. Others add that jihad then is a prerequisite to ensure a good Islamic state. Indeed, it is desirous to achieve this total control of instruments of power globally, through employing all forms of jihad to ensure Islam and *Shari'a* guide all aspects of people's lives. However, some informants reject physical jihad.

Jihad and Islamic State: A Necessity for the Practice of Islam in Northern Nigeria

In the same vein, the summary table indicates that most interviewees disagree with the above position. However, it is not necessarily because the Islamic state is not required, but because it is not a condition to practice Islam. The opinions of those who disagree seems summarized with this view that Islamic state "is a requirement, but . . .

without Islamic state, you can practice your religion.”³³⁶ The reason for this position is that Nigeria’s constitution guarantees freedom of religion for Muslims in all parts of the country. This permitted some northern states to introduce *Shari’a* through state legislation. Therefore, the Islamic state is not required for Muslims to practice their religion. What is required is a peaceful environment. Besides, several Islamic states like Indonesia were established without jihad. Islamic states can be established through referendum or democratic means. Actually, when Islam came, Saudi Arabia was not an Islamic state until later.

To say that the Islamic state through jihad is needed in the north presupposes Muslims are presently not practicing Islam, and it seems like an attempt to court trouble. The Islamic state is a spiritual condition of the practice of Islam within an individual, and not a geographical entity. Wherever a Muslim is practicing his religion, he or she is an Islamic state, as long as there is enlightened practice of Islam, otherwise any talk of the Islamic state remains an illusion or fantasy.³³⁷ In any case, northern Nigeria with its Muslim majority is already an Islamic state. It has practiced Islam for hundreds of years, with Islamic structures of the sultanate and Kanem Bornu Empire operating with Islamic principles. Such jihad agitations are only for personal interests. However, some argue that it is not pure *Shari’a* that is being practiced, because of the multi-religious nature of states which claim to be practicing *Shari’a*.

Other reasons given to discredit jihad inspired Islamic states are that the time is not ripe, Islam allows diversity, Muslims discriminate against themselves, and jihad will not solve Muslim problems as expected. For example, Muslims from different parts of the country discriminate against one another. It is also Muslims who complained against governor Shekarau of Kano State for introducing some aspects of *Shari’a*, like stopping women from being transported by motorcycles known as *achaba*. The call for physical jihad is continuously seen as the act of those who desire to blackmail or tarnish Islam as prophesied by the prophet, or northern Muslims in particular who are humble, hospitable and welcoming.

In the views of those who agree, jihad inspired Islamic state is necessary for Islam to prevail and be practiced completely. Although Muslims can practice Islam anywhere, an Islamic state makes it easier for them to practice Islam wholly, purely and establish Islamic values in the society. There is even scholarly justification for

³³⁶SRQ1.2/Th7.13/KD26 [12467-12832]

³³⁷SRQ1.2/Th7.13/KN78 [22319-22762]

jihad as instrument for creating an Islamic state in order to propagate Islam. Specifically, jihad or Islamic state provides northern Muslims the platform to showcase their religious identity, because the constitution is an obstacle to Muslims' desire for *Shari'a* countrywide, as reflected in the *Shari'a* agitation in some states of northern region. The imposed man made political system or democracy, which undermines Islamic political system and limits the practice of Islam to going to mosques, fasting and so on, will be removed by an Islamic state. Therefore, "we need *Shari'a* in northern Nigeria, whether it is by *jihad al-qital* (violent jihad), or by jihad starting from the grassroots, sensitizing people, gathering enough information about Islam, knowing about Islam and so on and so forth. Whichever way it is going to be, we need *Shari'a* in northern Nigeria."³³⁸ However, more cautious views argue that although Islamic state is needed in keeping with the foundation laid down by northern Nigerian forefathers, they insist Islamic state is achieved through a gradual process of diligent propagation of Islam, or peaceful jihad.

Jihad as a Political Tool and When to Conduct Jihad

As the summary table reveals, a greater number of interviewees did not respond to this inquiry. Among those who responded, most of those who agree argue that jihad is now a political tool in the hands of politicians. Politicians use jihad as a political instrument, thereby politicizing religion by influencing voting along religious lines. They reveal that in the 2015 Nigerian election, Muslims were discouraged from voting for Jonathan, a Christian. It is argued that the genesis of *Boko Haram* is the politicization of jihad by politicians, to win elections through perpetration of violence in spite of their ignorance of Islam. The former governor of Borno state is accused of creating *Boko Haram* for the purpose of winning the election.³³⁹ The *Ulama* and elites are also guilty of politicizing jihad and generating conflicts for personal interests. Physical jihad is now political jihad in northern Nigeria.

The notion of those who disagree is that political jihad should be discarded, as nothing in Islam can be politicized, when Islam itself is political. "Islam is politics, politics is Islam."³⁴⁰ Real jihad strengthens Islamic practices, so what politicians are using is not jihad. In Nigeria today, what we are having are conflicts, not jihad. Many

³³⁸SRQ1.2/Th7.13/KD9 [17714-18733]

³³⁹ SRQ1.2/Th7.14/FG3 [44543-46117]

³⁴⁰SRQ1.2/Th7.14/KD6 [21933-22138]

say they do not even understand what political jihad means, or how jihad became or can become a political tool.

In light of the above dialectics on jihad, interviewees clarify when jihad should be conducted. They say jihad is conducted at all times, everywhere and at every opportunity, during war or peace, as part of a Muslim's all encompassing daily activity. Jihad is mandatory to all Muslims, and it is not limited to engaging in militant or violent activity. More specifically, it is conducted when Muslims are threatened, persecuted and denied freedom of religion, as well as when Islam or its leaders are molested without reprieve, and also when there is total corruption of Islamic morality, or moral decadence in the society, or total disbelief and deviation from the teachings of Allah in the Qur'an and *Sunna*.³⁴¹

Furthermore, jihad should be conducted when a supreme leader or respected *Ulama* declares that the time for it is appropriate, in conformity with the *shurud* (conditions) found in the Qur'an and *Sunna*. Among the conditions are a sizeable number of sound Muslims and a central *Amir* (ruler). Jihad is used for seeking power. Hence, "we don't need *jihadul qital*, jihad of killing."³⁴² Jihad should also be conducted if it is for the sake of Allah, when there is an Islamic state and it is for self defense, as well as when Muslims are well taught or educated to understand the true meaning of jihad. Generally, jihad is a last resort, or when it is necessary, especially to flush out those who attack or capture Islamic territory.

Some add that jihad should be conducted in the case of confrontational interreligious misunderstanding, or people of a certain area are non-Muslims, and Muslims are economically powerful enough to undertake it. There is also the view that "whatever tool you use in that struggle to please and to achieve the commandment of Allah (SBUH), then you adopt that."³⁴³ Some say, essentially, jihad is Muslims' goal for creating a "system that encompasses all Nigerians, a system that does not oppress any Nigerian based on ethnic or religious beliefs."³⁴⁴

³⁴¹ This agrees with Ann Mayer's tripartite generic conditions that promote Islamic insurgence as cited in Jami' u (2012, 287)

³⁴²SRQ1.2/Th7.14/ZA4 [28254-28854]

³⁴³SRQ1.2/Th7.14/ZA3 [13066-13289]

³⁴⁴SRQ1.2/Th7.14/KD27 [12786-14945]

Colonial Experience and Politicization of jihad

As confessed, some interviewees found it difficult to address the relationship between colonial experience and the politicization of jihad in northern Nigeria. More than half of those who agree there is a relationship argue that the colonial master's subjugation of Islamic culture and rule by imposing western culture on Muslims account for the revolt in the form of political jihad seen today. It dawned on Muslim scholars and leaders that the colonialists' lackadaisical attitude towards morality will destroy their religion and people. This marked the beginning of the politicization of religion or *Shari'a* and jihad in northern Nigeria.

They argue that the character of the present Islamic jihad was shaped by imposition of western political, economic and social systems on Muslims. This gave jihad a new unconventional definition and interpretation.³⁴⁵ Muslims in northern Nigeria felt colonialists came with missionaries to supplant Islam, which necessitated that "all the Muslims have to fight through jihad."³⁴⁶ The subjugation of Islamic systems and killing of leaders created a sense of loss and rekindled hatred, misunderstanding and distrust for the colonial masters, and ignited the feeling that only jihad can eradicate the social vices introduced by the colonialists.

Consequently, they rejected anything aligned to colonialists and accepted jihad as an instrument of reform. Furthermore, Muslims saw colonialism as an extension of Christianity, and so jihad was politicized by galvanized Muslims as a means to regain their societal independence and identity. Muslims were against the overthrow of the Islamic government established by Danfodio in northern Nigeria. This sparked resistance to colonialism and fueled agitation to reestablish the subdued Islamic state.³⁴⁷ Since the colonialists left, *Shari'a* is no longer fully practicable, as a result of which northern Muslims still struggle to overthrow the secular government established by western colonialists.

This culture of imposition and rejection is strongly behind the politicization of jihad in northern Nigeria. Indeed, as aptly summarized, "they came and they removed and relegated our religion to the background. So we have no alternative but to fight back through jihad."³⁴⁸ It is lamented that Muslims were inflicted with political

³⁴⁵SRQ1.2/Th7.15/KN43 [14314-14640]

³⁴⁶SRQ1.2/Th7.15/KN68 [4621-4755]

³⁴⁷ SRQ1.2/Th7.15/KN79 [13090-13461]

³⁴⁸ SRQ1.2/Th7.15/KN56 [8168-8536]

thinking through the westernization of traditional Islamic institutions, invariably politicizing jihad and bequeathing a corrupted Islam to northern Nigeria. Hence, Muslim politicians became products of colonial influence, negating Islamic principles and becoming oppressive like their mentors. They selfishly politicized jihad to achieve their political goals. Additionally, the attempt by the political class to establish jihad or *Shari'a* through structures left behind by colonialists aggravates the politicization of jihad. These lingering colonial ideologies also influence contemporary religious leaders and aid the thinking of jihad in political terms.

It is further stated that colonialism also introduced a clash of civilizations between western ideology and eastern ideology. The former is seen as predominantly Christian, while the latter is seen as Islamic, thereby introducing conflict of ideologies. Muslims with Islamic ideology resisted the perceived Christian ideology, and this resistance and struggle is still continuing today. The intertwining of colonialism with Christianity, undifferentiated by ordinary northern Nigerian Muslims, associated colonial force with Christianity attempting to subdue Islamic culture. While colonialists were pursuing their economic interests, missionaries were busy proselytizing, leading to Christians being seen as siblings of colonialists to be resisted. Colonialists are also accused of introducing internal sabotage to overcome Muslim resistance by training Muslim scholars to preach for them to ensure their dominance.

However, there are those who view colonialism positively, because colonialists tried to eliminate unfavorable Islamic practices and provided knowledge for development. Those who disagree, saying there is no relationship between colonial experience and politicization of jihad, argue that the two are different and wrong. Jihad and Islam are spiritual and cannot be politicized, while colonialism is limited to social aspects. Additionally, politicization of jihad is a recent trend fueled by the present crop of leaders, influenced by westernization. And by supporting the establishment of Islamic schools, customs and way of life, colonialists did not tamper with *Shari'a* as they did with religion in southern Nigeria. Furthermore, in northern Nigeria, Muslims practiced Islam during colonialism, and indirect rule signifies the rejection of what colonialists brought, because they could not subdue the structures established by Danfodio's jihad. Therefore, this politicization of jihad is either a reaction to poverty, bad leadership and illiteracy, or an attempt to blackmail Islam so that it would be rejected.

Islam as a Revolution

As the summary table also points out, fewer people say they have heard, agreed to, or indicate how they came across, the claim that Islam is a revolution. Among the few who mention how they came across the claim, some say it is from a scholar, without providing the identity of the scholar, or an Islamic scholar who is a *fatwa* giver. Others say it is from Ayatollah and the Iranian revolution in written materials, books or magazines and research. Additional sources are literature on the internet, media and in a book written by Rashid Moten, while one person could not remember the source. Interestingly, 53 interviewees believe Islam is a revolution with diverse reasons, and among them are many that did not come across the claim. Again this could be the influence of oral tradition.

Among the reasons adduced are that since revolution is not necessarily violent and has different dimensions, Islam is simply a revolution by the way it spread, and is still spreading from one person to billions in the world today. It is a revolution by always bringing order, liberating people from the darkness of idolatry and wanton killings, as well as the degrading of children, women and men in Arabia (*jahiliyya*) to the enlightenment today that is transforming individuals in societies globally. Since revolution also means change, Islam has brought intellectual, spiritual and ideological change from an un-Islamic way of life to an Islamic one, and achieved co-existential harmony by changing societal values. Islam is a “commonsensical revolution”³⁴⁹ of exemplary good conduct, interrelationships and of total submission to Allah as a total way of life. The Qur’an itself is a revolution. One opinion agrees with Moten that Islam is a revolution for marrying capitalism and socialism.³⁵⁰ Above all, Islam is a positive revolution by its survival, teaching, phenomenal growth and non-violent approach, unless it is provoked by opposing the practice of the religion.

The main view expressed that Islam is not a revolution is that revolution means to revolt, whereas Islam is revealed as total submission to Allah as a total way of life that has not changed from Adam to Muhammad. Therefore, saying that Islam is a revolution contravenes the Qur’an and *Sunna*, which can mislead people to think Islam is a violent religion. There is a difference between Islam and revolution. Islam

³⁴⁹SRQ1.2/Th7.16/KN13 [5999-6638]

³⁵⁰ SRQ1.2/Th7.16/KN58 [9677-11049]

is the teaching of Muslims, while revolution is a change of government working contrary to the constitution of a country. Hence Islam has gone beyond revolution.

Summary

In this chapter, data addressing the first Sub-research Question, with its sub-sub-research questions, were analyzed. Interviewees reveal a basic or conventional understanding of the terms “Islamism,” “Islamic revivalism” and “militancy.” It also emerges that there is a strong link between theology and fundamentalism or militancy in northern Nigeria, as reflected in the views of the interviewees. There is also a differentiation between factors influencing Muslims to fundamentalism and factors influencing interreligious conflicts between Muslims and Christians. In the former, the strong influence leans towards theological pedagogical issues, while in the latter there is a more socio-economic, socio-cultural and socio-political influence. The way theology influences fundamentalism in northern Nigeria is through externally imported Islamic teaching and proliferation of Islamic preachers. Also, there is a significant and considerable presence and acceptance of Maududi’s interpretation of jihad, although more interviewees reject some of his interpretations of jihad. The provisional view on the contemporary implication of this in northern Nigeria is that it appears the conventional *Sunni* understanding of Islamic jihad is gradually being eroded by a new understanding of jihad that is more fundamentalist and militant, considering that a lot of the fundamentalist view of jihad is expressed by the younger generation.

CHAPTER SEVEN
MAUDUDI'S POLITICAL THEORY OF ISLAM AND
FUNDAMENTALISM IN NORTHERN NIGERIA³⁵¹

Introduction

In this chapter, Sub-research Question two and the sub-sub-research questions are addressed. The Sub-research Question two examines the impact of Maududi's political theory of Islam on the rise of Islamic fundamentalism in northern Nigeria. In view of space constraint, the researcher will not provide statistical tables as done in Chapter Six, but the analysis will indicate the proportion of interviewee response on each theme. However, figures are provided where necessary. The analyzed and summarized responses are reported below.

On Din wa Dawla (Unity of Religion and State)

As discussed in the literature review, the researcher ascertained that the modern concept of *Din wa Dawla* (unity of religion and state) is a major Maududian political theory, and is the major driving force in his argument for an Islamic state. How influential or how deeply rooted this concept and other aspects of Maududi's political theory of Islam are among northern Nigerian Muslims is examined. The researcher views this theological concept of *Din wa Dawla* as being potentially problematic in existential relations with other religions that embrace the ideology of separating religion from politics. In view of the requirement for brevity and the volume of thematic data, nuances in opinions are invariably and exigently drowned in the summarized presentation that follows.

³⁵¹ All ideas addressing SRQ2 are found in SRQ2/Th8.1-Th8.3, SRQ2/Th9.1-Th9.10, SRQ2/Th10.1-Th10.3, SRQ2/Th11.1-Th11.10, SRQ2/Th12.1-Th12.6, SRQ2/Th13.1-Th13.7. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

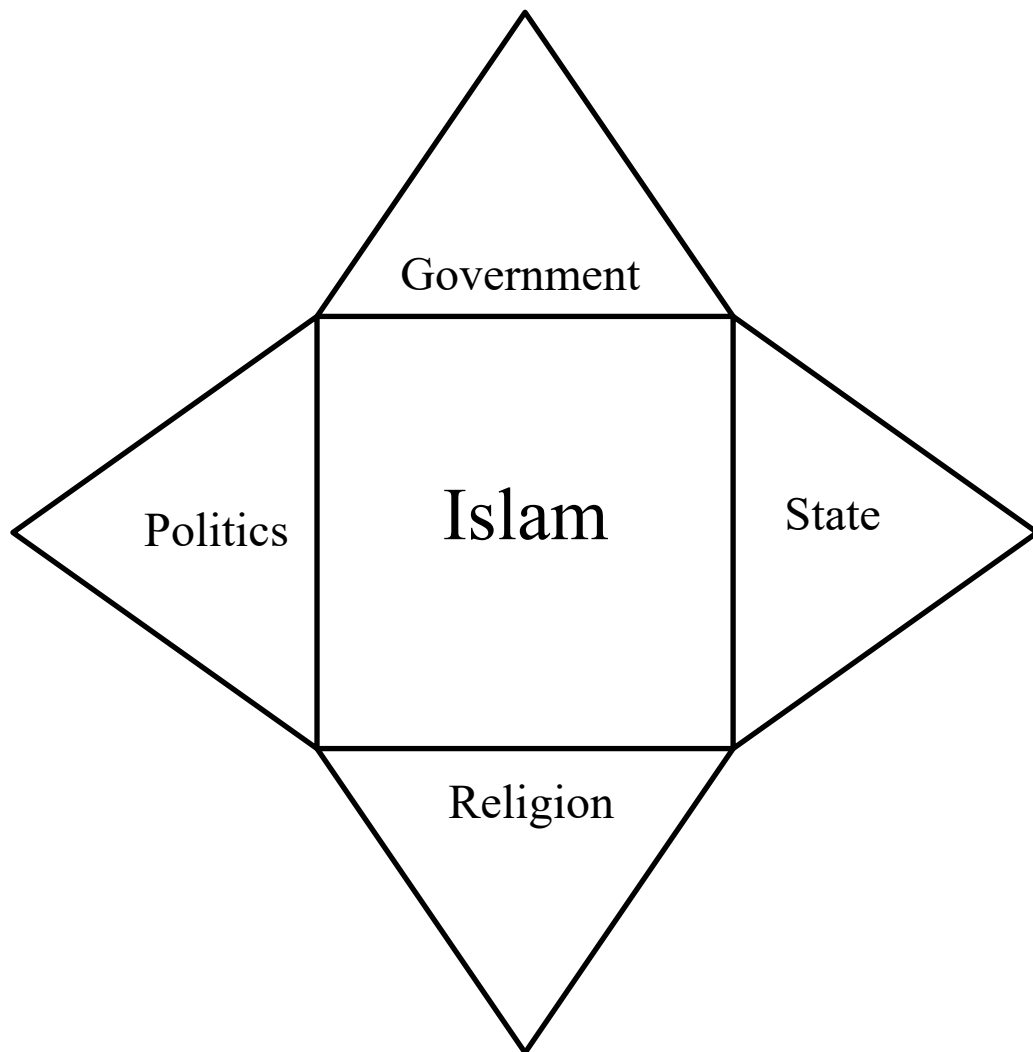


Figure 4: Components of Islam in *Din wa Dawla*

Inseparability of Islam from Politics

With the exception of a few interviewees, all affirm that Islam should not and cannot be separated from politics. The argument advanced by most is that Islam cannot be separated from politics because Islam is all encompassing, comprehensive and a complete way of life.³⁵² Islam covers personal, social and political lives of Muslims as they conform to the rulings and teachings of Islam.³⁵³ The interviewees aver that if Islam is not intertwined with politics, then Muslims will end up being

³⁵² This concept and idea is attributed to Maududi by Jami'u that to him "Islam is a unique universal comprehensive system" (2012, 47).

³⁵³ Jami'u to summarized that according to Maududi, Islamic system "provides solutions to all problems of mankind, socio-religious; politico-economic, etc, but the only problem with Muslims all over the world is their failure to put into test (i.e. into practice) the legacy left for them by the prophet Muhammad" (2012, 297).

controlled by secularism. Secondly, using the Arabic terminology, a large group argues that Islam cannot be separated from politics because Islam is *Din wa Dawla*. In other words, Islam is politics and politics is Islam. Moreover, historically, Islam developed alongside the state. Indeed, an interviewee says that Maududi and Mawardi argue that there is no distinction between Islam and politics, because during the time of the Prophet, jihad and wars were designed in mosques, and so Islam is both religion and state.³⁵⁴ An interviewee who is a chief Imam admits that he is a partisan politician because there is *siyasatul islamiyya* (Islamic politics).

Furthermore, Islam unifies spiritual and political leadership into one person. Religion and politics are practiced together with the *Khalifa* as the leader. The Islamic leader is also the leader of government, ensuring that Islam is not separated from politics. Evidently, the prophet and his companions practiced politics, albeit different from what is obtained today. Politics originated from Islam, although some attribute it to *Khalifa* Umar bin Khatab, who established ministries, government buildings and parastatals. It is further stressed that Islam cannot triumph without politics because, as a vicegerent of Allah,³⁵⁵ man in this world cannot rule alone without the support of others, and it will not have power to protect the interest of Muslims, especially where Muslims live with non-Muslims. For some, although Islam cannot be separated from politics, it should be differentiated from western democracy (a Maududian ideology captured in the literature review), which is anti-Islam and *siyasa fajira* (corrupt politics), with no foundation in Islam, and marrying them together will generate conflicts.

Others argue that separating Islam from politics or not depends on the society or the environment, as well as the contemporary challenges Muslims are facing. The fact that western democracy is not Islamic and has no basis in Islam is the reason given by those who think Islam should be separated from politics. The view is that “the leadership of Islam is Allah and the system of Allah’s government cannot be named.”³⁵⁶ Islam is belief or faith, while politics is a game of numbers or human plan to achieve certain objectives. However, since that is what is operational, Muslims should be engaged in politics, but should be guided by Islam. The mixing of Islam and politics is detrimental to Islam. For example, in Hausa land today if people want

³⁵⁴ SRQ2/Th8.1/KN58 [24419-25022]

³⁵⁵ Jami’u also attributes this concept to Maududi (2012, 47),

³⁵⁶ SRQ2/Th8.1/KD13 [8483-8660]

to call a person a liar, they call him *dan siyasa* (meaning politician in Hausa). To bring Islam and politics together is secularizing Islam, and there is no way darkness and light can live together.

Islam as Synonymous with State and Government

There was a slight change when semantics was introduced into the discussion, although there are still more interviewees agreeing that Islam is synonymous with state and government. However, as many as 53 interviewees disagree. But there are a few who insist that Islam is only synonymous with the state in an Islamic state, where Islamic teachings are duly complied with and the people in it are predominantly Muslims and not in a secular state like Nigeria. Those who completely agree give some similar views, as in the preceding section, but add they are synonymous because Islam is designed to have everything, that includes legislation and judiciary and draws its laws from the Qur'an and *Sunna*.³⁵⁷

It is further added that Islamic laws cannot be enforced on Muslims to produce an orderly society without government, since Islamic jurisprudence can only be provided by the state. The state and government are made synonymous with Islam because the *Umma* must obey the government as God's representatives, and so without the state there is no full implementation of Islamic principles. This is another Maududian idea. The foregoing explains why Islam fuses everything and possibly why scholars talk about political Islam.³⁵⁸ Hence, there are Islamic economic, social, educational, political systems and others all integrated.³⁵⁹ Essentially, "Islam is synonymous with the state because *al-Islamu din wadawla*. Yes [it] is a din and [it] is a state."³⁶⁰ Or as differently put "in Arabic [it] is *din wa dawlatu*. It is a religion and it is a state at the same time."³⁶¹

There are also a few similarities of opinions with the preceding section by those who disagree that Islam can be synonymous with the state where that society is multi-religious. In such a case, Islam belongs to Muslims and the state belongs to both Muslims and non-Muslims, and so Islam is not necessarily corresponding to the state

³⁵⁷ Another idea Jami'u attributes to Maududi (2012, 48).

³⁵⁸ SRQ2/Th8.2/KN45 [5490-5759]

³⁵⁹ SRQ2/Th8.2/KN51 [30138-32482. Jami'u (2012, 297) says it another Maududian philosophy.

³⁶⁰ SRQ2/Th8.2/KN71 [18193-18795]

³⁶¹ SRQ2/Th8.2/ZA37 [10642-10766]

and government. Other additions are that because Islam is all encompassing, it is broader than the state and government. Islam is a revelation of Allah, while people define the state. If they are synonymous, when one is corrupt or violent so is the other. This is rubbishing Islam. In any case, the state might do things that are contrary to Islam. Other arguments given are that religion is personal, states existed before the advent of Islam and Islam is universal and not limited to a geographical state. Furthermore, Islam and state are only related and not synonymous, as governance and *mu'amalat* are different. Some insist that although the state and Islam are not one, they are not exclusive since the state is needed to protect Islam.

Relationship between Islam, Politics and State

When a further semantic twist was introduced in order to really establish how influential this ideology is, compared to the preceding section, more interviewees insist that Islam, politics and state are intertwined as far as Islam is concerned. In addition to the ideas in the two preceding sections, it is argued that contrary to Christianity, Islam has a comprehensive social and political program and state ideology. They argue that the three simply make up one component, such that without the state there is no Islam and no politics. Other synonyms used to describe their inseparable relationship include “interdependent,” “symbiotic,” “interwoven,” “interrelated,” “interconnected” and “cannot exist without the other.” Others add that the three entities work hand in hand, inter-lapse or are joined together in an interactive relationship.

As similarly argued and summarized here, Islam is a total and complete way of life or ideology that encompasses all political, social, economic and personal as well as religious lives of Muslims. They add that Islam makes the practice of politics compulsory for Muslims, since even between two people a leader must be appointed. Maududi is attributed to argue that Islam needs politics to achieve total control, operate effectively and govern the state.³⁶² In other words, Islam needs the state in order to actualize its principles. Conversely, the two main arguments by those who disagree are that this kind of inseparable relationship cannot exist in a secular state, and that politics and state are subordinate to Islam. More so, Islam is a religion while

³⁶² SRQ2/Th8.3/KD30 [24089-24580]

politics is a dirty game. The influence of Maududi's *Din wa Dawla* seems apparent in the foregoing.

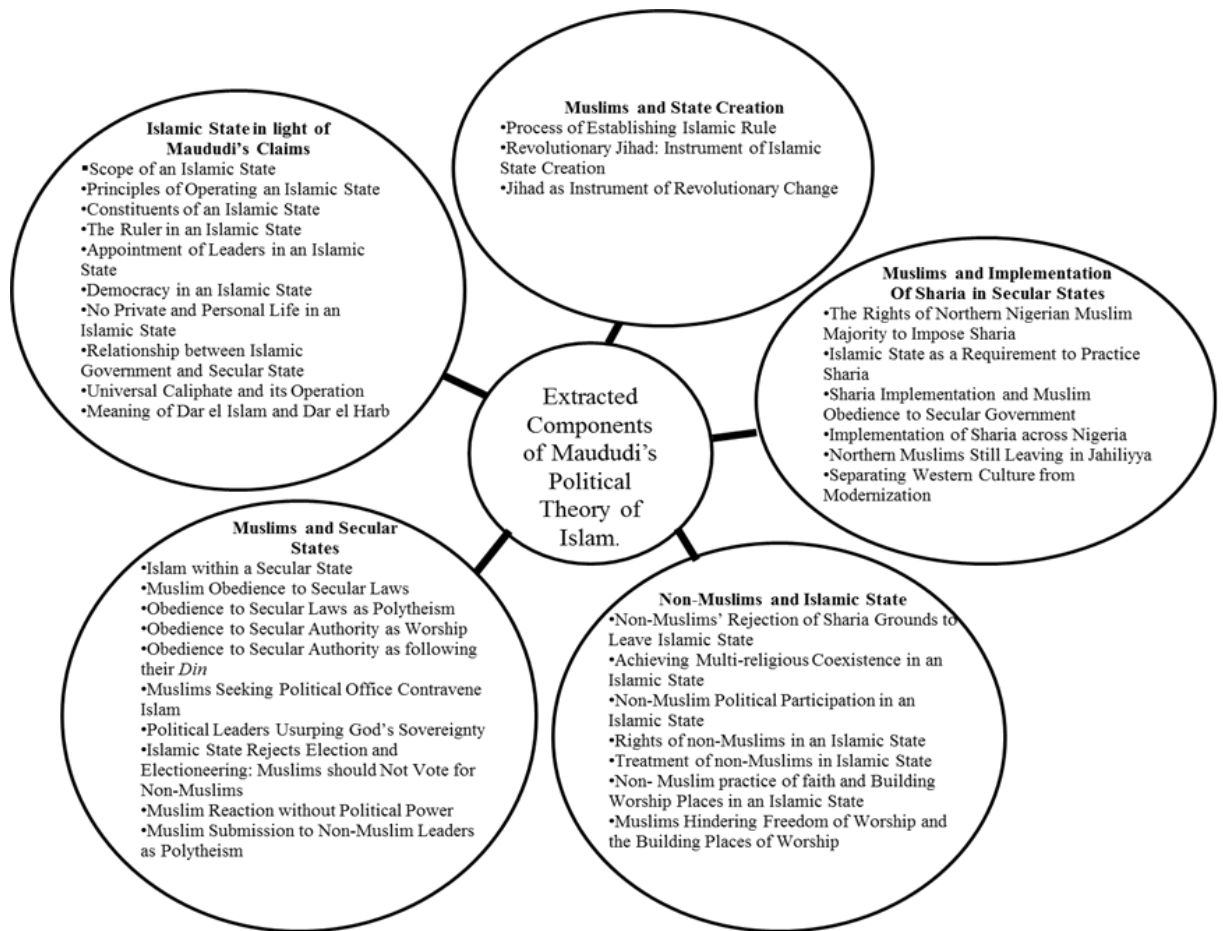


Figure 5: Researcher's extractions of the major components of Maududi's Political Theory of Islam and their thematic elements discussed by interviewees.

Islamic State in Light of Maududi's Claims

Although the preceding discourse suggests that Maududi's *Din wa Dawla* is very influential in the minds of northern Nigerian Muslims, the depth of his influence is further examined through the assessment of the interviewees' perception of his many other claims on the Islamic state. All these will later be compared during analytical integration.

Scope of an Islamic State

Among the views expressed on the scope of an Islamic state is that the Qur'an and *Sunna*, as its guiding principles, should be the basis for its establishment and its constitution. They should guide all its practices, aided by *ijma* and *qiyas* of the *Ulama*. In addition, everything should be Islamic in the Islamic state, whether political, social, economic, legal or technological. More specifically, in terms of governance, it provides leadership and welfare for people, protects Muslim lives and possessions, as well as guides their conduct and Islamic practices together with their relations with non-Muslims. Relying on the argument by Maududi obtained from one of his books, according to an interviewee, Islam always desires an Islamic state to protect lives, ensure freedom and security as well as human rights within the state.³⁶³

Others argue that the scope of an Islamic state should not extend outside the state to non-Islamic territories or religions, and it covers only where Muslims are dominant. However, some say its scope is broad and wide beyond limits, without expatiating, and multidirectional in its movement as it operates by Islamic principles. Some novel views say that the scope of an Islamic state are its major institutions like *Hisba*,³⁶⁴ propagation of Islam, engaging in dialogue, or is limited within the home as one performs *jihadin nafs* and practices Islam with the family. In summary, "Islamic state covers Muslims, *Shari'a* and the state itself."³⁶⁵

Principles of Operating an Islamic State

More interviewees claim that the principles of operating an Islamic state must eschew personal knowledge and ideology and rely on Qur'an and *Sunna*, supported by *ijma*, *qiyas* and sound *fatwas* that embody Allah's will. Those who differentiate Qur'an and *Sunna* from *Shari'a* say it must operate based on *Shari'a* law, although they acknowledge that Qur'an and *Sunna* are the sources of *Shari'a*. Others add that it should be on the principles set by the prophet and the four guided Caliphs. Other operating principles advanced include belief in one God, since he is the law giver, applying the five pillars of Islam, and articles of faith.³⁶⁶ It should also be based on

³⁶³SRQ2/Th9.1/KN73 [38078-38450],

³⁶⁴ Literally it means accountability, but it is used to mean Islamic police.

³⁶⁵ SRQ2/Th9.1/KN83 [21625-21717]

³⁶⁶ The five pillars of faith are *Shahadah* (the creed), *Salat* (prayer), *Zakat* (alms), *Hajj* (pilgrimage), and *Sawn* (fasting) while the articles of faith are belief in Allah, his angels, his books, his messengers, the last day and predestination.

establishing Islamic institutions such as treasury (*baytul mal*), *Shura* committee, and so on, to fight illegalities like drinking alcohol, prostitution and other vices.

Other principles advanced are more relational, such as equality, justice, peace and fairness. Interreligious tolerance, proper religious indoctrination to ensure right compliance with the way of Allah, and operating with truth and transparency are also added. There is the intriguing addition that Islamic state should operate on the principle of jihad, while some amazingly say that an Islamic state should operate with the same principles of a secular state.

Constituents of an Islamic State

It is unexpected that more interviewees claim that what constitutes an Islamic state is when the state is governed by the Qur'an and *Sunna* as the constitution, and *Shari'a* is applied supported by *ijma* and *qiyas*. Some say that what constitutes an Islamic state is when there is a Muslim leader or a *Shura* committee, leading the state by Islamic principles where majority or everybody in the state are Muslims willing to be governed by the Islamic system, and are knowledgeable about Islam. It means knowledge of Islam is considered as part of what constitutes an Islamic state.

Others say that what constitutes an Islamic state is when all Islamic institutions are in place, such as *Shura* committee, the treasury (*baytul mal*), *Hisba* (Islamic police) and the rest. Some insist that both Muslims and non-Muslims constitute an Islamic state. There are those with a global outlook who argue that what constitutes an Islamic state is the collection of Muslims all over the world. It is universal. Some are of the view that what constitutes an Islamic state is where Muslims live with justice, without oppression, and sovereignty belonging to Allah and not the people as in a democracy, while others insist it is when a caliphate is established because an Islamic state is incomplete without a caliphate.

The Ruler in an Islamic State

The majority opinion is that the person who rules in an Islamic state is the most knowledgeable Muslim in scripture and has a complete understanding of Islam with its ideology. He can be called an Imam, *Khalifa* (Caliph), and *Amir* as well as a *Mallam*, a scholar, a spiritual leader, supreme leader and so on. He must be competent, faithful to the religion, exemplary, tolerant and accommodate religious

diversities in the state. Other attributes are he should be honest, capable, strong, God fearing, fit or sane, pious, versatile, not lazy, temperate and generally possessing leadership qualities that surprisingly include western education.

It is further qualified that the ruler must be a male Muslim, chosen by the *Umma* on merit. Some argue that it is the *Shura* committee, sometimes referred to as the Electoral College, which selects the leader. A contrary view is that the Islamic state is ruled by the *Ulama* (scholars) elected by Muslims. Some insist it is any qualified person, Muslim or non-Muslim, who is able to treat Muslims and non-Muslims equally with fairness, justice and equity, in addition to governing by Islamic principles. An opinion gives the leadership to a supreme ruler from a royal family, as obtains in modern Saudi Arabia.

Conversely, some insist that the scriptures did not clearly state who should rule. Muslims in an Islamic state should decide what type of leadership they want to have, whether autocratic, bureaucratic or democratic. Although a Caliph should rule when there is a caliphate or a global Islamic political authority, however, Islam does not prescribe any system of government essentially. It only enjoins fairness, justice and equity, whether it is a democracy, monarchy or military government.

Appointment of Leaders in an Islamic State

A greater number of interviewees indicate that in an Islamic state, leaders are appointed through careful assessment of their leadership qualities and not by popular election, as it is in democracies, because the Islamic state does not accept democracy or election. A leader is picked from the majority, based on qualities as mentioned in the preceding section. The Caliphs were appointed that way. Some add that it could be hierarchical appointment. Contrary to the preceding argument, some argue that leaders are appointed in an Islamic state through election, especially where consensus is lacking. They argue that Islam encourages election, fair and credible election by simple majority, following normal liberal democratic principles.

Opposing the two preceding arguments are those who insist that the appointment of leaders in an Islamic state is through the *Shura* committee (Electoral College), a consultative council of learned people using the leadership criteria mentioned above. The people elect those considered spiritual, capable and responsible to be members of the committee, and in turn they appoint the leader from among them in what some call

limited democracy, because not all people are involved. This process is traced to the prophet, where a seven-man-member-knowledgeable committee is set up to appoint a leader.³⁶⁷ “Islam does not recognize popular democracy”³⁶⁸ simply because people ignorant of Islamic teachings can be elected, since in a democracy a professor of Islamic studies has one vote, like an ignorant layman.

In complete contrast to the above arguments, a good number argue that there is no specific approach provided in Islam for appointing leaders. The three approaches mentioned above and other approaches are still valid. In their view, a leader in an Islamic state can be appointed, elected, inherit or be selected through the *Shura* committee. The prophet used appointment. Caliph Umar used *Shura* committee. Caliph Ali was elected. Mu’awiyya led through succession (inheritance). *Shari’a* recognizes all, as long as the leadership qualities mentioned above remain pertinent.

Democracy and Islamic State

Fascinatingly, more than half of the interviewees say an Islamic state should be democratic. Their argument is that an Islamic state recognizes all rights of people, as evident during the time of the prophet. Beside these rights, the Islamic state encourages consultation, recognizes minority rights, human rights, and the injunctions of Allah and the prophet are not harsh. Furthermore, the Islamic state discourages dictatorship, requires transparency, accountability and honesty, as well as allows implementation of *Shari’a*. This makes an Islamic state resemble a democracy. In fact, some argue that democracy is inherent in Islam,³⁶⁹ or Islam is “purely democratic,”³⁷⁰ or even “more democratic than the so-called liberal democracies we have.”³⁷¹ However, Islamic democracy is differentiated from western democracy. Islam rejects western democracy. Islamic democracy is the application of wisdom and freedom to follow Allah’s prescribed way of life. Indeed, Islamic democracy requires nothing from western democracy, since Qur’anic democracy is sufficient. Democracy is not all about voting.

³⁶⁷ SRQ2/Th9.5/ZA15 [18558-18828]

³⁶⁸ SRQ2/Th9.5/KN84 [16090-16284]

³⁶⁹ SRQ2/Th9.6/KN9 [18318-18449]

³⁷⁰ SRQ2/Th9.6/KD13 [9320-9357]

³⁷¹ SRQ2/Th9.6/KD11 [22320-22411]

On the contrary, those who reject the notion that the Islamic state should be democratic, argue that there is no democracy in obeying religious injunctions. Consumption of alcohol cannot be voted for. The Qur'an forbids it, period. Besides "democracy is *Kufr*"³⁷² and anti Islam. Furthermore, Islamic state cannot be democratic because sovereignty belongs to Allah alone, and not to the people as advocated by liberal democracy. Democracy is a system of government motivated by western ideology, while the Islamic state is rooted in the *Shari'a*, as contained in the Qur'an and *Sunna*. "Islam is more than democracy, it is an ideal system"³⁷³ and cannot borrow from secular system or be influenced by westernization.

In the same vein, Islamic scholars reject the use of the word democracy because it is immoral, discriminatory and rejects Islamic principles, such as the rejection of *hijab* (veil) in France. It condones gay marriage, allows corrupt leaders to be dishonestly elected, and allows all forms of un-Islamic activities in the name of freedom. Therefore, an Islamic state cannot be democratic, since it will not allow such un-Islamic freedom. However, "with this invention of Islamic revolution . . . leaders can be elected to rule in an Islamic state."³⁷⁴

No Private and Personal Life in an Islamic State

Although the margin is close, more interviewees disagree that in an Islamic state nobody can claim that his life is private and personal. Their opinions are that it is not all private or personal things that Allah or *Shari'a* talks about, such as what to eat, who to marry or how to discipline your children. It is argued that personal life is left to the individual, unless it becomes public. *Shari'a* prescribes what is lawful and unlawful. Someone even argues that "personal is different from Islam."³⁷⁵ Hence Islam forbids prying into people's privacy. That is why four independent witnesses are required in the case of fornication and adultery. Even unnecessary suspicion is not permitted. A man was set free when he accused Caliph Umar for trespassing by jumping his wall to catch him drinking alcohol. Islam protects a Muslim's privacy.

They further argue that the regulation is more around socio-political and public life, not private life. *Shari'a* comes into play when there is a public trespass against

³⁷² SRQ2/Th9.6/KD9 [24440-24630] (*Kufr* means denial of truth)

³⁷³ SRQ2/Th9.6/KN58 [26495-26736]

³⁷⁴ SRQ2/Th9.6/KN65 [20137-20684]

³⁷⁵ SRQ2/Th9.7KD20 [27816-28074]

the state or individuals. As explained, a Muslim has a dual public and private life. For example, all properties legally acquired are private, but *Zakat* is required. Private property or belongings are not controlled by government. The state acts only when actions are contrary to *Shari'a*. In fact, the law allows personal initiatives in the application of *Shari'a*, especially to avoid infringing on human rights.

On the other hand, the argument of those who agree is that the totality of a Muslim's life belongs to Islam and so all private life must conform to Islam and its tenets in public or at home. Private and personal life, or how a person deals with himself, is guided by the Qur'an and *Sunna*. Since Islam is all encompassing and Allah did not separate state and religion, and given that religion controls the lives of individuals, nothing is private and personal in an Islamic state. One person says he agrees with Maududi that "in an Islamic state the essence of man is to serve God and just serve God and Islam."³⁷⁶ Essentially, since *Shari'a* is both outward and inward commitment, Muslims must conform to *Shari'a*. All public or private wrong will be punished. Whoever accepts Islam has no personal life and must submit totally to the prescriptions of *Shari'a* in all private and public life.

Relationship between Islamic Government and Secular State

In their comments about what should be the relationship between an Islamic government and a secular state, the responses betray a misunderstanding of the inquiry. This outlines the challenge of using assistants because these interviewees were not redirected. Hence several of them highlighted the differences between an Islamic state and secular state or the relationship between Muslims and non-Muslims. Nonetheless, it is suggested that the relationship should be good, cordial, peaceful, friendly, cooperative, truthful, fair and sincere, as well as that they should work hand in hand as long as the secular state does not contradict Islamic teachings or pose a threat to the Islamic state. There should also be mutual respect for each other's values or beliefs. They should be interdependent, as no state is self-sufficient, and Islam does not forbid mutual relations with non-Muslims.

Others maintain that the relationship should be multi-dimensional, covering exchange of goods and services, traveling and tourism, sporting activities, establishing embassies and so on and so forth, based on agreement or treaties clearly

³⁷⁶ SRQ2/Th9.7/KN85 [35394-35858]

defined and outlined. Some see Islamic propagation as a reason to maintain relationship with secular states. Some say the relationship should exist if the secular state accepts some Islamic ideologies and practices. Muslims should be conscious of their religion, and ensure Islamic government is always on top, since ordinarily secular states should not be in existence.³⁷⁷ In fact, it is believed that secularism is a hoax, as every nation has a religion they follow, including America. So secularism should be replaced with the word “multi-religious.”³⁷⁸

Contrarily, some argue that there should not be, or there is no relationship between, Islamic government and a secular state, and that both should mind their business. This is because the secular state is godless and the Islamic state is governed by Islamic principles. The former is the kingdom of God, while the latter has no religion. The Islamic state does Allah’s will, and the secular state does nobody’s will. In the former, *Shari’a* is the total way of life, while in the latter religion is separated from leadership. To avoid contaminating the Islamic state, all relationships should be shunned because secular government is viewed as anti-Islam.³⁷⁹ Secularism competes with Islam, since both are religions, although secularism believes in nothing, which is rubbish.³⁸⁰

Universal Caliphate and its Operation

The understanding of most interviewees concerning universal caliphate and its operation relates to a situation when the global movement of Muslims has one central leader, accepted by all Muslims, with subordinates or assistants in various communities, states or countries. Islamically, this leader is referred to as the *Khalifa*, *Amir*, Imam or the supreme leader. This is necessary for the Muslim *Umma* to speak with one voice globally, and prevent the destruction of Islamic society. Furthermore, universal caliphate unites all Muslims under one umbrella, like a unified federal Islamic world government, ruled by the Qur’an and Hadith. It is seen as a global central authority coordinating other Islamic entities,³⁸¹ and possibly controlling the

³⁷⁷ SRQ2/Th9.8/KN28 [10468-10695]

³⁷⁸ SRQ2/Th9.8/ZA23 [19722-20465]. This is also an argument advanced by Jami’u (2012, 1) about Nigeria.

³⁷⁹ SRQ2/Th9.8/KN35 [11504-11579]

³⁸⁰ SRQ2/Th9.8/KN58 [25108-25451]

³⁸¹ SRQ2/Th9.9/KN78 [59787-59912]

entire world³⁸² as it commands respect or exercises “supreme power over non-Islamic state [s] in the world.”³⁸³

It is also believed that a universal caliphate will make the practice of Islam easier for Muslims, since even the Qur’an advocates that the entire Muslim *Umma* should be under one umbrella. As one Islamic movement, they will have a *Shura* council, with a central leader such that the problem of one Muslim nation is the problem of all Muslim nations. All Muslim nations, with one united leadership, provide the proper way to address their challenges effectively. Universal caliphate is not restricted to any particular region as some Muslims claim today. It operates wherever Muslims are globally.

Contrary to all the postulations above, some restrict the caliphate to the Caliphs that came after the prophet to the dynastic empires that captured major world powers. They question its contemporary relevance today, considering global changes and developments. There are those who even say the caliphate only operated in the first century of Islam, during the prophetic era. But they insist that it is not existent today because Muslims are scattered across independent states, without any central leadership or voice, and are left only agitating for one world government. In fact, some conclude that with the heterogeneity of cultures and beliefs of the 21st Century, a universal caliphate with a single *Khalifa* is impossible. However, some argue that despite the gloomy forecast and the universal caliphate appearing contemporarily impossible, its possibility cannot be entirely diminished, “It will come, *inshaallahu* [Allah willing], through continuous teaching of true Islam.”³⁸⁴

Meaning of Dar el Islam and Dar el Harb

Sixty three interviewees indicate no idea of what these terms mean. They either did not come across these terms, or the meanings given are not related to the terms. Nonetheless, the diverse related meanings given with their shades of meaning are catalogued here. On the meaning of *Dar el Islam*, most interviewees with relevant ideas say it is a place or territory dominated by Muslims with no non-Muslims. It is an Islamic state or government where the constitution is the Qur’an and *Sunna*, or *Shari’a* is operational with no *Kufr* there, or it is faught. It is also a place where Islam

³⁸² SRQ2/Th9.9/KN49 [28471-28633]

³⁸³ SRQ2/Th9.9/ZA39 [54783-55021]

³⁸⁴ SRQ2/Th9.9/ZA22 [29585-29758]

is in total control of the state, and true Islam is practiced freely even where non-Muslims are present. Some are more literal that it is the home, town or house of peace, a community living in peace, or house or abode of Islam.

Dar el Islam is also defined as a group controlled by the Islamic system and following the teachings of Allah, or simply a community of Islam or Muslims. More definitions include kingdom of Islam, an institution of Islam, a Muslim empire and territory no Islamic state can legally fight, as well as where the Muslim *Umma* enjoys Islamic leadership in safety. Some even argue that if you are a Muslim you are in *Dar el Islam*. One notable definition is “an association or group of people who are fighting the mission . . . *jihad fi sabilillah*.”³⁸⁵

Dar el Harb, on the other hand, is deemed to be a territory with a mixed population, combining different people, religions and cultures. Due to disagreements, conflicts often ensue. Some are also more literal that it is the home, house, abode or territory of war. Another definition says it is a state not governed by Islamic rule or any religion. In fact, “a secular state can be classified as a *Dar el Harb*.”³⁸⁶ Some add that it is a non-Islamic state, classically categorized by conflicts, fighting and misunderstanding with Muslims, who might not have the freedom to practice Islam or implement *Shari'a*.

Other views say it is anything outside Islamic community, where there is confusion, crisis, militancy or terrorism, and Islam is always under persecution. It is a state where Muslims are struggling to make it theirs, or a state seen as an enemy of an Islamic state, which can be legally fought preemptively, as a deterrent against its aggression, whether headed by a Muslim or a non-Muslim.³⁸⁷ Classically, these are societies defeated by Muslims during battles or wars. It is also considered as a place where jihad or fighting is ongoing. In other words, it is a militant region and, as concluded, *Dar el Harb* is always at war with *Dar el Islam*.

Muslims and State Creation

³⁸⁵ SRQ2/Th9.10/KD28 [23519-23703]

³⁸⁶ SRQ2/Th9.10/KD4 [25388-25847]

³⁸⁷ SRQ2/Th9.10/KN46 [32097-33065]

Maududi's claims also relate to how an Islamic state or Islamic rule should be established. These ideas are also tested. Responses received embody the desire for the creation of an Islamic state, the dialectics only being the approach to attain it.

Process of Establishing Islamic Rule

Consequently, a group of interviewees believe Muslims should engage in politicking to achieve Islamic rule by using their representatives at all levels of government and operating within the dictates and limits of constitutional provisions of the land. In other words, use democratic processes. Others insist that Islamic rule can only be achieved through appropriate teaching and propagation of Islam to both Muslims and non-Muslims. Related to this is persuasion by highlighting the benefits of Islamic rule and individually living it out through good conduct and character. When Muslims are good and true ambassadors of Islam, they would be trusted with leadership positions.

Others claim that Islamic rule can only be established by following the Islamic principles laid down by the forefathers of Islam found in the Qur'an and the Hadith without expatiating. However, some argue that establishing Islamic rule is through intellectual process of acquiring education, both secular and religious, which enables Muslims and their leaders to participate in all sectors of national life. Other ways include attaining unity of the Muslim *Umma*, building *ijma* through *hikma* (wisdom) and extending self purification into the society. To others, it can only be achieved by resolving Muslim challenges, striving to gain acceptable leadership as the prophet did, and by being tactical and determined. With this, Muslims can reach the pinnacle of their desire.³⁸⁸

Some insist that it is having a single credible leader to directly or indirectly maneuver things until it is achieved.³⁸⁹ Some are more pragmatic that only when Muslims have a dominant majority can an Islamic rule be established, without conflicts with non-Muslims. Some generally say it can only be established through jihad, while some specify that it is peaceful jihad of *tafakkur* (intellectual jihad). Others insist that agitation for Islamic rule should only arise if Muslims are deprived of religious freedom. Contrastingly, some insist that the contemporary global situation

³⁸⁸ SRQ2/Th10.1/KN9 [25752-25968]

³⁸⁹ SRQ2/Th10.1/KN5 [28574-28715]

and secularism are obstacles to the establishment of Islamic rule. What is realistic in the present situation is to pursue *jihadin nafs* and the practice of *ibadat* within the context of national peaceful coexistence and religious freedom, since an Islamic state is not possible in Nigeria.

Revolutionary Jihad: Instrument of Islamic State Creation

There are more disagreements to the notion that revolutionary jihad is necessary to establish an Islamic state than agreements. A greater number of those who disagree argue that in modern times, there are alternatives to revolutionary jihad in achieving an Islamic state. It can be achieved through legislation, like the Zamfara state experience. Moreover, several countries have achieved Islamic state without revolutionary jihad. As argued, jihad is not a revolutionary act of using arms, while force does not change people's thinking; rather, it generates crisis, and it is not a utopia for solving problems. Revolutionary jihad negates Islam's claim to peace, and it is not the starting point to achieve an Islamic state. The starting point is to get people in a particular area to believe in Islam.

It is further stressed that God did not create only Muslims to live in an Islamic state. He created a mixed society of Muslims and non-Muslims. Besides, the prophet did not use revolutionary jihad to establish an Islamic state, more so even when he was prevented from entering Mecca. Islamic state through revolutionary jihad is unnecessary, where secular states permit freedom of worship and there is respect for religious diversity. Besides, it is achieved through a gradual process of eroding resistance by promoting the need for it through enhancing personal devotion to Allah and Islam.

Similarly, those who agree reject the use of jihad of the sword to establish an Islamic state, since Allah forbids killing and shedding of innocent blood. They suggest democratic revolution, as it happened in Nigeria's presidential election of 2015, since revolution is not all about fighting. Although revolutionary jihad is one form of jihad mentioned in the Qur'an and Hadith, there are other forms revealed to the prophet.

Contradictory to the preceding argument, some insist that the firmness of revolutionary jihad is needed to achieve an Islamic state. The "simple reason is

because sometimes you need to carry the sword to bring about changes.”³⁹⁰ Indeed, “change cannot come without violence and dispute struggle.”³⁹¹ The fact is “without revolutionary jihad you cannot establish an Islamic state.”³⁹² Total revolt is needed for things to be righted. For example, it is the revolt by northern states by saying a beauty pageant is not welcomed that stopped it.³⁹³ “It is only when you fight for what you want [that] you get it. So if truly we want it we should fight for it on the right base.”³⁹⁴ The fact is “all revolutions, whether Islamic or non-Islamic, are violent in nature and you cannot overturn, you cannot radically transform society with true peaceful means, and that is why when the colonial masters came, they succeeded in changing the way of life of people through violence.”³⁹⁵

Furthermore, revolutionary jihad is necessary to eliminate moral decay and lawlessness in the society, cleanse innate corrupt un-Islamic practices, instill morality and prevent people from degenerating into *jahiliyya* (ignorance) or perishing. It is also necessary, when you need followers, to revive the teaching of Islam and to ensure compliance with *Shari’a*. However, some argue that revolutionary jihad is conditional to when the conditions are ripe and met, or when it is the only effective way of achieving an Islamic state. This was the situation in the case of Danfodio’s jihad in northern Nigeria, where there was no established religious justice system, and so jihad was necessary to establish an Islamic state.

Others say it is necessary when there is the required Muslim majority and they have the avenue in order to introduce equality, like in Iran. Some even challenge why Muslims are questioned for undertaking revolution, when Hitler also executed a revolution.³⁹⁶ There are those who argue that revolutionary jihad depends on circumstances and the extant conditions at a particular time. For example, when a Muslim minority is oppressed, they need revolutionary jihad to conquer the place and achieve freedom to establish an Islamic state.

³⁹⁰ SRQ2/Th10.2/KD9 [34956-35442]

³⁹¹ SRQ2/Th10.2/KN83 [18598-18676]

³⁹² SRQ2/Th10.2/KD11 [32240-32462]

³⁹³ SRQ2/Th10.2/KD12 [33666-34086]

³⁹⁴ SRQ2/Th10.2/KN5 [28942-29102]

³⁹⁵ SRQ2/Th10.2/KN78 [53128-53692]

³⁹⁶ SRQ2/Th10.2/ZA26 [18103-18157]

Jihad as Instrument of Revolutionary Change

In complete contrast to the previous section, there are more agreements that jihad is an instrument of revolutionary change. Almost the same number who disagree in the previous section that revolutionary jihad is not necessary to establish an Islamic state agree jihad is an instrument of revolutionary change. Again more of the people who agree insist it is peaceful jihad that embodies aspects previously mentioned. Nonetheless, some argue that there is historical evidence that jihad is an instrument of revolutionary change. People like Salahudeen, Ayubi and Caliph Umar bin Khatab used jihad to bring real time changes that affected the world. Other examples are the transformative jihads of Danfodio and Iran that brought revolutionary transformation and reformed their respective societies ideologically.

It is further claimed that the classical prophetic jihad of Muhammad revolutionarily transformed the Quraish society from *jahiliyya* or Dark Age to an Islamic *Shari'a* compliant society, just as it did to Africa and other parts of the world. Jihad will revolutionarily change everything, including reviving Islamic practices, transforming degenerated moral ethics of the society and all aspects of Muslim lives, if fought in conformity with *Shari'a* and the principles of jihad. Jihad transforms the orientation of individuals if radically conducted appropriately. It is reiterated that, in spite of the dialectics about jihad, “revolutionary change will not be done without jihad,”³⁹⁷ although some insist it is not a misrepresented jihad, because there are ignorant anti-Islamic people who try to define jihad. For example, it is not the kind of jihad propagated by the West to denigrate Islam, or the misconceived and misunderstood jihad publicized by some Muslims. Nevertheless, jihad brings progressive transformative change, and “jihad means a revolution.”³⁹⁸

Others add that jihad as instrument of revolutionary change is necessary where Muslims are pushed to the wall, their religious freedom denied, or they are forced to conform to secular injunctions and their patience exhausted. Allah will guarantee them success. It is also necessary to change a *Kufr* system of government promoting injustice, lawlessness and immorality. And to those who leave Islam, “jihad is a declaration of war.”³⁹⁹

³⁹⁷ SRQ2/Th10.3/KN11 [26920-27025]

³⁹⁸ SRQ2/Th10.3/KN45 [28718-28877]

³⁹⁹ SRQ2/Th10.3/KN72 [30725-30864]

Those who disagree say revolutionary change connotes revolt, and revolt is undesirable crisis. At any rate, jihad is not limited to use of combat weapons or undertaking suicide missions to kill in the name of establishing *Shari'a*. This contradicts the sacred books and does not achieve the desired goal of establishing *Shari'a*. More effective or revolutionary is jihad of proper indoctrination of Islamic teachings, as knowledge is required to adhere to Allah's prescription for jihad. This is the jihad the prophet used, and people with right understanding of Islam still use. Besides, jihad for revolutionary change is only required where Islam is non-existent. Those that think that peaceful jihad of propagation cannot revive Islam are misguided. In any case, physical jihad sparks retaliation, crisis or war and brings negative change. The concept of jihad as an instrument of revolutionary change is western.⁴⁰⁰

Muslims and Secular State

Maududi's political theory of Islam can also be linked with the behavior of Muslims in a secular state. Questions were also designed to test these ideas. The responses are reported in the themes that follow, and as earlier indicated, comparative analysis will be done later.

Islam within a Secular State

Less than 10 interviewees say Islam cannot exist within a secular state. A majority of the interviewees say Islam can exist within a secular state, as long as basic freedoms are maintained, such as freedom of religion, movement, ownership and speech (preaching and teaching) as obtains in Nigeria, and global Europe and America. Some add specifics, which are that Islam can exist within a secular state if Muslims are not harassed, their religion protected and peaceful coexistence maintained with freedom for proselytizing.⁴⁰¹ Some surprisingly add that this mutual coexistence between Islam and the secular state is possible if Muslims do not seek elective office, unless endorsed or persuaded to take up certain positions.

Indeed, Muslims do not have to lead to live peacefully in secular states or worship Allah. Such prioritizing of leadership as a condition to practice one's religion is

⁴⁰⁰ SRQ2/Th10.3/ZA20 [22773-22990]

⁴⁰¹ SRQ2/Th11.1/KD29 [17821-18146]

riddled with evil intention.⁴⁰² Besides, Muslims can challenge unfavorable laws through the *Ulama*, and Islam even flexibly views this as *darura* (necessity). However, some argue that this cohabitation of Islam and the secular state is only necessary due to lack of an alternative,⁴⁰³ because whatever religious freedom there is, a secular state still limits the complete implementation of *Shari'a*.

According to those who disagree, the concept of secular is confusing. In fact, Islam would be disadvantaged within a secular state, as Muslims would begin to neglect their true religious conduct. Besides, in some secular countries like Burma, Myanmar and China, Muslims tend to be maltreated and killed on a regular basis. Furthermore, secular states consider their laws superior to any other law, whereas Muslims regard Islamic law above all laws, and this leads to conflicts. In Nigeria, *Shari'a* is not fully implemented because it is a secular state.

Muslim Obedience to Secular Laws

A simple majority of interviewees believe that Muslims can obey secular laws conditionally, as long as they do not contradict the tenets of Islam, supersede Islamic laws, hinder the practice of Islam, or make Muslims *Kafirs*. If this is the case, Muslims are duty bound to obey them; otherwise, they are not expected to obey what Allah has not ordained. Where it is impossible to disobey secular laws, *hijra* (migration) to a more favorable place is recommended. Furthermore, Muslims should obey secular laws while living in a secular state because they have no alternative. It is *darura*. Allah and the prophet instruct obedience to authorities, since it is Allah who gave power to secular states. In fact, disobedience attracts Allah's wrath, and obedience justifies Islam. Although an Islamic state is and should be the desire of all Muslims, without it, Muslims should bear to obey secular laws. Others see no problem in Muslims staying in secular states and obeying secular laws, as it is not forbidden. They should only protest if their rights are hindered, like Muslim ladies stopped from wearing *hijab* in public schools.

On the opposite side are those who insist that Muslims should not obey secular laws unless forced to, because the only laws they should obey are the Qur'an and *Sunna*. Muslims should always prefer to obey Islamic laws above secular laws,

⁴⁰² SRQ2/Th11.1/KN62 [42221-42985]

⁴⁰³ SRQ2/Th11.1/KN64 [22368-22547]

because secular laws are *haram* (prohibited) and not *halal* (permissible). Obedience to secular laws should only be when “it is a strategy to work through the ladder up”⁴⁰⁴ in order to attain leadership to advance Islam.

Others insist that Muslims should be selective or partial in obeying secular laws, by complying with those in consonance with the teaching of the Qur’an, and disregarding those that are not. Some utterly condemn secularism as an evil that Islamic discourse should eschew, and an ideology that should not cohabit with Islam because it demarcates religion and politics.⁴⁰⁵ A more conservative group believes Muslims should only submit to those who submit to Allah. Those who obey secular laws have strayed away from the Qur’an or the teachings of Islam. It is disobedience to Allah, which is like idol worship or *shirk* (ascribing partners to Allah).⁴⁰⁶ Indeed, “it is *haram* for a Muslim to be subdued or subjected to secular powers, like what they are saying now that you should be allowed to practice what you want; like the gay rights acts bill is totally *haram*.”⁴⁰⁷

Obedience to Secular Laws as Polytheism

There is an opinion which says that whether obedience to secular laws amounts to polytheism depends on intention, which takes it beyond the realm of human assessment. However, there is an overwhelming disagreement that obedience to secular laws amounts to polytheism. The predominant position is that, for as much as the laws do not contradict the teachings or tenets of Islam, stop Muslims from practicing their religion, or deviate from Allah’s laws, it cannot be polytheism. By obeying secular laws, Muslims are not neglecting Islam or worshiping the laws. Therefore, to consider it as polytheism is extreme to say the least. Muslims are not committing *shirk* by obeying secular laws.

It is alleged that there are some *Ulama* who explain that a person can outwardly obey but inwardly reject the laws as *kufir*, especially when a Muslim’s life is in danger, since the worship of Allah is in the heart. Also, happenings during the time of the prophet and his companions reveal that Muslims can obey secular laws without being polytheists. Moreover, respect is not acceptance. Allah enjoins respect to

⁴⁰⁴ SRQ2/Th11.2/KN25 [22030-22201]

⁴⁰⁵ SRQ2/Th11.2/KN52 [29456-30491]

⁴⁰⁶ SRQ2/Th11.2/ ZA33 [13546-13792]

⁴⁰⁷ SRQ2/Th11.2/KN58 [30666-31038]

authority, so Muslims are only worshipping Allah under a secular arrangement. However, there are some who think Muslims are compelled in Nigeria to live under a secular state, when *Shari'a* is their preferred option.

It is also argued that obedience to secular law is not following another religion. An opinion is expressed that love for country is love for God and has nothing to do with worshipping your country. Interestingly, an opinion says religion and activities are so different, and God will judge them differently.⁴⁰⁸ Besides, there is no Qur'anic verse that teaches that obedience to secular law is polytheism. A question is asked whether secular laws compel a Muslim to worship another God.⁴⁰⁹ A Muslim's prayer and fasting is not to a secular state, just because he lives there. Moreover, Allah does not impose impossibilities on Muslims. What is above a Muslim's power to do, negligence will not be attributed to him or her.⁴¹⁰ It is *darura*. Obedience to secular laws can be a matter of necessity where Muslims are not capable of establishing an Islamic state, or it is not possible in the interim.

On the contrary, those who agree that obedience to secular laws is polytheism say it gradually affects faith (*Iman*). It also signifies that a Muslim is following what they are following, when the Qur'an says he who judges by anything other than what Allah has revealed is an infidel.⁴¹¹ To blindly act contrary to the teachings of Islam is polytheism and *Kufr*.⁴¹² Except there is no alternative, obeying secular laws is prohibited⁴¹³ because secular laws and practices are mostly un-Islamic. Such un-Islamic governance causes Muslims to deviate from Islam. They argue that to obey those who are not conducting themselves appropriately is to be lost and have divided loyalty, which signifies following two religions. People who obey secular laws have divided loyalty. More so, considering secular laws as superior to Allah's laws is the height of polytheism. To obey a law that contradicts *Shari'a* makes a Muslim a polytheist. To a Muslim, all laws are subject to Islamic laws.⁴¹⁴ Some report that there are scholars who argue that to obey secular laws is not to be a Muslim.⁴¹⁵

⁴⁰⁸ SRQ2/Th11.3/ZA29 [36429-36790]

⁴⁰⁹ SRQ2/Th11.3/KN73 [24153-24538]

⁴¹⁰ SRQ2/Th11.3/ZA39 [41565-41965]

⁴¹¹ SRQ2/Th11.3/ZA3 [18748-19259]

⁴¹² SRQ2/Th11.3/KD25 [77046-77475]

⁴¹³ SRQ2/Th11.3/KD27 [22202-22324]

⁴¹⁴ SRQ2/Th11.3/ZA26 [14084-14254]

⁴¹⁵ SRQ2/Th11.3/KN22 [21457-22060]

Obedience to Secular Authority as Worship

The preceding section appears closely related to this one, but the outcome is slightly different. Interviewees here are almost divided into two halves, although there are more disagreements that obedience to secular authority amounts to worship. For those who agree, most say that it makes Muslims negate, abandon or cease to practice Islam according to Islamic laws, as such it amounts to worship. Preferring secular laws, or viewing them as substitutes to Islamic laws, indicates a shifting of allegiance, and that is worship. Further explanation says that when Muslims obey secular laws that contradict Islam, accept them without resentment, protest or disagreement, and voluntarily or involuntarily abide by them, it amounts to worship. A Muslim will be a *mushrik* (idolater) if he obeys laws passed by legislators that contradict Allah's laws. It means he is no longer a Muslim and worships a secular authority instead of Allah.⁴¹⁶

In addition, it is worship to elevate a secular government above an Islamic state,⁴¹⁷ as well as *Kufr* to accept the principles of democracy as the best form of government and submit to it. Islam is about total submission, with no options. To completely and uncritically believe and follow a secular authority is worship, as well as wholeheartedly supporting secular laws that reject the teachings of Islam, especially not out of necessity. Ipso facto, to accept what is forbidden as permissible, or vice versa, from a secular authority is worship. Furthermore, equating somebody with Allah, or accepting laws that mock Islam, and accepting secular authority, not Allah, as the ultimate provider, or allowing them to usurp the position of Allah, is worship. These kinds of Muslims are considered as *munafikum*. Accepting polytheism from a secular authority is also worship. Some are inflexible that obeying secular authority or man made laws amounts to worship. This includes bowing to someone or to a legislative mace, contrary to the instructions of the prophet.

Conversely, and in some cases reversing some preceding arguments, those who disagree say that as long as Muslims are not hindered from adhering to Islam, and secular laws are not made to supersede Islamic statutes, or Muslims forced to go to other worship places, obeying secular authority cannot amount to worship. It can also not be worship because Islam enjoins obedience and respect to leaders or state

⁴¹⁶ SRQ2/Th11.4/KD25 [78415-78638]

⁴¹⁷ SRQ2/Th11.4/KN11 [22690-22918]

authority, no matter their religious beliefs. A lot of times, being under a secular authority is out of necessity, without alternatives or an accident of history, as the case of Nigerian Muslims. And as earlier mentioned, when compelled, Allah overlooks.⁴¹⁸ Moreover, one can hate it in his heart if he must outwardly do it, because Allah sees his heart and such cannot amount to worship.⁴¹⁹

They further argue that Islam acknowledges authorities, including secular authorities, as a means to achieve social order and development, while disobedience has repercussions. In addition, social submission is different from spiritual submission. Furthermore, after the time of the prophet and his companions, due to social evolution, laws have emerged that are complimentary to Islamic laws to address situations that were non-existent then. Most times, Muslims have become part and parcel of these societies through dialogue, negotiation and agreement. Therefore, obeying such authorities cannot be worship. In any case, where laws contradict a Muslim's faith, he has an option to migrate.

Obedience to Secular Authority as Following the *Din* of the Secular Authority

Although this was a simple follow up inquiry that demanded assent or dissent, the responses further given by some of the interviewees are considered to add value. The idea is overwhelmingly rejected by the interviewees, with the exception of less than 20 of them. Beginning with those who agree that obedience to secular authority is following the *din* (religion) of the secular authority, they argue that going ahead to obey laws that contradict Islamic principles is tantamount to worshiping the *din* of the secular authority. Also, complete uncritical agreement with secular authority, or similar following of their cultural practices, is following the *din* of the secular authority. Furthermore, if a secular authority proclaims what their religion is and a Muslim follows it, he is worshiping the *din* of that secular authority.

As for those who disagree, they argue that secularism has no religion. Secular authorities just make societal laws to guide the state, and the laws are man made, operated outside Allah's laws, and nothing is bad in them. It is only when the laws are influenced by religion, and a Muslim abandons his religion to follow them, that there is a problem. They further add that usually, secular states are multi-religious and

⁴¹⁸ SRQ2/Th11.4/ZA18 [19884-20267]

⁴¹⁹ SRQ2/Th11.4/ZA22 [19597-19914]

everyone practices his or her religion without coercion, with laws not biased to any religion. Where the laws are anti-Islam, a Muslim can resist or decide what is best for him, except if he is accepting to comply with the laws for the benefit of the *Umma*, or safeguarding Muslim interests, but rejecting the laws as *Kufr* in his heart. Under the threat of death, a Muslim can accept a situation by words, but retain *Iman* in his heart like Yassin⁴²⁰ did. As mentioned by some earlier, this is acceptable in Islam. Other reasons given are that, often Muslims have no alternative because of agreement, like in Nigeria, and Muslims participate as leaders in these governments. Besides, Muslims can selectively obey laws made by secular authorities in order to conform to Islam.

Muslim's Quest for Political Office as Contravention of Islam

Only about a quarter of the interviewees agree that Muslims seeking political office are contravening Islamic injunctions while the rest disagree. Contrary to those who agree, those who disagree say they are relying on the injunctions of the prophet for their position. Some of those who disagree insist that there is no injunction or *Shari'a* from Allah and his prophet stopping a Muslim from seeking elective office. They gave example of prophet Yusuf (Joseph) who sought political appointment as prime minister in Egypt, after interpreting a dream for Pharaoh. It is further argued that in modern times, Muslims need elective office to avoid being dominated, or their rights usurped, and to have representatives to protect Islamic interests, especially to address the issue of discrimination when they are in the minority. It is harming, relegating or a disservice to Islam not to participate in politics.

Others argue that there is a provision in Islam to participate in an un-Islamic act to ensure the progress of Islam. Muslims also need elective offices to implement *Shari'a* and govern well, to make the Islamic state possible. A Muslim can seek elective office if he considers himself competent and capable. Furthermore, Muslims seeking elective office are not contravening Islam because leadership in Islam is compulsory, even between two people. On the whole, Muslims should always be the leaders.⁴²¹ Thus, for a Muslim to lead he must seek election and it should not be forgotten that Islam, politics and society are integrated.

⁴²⁰Yassin appears to be an Islamic historical character. However, the interviewee did not explain who Yassin is and the researcher through independent research could not establish who he is.

⁴²¹SRQ2/Th11.6/ZA10 [28245-28433]

It is further highlighted that even Islamic scholars serve in governments. In any case, seeking elective office can be considered as a necessity and a lesser evil, since Muslims can be led astray, or find it difficult to practice their religion if they allow only non-Muslims to occupy elective offices. Furthermore, seeking elective office is the only way Muslims can instigate favorable change. It is even argued that the injunction not to seek elective office was more appropriate during the prophet's time when the society was decent.⁴²²

Those who agree that Muslims seeking political office are contravening Islam say it makes Muslims dishonest and unfaithful to their religion. Furthermore, election is not permitted in Islam. Leaders are chosen or appointed and not elected. The prophet enjoins that whoever seeks an office should be rejected, as he did to Abu Zhar, and that only a righteous person should be appointed to an office. Moreover, in an ideal Islamic state, Muslims should not seek elective office. It is those with hidden agenda that do so and are not eligible or trustworthy. Others insist that the *Shura* council appoints leaders from the people. In an Islamic state, people only serve and allow people to invite them to govern them. Besides, because of the religious burden associated with leadership, true Muslims should be reluctant to seek elective office. In any case, because power belongs to Allah, Muslims should be careful not to interfere or usurp the sovereignty of God in an attempt to claim power.

Political Leaders Usurping God's Sovereignty

The interviewees also overwhelmingly disclaim the view that political leaders are usurping God's sovereignty when they rule, with only less than 15 agreeing. Most of those who disagree maintain that because leaders are only vicegerents, *Wakala*⁴²³ (representatives), *Khulafa* (Caliphs) or successors on earth, they cannot usurp God's sovereignty. They explain that because Allah cannot come down to physically rule, he allows pious leaders to exercise a part, piece or portion of his power on his behalf, just as the Qur'an says that Allah sent Adam and his sons to be his *Khalifa* (Caliph) on earth.⁴²⁴ No man has the power to seize, usurp, hold or keep any part of God's sovereignty or power, nor increase or reduce it, because he is supreme, undefeatable and constant. Leaders belong to Allah and must submit to him.

⁴²² SRQ2/Th11.6/ZA20 [18533-19226]

⁴²³ There is a variation for this plural for *Wakil* which is *Wukala*.

⁴²⁴ SRQ2/Th11.7/KN56 [13768-14101]

They further submit that it is Allah who destines leaders to emerge, or because of man's vicegerency of God, people are allowed to appoint leaders. However, it should be noted that the sovereignty of men is different from that of Allah. That is why Islam rejects state sovereignty. In an Islamic state, sovereignty belongs to Allah, while in a democracy it wrongly belongs to the people. Islamic state is governed by the rules of Allah, and his sovereignty acknowledged. In addition, Allah's sovereignty cannot be usurped because he ordained leadership even among two or three people, to avoid chaos among them. Leadership is an attribute of God, and to obey leaders is to be obedient to God. It is un-Islamic to say leaders are usurping God's sovereignty when they rule, and a misconception of sovereignty.

However, those who agree that leaders are usurping God's sovereignty when they rule maintain that leaders usually see themselves as small gods and make people to act contrary to Allah's will. That is usurping God's sovereignty. They usurp God's power by assuming they are superior to all. More so, a secular state's claim that sovereignty resides in the constitution and the people, and their leaders deriving power from the constitution, is a usurpation of God's sovereignty, contrary to what Allah has ordained and operates in an Islamic state. No wonder elected leaders think their word is final, contrary to God who has the final word.

No Election and Electioneering in an Islamic State: No Muslim Votes for Non-Muslims

About one third of the interviewees agree that Muslims should not vote for non-Muslims, because in an Islamic state no election or electioneering is allowed, while the rest disagree. Most of those who disagree argue that Muslims can vote for non-Muslims where they are of better character, more capable and competent, especially if they are willing to defend Islam. However, they should not be given religiously sensitive positions like *Amirul Hajj* (leader of pilgrims). Muslims must participate in election or electioneering in a democracy, so that a leader will not emerge to impose *Kufr* on them. Even if they are in the minority, they should vote for non-Muslims friendly to their cause. It is only in *Dar el Harb* (house of war), where non-Muslims are fighting Muslims, that they should vote for Muslims only.

Furthermore, since having a leader is a first requirement in Islam, whatever way a leader emerges, it is a form of election, whether it is by appointment, selection,

Electoral College (*Majalis Shura*) or inheritance. It is just that not all processes involve voting. However, it is argued that a non-Muslim should not rule in a Muslim state.⁴²⁵ Some even go to the extent of saying that *Suratul Shura* in the Qur'an talks about democracy, and Caliphs allowed election in an Islamic state. In addition, saddled with a choice between a non-Muslim and a competent Muslim, Muslims must vote for the Muslim who will prioritize Islamic activities, no matter his weaknesses. One person was more explicit that Muslims should not elect a Christian in place of a Muslim.⁴²⁶ In case Muslims are in the minority, the choice should be a person with sound morals who will protect Islamic interests.

There are those who have a contemporary view that politics should be separated from religion, and it is wrong and unacceptable to say Muslims should not vote for non-Muslims, since Muslims have voted for Christians in Nigeria. Indeed, such a position is a recipe for conflicts in northern Nigeria. Some insist they have never lived in an Islamic state to be sure that election or electioneering is not allowed. However, Muslims and non-Muslims have the liberty to vote either way, as long as freedom of religion is protected, and those who argue that Islamic state rejects election or electioneering cannot support it from the Qur'an and Hadith. Moreover, Islam is dynamic and modern. It adapts and changes without its teachings being subsumed in people's perception, culture and history. They argue that Iran is an Islamic state and elections are conducted there, but vetted by the *Shura* council. Perhaps the only difference is vetting of leaders by the *Shura* council.

The major reason given by those who agree that Muslims should not vote for non-Muslims is that Islam forbids Muslims to vote for non-Muslims above fellow Muslims. A Muslim should always rule and lead Muslims. They argue that the Qur'an advises Muslims to fear and not put their trust in non-Muslims, because their decisions might be unfavorable to Muslims. Indeed, "We were taught [that] instead of voting for a non-Muslim contesting against a Muslim, [it] is better you don't even vote at all."⁴²⁷ It is further stated that a Muslim's allegiance is to the Qur'an and *Sunna*, not human beings. Muslims represent Allah's interest, while non-Muslims represent secular constitutions based on human ideologies. One person says he will

⁴²⁵ SRQ2/Th11.8/KN82 [25343-25431]

⁴²⁶ SRQ2/Th11.8/KN56 [14921-15415]

⁴²⁷ SRQ2/Th11.8/ZA9 [29272-29445]

not vote for a non-Muslim,⁴²⁸ while another says if the secular status of Nigeria is different, he will never vote for a Christian.⁴²⁹

Other reasons given why Muslims should not vote for non-Muslims are that in a place where Muslims are dominant, voting for non-Muslims is attempting to overthrow Islam and accept the supremacy of non-Muslims. In addition, although some modern Islamic states conduct elections, there is no provision for election or electioneering in an Islamic state. But others insist that historically, it is only electioneering that is forbidden, and *Ulama* can be flexible, depending on the situation. However, and in general, Muslims are not allowed to seek elective office or vote for non-Muslims, since even in an Islamic state it is only knowledgeable and pious people who are appointed. Therefore, not voting for non-Muslims and not allowing election or electioneering is true, according to the Qur'an.

Muslim Reaction without Political Power

There were quite a number of pacifist ways advanced as to how Muslims should react when they do not control political power. Among the ways proffered are that Muslims should be peaceful, calm and tolerant. They should know that power belongs to Allah and he gives leadership to whoever he wants. Muslims should only protest against injustice, but generally be reasonable, because in politics whoever wins leads. They should follow the political channels available and recourse to prayers and self examination, peradventure they have offended God, so as to plead for his intervention. Furthermore, as long as their Islamic way of life is not affected and their right to worship is not hindered, and as long as the government does not go contrary to Allah's ways, Muslims should not react aggressively. They should concentrate on their religion, especially as a minority, and patiently wait for the right time.

It is also added that Muslims should continue to prepare for leadership through acquisition of knowledge, both Islamic and modern, be guided always by the Qur'an and *Sunna* in their reactions, and respect the prophet's instructions to respect leaders. Muslims should not resort to fighting, violence or conflicts to cause chaos in the society against a democratically elected leadership, nor should they create commotion or engage in irrational activities. They should remember that what Allah has decreed

⁴²⁸ SRQ2/Th11.8/KD27 [23368-23485]

⁴²⁹ SRQ2/Th11.8/KN6 [27789-28397]

cannot be changed. In addition, they should continue personal purification and proselytization for the numerical growth of Islam, join political parties and participate in all economic, social and political sectors of the state, in anticipation of controlling political power through peaceful, steady and gradual process. In any case, Muslims do not exist for political power only, and they should also accept to be led in a mature way, because numerous Muslims live peacefully in secular states.

Conversely, some believe that Muslims should work hard to wrestle back power, especially in unfavorable circumstances. They should channel all their power to eliminate the government and restore power back to Muslims⁴³⁰ through organization and mobilization, and should control it if they are in the majority. One important reason given why Muslims should control power is that they are the just *Umma* or nation.⁴³¹ With intent, Muslims must be tactical and strategic, without endangering themselves, in order to seize power, because of the delicateness and volatility of power. It is the right of Muslims to be autonomous.⁴³²

Muslim Submission to Non-Muslim Leaders as Polytheism

It also emerges that only about one fifth of the interviewees agree that Muslims should hold all political offices, because it is polytheism to submit to non-Muslim leaders, while the rest disagree, although there are a few dual opinions. A minority of those who disagree insist that there is nowhere in the Qur'an Muslims are instructed not to submit to non-Muslim leaders. However, most of those who disagree argue that it is not tenable to hold this position when Muslims live in a multi-religious, multi-ethnic and heterogeneous society. Muslims must work with non-Muslim leaders representing their people, because they cannot hold all political offices. Thus, it is not polytheism to obey such leaders. *Fir'aun* (Pharaoh) rejected Islam, but Muslims lived under him. Polytheism arises when Muslims worship a leader.

They add that the prophet permitted Muslims to live under Christian leaders in Abyssinia (Ethiopia) and the Byzantine Empire. Even during jihad wars, the prophet lived with non-Muslim societies in peace. The prophet said Muslims should obey leaders, even if they are Ethiopian servants. It is further maintained that since Allah gives authority to whosoever he wills, and instructs obedience to constituted

⁴³⁰ SRQ2/Th11.9/KD21 [15213-15349]

⁴³¹ SRQ2/Th11.9/ZA22 [18629-18717]

⁴³² SRQ2/Th11.9/KN41 [11746-11783]

authority, Muslims are just law abiding when they submit to non-Muslim leaders. Furthermore, not all Muslims are qualified to lead and having Muslim leaders in a state does not make it an Islamic state. Besides, even in an Islamic state, non-Muslims can lead, depending on the need. Moreover, when a minority, Muslims cannot control political power and they would not be polytheists to submit to existing authority.

However, there are those who agree that Muslims must hold all political offices because it is polytheism to submit to a non-Muslim leader. They argue that where Muslims are dominant and can control everything, they should do so. Indeed, Abubakar Gumi, the famous *Izala* leader, is said to have advised that Muslims should ensure they are represented in all institutions of government. Also, there is nothing wrong in Muslims establishing a Muslim party to ensure that all leaders are Muslims.⁴³³ The only way to safeguard the interest of Muslims and Islam, as well as avoid being led astray by non-Muslim leaders, is to hold all political offices. All political systems not Islamic are only tolerated until the formation of an Islamic state.

On the other hand, some argue that it is only in an Islamic state that Muslims can hold all political offices because, naturally, it is a Muslim that should govern the Muslim *Umma*. It is only in the absence of a qualified Muslim that a non-Muslim is considered, but mostly in a professional position. Otherwise, a “non-believer should not have an office in an Islamic state. He dare not look for an office because he is not Islamic.”⁴³⁴ An Islamic state, by its name, suggests majority are Muslims and automatically all offices should be occupied by Muslims.

Muslims and Implementation of *Shari'a* in Secular States

Another area related to Maududi's political theory of Islam examines how Muslims handle the issue of implementation of *Shari'a* when they are in a secular state, as it is in the northern Nigerian context. It is believed that views expressed could have some ramification on the issue of fundamentalism and interreligious conflicts.

⁴³³ Maududi did that by establishing *Jama'at-i-Islami* (The Party of Islam) in Pakistan.

⁴³⁴ SRQ2/Th11.10/ZA29 [38332-39005]

The Rights of Northern Nigerian Muslim Majority
to Impose *Shari'a*

Only about a seventh of the interviewees agree that Muslims have the right to impose *Shari'a* law on non-Muslims, because they are in the majority in northern Nigeria, and the rest disagree. Most of those who disagree argue that because Islam instructs that there is no compulsion in religion, Muslims cannot impose *Shari'a* on non-Muslims, and *Shari'a* is only applicable to Muslims, with no historical evidence that Islamic laws have been applied on non-Muslims, even during the time of the prophet. Furthermore, Islam teaches *lakum dinukum waliyadin* (to your religion, and me to my religion). Only some practices of non-Muslims in public are prohibited, such as sale and consumption of alcohol, prostitution and others. In addition, contemporary Islamic states do not impose *Shari'a* on non-Muslims living there, because minority non-Muslims have the right of religious expression. Islam is *nasiha*⁴³⁵ (mercy) to all, and not oppression.

Buttressing the argument further, they argue that with non-Muslims and Muslims living in a secular state, it will be a contravention of the constitution to impose *Shari'a* on non-Muslims, when freedom of religion is guaranteed. The prophet in Medina judged the Jews with their books, without imposing *Shari'a* laws. Muslims, without taking laws into their hands, should teach non-Muslims to respect *Shari'a* and not violate it.

The argument of those who agree that Muslims have the right to impose *Shari'a* on non-Muslims in northern Nigeria is that, since Muslims are in the majority and desire *Shari'a*, they should have the right to impose *Shari'a* to avoid further conflicts. After all, democracy is a game of majority, and this majority gives Muslims the right to impose *Shari'a*, or whatever law they want on all.⁴³⁶ *Shari'a* laws have provisions to judge both Muslims and non-Muslims, even within an Islamic state. Besides, the constitution allows Muslims to implement and impose *Shari'a*. If non-Muslims are not willing to obey *Shari'a*, they can relocate to other places. Moreover, if a Muslim goes to a non-Muslim state, he must obey secular laws. So non-Muslims should also be patient with Muslims since, in the same vein, all should abide by *Shari'a* laws in an Islamic state. In any case, Muslims endured and are still enduring laws contrary to

⁴³⁵ This Arabic word literally means advice or recommendation but is interpreted here as mercy by the interviewee.

⁴³⁶ SRQ2/Th12.1/ZA35 [19322-19513]

their religion imposed by colonialists. However, some argue that although it is the right of Muslims to have a *Shari'a* state, imposing *Shari'a* on non-Muslims is not.

Islamic State as a Requirement to Practice *Shari'a*

As opposed to one seventh of the interviewees who say that Muslims in northern Nigeria can impose *Shari'a* on non-Muslims, one third of the interviewees say an Islamic state is necessary for Muslims to practice their religion. However, most of those who say Islamic state is not necessary for Muslims to practice their religion insist that Muslims have total freedom to practice Islam without limitations, in tranquility, as constitutionally provided. Furthermore, in view of Nigeria's secularity and the supremacy of the constitution, Islamic state is impossible now. In any case, *Shari'a* has always existed in northern Nigeria, long before the formation of Nigeria. The call for an Islamic state is to presuppose that Islam has not been practiced properly in northern Nigeria, which is only a political gimmick. What is needed in northern Nigeria is good governance and reorienting people, because having an Islamic state is not necessarily synonymous with true practice of Islam.⁴³⁷ It might even be a recipe for crisis, as it will introduce segregation.

According to those who agree, an Islamic state is necessary for Muslims to comprehensively and ideally practice Islam, be governed completely by *Shari'a*, allow Islam to thrive and permeate all sectors of the society, which is only possible in an Islamic state. The supremacy of the Qur'an and *Sunna* or *Shari'a* is achieved, as opposed to following a man made constitution, while eliminating immoral influences of western un-Islamic acts. The elimination of all un-Islamic practices makes an Islamic state necessary globally to preserve Islam. Muslims must do all to maintain Islam without intrusion.⁴³⁸ Another argument says that the northern Nigerian Muslim majority prefers *Shari'a* to govern their conduct and businesses; hence, they deserve an Islamic state which is a prerequisite for the development of Islam and protection of Allah's will. Islamic state always advocates and ensures Muslims live according to *Shari'a*.⁴³⁹ Its creation is also a victory for Islam.⁴⁴⁰ It is reasoned that Muslims'

⁴³⁷ SRQ2/Th12.2/ZA9 [37227-37658]

⁴³⁸ SRQ2/Th12.2/KD12 [35714-35912]

⁴³⁹ SRQ2/Th12.2/KN82 [29649-29814]

⁴⁴⁰ SRQ2/Th12.2/ZA30 [54769-55097]

craving for an Islamic state is rooted in northern Nigerian history, and the lingering desire for the renaissance of Islam.⁴⁴¹

Shari'a Implementation and Muslim Obedience to Secular Government

It is important to note that almost one third of the interviewees either skipped this area of inquiry or the research assistants mistakenly skipped it. That notwithstanding, among those whose responses were recorded, more interviewees reject the notion that *Shari'a* should be implemented beyond northern Nigeria, because it is wrong for Muslims to obey secular government, and about one quarter of them accept the notion. A greater number of those who reject the claim reject it on the basis that where freedom of religion is guaranteed, it is not wrong to obey secular government, as in Nigeria. However, because of their majority, Muslims should always produce the president, but not attempt to Islamize the country, as it might lead to conflicts. Furthermore, Muslims can disobey if anything contradicts Islamic doctrines or injunctions. As long as total adherence to Islam is not obstructed, there is a claim that Sayyid Qutb says no further action is required. Provided a Muslim knows that the Qur'an is superior to secular government and is allowed to worship Allah well, he can obey secular government without offense.

It is added that disunity and lack of a single leader is a barrier to *Shari'a* implementation. In any case, Muslims in Christian dominated countries are still Muslims, yet obey the governments there. A reminder is made that Muslims in several nations like Nigeria, live under agreements and so must obey such governments. The only problem some have is the concept of the constitution being supreme, because to a Muslim the Qur'an is ultimately supreme. However, some believe Nigeria is not secular but multi-religious, and *Shari'a* is applicable anywhere.

The opinion of those who say it is wrong for Muslims to obey secular government insist that Muslims in the majority should govern their lives because they are not secular people, and even outside northern Nigeria they have this right. This is what makes *Shari'a* implementation necessary. Muslims wish not only themselves but the whole world to live under *Shari'a*. This is why the Muslim *Umma* still decries the destruction of the Islamic caliphate by colonialists and desires its renaissance as well

⁴⁴¹ SRQ2/Th12.2/KN69 [35907-36118]

as why Muslims agitate for *Shari'a* implementation today. Other reasons given for *Shari'a* agitation are the behavior of non-Muslims, the presence of extremists, and belief that secular governments contradict Islamic doctrines.

Implementation of *Shari'a* across Nigeria

Closely related to the preceding section, the interviewees specifically reject the agitation that *Shari'a* should be implemented across Nigeria, with only a quarter of them accepting the agitation. A few among those who reject the notion outrightly say except there is supernatural intervention, it is not possible to implement *Shari'a* across the nation. Even in states that purportedly implemented *Shari'a*, the execution has been cosmetic. However, most of those who reject the notion say it is because *Shari'a* is only meant for Muslims, and it is useless to implement it where there are no Muslims. It is appropriate for northern Nigeria because Muslims are in the majority. Moreover, it is even more difficult because Nigeria is a secular state that is multi-ethnic and multi-religious, even across states with Muslim majority. *Shari'a* implementation is not the locus for practicing Islam, since there is freedom of religion.

Additionally, to pursue *Shari'a* implementation across the nation would be inconsiderate to non-Muslims who have their own ideology, customs and practices. This agitation has political motives because, in states where *Shari'a* is appropriate, *Shari'a* has been supposedly implemented. The agitation is simply propaganda sponsored by western media to create fear or ignite conflict. This agitation is therefore illogical, irrational and unscientific, since even *Boko Haram* is not agitating for complete Islamization of Nigeria, but their sovereign state.

There are several arguments made by those who agree that *Shari'a* should be implemented across the nation. One major argument is that Muslims wish the whole world will embrace Islam and all mankind be in *Jannah* (paradise). This can only happen when all men follow the religion of Allah (Islam). This is why Muslims actively proselytize so that *Shari'a* will rule globally.⁴⁴² Besides wanting the whole world to embrace Islam, Muslims want *Shari'a* to govern their total way of life all over the country, in order to gain the blessings of Allah. It is believed that an Islamic

⁴⁴² SRQ2/Th12.4/ZA25 [39961-41113]

state will solve all exploitative injustices of capitalism and immorality, restore peace, justice and equality in place of existing disorder.

Other arguments made for *Shari'a* implementation across the nation are that the constitution gives Muslims the freedom to do so, and there are Muslims all over the country. Therefore, *Shari'a* should be implemented across the country without restrictions, irrespective of dominance.⁴⁴³ The Zamfara state experience reveals that non-Muslims appreciated *Shari'a* without complains.⁴⁴⁴ There are those who argue for progressive implementation of *Shari'a*, beginning from northern Nigeria and extending it to cover the nation. Others argue that, in order to avoid future uprising, *Shari'a* should be implemented because it is when people are dissatisfied with the way they are governed that revolutions occur.⁴⁴⁵

Northern Nigerian Muslims Still Leaving in Jahiliyya

Considering Madudi's contemporary interpretation of *jahiliyya* (period of ignorance), one quarter of the interviewees accept the assertion that northern Nigerian Muslims are still living in *jahiliyya*, even in states where *Shari'a* is purportedly implemented, while the rest disagree. Many who disagree feel this assertion is prejudicial, insulting, crude, stereotyping and labeling of Muslims as uncivilized, ignorant and barbaric. Most say that with the level of Islamic and western education, as a result of more Islamic schools (*Islamiyyah*, *Nizamiyyah*⁴⁴⁶) and western based institutions (universities) that have produced *Ulama* (scholars), *Alarammas*⁴⁴⁷ (meaning teachers in Hausa, but borrowed from Kanuri), it is wrong to say northern Nigerian Muslims are still living in *jahiliyya*. Even before now, Muslims had their system of administration, were educated in the Qur'an and read and wrote in *ajami* (Hausa in Arabic writing).

They add that today, more Muslims apply the right principles of practicing Islam in all sectors of the society. Others insist that *jahiliyya* had been eliminated since the coming of the prophet and the Qur'an. It is further argued that simply because some

⁴⁴³ SRQ2/Th12.4/KN59 [38214-38896]

⁴⁴⁴ This is only the opinion of the interviewees and cannot be empirically proven.

⁴⁴⁵ SRQ2/Th12.4/ZA26 [19419-19661]

⁴⁴⁶ *Islamiyyah* means Islamic education and is adopted by Hausa to mean an Islamic school. *Nizamiyyah* is also adopted by the Hausa Muslims to mean schools of higher Islamic education but it has Iranian origin.

⁴⁴⁷ It is also used to refer to people who have memorized the Qur'an by heart and can write it out by heart.

aspects of *jahiliyya* are seen in northern Nigeria, it is wrong to generalize. Islam has permeated more than ninety percent of the social and economic life of Muslims. What is seen as *jahiliyya* today is either deliberate disobedience or inability to enforce certain aspects of *Shari'a* in a secular state. It is ignorance to say that northern Nigeria is living in *jahiliyya*.⁴⁴⁸ Some say that behind this *jahiliyya* claim is youthful exuberant expression of supposed new understanding of Islam.⁴⁴⁹

Those who agree say northern Nigerian Muslims are still living in *jahiliyya* because *Shari'a* is not being implemented. There is no difference between non-Muslims and Muslims in dressing or eating, and that is *jahiliyya*. In disagreement with the disagree group, they argue that there is still great illiteracy in northern Nigeria, and it is knowledge that drives away *jahiliyya*. In fact, they see the pursuit of illicit sex, intake of intoxicants and gambling as more perverse than the *jahiliyya* period. Furthermore, there are corrupt and depraved leaders exploiting the masses.⁴⁵⁰ Western ways are adopted by Muslims, like having illegitimate children, and there is no *Amir* leading the Muslims. In addition, people preach jihad as fighting and limit Islam to tribal heritage.⁴⁵¹ Some say eschatological prediction is the reason why there is *jahiliyya* today. The Qur'an predicted that the laws of the world will overshadow the laws of Allah. However, another person limits *jahiliyya* to rural areas of northern Nigeria.

Separating Western Culture from Modernization

The anti-western rhetoric of separating western culture from modernization also came into focus. The interviewees who believe that the two can be separated held a slight majority over those who argue against their separation. The argument of those who agree is that culture is a total way of life of a people, but modernization has to do with innovation or developments related to either technology or enhancement of social life. Modernization also means education or general advances in knowledge, science and technology that ease living. Hence, western culture has also been modernized. Thus, western culture is the behaviors, norms, values, traditions, characters, notions and ways of the western people that includes the hegemony

⁴⁴⁸ SRQ2/Th12.5/KN78 [58848-59233]

⁴⁴⁹ SRQ2/Th12.5/KN14 [27192-27288]

⁴⁵⁰ Maududi and later Qutb describe this as *Jahiliyya*.

⁴⁵¹ SRQ2/Th12.5/ZA5 [29393-30051]

exercised over other countries. Modernization is also seen as being abreast with global happenings.

It is further maintained that Islam accepts modernization, but rejects western culture because it is morally decadent, full of capitalist exploitation and believes in gay marriage. It also allows reckless freedom, considered irrational. That is why it is seen as barbaric, poison or evil. In addition, countries like Saudi Arabia are modern, but not westernized. Muslims are advised not to allow westernization to overthrow or destabilize Islamic culture, like it did to Christianity. Furthermore, Muslims can be modern without being westernized. Indeed, there are innovations that are not western. Some even see westernization as Christian culture, or connoting the old Greco-Christian culture, but modernization is universal and can be found in any culture. In fact, it is argued that western civilization is rooted in Islamic civilization.⁴⁵²

On the contrary, those who disagree say modernization came from western culture, or vice versa, and are inseparable. What is called modern today is actually copied from the West. Western culture and technological advancement are intertwined or interconnected, and elements of one another. It is strongly insisted that it is unacceptable, unrealistic, not feasible and unreasonable to say that western culture can be separated from modernization.

Non-Muslims and Islamic State

Maududi also discussed the relationship between an Islamic state and non-Muslims living within its domain in his political theory of Islam. The supposition is that this might also be a source of friction. The interviewees' views are captured in the following themes.

Non-Muslims' Rejection of *Shari'a* as Grounds to Leave Islamic State

Almost half of the interviewees agree that non-Muslims should leave an Islamic state if they are unwilling to comply with *Shari'a*, while the rest disagree. Those who insist that non-Muslims should not leave the Islamic state have a very slim majority. The argument of some who agree that non-Muslims should leave is that Islam

⁴⁵² SRQ2/Th12.6/KD27 [29745-29983]

guarantees freedom of choice and they can leave on their own volition if they are uncomfortable, and if the depravity of their minds leads them that way. However, there are those who are adamant that non-compliance equals leaving the state. Islam does not force them to accept Islam, but they must comply with the tenets of Islam or face the repercussion. In order to avoid conflict, fighting and bloodshed that will give Islam a bad image or create instability of governance, and for their safety, non-Muslims should leave if they will not comply with *Shari'a*. They have no grounds to remain in that state/country if they disregard its laws.⁴⁵³

Furthermore, they argue that just like living in countries like America or the Vatican, a Muslim must obey their laws. In the same vein, it should not be different in an Islamic state. Such non-compliance and unwillingness to pay *jizya* for protection and use of amenities declares that such non-Muslims are enemies of the state and must leave. It will also compromise as well as corrupt the innocent who are complying, and undermine the cohesive practice and implementation of *Shari'a* in that state by spreading vices. Some even conclude that it is impossible for non-Muslims to comply with *Shari'a*, since they desire to consume alcohol, prostitute and enjoy other prohibited vices. Therefore, they should leave.

On the other hand, those who say non-Muslims should not leave insist that *Shari'a* is not for non-Muslims. They only need to comply with limitations *Shari'a* places on them. As long as they do so, including payment of *jizya* and publicly conducting themselves in a morally acceptable way, they can live their normal lives without hindrance. This is what happened during the time of the prophet. Non-Muslims were comprehensively protected, including freedom to practice their religion in Medina. It is propaganda to say *Shari'a* is anti-Christian. It is revealed that Umar bin Khatab ordered the rebuilding of a church destroyed to build a mosque, when he discovered that the Christians were paying *jizya* in Palestine. It is only when non-Muslims refuse to pay *jizya* that they have to leave.

It is added that, although no one can be forced to stay in an Islamic state, if *Shari'a* is implemented appropriately, even non-Muslims will prefer to live in an Islamic state.⁴⁵⁴ However, their status is captured that “there is provision by Islam if infidels . . . want to live in an Islamic state.”⁴⁵⁵ It is also highlighted that non-Muslims

⁴⁵³ SRQ2/Th13.1/KN32 [8410-8763]

⁴⁵⁴ Again there is not empirical evidence of this claim from non-Muslims.

⁴⁵⁵ SRQ2/Th13.1/ZA26 [12977-13162]

even held political appointments in the caliphate ruled by Mu'awiya Abu Sufyan. A contrasting view is that non-Muslims should stay and be assimilated in the society to experience the beauty of Islam and perhaps embrace it. Another curious view is that non-Muslims have the freedom to stay, without complying with *Shari'a*, and practice their religion because it is allowed in Islam.⁴⁵⁶

Achieving Multi-religious Coexistence in an Islamic State

There are also views expressed as to how multi-religious coexistence can be achieved in an Islamic state. Some interviewees say multi-religious coexistence can be achieved if there is freedom of religion, mutual respect for each other's faith and each faith practice their religion correctly and appropriately. This is the meaning of *lakum dinukum waliya din* (to your religion, and me to my religion). However, this religious freedom should be within the law. Others insist that religious coexistence can only be achieved in an Islamic state if non-Muslims are willing to live under *Shari'a* and respect it. This means to obey the laws, desist from attacking Muslims, pay *jizya* and avoid being hypocritical towards Islam.⁴⁵⁷ Furthermore, if an interfaith organization is created with all religions represented, multi-religious coexistence can be achieved.

In addition, some believe multi-religious coexistence can be achieved by copying the example of the prophet who lived, protected and entered into agreement/treaty with non-Muslims, as well as negotiated a constitution with them at Medina in Saudi Arabia. There was also multi-religious coexistence during the dynastic reigns. All these should be studied and applied. Multi-religious coexistence is also ensured through sincere implementation of *Shari'a* by leaders who observe the rights of non-Muslims, and not compel them to follow Islamic laws. Multi-religious coexistence can also be achieved through dialogue, comparative studies of religions, cooperation, fairness, benevolence, equality and justice for all.

Acknowledged also is that multi-religious coexistence is achieved by providing equal opportunity for all in the state, allowing freedom of expression, and recognizing that all people are created by God who decides a person's religion. This will promote trust and unity. Others insist that multi-religious coexistence can be achieved through

⁴⁵⁶ SRQ2/Th13.1/KN60 [22843-22972]

⁴⁵⁷ SRQ2/Th13.2/ZA24 [36394-36904]

Jihad fi Sabilillah, maintaining mutual economic transactions and working for each other without cheating and violating the teachings of Islam. In contrast to the preceding arguments, some argue that multi-religious coexistence is not necessary, as an Islamic state is purely Muslim with nothing to do with non-Muslims, and they are free to leave the state. Furthermore, an Islamic state desires a unified single religion and wants to see non-Muslims embrace Islam. It is also believed that only when *qisas* is made mandatory will multi-religious coexistence be possible. However, it is believed that multi-religious coexistence will be problematic and chaotic, as other religions will reject the rule of *Shari'a* over them.

Non-Muslim Political Participation in an Islamic State

About one fifth of the interviewees are categorical that non-Muslims cannot participate in the political life of an Islamic state. They can only maintain a normal life, because there is no provision for voting. Only Muslims can govern in an Islamic state. At best, non-Muslims can occupy the least tangible positions. The Qur'an forbids Muslims to accept non-Muslim as leaders, due to their ignorance of *Shari'a*. The role of a non-Muslim is to submit peacefully, eschew corruption and be pious, unless he converts to Islam.

However, some make non-Muslim political participation in an Islamic state as conditional to compliance with *Shari'a* and payment of *jizya*, which is even considered more important than holding a political office. Another condition is possession of exclusive expertise unavailable to any Muslim, for the benefit of the people and state. In addition, non-Muslims can only participate in the social and economic life of the state and enjoy freedom to practice their religion, or become liaison officers for their people. Such persons will also be advisers to leaders. Generally, non-Muslims serve where they are needed, but do not hold political office.

More liberal are those who say non-Muslims can elect people who will represent them, especially where they have a sizeable minority, although it does not absolve them from paying *jizya*. Others say they are allowed to participate in the political life of the Islamic state as long as they do not lure Muslims into their religions. There are those who say they should be allowed to participate but subject themselves to *Shari'a* limitations placed by the state, since they are not Muslims, while the state benefits

from their good ideas. Others restrict them to having dialogue or entering into agreement with the state.

Those with contemporary outlook insist that non-Muslims have equal rights to participate in the political life of an Islamic state by voting and being voted for as citizens of an Islamic state. They give the example of Tariq Azeez, a Christian, who served as a prime minister in Saddam Hussein's government in Iraq. Their argument is that non-Muslims might have better competencies, capabilities and experiences required for leadership, and can contribute to the development of the society, especially as indigenes of the state.

Rights of non-Muslims in an Islamic State

The interviewees go further to explain the rights of non-Muslims in an Islamic state. Among the rights mentioned that non-Muslims have in an Islamic state are fundamental human rights, equal rights, or the same rights as Muslims have. However, some say a male non-Muslim cannot marry a Muslim lady, but a non-Muslim lady can marry a Muslim man. There are those who insist these rights are subject to abiding by the *Shari'a* rules, not interfering or making life difficult for Muslims, and disturbing their peace. In addition, it is also subject to allegiance to the leadership and payment of *jizya*, which guarantees protection.

Furthermore, non-Muslims have all rights except that of leadership and the exercise of political power or authority, since leaders must be Muslims. Some insist that the rights must be those enshrined in the Qur'an and the Hadith, or the constitution of an Islamic state. Most importantly, the prophet forbids the killing of a *dhimmi*,⁴⁵⁸ and whoever does that cannot enter the kingdom of God. In essence, non-Muslims have the right to a peaceful normal life, association, fairness and justice, as well as good neighborliness without insulting Islam.

Conversely, some uncompromisingly say that the only rights non-Muslims have is to comply with *Shari'a*, if they decide to stay in an Islamic state. In fact, they insist that it is difficult to find any rights for non-Muslims other than complying with the

⁴⁵⁸ This is a non-Muslim living in a Muslim conquered territory and living under protection of the state. It literally means a protected person.

basic guiding principles of the state. It is categorically stated that an individual non-Muslim has no right,⁴⁵⁹ or collectively “they don’t have rights”⁴⁶⁰ in an Islamic state.

Treatment of Non-Muslims in an Islamic State

Discussions further narrowed down to how non-Muslims should be treated in an Islamic state, with their culture and business practices. A slim majority say that non-Muslims should be treated well in order to see the beauty of Islam. Islam, like the Bible, demands the love for neighbors and treating them nicely. Their worship places should also be respected. Islam instructs that even during jihad, non-Muslim worship places should not be destroyed, and whoever seeks refuge in them is safe. Furthermore, they should be treated with respect, honor and dignity, as well as protected in accordance with *Shari’a*, as the prophet did.

Consequently, they should practice their religion and culture without violence or disruption of peace, as the prophet and Caliphs ensured in their time. Some are adamant that non-Muslims should be treated in the same way Muslims are treated. It is discrimination that generates conflicts. Despite, divergent scholarly opinions, it is generally accepted that exchange of meals is *halal*, as long as it does not contain what is *haram*. What is disallowed is for Muslims to copy or adopt the cultures or follow the religious practices of non-Muslims.

Contrastingly, some argue that if non-Muslims want to be treated well, they must comply with *Shari’a* if they are residing in the state. They have to modify their activities to conform to *Shari’a* laws, and stop all anti-Islamic activities such as consumption of alcohol or exhibition of sensual and sexual behavior. These activities contravene Islamic teachings and, specifically, are contrary to the culture and religion of the Hausa people in northern Nigeria.

Non-Muslim Practice of Faith and Building Worship Places in an Islamic State

The discussion also extended to the freedom of non-Muslims to practice their faith and build their places of worship anywhere and wherever they want in an Islamic state. Three groups emerged here. The first group says non-Muslims are free to practice their faith and build their places of worship anywhere and wherever they

⁴⁵⁹ SRQ2/Th13.4/KN84 [16832-16852]

⁴⁶⁰ SRQ2/Th13.4/ZA35 [12745-12769]

want in an Islamic state. The second group says such freedom exists, but not to build places of worship anywhere or wherever they want, and the third group says they should not be given that freedom at all. The first group argues that their position is supported by Islam. That is why in northern Nigerian states, mosques and churches stand side by side. *Shari'a* laws are supposed to be beneficial to all, including non-Muslims. They express concerns that some Muslims are contravening *Shari'a* injunctions by burning churches. Besides, sometimes these non-Muslims are indigenous to the state, and Islam provides for freedom of religion.⁴⁶¹

They further argue that the freedom of worship guaranteed by Islam makes it mandatory that non-Muslims be granted freedom to practice their faith and build places of worship freely.⁴⁶² The fact that Islam enjoins freedom of worship presupposes it recognizes that non-Muslims would need worship places. Besides allowing non-Muslims to build their places of worship, the prophet allowed non-Muslims in Medina to perform their worship in his *Masjid* (Mosque). However, some also feel that this freedom is subject to control of noise and disturbances emanating from such worship places. In addition, some believe non-Muslims should be commonsensical or regulate themselves and shun building places of worship in proximity to mosques to avoid tension, or preferably do so where they have more followers.

The second group insists that although the practice of faith is allowable, there were guidelines to building places of worship during the prophet's time, and even in secular states. Even Muslims are not allowed to build places of worship without restrictions. Such unrestricted freedom can create conflicts. Some even decry the arbitrary invasion and obstruction of streets that occur during *Juma'at* Friday prayers in northern Nigeria, or the use of loudspeakers at night for prayers. People should practice religion within the law. Others add that non-Muslims should be given designated sites, where they will not feel oppressed by *Shari'a* laws, to avoid possible harassment by illiterates and not to disturb others.

They further argue that designated areas are necessary to avoid potential conflicts, when different religious worship places are close to each other. Non-Muslims should not build or attempt to build places of worship where Muslims are dominant, where there are no non-Muslims, or near Muslim sacred places. For example, *Suratul Tauba*

⁴⁶¹ SRQ2/Th13.6/KN72 [30083-30196]

⁴⁶² SRQ2/Th13.6/KN48 [14369-14396]

forbids non-Muslims to come near the sacred mosque in Saudi Arabia. Context determines the freedom to build worship places.

The third group insists that in a *Shari'a* state, the building of non-Muslim places of worship is prohibited, as it is in Saudi Arabia, because it is *Dar el Islam*. This prohibition preserves the Qur'an and Muslim beliefs. An Islamic state is where Islamic practices are truly observed and "when Islamic practices are duly observed, it is expected that there should be no non-Islamic practice in that state."⁴⁶³ That is why the building of places of worship or practice of other religions is strictly restricted in an Islamic state.⁴⁶⁴ However, Muslims are not allowed to destroy such worship places if they are in existence before the Islamic state is established, but no new ones are permitted to be built. To avoid activities that will offend Muslims through non-Muslim disturbances and generate conflicts that would lead to loss of lives,⁴⁶⁵ non-Muslims should not be allowed to build their places of worship in *Shari'a* states.

Muslims Hindering Freedom of Worship and Building of Worship Places

Interviewees also commented on the notion that northern Muslims are hindering non-Muslims from practicing their religions and building their places of worship wherever they can. Two thirds of the interviewees say it is not true, while one third of them say it is true. Most of those who disagree argue that although northern Nigeria is predominantly Muslim, uncountable giant churches are strategically found in cities everywhere, including ancient cities like Sokoto the seat of the Caliphate. In spite of conflicts here and there, non-Muslim places of worship are still being built where one least expects to find them, including converting residential houses into churches.

Freedom of worship can also be seen in non-Muslim worship places standing side by side with mosques in northern Nigeria. However, it is admitted that in some cases they are restricted out of ancient Islamic locations, and cities that were built before Christians came, or because of cultural considerations, as well as because non-Muslims do not reside in such places. Non-Muslims are not supposed to build places of worship in such places, since it will achieve nothing other than create tensions. It is pointed out also that restrictions arise out of exigency of land administration or town

⁴⁶³ SRQ2/Th13.6/ZA29 [42191-42512]

⁴⁶⁴ SRQ2/Th13.6/KN66 [17686-17834]

⁴⁶⁵ SRQ2/Th13.6/KN5 [27901-28298]

planning that affects every religion, such that a mosque cannot be demolished to build a church. It is also noted that often the deterrent to building places of worship is reciprocal destruction of worship places. However, one person admits that in some cases it is true that non-Muslims are denied the building of places of worship, and in some cases it is not true.

Among the reasons given by those who accept that non-Muslims are prevented from building places of worship in northern Nigeria is to stop non-Muslims from getting into predominantly Muslim areas to start proselytization. If not, why is there desire to build places of worship where there are no non-Muslims? It is courting conflicts. A student claims that in his university Christians are denied places of worship, in spite of their effort to have one, even when Muslims have more than twenty mosques, and rightly so because “even me if [I] am opportune[d], I will not allow them to build their places of worship, not because [I] am against any form of their religion, [but] because we say history shapes the future. This school was originally built on Islamic basis.”⁴⁶⁶

Furthermore, non-Muslims are denied or are restricted to designated areas to prevent the corruption, pollution or dilution of Islamic values, because non-Muslims always desire to impose their religions on Muslims. Non-Muslims assume that by building places of worship they can convert Muslims. In fact, this is the perception Muslims have when non-Muslims want to build places of worship where there are only Muslims.⁴⁶⁷ It is also a reciprocal gesture, as the southern part of Nigeria is restricting Muslims from building mosques, since it is a game of dominance. When Muslims are denied these privileges in the South, the Christians are also denied the same privileges in the North.

It is also underscored that present conflicts have imposed self or safety restrictions by both religions on the building of places of worship. Cities are now divided into Christian and Muslim areas, and each will not go to the other area to build places of worship. Some add that non-Muslims are prevented from building their places of worship because they disrespect and relegate the prophet of Islam. It is also because they disturb Muslims with their singing and drumming. It will be difficult for Muslims to allow Christians to build their places of worship if their intolerance of Muslims is not addressed. Moderate views are also expressed: it is contrary to the

⁴⁶⁶ SRQ2/Th13.7/FG1 [53967-54465]

⁴⁶⁷ SRQ2/Th13.7/KD19 [41168-41580]

constitution, not fair and a lack of basic knowledge of Islam to hinder or restrict non-Muslims from building their places of worship. One simply concludes that realistically, the accusation of denying places of worship to non-Muslims cannot be denied. The views expressed in addressing the above research question contain a lot of anecdotes relating to Maududi's political theory of Islam, and they shall be comparatively discussed later.

Repercussions of Islamic Fundamentalism⁴⁶⁸

The Sub-research Question 2.1 examines some significant repercussions resulting from the influence of Islamic fundamentalism among Muslims, as expressed by Muslim leaders and intellectuals in Kaduna and Kano States. It is sufficient through observation and experience to say that religious fundamentalism has interreligious and even intra-religious repercussions. The understanding of these repercussions is helpful in appreciating the implications of religious fundamentalism

General Experience and Reaction to Conflicts

The addressing of this research question begins with discussing interviewees' general experience of conflicts and their reaction to it. There are as many as a quarter of the interviewees who expectedly confine fundamentalism to interreligious or intra-religious clashes, by saying they have never been confronted with conflicts, but some of them say they know those who have experienced conflicts. The rest say they have experienced one form of conflict or another, from once to several times, although some did not give views on how they reacted to the conflicts. How people reacted to conflicts expose the repercussions of fundamentalism. Some say they ignore, avoid, walk or run away from conflicts. Others ignore the people fomenting the conflicts because anger inflames the situation more. But some say they sometimes retaliate because they view it as the only way to achieve settlement, since some people only realize they are wrong through retaliation.

There are those who react by applying restraint, engage in polite educative correction and dialogue with those who are engaging in the conflicts, for them to

⁴⁶⁸ All ideas addressing SRQ2.1 are found in SRQ2/Th14.1-Th14.3. However, direct quotes or reference to significant ideas associated with the themes are cited independently in the footnote.

realize the futility of what they are doing. It is dialogue that doused the tension and saved lives when a Muslim cleric was killed in Zaria.⁴⁶⁹ Some say as children, they were traumatized by the conflicts, but thanked God they survived. Others say their religious persuasion, injunctions and values helped them and their families to remain patient or calm, and even try to understand the other party. Since Muslims are encouraged to be peaceful, some say they reacted through supplication, perseverance and tolerance, because Allah says Muslims will be tested.

According to some, although they escaped, it was a tough experience because it affected their schooling. There are those who state that they vehemently preached against conflicts and refused to take part in them, while some say they reacted with nostalgic sadness that the past was good, but the present is bad. There are also those who risk their lives to save Christian lives from being killed, in spite of antagonism between the two religions. Delayed punishment for perpetrators makes some to undertake belated revenge or retaliation.

In essence, interviewees reveal that fundamentalism causes some people to react violently and in less peaceful ways, creates trauma or hurts people. This creates tough experiences for people because it can dislocate people when they run away and hide, cause loss of properties and loved ones, while in some cases it affects future careers. It also endangers good relationships and lives of people, including Muslims. A person who recounted his experience of intra-religious conflict says it was a disaster for him. Injustices were perpetrated against them and they experienced psychological trauma.⁴⁷⁰

Effects of Experienced Religious Conflicts

Concomitantly, the interviewees discuss how specifically these experienced religious conflicts have affected them, although half of them say they have never been affected by religious conflicts. One of the reasons given for not being affected by conflict is not engaging or entertaining any religious discussion, while some admit that they have witnessed how it has affected people. Nevertheless, almost half of the interviewees confess that religious conflicts have affected them in various ways,

⁴⁶⁹ The informants did not provide details as regards which group carried the out the killing. It is, however, assumed that within the context of discussion, the Christians did since Zaria is a multi-religious city.

⁴⁷⁰ SRQ2.1/Th14.1/ZA36 [30971-31370]

although one person claims that Muslims are not affected because they are in the majority. However, some indicate that their houses and properties were set ablaze, yet for one person it was by fellow Muslims. There are those who suffered bodily harm or lost loved ones. Some say they were stranded and starved for several days, or forced to relocate. For some, it affected their upbringing and education.

Many indicate that interpersonal and interfaith relationships were affected because suspicion and distrust emerged. During conflicts, all commercial activities and human interactions are affected, including schooling and access to food, because of security curfews. Friends and business partners are lost. There is a general loss of lives and properties among Muslims. Some are traumatized by directly witnessing people killed. Even government developmental projects are stopped or permanently destroyed. More devastating is the recent *Boko Haram* insurgency that has not only affected them as Muslims, but has traumatized all socially, economically and academically. Dynamics of social environment has been changed from multi-religious to mono-religious communities, thus increasing interreligious distrust.

Some reported psychological traumas such as claustrophobia, nightmares, temperamental changes and depression, not only as a result of interreligious conflicts but with intra-religious conflicts, because some sects terrorize fellow Muslims. For others, when a Muslim is affected they are affected, since Islam teaches *al-Muslim ahul Muslim* (the Muslim is a brother to a Muslim), and they even engage in a retaliatory attack for that reason.⁴⁷¹ One person admits he was indoctrinated to participate in a conflict and acknowledged that it is indoctrination that turns people into fanatics and extremists to perpetrate conflicts.⁴⁷² Some report being branded as killers or terrorists, and Muslims admit experiencing insecurity due to fundamentalism.

Handling Religious Conflicts

Not all interviewees indicate how they handled the religious fundamentalism or conflicts that affected them, probably because some research assistants did not press further, or interviewees had no experiences to share. Some only gave religious expectations of handling conflicts. However, for those who gave personal

⁴⁷¹ SRQ2.1/Th14.2/KN14 [30410-30523]

⁴⁷² SRQ2.1/Th14.2/KN62 [58518-58928]

experiences, some indicate that they only prayed for Allah's intervention because they could do nothing against the misuse of jihad. Some say they patiently and calmly stayed indoors, sometimes without food, and waited for the crisis to end, while others say they hearkened to the media appeal by religious leaders to cease from violence. Some accepted it as destiny ordained by Allah that cannot be avoided, while others waited for government intervention and the prosecution of the perpetrators.

Furthermore, some people first secured themselves before seeking ways to help others. Those in business say they accepted their losses and moved on. One person says he handled the situation by protecting innocent Christians targeted by ignorant Muslims. Some took time to confront their fellow Muslims on the evil of engaging in conflicts. Another person actively participated in a conflict until a friend "gave me enough reasons, real, realistic, cogent, understandable reasons and I, all of a sudden, realized my mistakes and I withdrew from the conflict."⁴⁷³

Muslim Views on Conflict⁴⁷⁴

The Sub-research Question 2.2 examines the views of Muslim leaders and intellectuals on conflicts. It is also important and relevant to understand how Muslims view conflict. This might help in understanding why some embrace it while others reject it. The views given are captured in the themes that follow, beginning with the explanation of what conflict is.

Explaining Conflict

A majority explains conflict as misunderstanding between different parties, either small or big, that can erupt into a fight, chaos or violence/bloodshed. It can also be between ethnic groups, Muslims and non-Muslims, or communities due to their inability to understand each other. Some dissociate conflict from jihad. It is also explained that not every misunderstanding leads to conflict. Others explain conflict as disagreement, opposing views or differences of opinion, which could be influenced by ideological differences between two or more parties, either intra or interreligious.

⁴⁷³ SRQ2.1/Th14.3/KN62 [58969-59632]

⁴⁷⁴ All ideas addressing SRQ2.2 are found in SRQ/Th15.1-Th15.4. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

Also, this disagreement may also not necessarily lead to violence or uprising, although often it does.

Conflict has also been explained directly as a fight or quarrel, either verbal or physical, between two or more parties. It is also seen as public disorder between Muslims and non-Muslims, or even between Muslims and Muslims, either islamically based or not. In addition, conflict is viewed as the absence of peace and unity between Muslims and non-Muslims, which might involve loss of lives and properties. Single one word descriptions of conflict are “violence,” “crisis,” “chaos,” “instability,” “anarchy,” “upheaval,” “disturbance,” “destruction,” “confrontation,” “disaster,” “war” and “killing.” There are those who describe conflict as an internal crisis within the *Umma*. Conflict is also accepted as social disorder and pandemonium in a society, or between societies. It is also defined as a clash of interests, or a clash of wills or personalities that could result in violence or bloodshed.

Conflict is abstractly defined as creating problems with others, and a state of confusion that disrupts normalcy in the society. It is also described as an altercation resulting from violation or disrespect for Muslim values.⁴⁷⁵ Relationally, conflict is explained as a clash resulting from a breach of contract between a leader and his followers. Conflict is described as a fierce contest between two people desirous of the same thing, or when people take laws into their hands. Struggle for dominance and control of power and resources are seen as conflict.

Necessity of Conflicts

Although a few insist that it is only scholars that can say whether conflicts are necessary, more than half of the interviewees maintain that conflict is necessary, while the rest say it is not necessary. Most of those who accept that conflict is necessary say it is a last resort, when it becomes absolutely impossible to avoid.⁴⁷⁶ Religiously, when all perseverance, understanding and patience are applied to get the will of Allah to be done and resistance persists, conflict becomes necessary; or when there is need for forceful jihad, although jihad is not seen as conflict.⁴⁷⁷ Some aver that conflict is necessary and inevitable when a person needs to protect his rights and dignity where fundamental human rights are denied.

⁴⁷⁵ SRQ2.2/Th15.1/KN2 [41479-41709]

⁴⁷⁶ SRQ2.2/Th15.2/KN49 [29193-29253]

⁴⁷⁷ SRQ2.2/Th15.2/KN27 [26288-26524]

Correspondingly, conflict is necessary when the principles of *Shari'a* are contravened, Muslims are being drawn into unbelief (*Kufr*), and Islamic rights, norms and values are displaced, or people deviate from them.⁴⁷⁸ In addition, when Islam is threatened and Muslims are not secure, conflict is necessary.⁴⁷⁹ Serious disagreement or misunderstanding, especially of beliefs, makes conflict necessary.⁴⁸⁰ Furthermore, conflict is said to be necessary where there is cheating and injustice, and when Muslims are attacked without retreat or apology, and the aggression continues. When relationship between Muslims and non-Muslims becomes confrontational, conflict is necessary.

Others add that conflict is necessary when there is general corruption and breakdown of law and order, suffering because of depraved leadership, and when leaders are not ruling in accordance with Islamic injunctions. Some say desire for dominance through proselytization makes conflict necessary. Others add that conflict is necessary in the absence of constituted authority, or to conquer a state and to protect lives in danger.

The opinion of some interviewees who differ is that there is no time that conflict is necessary. Some insist that conflict is not necessary, because Islam is a religion of peace and does not encourage conflicts. Islam allows only self defense. It is stressed that even retaliation is not necessary, because the most unjust peace is better than the most justified conflict. Conflict is not necessary because force does not change people. Conflicts also hinder good governance and advancement. Conflict is also not necessary because it is being misunderstood as jihad and it lives negative consequences.

Conflicts with Other Religions Unavoidable

Again more than half of the interviewees agree that conflicts with other religions cannot be avoided all the time, while the rest disagree. The major reason given why conflicts with other religions are unavoidable is the belief systems of the religions. In fact, they have conflicting views about God, and these disagreements in beliefs and practices generate conflicts. Lack of respect and understanding of each other's religion makes conflict unavoidable. Insulting the prophet of Islam, as it happened in

⁴⁷⁸ SRQ2.2/Th15.2/KN82 [32488-32563]

⁴⁷⁹ SRQ2.2/Th15.2/KN25 [34321-34468]

⁴⁸⁰ SRQ2.2/Th15.2/KN59 [47807-48142]

the Zangon Kataf crisis in Kaduna state, makes conflicts with other religions unavoidable. One person states clearly that his humility, gentleness or patience cannot make him endure insult against the prophet of Islam.⁴⁸¹ If it is permitted, it will become incessant.

It is further argued that unbridled and unbearable provocation by other religions makes retaliation unavoidable.⁴⁸² Differences in knowledge, perspectives and worldviews make conflicts unavoidable, especially with religions. Other factors advanced that make conflicts unavoidable with other religions include emerging pro-conflict religious leaders. There is also the misuse, misunderstanding and misinterpretation of scriptures by followers of various religions. Often competition for converts makes conflicts unavoidable between religions. Also, Muslims are always persecuted, that is why conflicts with other religions are unavoidable. In addition, there are temperamental deviants, fanatics and extremists who disregard other religions, cannot withstand attacks on their religion, have selfish motives and personal interests. These people make conflicts unavoidable. Incursion of politics into religion, belligerent styles of preaching, and improper supervision makes interreligious conflicts unavoidable. There are those who say that the Qur'an predicts conflicts between Muslims and non-Muslims, and it cannot be changed.

The main argument by those who believe conflicts with other religions are avoidable is that all that is required is understanding, tolerance and accommodation of other religions. This group insists conflicts are not a prophecy, so they can be avoided. Differences in religious beliefs or misunderstanding should not lead to conflicts. They also argue that conflicts can be eliminated by purging negative propaganda on other religions, wrong teaching and degrading the religious values or teaching of other religions. Good leadership and resolute government control over preaching can stamp out conflicts also. Conflicts can be avoided if Islam is not attacked, as this is what elicits retaliation,⁴⁸³ as well as when religious leaders stop instigating their followers to engage in conflicts. In fact, to accept that conflict with other religions is unavoidable is to promote hostility between Muslims and other faiths.

⁴⁸¹ SRQ2.2/Th15.3/FG2 [23970-24421]

⁴⁸² SRQ2.2/Th15.3/FG1 [46722-46811]

⁴⁸³ SRQ2.2/Th15.3/KN66 [24737-25001]

Reaction to Tragedy in Religious Conflicts

Research and human experience reveal that people react differently to tragedy. The way people react or say they will react to tragedy might reveal how they view conflict. Hypothetically, interviewees respond to how they will react if they tragically lose all their properties and some members of their families in a religious conflict. More than half of the interviewees who gave their views say they will accept it as destiny and Allah's will, as Islam teaches them to do. Allah ordains and permits all things, and theirs is to only say *inna lillahi wa inna ilayhi raji'un* (from Allah we came and to him we shall return). Islam does not permit arbitrary retaliation, but enjoins prayer for forgiveness of sin for the dead. They will grieve like normal human beings, but as believers they will accept the situation as fate. Allah says Muslims will be tested, and accepting destiny is one of the pillars of faith.

Contrary to the above views, a younger generation says they will have a negative view of the religion that attacked them. One of them says, "[I] will try as much as possible to make sure I bring it down."⁴⁸⁴ Some go further to say that they would have much hatred and it would be unforgivable. There are those who say they will tell it to their children, so it will always be fresh and evergreen in their memory. One person states that whenever he sees the people responsible for those heinous acts, it will be difficult not to be unfriendly and aggressive towards them.⁴⁸⁵

More serious is the view expressed by someone that if he is of age to challenge the people, he "will never think of sparing a life."⁴⁸⁶ Some state that it is tit for tat, because it is either they kill or they are killed. Others say they will feel as if the world has come to an end. One person is very clear, saying "I will look for vengeance if it continues,"⁴⁸⁷ otherwise it will be better to die also. This group believes that the reason why youths are picking arms and becoming freedom fighters in Palestine and Pakistan is because they have lost everything.

For some people, they will fight and seek compensation from government for lost properties, and will also expect government or international organizations to assist people affected in the conflict, because it is lingering post conflict trauma that fuels reoccurrence of conflicts in the form of retaliation. However, in spite of this trauma,

⁴⁸⁴ SRQ2.2/Th15.4/FG1 [47495-47560]

⁴⁸⁵ SRQ2.2/Th15.4/KN59 [50234-51014]

⁴⁸⁶ SRQ2.2/Th15.4/FG2 [26518-26675]

⁴⁸⁷ SRQ2.2/Th15.4/KN10 [25772-25926]

they insist on people following the right legal channels to seek justice, but also expect culprits to be punished. It is also noted that it is difficult to determine how one will react until it happens, but acknowledge it is not easy to take it lightly, or to resist the desire to retaliate. One person says God is with the patient ones. He lost everything in a crisis, but he did not react negatively and God gave him more than what he lost.

Many talk more about psychological reactions; for example, they will be depressed, sad, unhappy, sorrowful, disappointed in the society, not be the same again, morose and distressed, especially if they feel they lost everything by a deliberate act of others. Nonetheless, retaliation is still out of the question. However, some simply say their reaction will be bad, not good, and terrible, or they will simply react, all without further explanation.

There are more moderate views expressed also. Some say they will start afresh to seek for new things they have lost, and forgive. Some say they will relocate to another place to avoid the temptation to engage in conflict. Others say they will try to understand the genesis or causes of the conflicts in order to avoid future occurrence. There is a group that insists it is difficult to express how they will react because emotions are involved. Some even refuse to entertain the possibility of it happening because they do not want to comment based on assumption, and are not hoping to find themselves in such a situation.

Summary

In this chapter, data addressing the Sub-research Question Two and its sub-sub-research questions is analyzed. It emerges that interviewees hold similar views on *Din wa Dawla* to that of Maududi, that embedded in Islam are religion, state, government and politics. It is also reflected in the views of the interviewees that there is a significant number with the understanding and acceptance of the general thrust of Maududi's political theory as regards the Islamic state, its creation, its treatment of non-Muslims, its implementation of *Shari'a*, its relationship with secular states, and the behavior of Muslims within a secular state. More over, there is an overwhelming desire for an Islamic state. Furthermore, it surfaced that the repercussions of religious fundamentalism are also severe on northern Nigerian Muslims emotionally, physically and materially. In addition, in spite of religious commitment, their understanding of conflict is not radically different from conventional views. Although religion

influences how a lot of them react to the effects of conflicts, they also exhibit conventional reactions to conflicts.

CHAPTER EIGHT
CONSEQUENCES OF FUNDAMENTALISM ON
CHRISTIAN-MUSLIM RELATIONS

Introduction

In this chapter, Sub-research Question Three and its sub-sub-research questions will be discussed, beginning with Sub-research Question Three. The sub-research question examines how Islamic fundamentalism and religious conflicts have affected Christian-Muslim relations in Kaduna and Kano States. There is the presumption, as discussed in the literature review, that religious propagation or proselytization generates conflicts, since Islamic fundamentalism appears to be more averse to conversion out of Islam. This aversion to proselytization is reflected in the position of Maududi on conversion, as presented earlier. In light of such fundamentalist view, proselytization could be a huge source of relational conflicts. The following themes aggregate the views of interviewees in relation to the subject.

Non-Muslim Religious Propagation within Muslim Territories

It is sufficient to say that the pursuit of interests is the source of diverse conflicts and perhaps why conflicts are seen as normal social occurrences by many. The pursuit of religious proselytization is one such interest, with the potential to generate conflicts. Often, as experience has shown, conflicts do not sometimes originate from the larger majority in the society. Conflicts between two individuals can ignite wide spread social unrest, if one or both are seen to represent group interests.⁴⁸⁸ Therefore, a few people can have a significant influence on the majority towards conflict generation. Such minority influence might be the case, even in religious conflicts generated by fundamentalism. With this in mind, about one quarter of the interviewees who say that non-Muslim propagation should not be allowed within

⁴⁸⁸ For greater discussion on causes of social conflicts refer to Pruitt, Dean G. and Sung Hee Kim (2004) in *Social Conflicts, Escalation and Settlement*, 3rd ed. New York: McGraw Hill Higher Education.

Muslim territories are significant enough to be countenanced. However, more than half of the interviewees who say that non-Muslims should be allowed to propagate their religions within Muslim territories complain that non-Muslims can be annoying because they disturb people with their mounted speakers at night, when people need to rest. They unapologetically intrude without permission into Muslims' privacy, with no respect for Islamic *purdah* (female seclusion) in the name of propagation.⁴⁸⁹ Nonetheless, they should be allowed. The researcher senses that even moderate Muslims can become agitated by certain practices of non-Muslims. This thought will be explored further later. In any case, the informants add that in the context of Nigeria, although northern Nigeria is predominantly Islamic, the secular nature of the Nigerian constitution permits all religions to peacefully propagate their religions. What will happen to Muslims in majority non-Muslim areas if non-Muslims are hindered from propagating their religions within Muslim territories? Besides, the prophet allowed non-Muslims to build their places of worship and propagate their religions during his time. What is only expected is that non-Muslims should be sensitive to the environment they live in. In any case, a lot of non-Muslims in northern Nigeria are indigenous to several states, and so deserve their freedom of worship and propagation. Often, non-Muslims are not permitted to propagate their religions in northern Nigeria because Muslims in southern Nigeria are also hindered from propagating Islam.⁴⁹⁰

Nonetheless, they argue that non-Muslims are already permitted to propagate their religions in northern Nigeria. Non-Muslims distribute religious pamphlets and books, as Jehovah's Witnesses do,⁴⁹¹ visit hospitals and shops on Saturdays and Sundays to preach to patients and people, as well as preach through the media such as radio. In fact, to stop non-Muslims from propagating their religions will be contravening their rights. Some even question if there is a Muslim or Christian territory, since they live together all over the country. In addition, they insist that it is un-Islamic to deprive anyone from practicing or propagating his religion. Islam permits everyone to propagate their religion, but Muslims are prohibited from converting to other

⁴⁸⁹ This attitude reflects a very problematic and insensitive approach by non-Muslims towards their Muslim neighbors. The researcher will also examine this issue later.

⁴⁹⁰ This opinion is the opinion expressed by an interviewee and not the position of the researcher. It is important to note that there is greater freedom of religious propagation in western and eastern Nigeria although the east is a little bit more conservative by my observation and experience. This freedom can be attributed to separation of religion and culture in these places.

⁴⁹¹ Generally, Muslims seem not to draw distinctions between Christian denominations and sects.

religions. Allah permitted all religions to exist, so everyone is permitted to accept and propagate what he believes. The Qur'an says there is no compulsion in religion. Besides, propagation does not mean conversion, since the Qur'an says it is Allah that guides people to the right or wrong path, according to his love. In any case, because of social media, you cannot stop anyone propagating his religion. Moreover in an Islamic state, as long as non-Muslims pay *jizya*, they have freedom to propagate⁴⁹² their religions.

However, in a Muslim territory, non-Muslims should be careful not to be provocative in their public preaching, contravene *Shari'a*, misquote or misrepresent Islam, and cause crisis or conflicts. Nevertheless, freedom of propagation is not the same as permitting Muslims to convert to other religions, since Islam prohibits that. There is the insistence that it is not even realistic to say that Muslims and Christians can be stopped from propagating their religions, since both religions are evangelistic in nature. Followers of both religions insist that their religions require them to convert people. It is suggested that the only thing Muslims should do is to be prepared to rebut every contradictory teaching, such as the Trinity. In such a way, they can even engage and convert the non-Muslim. There is even the belief that positive propagation will help in eliminating perceived differences and reduce the potential for conflict. Some strongly argue that hindering non-Muslims from propagating their religions is cowardice and inferiority complex. Let the truth in each religion market it. If Muslims are well taught, they can stand their grounds against being swayed. In the opinion of some, non-Muslim propagation should be allowed, but limited to their places of worship.

The argument of those who insist that Christians and non-Muslims should not be allowed to propagate their religions in Muslims territories is that it will create conflicts. Preaching to convert Muslims away from Islam is not tolerated in Muslim territories, and is totally wrong.⁴⁹³ Non-Muslims are exposing themselves to risk. They should not attempt to convert Muslims "because it forms the basis of the conflicts that we always encounter in northern societies."⁴⁹⁴ Non-Muslims should restrict their propagation to where they have followers or their territories. Both religions should be hindered from direct human propagation and limited to the use of

⁴⁹² It should be noted that from the views expressed, some Muslims consider the presence of churches and preaching within churches as propagation even without conducting evangelistic activities.

⁴⁹³SRQ3/Th16.1/KN20 [26582-26763]

⁴⁹⁴SRQ3/Th16.1/KD27 [34893-35024]

media, such as television and radio, or just rely on good deeds to invite people as Muslims do, to avoid conflicts. They argue that why attempting to convert a Muslim to another religion will spark conflict is because only *Shari'a* is supposed to be followed in Muslim territories, and Muslims are prevented from converting from Islam. To stop non-Muslims from propagating their religions in Muslim territory is prevention that is better than cure. It is seen as a vaccine that is better than medication, because “you don’t want to suffer the loss of converts, killing converts as such.”⁴⁹⁵

Furthermore, allowing non-Muslims to propagate their religion in Muslim territories is according them superiority and negating Islamic values and principles. It is the choice of Muslims to go to non-Muslims and listen to them, but they should not be the ones to make direct contact with Muslims. Recent conflicts make it expedient to stop non-Muslims from coming into Muslim territories to propagate their religions, for the sake of peace. There is also the argument that the only way non-Muslims would be allowed to propagate their faiths in Muslim territories is for them also to allow Muslims in the South, East and West of Nigeria to propagate Islam, because Muslims have noted that Islamic scholars are not allowed to propagate Islam in Christian territories.

Operation of Religious Propagation in an Islamic State

Part of the discussion involves how propagation should take place or operate in an Islamic state, since the goal of each religion is to seek converts. Because of mother tongue interference, some research assistants pronounced “convert” as “combat,” which affected the responses of a few interviewees. However, there are those who insist they do not know what the position of *Shari'a* on that is. However, a majority of the interviewees say that non-Muslim propagation is not allowed in an Islamic state. Some opinions are a bit similar to that of the preceding section, with some additions. For example, those who are against non-Muslim propagation insist that in an Islamic state, non-Muslims are not allowed to propagate their faith in order to convert Muslims. Non-Muslims should be aware that Muslims are happy being in an Islamic state.

⁴⁹⁵SRQ3/Th16.1/KD21 [33607-33896]

Similarly, *Shari'a* does not allow conversion out of Islam. Muslim conversion out of Islam will generate conflicts. Besides, non-Muslims are allowed to remain in an Islamic state because they agree to comply with *Shari'a*. Allowing non-Muslims to propagate their faith is to allow them to easily influence Muslims to become non-Muslims. Non-Muslims can live and practice their religions in an Islamic state, but are not allowed to seek converts from among Muslims. One of the duties of an Islamic state is to protect and preserve Islamic faith. In the Islamic state, it is only Islam that is allowed to be propagated to non-Muslims. Other religions are only allowed to exist. It is only non-Muslims that are allowed to convert to Islam. Even if a Muslim decides to convert to another religion, he will be stopped. Proactively, non-Muslim religious propagation should be prohibited to protect the poor and ignorant from being confused and exploited to leave Islam.

Similar to the preceding section, there are those who believe non-Muslims are allowed to propagate their religion in an Islamic state through normal preaching, while conversion is an individual's decision, since Islam teaches that there is no compulsion in religion. In light of the religious freedom in an Islamic state, non-Muslims will see the beauty of Islam. However, religious propagation should be conducted peacefully, within the confines of the law and government regulations. There are those who say that propagation in an Islamic state is through good works or character. It is through the exhibition of exemplary virtues of honesty, good neighborliness, truthfulness and homeliness that the beauty of any religion is seen. That is what attracts people to a religion. This is what is causing conversion to Islam in western countries today.

However, non-Muslims are counseled to apply tact, skills and delicateness in trying to convert Muslims in an Islamic state, to avoid encountering problems. As advised, "Even [if] you want to convert somebody, you have to be doing it tactically."⁴⁹⁶ Propagation through dialogue is recommended. It is even argued that non-Muslims are afraid that their emptiness would be exposed in dialogue, that is why they prefer going through the back door to convert people. Even the prophet used peaceful dialogue or debate with Christians, and allowed people to make their decisions. Where non-Muslims are indigenous to an Islamic state, they have rights to propagate their faiths, as long as they do not mock Islam. The fear of Islam being

⁴⁹⁶SRQ3/Th16.2/ZA14 [21976-22147

mocked might have led some to insist that religious propagation should be regulated by the Islamic state government, and public preaching should be censored.

It is reiterated that the prophet permitted freedom of religious propagation in Medina, and so Islamic law in an Islamic state allows Muslims and non-Muslims to propagate their religions.⁴⁹⁷ There are those who say propagation should be institutionalized, while others say propagation should be limited to places of worship or use of media, which are less problematic. Some argue that *Shari'a* is based on justice; therefore, there should be equal freedom for all in the practice of religion. Contextually, although the nineteen northern states operate *Shari'a*,⁴⁹⁸ Nigeria is a secular democracy; therefore, all religions have equal freedom for religious propagation. What Muslims must do is to demonstrate the beauty of Islam and remember that there is punishment for conversion. In any case, true Muslims will not allow themselves to be drawn to the wrong path, because in an Islamic state, there is proper understanding of Islam and an intruder will find it difficult to sway a Muslim from his belief. Instead, the non-Muslim will end up being converted to Islam.

There are some who are not categorical in their positions. Some say that religious propagation in an Islamic state is subject to prevailing circumstances. Others say the sacred books should be relied upon for guidance or be referred to Islamic scholars for answers. There are those who argue that interdependence of states will necessitate treaties that allow for freedom of movement and association, which opens the door for religious propagation.

Current Christian-Muslim Relations⁴⁹⁹

Sub-research Question 3.1 explores how the existing Christian-Muslim relations in northern Nigeria can be described. In light of the consequences of fundamentalism, the interviewees describe what they feel is the current Christian-Muslim relations. However, before describing what they believe is the current Christian-Muslim

⁴⁹⁷SRQ3/Th16.2/ZA39 [50873-51124]

⁴⁹⁸ It is not factually correct that the nineteen northern states in Nigeria operate *Shari'a*. For example, states like Plateau, Benue and some other middle belt states do not operate *Shari'a*. Except if the interviewee is referring to the northern Nigeria Penal Code that contains *Shari'a* laws operating in Northern Region before it was broken into the present nineteen states.

⁴⁹⁹ All ideas addressing SRQ3.1 are found in SRQ3.1/Th17.1-Th17.4. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

relations, interviewees gave reasons behind the current conflicts between Christians and Muslims in northern Nigeria.

Factors behind the Current Conflicts between Christians and Muslims

The factor with greater mention behind the current conflicts between Christians and Muslims is politics and politicians, with all related political issues. Quest for or the distribution of political offices has polarized people along religious lines and contributes to conflicts. Politicians capitalize on the prejudices of people to instigate conflicts among adherents of different religions. There were more conflicts during the political era than all the military eras. Politicians came with greed and deception and, because of their quest to cling to power, they exploit the emotive nature of religion and ethnicism to generate conflicts in order to achieve their egoistical goals. Often, when they perceive they are about to lose an election, they instigate people into conflict in the name of fighting for their religion. This is contrary to what earlier leaders did. It is concluded that the attitude of northern politicians now is a major contributory factor to current religious conflicts.

The next contributory factor given for the current conflicts between Muslims and Christians is the way scholars and preachers preach. They employ harsh, provocative language and insist Muslims must fight jihad, without explaining what jihad is all about. And illiterates construe this to mean fighting. They argue that the proliferation of preachers who lead people astray on both sides is a recent development. Most preachers lack proper education and understanding of their religions, and so interpret the sacred texts peripherally or tangentially. Most do this for material gains. Some even conclude that it is this proliferation of Islamic extremist scholars that is behind these conflicts because they are not regulated. The situation is compounded by the fact that these scholars or preachers from different sects adopt ideologies and beliefs contrary to true faith and teach them in their places of worship. It is concluded that “the religious preachers are responsible for whatsoever is happening today, and it is killing me.”⁵⁰⁰

Another factor that is related to politics is leadership. Leaders exacerbate situations when there are crises, instead of pacifying people. Bad leaders promote xenophobic attacks, poverty, unemployment and hardship. With nothing to offer, they

⁵⁰⁰SRQ3.1/Th17.1/ZA29 [51520-51674]

employ religion and tribalism to influence people to conflicts so that they can continue to rule and embezzle funds. Leaders hide bad governance, corruption and mismanagement behind religion, to instigate conflicts between the two religions. Also related to preachers is a general lack or improper understanding of the religions by followers of both religions. This misunderstanding is within and between the two religions. Such illiteracy or lack of understanding creates conflicts. For example, majority of Muslims and Christians do not know that the Qur'an and the Bible have so much in common. Christians are referred to as *Ahl kitab* (people to the book) in the Qur'an. A chapter of the Qur'an titled *Suratul Maryam* contains the story of the birth of Jesus. But due to lack of proper enlightenment, misunderstandings are created, leading to conflicts.

Other factors that help to fuel conflicts between Christians and Muslims are human greed and selfish interests used to brainwash followers, intolerance between religions, segregation and discrimination, based on religious differences by both religions. All these tend to generate conflicts. Some mentioned more specific things like denial of rights, injustice where people are neglected and not taken care of by the leaders and individual differences with respect to quest for power, wealth, status and religious sentiments. Mentioned also are mutual jealousy of each other's progress, indoctrination of children to harbor hatred against the other religion and not to consider them as friends. There is also mutual suspicion and distrust, in light of past and reoccurring religious crises. Sentimental perception of hatred by the other religion, politicization and commercialization of religion, and the fusing of ethnic factors with religion to produce ethno-religious conflict are among the factors influencing current Christian-Muslim conflicts.

It is even argued that zeal without knowledge, considered different from simple lack of understanding of the religion, is a factor. Also considered behind these conflicts are poverty, which makes the poor open to manipulation, desire for religious dominance and lack of proper dialogue and communication. There are those who argue that the divide and rule tactics of the government, which treats citizens unequally, is another factor influencing conflict between religions. And this divide and rule has extended to religious clerics who propagate it in their places of worship. Some feel that the colonial legacy left a rift between the two religions, by creating an impression in the minds of Christians that they are the majority and should not be

ruled by Muslims, which creates conflicts even today. However, another reason given for these conflicts is Christians' attempt to convert Muslims.

It is also argued that behind these conflicts are perceived unequal distribution of national resources by both religions, mutual disrespect for each other's religious values, and the importation of foreign ideologies or interpretations of Islam. Due to globalization of media outlets, people adopt conflicts from other parts of the world. Two interesting views are that these conflicts are generated by conspiracies that cannot be explained, and lack of parental care for the male child who, to a large extent, is more energetic and exuberant than his female counterpart. In the end, others argue that, all said and done, there has always existed this undercurrent of conflict. It is only influenced and blown out by the media, especially the social media. They transport what is happening everywhere within seconds, and conflicts spread faster.

Description of Current Christian-Muslim Relations

There are various negative terms used to describe the current Christian-Muslim relations. The terms include "not good," "bad," "semi-tensed," "both nursing hatred for one another," "living in fear," "scared of one another" and "only superficially smile and say hello to one another." It is even categorically stated that they actually have no relationship or cordial relationship. It is like both religions are treading on needles without knowing what will happen tomorrow. Others say the relationship is riddled with suspicion and distrust at all levels. There is mistrust, misconception, misunderstanding and a general lack of sincerity and hypocrisy. The two religions have now segregated themselves into separate Muslim and Christian communities, even within the same city. Now both religions do not live or build houses where the other religion has a majority. The relationship is now sour, with no mutual understanding, and during elections, each religion advises its members to vote along religious lines. Each religion accuses the other of harboring desire for dominance, a hidden agenda, grudges, hostility and religious sentiments.

The relationship is further described with words such as "fractious," "unsatisfactory," "chaotic," "pathetic," "intolerable," "frosty," "very terrible" and "so regretful" as well as "very fragile." There is the lamentation that the relationship is disappointing, uninspiring, deteriorating, narrow and adversely competitive, with nothing to write home about. Some admit that it is visibly discouraging how

Christians are discriminated against in the building of worship places. It is seen as unfortunate and unfair by some students, that a university where more than 15 mosques exist, Christians are denied a single worship place. Some describe the relationship as that of a cat and mouse, with each waiting to pounce on the other. Even if there is a relationship, it is limited or polarized by political leaders, who should be blamed for engineering hatred between the two religions. The relationship is now in its worst state, antagonistic, bitter, critical, appalling, very poor and getting out of hand or control. Both religions see each other now as enemies, and have become insensitive to one another, especially non-Muslims being indoctrinated with negative ideas about Muslims.

According to a few, it is not all negative. Some describe the relationship as an on-and-off or sometimes-good-and-sometimes-bad relationship. They acknowledge that even friends fight. Others use some moderate terms such as “fair,” “partially good,” “not too bad” and “not too sour,” to describe the current Christian-Muslim relations. Some nostalgically describe it as not as strong as it was before, and it will take time to repair the damage that has occurred over time. There are those who argue that the relationship is dependent on the location. Places where conflicts have never been experienced live in peace. Other progressive views have been expressed that the relationship is now improving, getting better and more amicable, with dialogue as a result of improved awareness and realization that these conflicts are not religious, but the handiwork of politicians. More and more preachers or Imams are advocating peace and very few non-Muslims believe Muslims are the ones attacking Christians. Those with a more positive outlook insist that the relationship is cordial, good, not bad, harmonious and peaceful. Some even say it is perfect and impressive, probably because, as mentioned above, they have not experienced conflicts. They argue that besides the current insurgency, which affects all, people cannot remember when last a religious conflict took place. In fact, both religions now vote for one another during elections.

Current Relationship between Muslims and non-Muslims

It was deemed necessary in this research to differentiate Christians from the term “non-Muslims,” to examine if that differentiation is made by Muslim interviewees in this study. The interviewees seem not to differentiate the terms and, in fact, many

responded by saying that they have addressed this inquiry already, or used the cliché “as I said before.” It is possible that because Christians are the majority non-Muslims in northern Nigeria, the idea of non-Muslims is representationally attached to Christians. The responses given here also contain all the ingredients, or similar descriptions, found in the preceding section, with a few varying or added adjectives. In view of that, only the additions or variations would be presented here.

Therefore, in addition to what has been said in the preceding section, the relationship between Muslims and non-Muslims is viewed as not working properly, and they are not doing well. The relationship is cold, lukewarm, frosty, and unfriendly; they are not in good terms. There is no tolerance for one another. It is added here that the emergence of sects and independent religious groups contribute to this unfavorable relationship. An interesting addition here is that the deep rooted suspicion between non-Muslims and Muslims is a generational one, and did not just emerge recently. However, it is strained and aggravated by the hypocritical political class. There is also the perception that each religion is trying to destroy the other. It is also added that the distrust between them has extended to business, social and political transactions, which was not highlighted earlier. There is also the view that this frosty relationship has extended to ethnic lines, even within Islam. The Hausa Muslims do not trust the Yoruba Muslims, and vice versa.

The relationship is now not smooth because Muslims and non-Muslims alike are now subjective in their approach to issues, especially along religious and tribal lines, with both capriciously taking sides. The relationship is now a double-edged sword and requires reshaping to achieve a better society. The relationship is not perfect, and on the scale of hundred, it can only be rated fifty percent or simply average. On the other hand, in addition to all the positive things said in the preceding section about the relationship between Muslims and non-Muslims, it is also considered to be interesting and mutually satisfying, especially in business, contrary to what is said above. It is argued here that the relationship is better than some years ago, since now Muslims and non-Muslims work, trade and school together. In fact, they do a lot of things together, although hypocritical tendencies cannot be ruled out. It is concluded that although sometimes it is an unfriendly peace with small conflicts ending up as religious, it is generally now a better relationship.

Perpetual Entrenchment of Conflicts between Christians and Muslims

The two preceding sections make it clear that most of the interviewees believe the current relations between Muslims and Christians are completely fractious. However, only one quarter of the interviewees agree that the conflicts are now so entrenched in the minds of Christians and Muslims that it cannot be definitely resolved. However, even among the majority who disagree that conflicts are not so entrenched such that they cannot be definitely resolved, there are those who believe they are really entrenched; it is only that they are optimistic these conflicts can be resolved. In addition, those who disagree believe these conflicts can be resolved through good government and credible leadership, both political and religious. These leaders must be truthful, pursue justice and equality for all and be mindful of their utterances and what they preach. The government and religious leaders on both sides must promote interaction and dialogue among themselves in order to examine those things militating against peaceful coexistence, and find ways to resolve them.

Besides dialogue at the level of leadership, there should also be dialogue and mutual understanding at the level of followers. This will promote the understanding of differences between religions that will lead to tolerance. There should be diplomatic negotiation, mediation and bargaining that promotes reconciliation. They also insist that conflicts can be resolved through social awareness, employing the media, symposia, and public lectures to enlighten people about the causes of conflicts. It is believed that since these conflicts came through indoctrination, people can be re-indoctrinated. There are those who are simplistic by arguing that whatever has a beginning will have an end, as there is no problem that is permanent. Others insist that the conflicts must first be resolved at the individual level. Individuals must imbibe the virtue of forgiveness and learn to acquire right knowledge about their religions. Some go further to say that resolution of the conflicts must begin from the family level, where parents must help erase the prejudices created in the hearts of their children to hate members of other religions, and give them names like *arne* (meaning infidel in Hausa).

Furthermore, some believe that the resolution of these conflicts can only be found in the religion itself. Islam and all major religions preach peace. People should go back and imbibe these teachings, and all conflicts will be resolved. For Muslims, it is to go back to the teachings of the Qur'an and *Sunna*. The 2015 Nigerian presidential

election is cited as an example that conflicts between Muslims and Christians can be resolved because even Christian states voted for change and elected a Muslim as president. According to them, this has proven that human beings are dynamic, and change is constant. Time always resolves issues. There are those who argue that these conflicts can also be resolved through establishing and entrenching conflict resolution processes in the society. There should be pursuit of truth at family, religious and social interaction levels. It is further argued that there are global examples where this pursuit of truth has been used to resolved conflicts, such as what happened in Rwanda and South Africa. The feeling is that all conflicts can be resolved. The conflict between western and eastern Germany has been resolved. Another local indication of this is during the Nigerian petroleum subsidy crisis, Muslims and Christians protected each other when praying during the crisis.

The argument is furthered that these conflicts can be resolved if each religion respects and recognizes the other religion. Besides, any society that engages in perpetual war will be destroyed and disappear. Therefore, to say these conflicts cannot be resolved is to admit that northern Nigeria, or even Nigeria, is headed for extinction. The main challenge is to find and eliminate the causative factors, and harmony will be restored. In addition, it is maintained that although conflicts come and go, these interreligious conflicts can be resolved through regulation of preaching, youth education and gainful employment, as well as eliminating insurgency and terrorism across the board.

On the other hand, those who agree with the view that conflicts are so entrenched in the minds of Muslims and Christians such that it cannot be resolved insist that the indoctrination is so deeply rooted in the society that it is irreversible. There are clear indications that each religion views the members of the other religion as its problem and enemy. An example is given where Christians are asked not to vote because the two contenders are Muslims. Discussions even among members of both religions reveal the damage has been done. Members of both religions do not give each other a fair hearing. The brainwashing is so deep that the perception of mutual enmity is accepted as a reality. Furthermore, in view of the adverse effects of previous conflicts, such as colossal loss of properties and lives, deep seated grudges still exist and avenues for revenge are always being sought. Experience has shown that states where these conflicts have occurred have higher rates of reoccurrences as a result of these etched memories and retaliatory actions.

It is further believed that it is impossible to provide employment for the too many unemployed youths in the society today. Therefore, they will always be available to the highest bidder to foment religious conflicts. The unmitigated proliferation of religious preachers, with their careless and instigative utterances fueling and engineering youths to engage in so-called religious conflicts, makes these conflicts impossible to resolve. The ever rising political interests, media propaganda and external instigators are seen as entrenching these conflicts and ensuring they are continuous. In addition, today every mundane action is interpreted religiously. The religious background of the doctor in whose hand a pregnant woman dies during child delivery is verified. One person frustratingly sums up this situation that “this issue of religion has so much entered the minds of Nigerians that today we find it difficult to think something natural could happen without blaming it on the followers of other religions.”⁵⁰¹

Christians’ bad perception of Islam is also raised as a reason why these conflicts would be difficult to resolve. Christians are brainwashed to believe Muslims are terrorists, or Islam is terrorism. Therefore, they become behaviorally intolerant of Muslims, which makes Muslims antagonistic to them. Socio-economic factors, such as poverty, injustice and illiteracy, also aggravate and perpetuate these conflicts. More severe is illiteracy, because it makes enmity in the mind or heart towards the person of another faith difficult to erase. The goodness in the person of another religion is clouded by ignorance, and this ignorance perpetuates hatred. This situation is viewed to be the most prevalent today. Closely related to the preceding is the dogmatic and uncompromising nature of both religions. Each of them believes it is the best. Concomitantly, the greed for wealth and selfish interests of religious leaders of both religions make them aid the perpetuation of conflicts. Many decry the entrenchment of these conflicts, even in schools where teachers and students segregate themselves along religious affiliations. Therefore, the view is that the above reasons indicate that these conflicts cannot be completely resolved, they can only be minimized.

Muslim Relations with Christians under Shari’a

Valid also for this research are opinions given by interviews on how Muslims should relate with or treat Christians in places where *Shari’a* is operational, as it is

⁵⁰¹SRQ3.1/Th17.3/KD19 [38473-39305]

perceived to be in most northern states of Nigeria. Most interviewees affirm they will relate with Christians as they will relate with other Muslims in any given circumstance, since the Qur'an teaches love and goodness to every person. As long as Christians pay *jizya* and are not contravening any *Shari'a* law, there is no Qur'anic injunction that forbids a Muslim from relating freely with a Christian. It is claimed that they are referred to as *Kafiran amana* (Arabic-Hausa phrase for trusted infidel). Although they are not Muslims, they are trusted in all transactions, like any Muslim without being cheated. A large number clarified further that they would treat Christians in a *Shari'a* environment in accordance with the provisions of *Shari'a*. The sacred texts and *Shari'a* laws make provisions on how Christians should be treated under *Shari'a*. *Shari'a* guides the behavior and activities of Muslims and non-Muslims under *Shari'a* rule. The rights and obligations of all are stipulated in the *Shari'a* laws. Subject to conformity with *Shari'a*, a Muslim should treat a Christian well in all aspects of *mu'amalat*.

In more specific terms, some say they will relate with Christians peacefully, harmoniously and in a friendly manner. Some expand further that they will follow the example of the prophet who lived peacefully with Christians under *Shari'a*, so long as they were not hostile to Muslims. Moreover, Muslims are even permitted to marry Christian ladies. The prophet lived, visited, consoled, helped and transacted business with Christians. The prophet even gave Christians his mosques to sleep in. What other perfect example is needed to show that Islam is tolerant of Christians? The prophet even gave a Jew his jihad shield as collateral to collect food items. In Medina, the prophet signed an agreement with non-Muslims. It is only the ignorant who do not have this understanding of Islam. Closely related to this, some say they will treat Christians with respect. They will respect their opinions, ideologies and interests. And they add that they will encourage conferences and seminars to promote mutual good understanding of both religions, promote tolerance for one another, and mutual cooperation. They will accept Christians as neighbors, and always greet them anywhere they meet, as the prophet instructed, in addition to attending their ceremonies. When Muslims live as good Muslims, Christians will see the beauty of Islam.

There are those who say that Christians should be persuaded, accommodated and encouraged to be part of *Shari'a*, or as specifically mentioned by some, they will treat Christians well so that they will convert to Islam. Other cordial relational ways

interviewees say they would treat Christians under *Shari'a* are; they would be merciful, diplomatic, nice, fair, truthful, and amicable to them, as well as protect their rights and properties. This is in addition to granting Christians right to practice their religion and certain activities, since there is no Muslim who does not or will refuse to believe in Jesus.⁵⁰² In addition, they will treat Christians with equality, but they will constantly preach to them.

However, there are those who say they will be cautious with Christians, without letting their guards down and always watching their backs, “because an unbeliever is always antagonistic towards a believer.”⁵⁰³ One person comments about Christians: “I don’t see him as my brother because we don’t share the same faith. I cannot tell him some of the secrets we have in Islam, because he can use that and injure me and the entire *Umma*.”⁵⁰⁴ Although friendships will be developed, “I should not allow myself to be convinced to convert to their religion, because I know that [when I convert] to their religion being in an Islamic state, I know that after three days I will be killed.”⁵⁰⁵

Challenges to Christian-Muslim Relations⁵⁰⁶

Sub-research Question 3.2 examines current challenges to Christian-Muslim relations. In understanding the current relations between Muslims and Christians, it is also significant to appreciate what Muslims consider as the current challenges to Christian-Muslim relations in northern Nigeria.

Muslim Difficulties in Relating to Christians

Almost half of the interviewees indicate that they have not had or are not having any difficulty in relating with Christians. Some of the reasons given as to why they are having no problems relating with Christians include the friendships they have developed with Christians since childhood, also because of their exposure in life and because everybody minds his or her business and religion. In addition, they know

⁵⁰² Muslim belief in Jesus is different from the Christian belief. The Muslims consider Jesus as only the prophet of God.

⁵⁰³SRQ3.1/Th17.4/KN9 [32926-33153]

⁵⁰⁴SRQ3.1/Th17.4/KN58 [48494-48790]

⁵⁰⁵SRQ3.1/Th17.4/ZA24 [51465-51896]

⁵⁰⁶ All ideas addressing SRQ3.2 are found in SRQ3.2/Th18.1-Th18.6 and SRQ3.2/Th19.1-Th19.2. However, direct quotes or reference to significant ideas associated with the themes are cited independently on the footnote.

their roles as Muslims. They also understand Christians, or it is as a result of the caliber of Christians they are dealing with. Some also think it is because they accept Christians as their counterparts. It is also maintained that it is because they avoid the issues of religion in their dealings, and in some cases even encourage Christians to practice their religion. Others say it is because they are free minded, while some say it is because no one has attempted to convert them because they are knowledgeable about Christianity. A number acknowledge that although some Christians can be difficult, hold strange doctrines and are secretive, they have cordial relations with them. Some indicate it is because of meaningful ideological and religious dialogue. Oddly, some say it is because they only relate with Muslims and have nothing or no business to do with Christians.

However, those that signify that they have had or are having difficulties with Christians indicate that the main problem is Christians' lack of understanding, or misconception of Islam, and their disinterest to understand it. Christians have a disdainful attitude, bad perception and wrong notions of Islam as a deceptive and extreme religion. Through their preachers and the social media, Christians say erroneous things about Islam and refuse corrections. They have a myopic view that Muslims want to Islamize or dominate them, and are intolerant of other religious beliefs. Some see Islam as a violent religion. An interviewee recounted that only Allah gave him the grace to control his anger when a Christian blasphemed that Islam is the devil's religion, and Muhammad was a demon. Christians misinterpret and say negative things about Islam, and they do not listen to correct explanation or accept Muhammad as the messenger of Allah (*Rasulillah*).

Christians are said to discriminate, segregate, marginalize and are prejudicial towards Muslims, thereby making it difficult for Muslims to relate with them. One person lamented that Christians refused interaction with him "just because I am a Muslim, which is hurting and uncalled for."⁵⁰⁷ They are also accused of seeing Hausa Muslims as illiterates, and give them little respect. Christians feel Christianity is superior, or supersedes every religion. In the same vein, like westerners, they believe they are wiser than Muslims. Christians are indicted for being arrogant and strong-headed. They claim to have ultimate knowledge, yet they are immoral. In fact, the culture and belief system of Christians impede relations with Muslims. The open

⁵⁰⁷SRQ3.2/Th18.1/KN50 [19487-19712]

sensuality among genders, contradictory teachings between the Old and New Testaments, and the practices that have deviated from that of Jesus and his followers hinder relations between Muslims and Christians.

Although contradicted by some, there are those who argue that relating with Christians is difficult because they easily betray Muslims; they are untrustworthy and cannot be relied upon to alert or safeguard Muslims from harm, especially during conflicts. They do not give honest counsel to Muslims. Some complain that even their appearance of keeping long beard and wearing a raised trouser, which is *Sunna* to a Muslim, makes Christians uncomfortable, and scares them into believing that a Muslim is a terrorist or an extremist to be avoided. Another challenge mentioned is the mutual suspicion now prevalent between Muslims and Christians. Both fear being double-crossed in all social transactions, believing the other has a hidden motive that could hurt them. It is a fact that trust is critical to any relationship.

It is further highlighted that relating with Christians is difficult because they always desire to convert Muslims to their religion. They want to preach to Muslims, whether they are interested or not, but they are unhappy if Muslims preach to them. Christians see Muslims as simply acquaintances, but not as brothers or sisters. Furthermore, they are inconsiderate of others in shouting when they pray for long hours. This attitude does not augur well for building relationships. Christians also lump personal character and religion. They attribute a Muslim's bad behavior to Islam. Curiously, Christians are accused of politicizing religion or denying Muslims their rights. As a result of this, tensions are generated and relationships are impeded.

Although some accuse both religions of trying to tarnish each other's image, Christians do it in a more grievous way, in that they generalize Muslims as dangerous extremists or terrorists behind recent insurgencies, and should not be trusted. Presently, without interacting with Muslims and understanding them, southerners refuse Muslims entry into their communities because they view them as terrorists. Some interviewees are open enough to accept the blame for not freely reaching out to Christians to understand them. Others blame the politicization of the implementation of *Shari'a* in northern Nigeria for currently making it difficult to relate with Christians

Obstacles to Interreligious Harmony

Although some interviewees gave multiple obstacles to interreligious harmony, they have been singly itemized. One obstacle mentioned by a greater number of the interviewees is politics, politicians or political elites and political ideologies or agendas. Politicians are said to employ divide and rule tactics, prop up religious and ethnic sentiments and capitalize on people's ignorance through provoking them to react so as to achieve their desire for political power and wealth. Another obstacle that received prominence is that Muslims and Christians lack understanding of their religions and are ignorant of each other's religion. This often leads to misunderstandings that obstruct interreligious harmony. Related to religion is also the obstacle created by religious preaching. Preachers use provocative language, indoctrinate members against the opposite religion and encourage retaliatory attacks. These clerics are often fake, ignorant and extremists. They preach hatred and enmity or discourage interreligious relationships.

Furthermore, general illiteracy and ignorance is also seen as a major obstacle to interreligious harmony. Members of both religions have shallow knowledge in both religious and secular education. Interviewees say that more than forty percent of northerners are illiterates. Therefore, ignorance is blamed for contributing seriously in the spate of religious conflicts in northern Nigeria. Bad and dubious political and religious leaders are also a serious obstacle to interreligious harmony. These leaders reject dialogue, are insincere, selfish, greedy and oppressive. When they become leaders in government, they promote religious bigotry to attain selfish goals, while they instigate members of their religion to see others as bad in order to hide their corruption, mismanagement and bad governance. Another mentioned obstacle to interreligious harmony is that both religions lack tolerance, patience and perseverance for one another, as well as refuse to accommodate each other's differences.

Other obstacles mentioned that impede interreligious harmony are mutual distrust, suspicion and lack of confidence in one another. In addition to these is lack of dialogue and communication to address misinformation. Also mentioned are lack of respect for each other's beliefs, opinions and practices, and the perception that both religions desire dominance and superiority. Socio-economic factors are also mentioned as obstacles to interreligious harmony. These are poverty, ethnicity, and non-provision of welfare for citizens. Included also are the perceived inequitable

distribution of national resources seen to favor a particular religion, the notion that only northerners are Muslims, and aggression due to depression, although the cause or causes of depression are not mentioned. The *Boko Haram* insurgency that creates fear in non-Muslims is seen also as an obstacle to interreligious harmony.

In more specific terms, some mention political rivalry, religious sentiments and propaganda, politicization and manipulation of religion, denial of religious rights and prevalence of injustice as obstacle to interreligious harmony. Danfodio is credited as saying that “a kingdom can survive by unbelief, but it cannot survive by injustice.”⁵⁰⁸ It is interesting that some see the immoral conduct of Muslims as an obstacle to interreligious harmony. There is also the stigmatization of one another, hypocritical agents of the devil fanning conflicts and insecurity. It is also mentioned that internal and external conspiracies, press or media misinformation and general insincerity among members of both religions are among obstacles to interreligious harmony. Others mention that religious conflicts in themselves hinder interreligious harmony. The historical memory of tribal natives being addressed by Muslims as *arna* (meaning infidels in Hausa), hell goers and the rest, stands as an obstacle to interreligious harmony, according to some interviewees.

Desire to Convert Muslims as Source of Conflicts

About two thirds of the interviewees reject the claim that desire to convert Muslims to other faiths is a source of conflicts, while one third accept the claim. Most of those who reject the claim insist that Muslim conversion to other faiths is not and cannot be the source of conflict in northern Nigeria, but did not avail further comments. However, some of the reasons given appear similar to the preceding section. Their argument is that misunderstanding, ignorance of the religion, politics/politicians and selfish interests are sources of conflicts. However, it should be borne in mind that in some sections, conversion has been mentioned as a source of conflict. Nonetheless, it is argued that historically, none of the previous conflicts can be attributed to conversion. In fact, some insist that all previous conflicts are not religious.

Since the Nigerian constitution permits freedom of religion, they argue, freedom of conversion is guaranteed and should not cause conflicts. Besides, Islam does not

⁵⁰⁸SRQ3.2/Th18.2/KN37 [25340-25678]

accept coercion in religion. Other sources of conflicts are suspicion, negative preaching or teaching, perception or feeling of being dominated, poverty, lack of dialogue and insulting the prophet of Islam. In any case, because there are conflicts also in Christian dominated areas, does it mean Muslims trying to convert Christians is the cause? It is often minor disagreements, tribal conflicts or denial of freedom of religion due to enmity that are transformed into religious conflicts. Moreover, both Christianity and Islam seek to convert people. Therefore, the assertion that the desire to convert Muslims to other faiths is a source of conflict is a wrong assumption. Besides, a Muslim with deep knowledge and understanding of Islam hardly converts out of Islam.

On the other hand, those who accept that the desire to convert Muslims to other faiths is a source of conflict insist that it is truly a source, but not the only source. Sometimes it is and sometimes it is not. Although it might not be the major source, it contributes. This desire to convert Muslims contributes to conflicts in that Christians want to force their beliefs on Muslims by going door to door, house to house, especially the Jehovah's Witnesses, to disturb Muslims mostly on weekends. The disturbance creates irritation that sometimes leads to conflicts. This approach or disturbance, which Muslims never use, also stirs anger because non-Muslims do not care to understand how Islam operates, especially where Muslims are in the majority.

The desire to convert Muslims might also lead to conflicts because Muslims are prohibited or not permitted to convert to other faiths. If a Muslim converts to another faith contrary to the teaching of Islam, he is committing a serious act of violating Islamic *Shari'a*, and it can generate tension that might lead to conflicts. In addition, in Muslim territories, non-Muslims are only permitted to practice their religion and not to proselytize. Any attempt at proselytization can create conflicts. Muslims are even said to perceive that Christians are sponsored to convert Muslims, and Muslims are apprehensive of such an attempt. There is a strong insistence that non-Muslims should not attempt to convert Muslims in northern Nigeria, because Muslims are the majority. Such resistance to conversion attempt is reflected in the admittance that some Fulani herdsmen attacked some Christians who went to evangelize in their villages in one part of northern Nigeria.

Conversion as a Major Source of Interreligious Conflicts

It is interesting that although two thirds of the interviewees in the preceding section reject the idea that the desire to convert Muslims to other faiths is a source of conflicts, there are more interviewees, in fact close to half, who agree that conversion is a major contribution to conflicts between Muslims and Christians in northern Nigeria. However, those who disagree that conversion is a major source of interreligious conflict give some views that are also similar to the preceding section. They argue that there is no evidence that any previous conflict is related to conversion, and that conversions are still taking place today across both religions, without conflicts. Besides, it is argued that conversions had taken place before the 1980s, why were there no conflicts? It is highlighted that in northern Nigeria, people find members of both religions in the same family living in harmony.

In more specific terms, the sources of conflicts are said to include media propaganda, politics or struggle for power, tribalism, economics, land disputes, mistrust, socio-cultural and communal disputes, poverty, illiteracy, injustice, wrong preaching, Christian disrespect for Islamic values and disobeying the injunctions of Allah. It is a major achievement to convert a person to Islam and it attracts a reward. Incidentally, non-Muslims are the ones converting to Christianity, while more Christians are converting to Islam, and more churches are being turned into mosques without a single mosque being changed into a church. In this regard, there should be no conflicts.

On the contrary, those who accept that conversion is a major contribution to interreligious conflicts stress that the conflicts originate from the family of the converted, who fight for him to return to Islam. It is the aggrieved family's struggle for the converted to return to Islam that often degenerates to conflicts. Often this person is disowned, discriminated against and insulted as an infidel, and this contributes towards generating conflicts. They add that Muslim conversion shown publicly stirs anger among Muslims, which creates crisis. It is accepted that this kind of conversion is the major issue creating interreligious conflicts, especially where Muslims are in the majority. In fact, "a high number of Muslims converting to [Christianity] in a particular place, like in the northern Nigeria, it will be painful."⁵⁰⁹

⁵⁰⁹SRQ3.2/Th18.4/ZA6 [66209-67224]

There are those who assert that most religious conflicts result from the issue of conversion. It is stated that “this is where . . . most of the problems arise.”⁵¹⁰ Or as argued strongly, conversion in northern Nigeria, which has a mixture of Muslims and non-Muslims, “in most cases . . . has brought about conflicts and crisis. Where somebody wants to convert from one religion to another, the [adherents] of one of the religions would raise eyebrows and there will be conflicts. It has been, to a great extent, part of the conflicts in northern Nigeria.”⁵¹¹ Conversion is viewed as underpopulating the religion, and members feel threatened. It is like members are being stolen from the religion and the perceived fear of being decimated generates conflicts. Conversion, according to one person, is “significantly contributing”⁵¹² to interreligious conflicts.

Furthermore, the perception that Christians want to force their religion on Muslims, especially if they target younger people through the tactics of distributing or sharing pamphlets, or inviting Muslims to their churches, generates conflicts. The *Umma* would definitely react against that because it is alien to them. It is admitted that lack of tolerance for conversion generates conflicts in northern Nigeria, especially in some rural communities where there is little knowledge of the religion. People even engage in armed struggle because of conversion. Conversion, therefore, stirs hatred, particularly where preaching is done improperly. It is also acknowledged that the fear of the convert divulging the secrets of his former religion generates conflicts, especially where there are die hard religious fanatics. However, some dissenting voices say conversion should only generate conflicts in an Islamic state where non-Muslims are not supposed to proselytize. In any case, even if conversion contributes to interreligious conflicts, it is a small contribution and not a major factor. Conversion is only one of the contributors.

Religious Interests of Muslims as above Nigeria and other Nigerians

In the process of identifying the challenges to Christian-Muslim relations, the question of whether Muslims considering religious interest above Nigeria and other Nigerians is part of the challenge, or even a possible source of conflicts. More than half of the interviewees affirm that it is accurate that Muslims do and should put their

⁵¹⁰SRQ3.2/Th18.4/KN61 [15170-15264]

⁵¹¹SRQ3.2/Th18.4/KN85 [31420-31708]

⁵¹²SRQ3.2/Th18.4/KN82 [28926-29039]

religious interest above Nigeria and other Nigerians, while slightly above a quarter of them say they do not and should not. Those who consent argue that it is mandatory for a Muslim to put his or her religion above everything. What Allah and the prophet instruct Muslims to do must take precedence and supersede the life and personal interest of every Muslim. The will of Allah is above any man made interest. Allah commands Muslims to accept Islam completely; hence, “Nationalism and other things . . . are some things created to [distract] Muslims from the real teaching of the religion.”⁵¹³

Emphasizing further, it is said that for a true Muslim, his religion must come first. The failure of a secular government is insisting that the constitution is above religion. For a Muslim, it is Allah’s interest before national interest. As indicated, “I am a Muslim first before I become a Fulani man, before I become a Nigerian or a citizen, or indigenous to Kano.”⁵¹⁴ Islamic consideration as a total way of life is supreme to anything else. It is further underlined that “I want always to be accused of putting my religious interest above everything. In everything I do, my religion first, then followed by others.”⁵¹⁵ In light of this consideration, it is impossible for a Muslim to accept anything secular, with a Christian outlook, above his religion. Indeed, “you are not allowed to put any interest above your religious interest, so it is true that Muslims are putting their religious interest above any kind of interest.”⁵¹⁶

The major reason given why a Muslim must put his religion above everything is that he is expected to live within the teachings of the Qur’an and the *Sunna*.⁵¹⁷ All his life must be guided by the divine books and divine laws from Allah, because Islam came from him. In both his internal and external life, a Muslim must be guided by Islamic principles. The only reason why Allah created man is (for man) to worship him. Hence in all a Muslim’s activities, whatever contradicts Allah’s worship must be contradicted. It is to be lost to put any worldly gain above Allah. There are some who argue that it is not only Muslims who put their religious interests above all things. Even Christians and other religions do the same. The Christian Association of Nigeria (CAN) is accused of putting Christian interest above Nigeria and Nigerians.⁵¹⁸ It is

⁵¹³SRQ3.2/Th18.5/ZA34 [53167-53777]

⁵¹⁴SRQ3.2/Th18.5/KN58 [51453-52113]

⁵¹⁵SRQ3.2/Th18.5/ZA23 [42584-42726]

⁵¹⁶SRQ3.2/Th18.5/KD33 [33104-33352]

⁵¹⁷SRQ3.2/Th18.5/KD25 [100843-101101]

⁵¹⁸ Muslims have an equivalent organization named *Jama’atu Nasril Islam* (The Society for the Support of Islam) or its initial acronym “The Society for the Victory of Islam” that defends the interest

even considered that any person who puts his religion first will be a more law abiding citizen.

Although it was not clear what an interviewee means that it is the culture of Nigerians to put emphasis on intangibles, but it is buttressed that Muslims put their religious interest above Nigeria and other Nigerians because those interests are too important to be ignored, although another person insists that it is not in all situations that the Muslims do this. However, someone hopes that Nigeria should just be a Muslim state. Some other reasons specified why Muslims put their religious interest above all things is that they consider Islam as their culture, which was there even before Nigeria was created. Furthermore, if a Muslim dies for the sake of Allah, he is rewarded with paradise; but he will lose everything if he dies for the sake of Nigeria. In addition, Muslims consider many things in the constitution of Nigeria un-Islamic, and Nigeria is not advocating Islamic principles. However, it is insisted that Muslims should not be seen to be doing this for selfish interest. It is just that all that Muslims do must be *ibadat*. They cannot please anyone in place of their religion.

Those who contradict the preceding arguments that Muslims put their religious interest above Nigeria and other Nigerians insist that it is only misinformation to stir hatred against Muslims. It is a baseless accusation. It is another misrepresentation of Islam. The reason why they take this position is that Islam teaches obedience to authority. Muslim leaders have not gone contrary to the constitution because Muslims are part of its development. They have not imposed Islamic ideologies on Nigerians, and no Muslim leader has made Islamic religion a priority in his government. It is when they do this that they can be accused of prioritizing *Shari'a*. Besides, these political leaders consider themselves more than their religion.

It is further argued that the interest of Muslims is the interest of Nigeria, since a good Muslim will not steal Nigerian money and will treat everyone equal. Moreover, being faithful to one's religion is not synonymous with downgrading your nation or countrymen. Besides, Muslim leaders partook in solving Nigerian problems, such as the Niger Delta crisis. Islamic clerics preach peace amongst people. Although there are extreme sects who demand allegiance only to their sects, faithfulness to Islam is not a license for extremism. Some insist that it is only in an Islamic state that Muslims can put their religious interest above everything, but Nigeria is not an Islamic state

of Muslims. The question is whether it will also be accused of putting Muslim interest above that of Nigeria.

and so it is not possible for Muslims to put their religious interest above Nigeria and Nigerians. There is even evidence of Muslims loving Nigeria as much as their religion. Besides, no Muslim will put his religious interest above coexistence, since it is “stated in the Qur’an that your society should come first, protect your society to come first, respect your neighbor [and] . . . whatsoever religion he practice, respect him.”⁵¹⁹

Treatment of Muslim Converts to other Religions

Another considered challenge to Christian-Muslim relations is the treatment of Muslims who convert to other religions, especially Christianity. There are some interviewees that deflected this inquiry, or say that the matter should be referred to the scholars. There are those who acknowledge the complexity of reaching a definite position on this issue, and their views are presented first. They concede that scholarly opinions on this issue differ. Some scholars say a Muslim convert to another religion should be killed immediately. Others say he should be given three opportunities to revert back to Islam and, if he refuses he should be killed thereafter. There are those who say that if he oscillates in and out of Islam three times, on the third occasion he should be killed.

Some scholars insist that if the conversion is not against state interest, a Muslim convert should be left alone, while there are those who argue that since Islam says there is no compulsion in religion, killing a Muslim who converts to another religion contradicts this injunction of the Qur’an. Yet some scholars say it depends on the context. If the conversion takes place in a Muslim dominated area, the convert will face a challenge. However, if it is in a Christian dominated area, it will depend on the family. It is admitted that there are many different ways and scholarly positions in Islam for treating a Muslim who has changed his religion. It is stressed that some scholars say Allah instructs this punishment of killing to deter hypocrites and make them realize it is a grievous offence in Islam.

All the above views are captured in the views of those who gave their specific opinions. A good number support the killing of the convert after being given three days to recant. They base their claim on the Qur’an, the prophet in the Hadith and *Shari’a*. Others say that he should be exterminated or eliminated for committing *riddah* or *murtadd* (apostasy), and becoming an infidel. The approach of death should

⁵¹⁹SRQ3.2/Th18.5/ZA38 [48510-48791]

be by beheading, death by stoning or execution. Such a convert is viewed as a hypocrite that does not deserve to live. Some are more lenient, that he should be made an outcast or banished. This law is admitted to be controversial in several societies, because many insist that this punishment of killing is only executable by the authorities and not by individuals. It is acknowledged by some that this is a source of conflict with Christians who try to convert Muslims to their faith.

The dialectic indefiniteness on this issue seems to influence opinions also, as some simply say that the punishment for a Muslim who converts to another religion is found in the Qur'an and Hadith, or more generally *Shari'a*, and it should be followed. Some only say there is a punishment, penalty or repercussion for those who convert out of Islam. Others say *Umma* frowns at it, and they will face the wrath of the law. The complexity is made clearer in the argument that Muslims who convert to other religions are supposed to be punished in accordance with Islamic rules, but "the problem is this, how . . . we implement the doctrine of the *Shari'a* is what has remained the major problem in Nigeria today."⁵²⁰

There are other varying treatments for the Muslim convert. For example, he should no longer be considered as a Muslim, his rights and benefits should be denied, his status be removed and he should be treated as an unbeliever. In addition, he should migrate or change territory, live among non-Muslims and, in that case, Islam permits his blood to be shed. Indeed, any Muslim that converts to another religion should be treated "as an enemy."⁵²¹ Caliph Abubakar is attributed to have told his son that if he had met the son in battle before the son converted to Islam, he (Abukakar) would have killed the son in the Battle of Badr. It is added that these converts should not be treated as people.⁵²²

Other moderate, non-violent approaches have been given. For example, the convert can be drawn closer to be preached to. People can explain the truth to the person again, and persuade and convince him or her. They can also educate the person without harshness, and grant him or her equal rights so that he or she will realize their mistake and be enticed back to Islam. The converted should be treated with mercy, sympathy, and be encouraged to return, since it is Satan that has deceived them. They should be shown kindness. Perhaps, it is unkindness that took them out of Islam.

⁵²⁰SRQ3.2/Th18.6/KN65 [31494-31750]

⁵²¹SRQ3.2/Th18.6/ZA35 [16960-16973]

⁵²²SRQ3.2/Th18.6/KN27 [22391-22714]

Others argue that although conversion is forbidden in Islam, the punishment should be left to God. Shedding blood will contradict the Qur'an, which says there is no compulsion in religion, give Islam a bad name and negate freedom of choice. Moreover, it is stated that he whom God has guided would never go astray, and whom God has led astray no one can guide back. If this is the case, they should be left alone, treated nicely and fairly, with respect, and not discriminated against. They are at liberty to choose to return as they left; otherwise, let them face their future fate.

Some wonder why a Muslim who has enjoyed the sweetness of Islam will convert to another religion. However, they recommend that such converts should be treated as the prophet or *Sayyidina*⁵²³Umar Khatab treated them, with justice and equality. Besides, in secular Nigeria, there is no *Khalifa* to authorize their killing. It is only the family that can be urged to talk, restrict and stop the conversion, or Muslims should just isolate them and treat them as abnormal and mentally retarded people. In a secular state, these conversions cannot be stopped since Muslims cannot take laws into their hands by killing them. The alternative left to Muslims is to educate Muslims about their religion, or report the matter to existing Islamic authority, who will know what to do. Otherwise, the judgment should be left to God. The foregoing could pose a real challenge to Christian-Muslim relations.

Handling Interreligious Challenges

It is logical to try to get the perspectives of the interviewees on how to handle interreligious challenges, since they have engaged in discussing what the challenges to Christian-Muslim relations are. Their perspectives are captured in the themes below.

Addressing Interreligious Relationship Difficulties

A greater number of the interviewees believe that the difficulties in interreligious relationship can be addressed through general awareness, which includes enlightenment, education and passing accurate information through religious institutions, schools and all forms of media. It is only through this approach that interreligious ignorance will be eradicated and cultural relativism developed. Proper education, orientation and awareness will eliminate interreligious ignorance and

⁵²³ This title means our master

distrust. For example, a lot of southerners do not know there are Christians in northern Nigeria. Besides creating awareness, interreligious relationship difficulties can also be resolved through dialogue. Dialogues allow for understanding, negotiations and bargains, sharing of ideas, general openness or truthful discussion, and these promote healthy relationships and peace. Dialogue also encourages forgiveness of past offences, and opens the door to mutual appreciation of each other's religion, as well as reciprocal respect for each other's values, culture and beliefs. Closely linked to dialogue are mediation and consultation. All these encourage tolerance and harmonious living. Relationship difficulties emerge when sentiments, bias and arrogance are allowed to prevail. It is commonsensical that if people want respect for their culture, religion and tradition, they should not curse those of others.

It is believed that interreligious relationship difficulties also arise because people do not know their religion for themselves. They rely on what they are told. Interreligious relationship difficulties can be eliminated if each individual follower of a religion will make a conscious effort to have a good grasp of his or her religion, as taught in the sacred books, and stick to them. Such followers should not rely only on what they are told. Interreligious relationship difficulties can also be addressed when those in authority provide good leadership. Leaders, both secular and religious, should unite, be just to citizens, ameliorate poverty, provide basic infrastructure, be mindful of their utterances or preaching, promote trust and respect, and generally ensure economic prosperity. The saying that a hungry man is an angry man is also true, even in interreligious relationship. Furthermore, besides understanding each other's religions, to address relationship difficulties, there must be willingness by all religions to recognize and accommodate each other's differences. This will help each to understand their boundaries.

Another way mentioned that interreligious relationship difficulties can be addressed is to study and learn from the past, to see how Christians and Muslims lived in peace before. While still on the past, members of these religions must reject revisiting past grievances. Additionally, these religions must encourage change at individual levels. They should help members to remove prejudices, make sacrifices for one another, and see each other as brothers and sisters they can trust, as well as treat each other with justice and fairness. There is the conviction that if these religions preach peace and build institutions of change, interreligious relationship difficulties will disappear. Furthermore, the increasing of patience, the using of role models and

the ensuring of freedom of religious practice, as well as the building of interpersonal relationships deliberately would diminish interreligious relationship difficulties. Above all, this must begin with religious leaders, because members of the society belong to one place of worship or the other. These leaders must influence their members with the truth and eschew bias and hatred, while explaining the differences between religions.

Interreligious Harmony: Requirements and Possibility

It is encouraging to note that only one person out of all the interviewees and focus group opinions claim that interreligious harmony is not possible. This is notwithstanding all the opinions expressed under several preceding themes. However, it is postulated that for interreligious harmony to be achieved, the requirements are mutual understanding, dialogue and tolerance between religions in all ramifications, especially among leaders. Forums for dialogue recommended include conferences, lectures and establishing interreligious organizations. In dialogue, both religions must be broadminded. Closely related to mutual understanding is mutual respect for each other's religious values, culture and beliefs or convictions. Besides this, both religions should be knowledgeable about the scriptures and teachings contained in each religion. In other words, Muslims must read the books of Christians and vice versa, to understand the teachings and differences.

It is maintained that in all circumstances of relationship, what is also required for interreligious harmony to be achieved is justice and fairness for members of both religions. Political and religious leaders on both sides must not discriminate against members of other religions. No one should feel oppressed. It logically follows that what is also required is good leadership, where leaders pursue peace, mediate between religions with integrity and credibility, and ensure economic prosperity. Some add that all strata of leaders (political, traditional and religious) must rule with honesty and the fear of God. Another requirement for interreligious harmony is massive and general education, in both religious and secular spheres, for members of both religions. Education exposes people to broad social knowledge that includes how to mix and intermingle with people who are different from them. Illiteracy and ignorance create misunderstanding, while education eliminates it. This education should employ the use of role models through the media also.

Other requirements mentioned are love for one another, trust for each other, living by the truth, rejection of sentiments and defending each other's rights, especially religious rights. In addition, both religions must desist from using provocative language, persevere or forbear with one another, and observe both religious and relevant secular laws. It is also stressed that to achieve interreligious harmony, both religions must reflect and learn from how interreligious harmony was achieved in the past. Also required are the creation of communication channels and building of cooperation. Some surprisingly insist that political manipulation must be stopped by separating politics from religion. There must also be change at individual level. On the whole, all social values, such as protecting each other's dignity and accepting one another as brothers, are recommended for achieving interreligious harmony.

Summary

In this chapter also, data addressing the research questions is analyzed. Interviewee views reflect that fundamentalism and religious conflicts have negatively affected the relationship between Christians and Muslims in the areas of interpersonal and business relationships, proselytization and political interaction and participation. In interpersonal relationships, it has introduced segregation, fear and distrust, while in proselytization it has hindered genuine and peaceful propagation of religion. In political interaction or participation, it has introduced voting along religious lines. Furthermore, conflicts between the two are said to be caused by politics, provocative religious preaching, bad leadership and greed, conversion, mutual lack of understanding of each other's religion and disrespect for the values of each other's religion. Therefore, the current relationship between the two religions is completely fractious and distrustful. However, there is overwhelming agreement that harmony is possible if there is dialogue, understanding, mutual respect and genuine practice of religion.

CHAPTER NINE

ANALYTICAL INTEGRATION AND THEORETICAL SYNTHESIS

Introduction

The analysis of data in Chapter Six, Seven and Eight is meant to address the main research question: What is the impact of Maududi's political interpretation of Islam in promoting Islamic fundamentalism in Kaduna and Kano States of northern Nigeria? It is important to reiterate that this research is examining the impact of Maududi's political interpretation of Islam on fundamentalism and interreligious conflicts, and not whether all or most Muslims in Kaduna or Kano States of northern Nigeria accept Maududi's ideology. Henceforth, northern Nigeria will be used in place of Kano and Kaduna States, since they are considered representational. The impact of Maududi's interpretation of Islam on fundamentalism and conflicts is not based on majority acceptance of his ideology as the data reveals.

The researcher, in Chapter Four under the section "Why Maududi?" alluded to the direct and indirect influence of Maududi's ideology in northern Nigerian Islam. The analyzed data has affirmed this position beyond the initial expectation of the researcher, as the integration below will show. In this chapter, therefore, the analyzed data will be integrated to support this claim and show how this has impacted fundamentalism and conflicts, not only in Kaduna and Kano States, but in northern Nigeria. Also in the "Methodology" section in Chapter Five, the researcher incorporated the Synthetic Triangular Approach (STA), and its contribution would be discussed. In the section "Sources of Data for the Research" in the same Chapter Five, the researcher also indicated that some form of triangulation of data through content analysis of available materials will be conducted as a way of corroborating the influence of Maududi outside the data collected to evaluate and strengthen the credibility or authenticity of the findings. This will also be brought to bear in this chapter.

The analytical integration will start with the two emerging themes from the data, followed by the content analysis. Both triangulate the level of Maududi's influence. As a foundation for theoretical development, the concept "Selective Adoption" of Maududi's ideas would be discussed, followed by discussion on the relationship between theology and fundamentalism as they emerged from the analyzed data. After this, the impact of Maududi's interpretation of Islam on fundamentalism and conflict in northern Nigeria and the impact of his political theory would be discussed. All these are building the foundation for theoretical synthesis or development, as well as reflecting on the theoretical framework and STA.

Two Significant Emerging Themes⁵²⁴

There are two significant themes that emerge through the various opinions expressed by the interviewees, embedded in the various thematic categories analyzed above. The two significant themes are the contemporary interpretation or reinterpretation of jihad, and the centrality of a single leader in Islam. In relation to the reinterpretation of jihad, it is stressed that violent conflict is not jihad⁵²⁵ and jihad is not against non-Muslims.⁵²⁶ Jihad is "between Islam and any contradicting force that happens to pose a threat to Islam itself, not merely attacking non-Muslims."⁵²⁷ The Qur'an makes no provision to engage non-Muslims in conflict. Jihad is not synonymous to fighting.⁵²⁸ It is also acknowledged that jihad has been variously and wrongly interpreted, while in some cases exaggerated. The term militancy is one such exaggeration used to describe jihad.

The term militancy came in by the improper understanding of the Qur'anic verses that talk about war and jihad. This is a misunderstanding that has plagued both Muslims and non-Muslims, and this requires scholars to dialogue and provide the real meaning of jihad.⁵²⁹ Some Muslims have been led to partake in militant activities in

⁵²⁴ All ideas under this section and its subsequent themes are scattered across different themes. Therefore, the references in the footnotes refer to their thematic locations in the appendix 1.

⁵²⁵SRQ1/Th4/ KD8 [34990-35277]

⁵²⁶SRQ1/Th4/ KD11 [20091-20351]

⁵²⁷SRQ1/Th4/ KN2 [22033-22301]

⁵²⁸SRQ1/ Th4/ KN41 [7847-8291], SRQ1/Th4/ KN62 [29646-30472], SRQ1/Th4/KN80 [26710-27442]

⁵²⁹SRQ1/Th2.1/ KD8 [913-2336], SRQ1/Th2.4/FG2 [15092-15756], SRQ1/Th4/ KN43 [15581-15888], SRQ1/Th4/KN46 [21409-23183], SRQ1/Th4/KN67 [10309-10537], SRQ1.2/Th7.1/ FG3 [4217-6572]

northern Nigeria because of this wrong interpretation of jihad.⁵³⁰ Since jihad is now accepted as a “very wide and dynamic”⁵³¹ concept, or an encompassing term,⁵³² this alludes to a contemporary reinterpretation of jihad. It appears the arrival of a new or fundamentalist interpretation of jihad specifically that of Maududi, as seen in the data, has elevated jihad to the fore as a contemporary subject of discourse and forced its interpretation or reinterpretation.

Contemporary Interpretation or Reinterpretation of Jihad

In Chapter Three, it is discussed that there are basically three main interpretations given to jihad: the personal internal struggle referred to as *jihadin nafs*; a defensive mechanism against aggression; and an offensive mechanism to establish Islam and, for some fundamentalists, to achieve an Islamic state. It is reported that scholars like Bennett (2004, 35) acknowledge these varieties of meaning in the Qur’an. It is also reported that several scholars aver that offensive jihad is a later development, and that some scholars have argued that the modern interpretation of jihad has been divorced from its Qur’anic significance or meaning. Nonetheless, Bennett does aver, and rightly so, that in the Qur’an three interpretations of jihad are obvious, the peaceful (progressive), moderate (defensive), and fighting (offensive) jihads (2004, 43).

In light of the responses of the interviewees in this research, Heck seems accurate that jihad will continue to be reinterpreted, and the Qur’an will always remain the touchstone of any reformulation of jihad (2004, 122), but he insists that context should be considered in all discussions on jihad. It, therefore, appears that in the context of this research, the progressive interpretation of jihad has been given a wider and broader sense than conventionally expected. This is probably in a bid to interpret jihad as the moral life of the private and public order, through the lens of faith, as Heck suggests (2004, 123). The interpretations given by the interviewees to jihad discussed below seem to strongly indicate that.

First, *ibadat* is now interpreted as jihad. Jihad is now interpreted as total submission to Allah’s will.⁵³³ Jihad is total obedience to the Qur’an and *Sunna*⁵³⁴ and

⁵³⁰SRQ1/Th4/ KN85 [2316-2664]

⁵³¹SRQ2/Th10.2/KD4 [43843-44995]

⁵³²SRQ1.2/Th7.1/KN46 [10815-11712]

⁵³³SRQ1.2/Th7.1/KD7 [10876-11451], SRQ1.2/Th7.1/FG3 [4217-6572]

⁵³⁴SRQ1.2/Th7.1/ KD8 [23225-23768], SRQ1.2/Th7.1/ KD18 [9970-10153], SRQ1.2/Th7.1/KD28 [14795-15102]

believing in the oneness of Allah.⁵³⁵ Jihad is having good faith expressed in a Muslim's five daily prayers and voluntary midnight prayers. It is summarized that jihad is simply the way you worship Allah.⁵³⁶ Further explanation is given that jihad is a struggle to become a good Muslim, strengthen one's faith, and get closer to God for salvation. Jihad is said to be part of the articles of faith which a Muslim must fight for.⁵³⁷ It is total commitment to fear and worship Allah in accordance to *Shari'a*.⁵³⁸ Jihad is recapitulated to mean "paying *Zakat*, like going to Mecca, like doing *ibadat*."⁵³⁹

Secondly, *mu'amalat* is also interpreted as jihad. Jihad is summarized as "how to live with people."⁵⁴⁰ It is all about building interpersonal relationships with Muslims.⁵⁴¹ Good neighborliness, being one's brother's keeper and taking care of one's parents and relatives are all considered as jihad. Preventing the spread of evil among the *Umma*,⁵⁴² visiting the sick and attending weddings are all forms of jihad.⁵⁴³ By and large, jihad is "good *mu'amalat* [with] non-Muslims."⁵⁴⁴

Thirdly, *da'wa* is interpreted as jihad. Jihad is helping to propagate or preach Islam.⁵⁴⁵ Jihad is wishing, for the love of Allah, that all people embrace Islam.⁵⁴⁶ Jihad is advertising, preaching, spreading and calling people to convert to Islam. It is disseminating Allah's word and making people see the beauty of Islam even through

⁵³⁵SRQ1.2/Th7.1/KN24 [7498-7559]

⁵³⁶SRQ1.2/Th7.1/KN37 [5966-6065], SRQ1.2/Th7.1/KN61 [5530-5594], SRQ1.2/Th7.1/KN65 [12440-12516], SRQ1.2/Th7.1/ZA4 [24910-25575], SRQ1.2/Th7.1/ZA23 [12279-12459], SRQ1.2/Th7.1/ZA27 [5206-5277], SRQ1.2/Th7.1/ZA31 [9265-9431], SRQ1.2/Th7.2/FG3 [27947-28757], SRQ1.2/Th7.2/FG3 [29641-31464], SRQ1.2/Th7.2/KD4 [5325-5964], SRQ1.2/Th7.2/KD17 [7690-8949], SRQ1.2/Th7.2/KN62 [7770-9717], SRQ1.2/Th7.2/KN63 [9817-11608], SRQ1.2/Th7.2/KN65 [7427-8373], SRQ1.2/Th7.2/KN66 [2607-2927]

⁵³⁷SRQ1.2/Th7.2/KN66 [2607-2927]

⁵³⁸SRQ1.2/Th7.2/KN79 [4943-5233], SRQ1.2/Th7.2/ZA6 [11583-12937], SRQ1.2/Th7.2/ZA11 [6507-7213], SRQ1.2/Th7.2/ZA28 [8235-8907], SRQ1.2/Th7.2/ZA31 [4505-4947], SRQ1.2/Th7.3/KD17 [16573-17243], SRQ1.2/Th7.3/KD20 [6270-6445], SRQ1.2/Th7.3/KN42 [7309-7662], SRQ1.2/Th7.3/KN63 [18658-19374], SRQ1.2/Th7.3/KN65 [11799-12117], SRQ1.2/Th7.3/ZA4 [23211-24002], SRQ1.2/Th7.3/ZA31 [8160-8521]

⁵³⁹SRQ1.2/Th7.3/KD34 [8289-8821]

⁵⁴⁰SRQ1.2/Th7.2/KN36 [3463-3618]

⁵⁴¹SRQ1/Th4/KD15 [14777-16471], SRQ1.2/Th7.1/KD7 [10876-11451], SRQ1.2/Th7.1/ZA22 [8057-8524], SRQ1.2/Th7.2/FG3 [29641-31464]

⁵⁴²SRQ1.2/Th7.2/KN60 [7353-8697], SRQ1.2/Th7.2/KN63 [9817-11608], SRQ1.2/Th7.3/ZA7 [6425-6866], SRQ1.2/Th7.2/ZA38 [11513-13359], SRQ1.2/Th7.3/KD12 [13812-14043], SRQ1.2/Th7.3/KD15 [9122-9705], SRQ1.2/Th7.3/KD33 [8511-9107], SRQ1.2/Th7.3/KN42 [7309-7662], SRQ1.2/Th7.3/KN45 [5852-6135], SRQ1.2/Th7.3/KN60 [14654-15197], SRQ1.2/Th7.3/KN80 [15125-16156], SRQ1.2/Th7.3/ZA2 [6809-7304]

⁵⁴³SRQ1.2/Th7.4/ZA8 [20223-22240]

⁵⁴⁴SRQ1.2/Th7.4/KN79 [10417-10584], SRQ1.2/Th7.4/KN83 [8275-8306]

⁵⁴⁵SRQ1/Th4/KD8 [34990-35277], SRQ1/Th4/ KD11 [20091-20351], SRQ1.2/Th7.1/ KD8 [23225-23768], SRQ1.2/Th7.1/KD12 [15587-15896]

⁵⁴⁶SRQ1.2/Th7.1/ KD13 [5570-5733]

the social media.⁵⁴⁷ Jihad is fought through preaching.⁵⁴⁸ Islamic jihad is the *da'wa* of peacefully inviting people to Islam.⁵⁴⁹ This is jihad of the tongue.⁵⁵⁰ It is jihad to share one word of Allah, even to one person as Allah instructed.⁵⁵¹ Actually, “a *mallam* that always teaches students is a *mujahid*.”⁵⁵² The first jihad is calling people to the way of Allah.⁵⁵³ As simply put, “*da'wa* is jihad, jihad is *da'wa*.”⁵⁵⁴

Fourthly, acts of charity are interpreted as jihad. It is jihad to provide or give alms to the needy, pay hospital bills secretly, provide drinking water or donate blood.⁵⁵⁵ In addition, constructing roads in the society, supporting the yearnings and aspirations of people are also jihad.⁵⁵⁶ Preventing disaster or removing things dangerous to human beings, such as stopping the collapse of a building, sale of illicit drugs, alcohol and criminal activities are all jihad. It is also jihad to make “people see life [as] worthy of living.”⁵⁵⁷ Assisting displaced people, even if they are non-Muslims, is jihad.

Philanthropic jihad is compulsory because Islam cannot turn its back on the oppressed and weak.⁵⁵⁸ Indeed, “it is obligatory to be charitable.”⁵⁵⁹

⁵⁴⁷SRQ1.2/Th7.1/KD29 [8156-8318], SRQ1.2/Th7.1/KN1 [27183-28178], SRQ1.2/Th7.1/KN2 [17427-18415], SRQ1.2/Th7.1/KN6 [9833-10471], SRQ1.2/Th7.1/KN11 [11529-12060], SRQ1.2/Th7.1/KN39 [4637-4799], SRQ1.2/Th7.1/KN60 [15560-15945], SRQ1.2/Th7.1/KN64 [8707-8797], SRQ1.2/Th7.1/ZA10 [14657-15012], SRQ1.2/Th7.1/ZA20 [6588-6660], SRQ1.2/Th7.1/ZA22 [8057-8524], SRQ1.2/Th7.1/ZA32 [21906-25034], SRQ1.2/Th7.2/FG1 [16787-17552], SRQ1.2/Th7.2/KD1 [12627-14246], SRQ1.2/Th7.2/KD15 [3966-5293], SRQ1.2/Th7.2/KD15 [3966-5293], SRQ1.2/Th7.2/KD28 [7904-8760], SRQ1.2/Th7.2/KD29 [4193-4529], SRQ1.2/Th7.2/KD30 [6123-6843]

⁵⁴⁸SRQ1.2/Th7.2/KN6 [3490-4008], SRQ1.2/Th7.2/KN80 [8816-9619], SRQ1.2/Th7.2/ZA12 [3835-4095]

⁵⁴⁹SRQ1.2/Th7.2/ZA20 [3199-3428]

⁵⁵⁰SRQ1.2/Th7.2/ZA38 [11513-13359], SRQ1.2/Th7.3/KD2 [8521-9031], SRQ1.2/Th7.3/KD8 [19462-20063], SRQ1.2/Th7.3/KD35 [12976-13446], SRQ1.2/Th7.3/KN64 [7382-7899], SRQ1.2/Th7.3/KN67 [5616-6128], SRQ1.2/Th7.3/KN74 [20993-21090]

⁵⁵¹SRQ1.2/Th7.3/ZA10 [13280-13614]

⁵⁵²SRQ1.2/Th7.3/ZA34 [15718-16614]. This term means a jihadist.

⁵⁵³SRQ1.2/Th7.4/KN79 [10417-10584], SRQ1.2/Th7.4/ZA8 [20223-22240], SRQ1.2/Th7.4/ZA32 [25080-26036], SRQ1.2/Th7.9/KN7 [7555-7662], SRQ1.2/Th7.9/ZA34 [13343-14325], SRQ1.2/Th7.11/ZA34 [11360-12347], SRQ2/Th10.3/KD15 [25523-26291]

⁵⁵⁴SRQ3.2/Th18.4/KD6 [38624-39501]

⁵⁵⁵SRQ1.2/Th7.1/KN1 [27183-28178], SRQ1.2/Th7.1/KN4 [23428-24064], SRQ1.2/Th7.1/KN18 [18140-18608]

⁵⁵⁶SRQ1.2/Th7.1/KN22 [9286-9507]

⁵⁵⁷SRQ1.2/Th7.2/KD1 [12627-14246]

⁵⁵⁸SRQ1.2/Th7.2/KD19 [6848-7858], SRQ1.2/Th7.2/KN4 [9548-11572], SRQ1.2/Th7.2/KN6 [3490-4008], SRQ1.2/Th7.2/KN11 [5110-5691], SRQ1.2/Th7.2/KN16 [2725-2871], SRQ1.2/Th7.2/KN46 [5158-5610], SRQ1.2/Th7.2/KN60 [7353-8697], SRQ1.2/Th7.2/ZA38 [11513-13359], SRQ1.2/Th7.3/KD2 [8521-9031], SRQ1.2/Th7.3/KN46 [8956-9708], SRQ1.2/Th7.3/KN56 [4858-5280], SRQ1.2/Th7.3/ZA35 [5647-6038], SRQ2/Th10.3/KD5 [22006-22522]

⁵⁵⁹SRQ1.2/Th7.3/ZA6 [24484-25161]

Fifthly, parental upbringing and training is interpreted as jihad. A Muslim giving his family proper Islamic orientation is practicing jihad.⁵⁶⁰ Finding lawful means of feeding one's family is conducting jihad.⁵⁶¹ The methodology a Muslim uses to guide and teach his offspring Islam⁵⁶² and put one's house in order is jihad.⁵⁶³ Sixthly, good conduct or character is also interpreted as jihad. The act of being a good person by avoiding wrong and doing what is good is jihad. Promoting the beauty of Islam to non-Muslims through good character is jihad. Jihad is to avoid corruption, stealing, cheating, fornicating and womanizing.⁵⁶⁴ Jihad is doing what is good without expecting praise,⁵⁶⁵ like obeying traffic regulations.⁵⁶⁶ Generally, partaking in all good deeds or works, actions and living by example is jihad.⁵⁶⁷

Seventhly, donating towards the development of Islam is interpreted as jihad, such as contributing towards the building of mosques, *Islamiyya* schools and empowering Muslims economically.⁵⁶⁸ To fight for Islam to prevail over other religions⁵⁶⁹ and do anything to uplift or elevate Islamic structures⁵⁷⁰ is jihad. Jihad is using money, wealth or properties for Islam.⁵⁷¹

Besides these seven preceding points, several other ideas have been mentioned as jihad and are summarized below. These include doing things for the benefit of the

⁵⁶⁰SRQ1.2/Th7.2/ KN27 [4359-4915], SRQ1.2/Th7.2/KD35 [6623-8089]

⁵⁶¹SRQ1.2/Th7.2/KN60 [7353-8697], SRQ1.2/Th7.3/KD33 [8511-9107], SRQ1.2/Th7.3/ KN7 [8635-9361]

⁵⁶²SRQ1.2/Th7.2/KN27 [8134-8379]

⁵⁶³SRQ1.2/Th7.3/ZA5 [12870-13229]

⁵⁶⁴SRQ1/Th3/KN20 [9859-10304], SRQ1/Th4/KD15 [14777-16471], SRQ1/Th4/KN41 [7847-8291], SRQ1.2/Th7.1/KD8 [23225-23768], SRQ1.2/Th7.1/ KD29 [8156-8318], SRQ1.2/Th7.1/ KD34 [10529-10695], SRQ1.2/Th7.1/ KN2 [17427-18415], SRQ1.2/Th7.1/ ZA4 [24910-25575]

⁵⁶⁵SRQ1.2/Th7.1/ZA7 [11166-11495]

⁵⁶⁶SRQ1.2/Th7.2/KD35 [6623-8089], SRQ1.2/Th7.2/KD1 [12627-14246]

⁵⁶⁷SRQ1.2/Th7.2/KN57 [3822-4427], SRQ1.2/Th7.2/ ZA6 [11583-12937], SRQ1.2/Th7.2/ ZA19 [5697-6360], SRQ1.2/Th7.2/ZA38 [11513-13359], SRQ1.2/Th7.3/ KD2 [8521-9031], SRQ1.2/Th7.3/KD5 [6372-6667], SRQ1.2/Th7.3/ KD15 [9122-9705], SRQ1.2/Th7.3/ KN56 [4858-5280], SRQ1.2/Th7.3/KN60 [14654-15197], SRQ1.2/Th7.3/ ZA3 [9172-9649], SRQ1.2/Th7.3/ ZA24 [13644-15082], SRQ1.2/Th7.9/ ZA34 [13343-14325], Th10.3/KD15 [25523-26291], SRQ1.2/Th7.1/ ZA14 [5833-6069]

⁵⁶⁸SRQ1/Th4/ KD8 [34990-35277], SRQ1.2/Th7.1/ KD1 [24568-25108], SRQ1.2/Th7.1/ KD8 [23225-23768], SRQ1.2/Th7.1/ KD10 [8553-8990], SRQ1.2/Th7.1/KD32 [11817-12121], SRQ1.2/Th7.1/KN8 [8577-8882], SRQ1.2/Th7.1/KN18 [18140-18608]

⁵⁶⁹SRQ1.2/Th7.1/KD10 [8553-8990]

⁵⁷⁰SRQ1.2/Th7.1/KD25 [43939-46120]

⁵⁷¹SRQ1.2/Th7.1/KN58 [17216-17246], SRQ1.2/Th7.1/ZA16 [6856-6910], SRQ1.2/Th7.1/ZA18 [9143-9679], SRQ1.2/Th7.1/ZA24 [16058-16448], SRQ1.2/Th7.1/ ZA37 [12287-12827], SRQ1.2/Th7.2/KD19 [6848-7858], SRQ1.2/Th7.2/KD19 [6848-7858], SRQ1.2/Th7.2/KN15 [5651-6327], SRQ1.2/Th7.2/ KN27 [4359-4915], SRQ1.2/Th7.2/ KN56 [2693-3068], SRQ1.2/Th7.2/ KN68 [1749-1810], SRQ1.2/Th7.3/KD5 [6372-6667], SRQ1.2/Th7.3/KN55 [3827-4102], SRQ1.2/Th7.3/KN56 [4858-5280], SRQ1.2/Th7.3/KN60 [14654-15197], SRQ1.2/Th7.3/ KN67 [5616-6128], SRQ1.2/Th7.3/ZA34 [15718-16614], SRQ1.2/Th7.11/ ZA34 [11360-12347]

Umma, applying democratic principles to achieve results, and engaging in dialogue and persuasion.⁵⁷² Performing one's job with excellence is also jihad. Indeed, "a teacher teaching in a classroom is a jihadist."⁵⁷³ Honoring your office, preventing oppression and corruption, and dressing in an Islamic way are all jihad.⁵⁷⁴

Taking a sword against whoever blasphemes or disrespects God and the noble prophet,⁵⁷⁵ or speaking the truth to an unjust ruler⁵⁷⁶ is jihad. Spiritual war to rid society of moral decadence or fighting against anti-Islamic practices is all interpreted as jihad.⁵⁷⁷ The struggle to acquire and use knowledge⁵⁷⁸ or to achieve academic excellence is jihad.⁵⁷⁹ So also is helping people to overcome ignorance or seek Islamic knowledge.⁵⁸⁰ Striving for general self improvement, discipline or transformation is described as jihad.⁵⁸¹ Voting for a Muslim to win an election is considered as democratic jihad.⁵⁸² It is generally argued that jihad comprises different aspects of Islamic activities. Everything done for the sake of Allah is jihad⁵⁸³ and has a reward.⁵⁸⁴ It is even stressed that books cannot contain the meaning of jihad if expatiated.⁵⁸⁵ Even saying *wa iyazu billah* (seeking refuge with Allah) is jihad.⁵⁸⁶ Muslims are expected to do everything as if engaging in jihad.⁵⁸⁷ Indeed, the phases

⁵⁷²SRQ1.2/Th7.1/ KD11 [14174-14558], SRQ1.2/Th7.1/KN22 [9286-9507], SRQ1.2/Th7.1/KN51 [38130-40462], SRQ1.2/Th7.1/KN34 [4549-4905], SRQ1.2/Th7.2/KD31 [6361-6845], SRQ1.2/Th7.2/KN19 [7840-8450], SRQ1.2/Th7.3/KN8 [7431-7788]

⁵⁷³SRQ1.2/Th7.3/KD11 [13264-13750]

⁵⁷⁴SRQ1.2/Th7.2/KN51 [16944-20648], SRQ1.2/Th7.2/ZA23 [4909-6217], SRQ1.2/Th7.3/KN26 [7388-8018]

⁵⁷⁵SRQ1.2/Th7.1/KN62 [20708-21077]

⁵⁷⁶SRQ1.2/Th7.4/KN78 [19618-19734]

⁵⁷⁷SRQ1.2/Th7.1/KN13 [10377-10586], SRQ1.2/Th7.1/KN73 [13313-13732], SRQ1.2/Th7.3/KN81 [9797-9898]

⁵⁷⁸SRQ1.2/Th7.1/KN1 [27183-28178], SRQ1.2/Th7.2/KN15 [5651-6327], SRQ1.2/Th7.2/KN46 [5158-5610], SRQ1.2/Th7.2/KN56 [2693-3068], SRQ1.2/Th7.2/KN68 [1749-1810]

⁵⁷⁹SRQ1.2/Th7.2/ZA24 [6748-7927]

⁵⁸⁰SRQ1.2/Th7.2/ZA29 [13517-16118], SRQ1.2/Th7.3/KD8 [19462-20063], SRQ1.2/Th7.3/KN60 [14654-15197], SRQ1.2/Th7.3/ZA3 [9172-9649], SRQ1.2/Th7.9/ ZA34 [13343-14325], SRQ1.2/Th7.12/KD12 [10980-11370]

⁵⁸¹SRQ1.2/Th7.1/ KD33 [10546-10636], SRQ1.2/Th7.1/KN6 [9833-10471], SRQ1.2/Th7.1/ ZA4 [24910-25575], SRQ1.2/Th7.1/ZA12 [6849-6871], SRQ1.2/Th7.1/ZA26 [7054-7287], SRQ1.2/Th7.2/ KD17 [7690-8949], SRQ1.2/Th7.2/KN18 [7367-8674], SRQ1.2/Th7.2/ KN42 [3797-4285], SRQ1.2/Th7.3/KD11 [13264-13750], SRQ1.2/Th7.3/KN30 [7678-8156]

⁵⁸²SRQ1.2/Th7.2/KD24 [13911-16722]

⁵⁸³SRQ1.2/Th7.2/FG3 [31556-31836]

⁵⁸⁴SRQ1.2/Th7.1/KD19 [13423-13669], SRQ1.2/Th7.1/KD20 [7677-7742]

⁵⁸⁵SRQ1.2/Th7.2/KD7 [5196-5857], SRQ1.2/Th7.2/KD13 [2743-2922]

⁵⁸⁶SRQ1.2/Th7.2/KD28 [7904-8760], SRQ1.2/Th7.2/KD32 [5264-6233], SRQ1.2/Th7.2/ KN1 [13337-15966], SRQ1.2/Th7.2/KN8 [3925-4417], SRQ1.2/Th7.2/KN16 [2725-2871], SRQ1.2/Th7.2/KN20 [4200-4682], SRQ1.2/Th7.2/ KN57 [3822-4427], SRQ1.2/Th7.2/ KN58 [9013-9566]

⁵⁸⁷SRQ1.2/Th7.2/KN69 [6027-6399]

of jihad are so wide.⁵⁸⁸ It is summarized that “there are levels of jihad, personal jihad, individual jihad, community jihad, national jihad . . . there are levels at which jihad can be fought.”⁵⁸⁹

Single Leader: Central and Critical in Islam

Significant for this research is the emergence of the single leader as very central in Islam, especially as it relates to influence on fundamentalism and conflicts. In the literature review, it is argued that Islam encourages the emergence of *mujtahidun*,⁵⁹⁰ specifically as they are the ones qualified to deduce the law from sources through their effort (*ijtihad*). Maududi insists that all Muslims are *mujtahidun*.⁵⁹¹ Such persons automatically assume leadership because of their perceived knowledge of the sacred text, and seen to be capable of interpreting the mind of God from the sacred sources. Such ability is the prerequisite for one who is to lead the Muslim *Umma*. Hence the interviewees admitted the following.

Confirming the centrality of a single leader, it is said that “most Muslims in northern Nigeria are ardent followers of their leaders and scholars . . . it is what their Islamic scholars preach to them that they take into action.”⁵⁹² In addition, most students “are highly obedient to their scholars in northern part of Nigeria, that is why if anything happens [and] the leader decides to go or become a militant today, his subjects or followers . . . scholars under him . . . will also follow him towards that direction.”⁵⁹³ Consequently, it is argued that most people get involved in militant activities through their leaders. As it is stressed, people go to the mosque and listen to their respected Imam. If he says jihad means slaughtering people and Allah will reward you, followers will simply follow without examining whether that is a correct interpretation of the scripture.⁵⁹⁴

⁵⁸⁸ SRQ1.2/Th7.2/ZA6 [11583-12937], SRQ1.2/Th7.2/ZA22 [3953-4511], SRQ1.2/Th7.3/ KN4 [20483-22365], SRQ1.2/Th7.3/ KN71 [18890-20077], SRQ1.2/Th7.3/ZA38 [18155-18484]. SRQ1.2/Th7.10/ZA27 [5900-6517]

⁵⁸⁹ SRQ1.2/Th7.4/KN52 [11653-12171]

⁵⁹⁰ *Mujtahid* also means one who is diligent.

⁵⁹¹ On this issue of single leader, compare this section with Maududi’s position on single leader in the third principle of an Islamic state under the section ‘Basic Principles of Maududi’s Islamic State’ in Chapter Four and the sections ‘The Ruler in an Islamic State’ and ‘Appointment of Leaders in an Islamic State’ to see how influential Maududi’s ideas are on this issue.

⁵⁹² SRQ1/Th2.1/ KN9 [1087-1589]

⁵⁹³ SRQ1/Th2.1/KN25 [2068-2816]

⁵⁹⁴ SRQ1/Th2.1/KN40 [589-826], SRQ1/Th2.4/FG2 [16830-17474]

In Islam, the leader is so central that Muslims are advised to respect and take all their cases to the Friday Imam as part of exercising *Shari'a*, and under no condition should they rebel against that leader.⁵⁹⁵ The reason is that the Imam will judge by the Qur'an; hence, his instructions must be obeyed because it is dealing with belief.⁵⁹⁶ The current proliferation of preachers is attributed to the absence of an *Amir* leading the Muslims. A central *Amir* will caution preachers to remain within the Qur'an and Hadith. Even the current militancy is blamed on the lack of a single leader.⁵⁹⁷

Significantly, even jihad should be conducted under a single leader, an Imam or *Khalifa*. Even an interpreter of a Qur'anic verse is asked for his *Salaf*.⁵⁹⁸ Therefore, without a caliphate and a leader, there cannot be jihad.⁵⁹⁹ Although every Muslim should be prepared to fight jihad, there must be a central, respected, learned scholar as *Amir* (not a sectarian *Amir*) to lead it and be consulted at every stage. It is not any Muslim that will ask Muslims to follow him to jihad.⁶⁰⁰ The first requirement for jihad is a learned *mujtahid*.⁶⁰¹ Currently, due to the lack of a central *Amir*, uninformed Muslims engage in islamically unauthenticated fights. Even if Muslims are oppressed by an un-Islamic government, an *Amir* is still required to lead Muslims in *jihad al-qital* (violent jihad).⁶⁰² Basically, jihad "first starts with an ideological leader,"⁶⁰³ and then it becomes a necessity for Muslims. It is when all conditions are met, with a central *Amir* to which Muslims owe allegiance (*bay'at*), that jihad can be declared.⁶⁰⁴

The centrality of a single leader is made clearer by the fact that for prayers to be acceptable, it requires a single leader. Under certain conditions, a Muslim's prayer can be incomplete if he prays alone.⁶⁰⁵ A prayer session is rendered null and void if the Imam is not in the front alone, because it sends a negative signal that there is no

⁵⁹⁵SRQ1.2/Th7.6/ KD1 [30141-31108], SRQ1.2/Th7.5/ ZA30 [35874-36209], SRQ1.2/Th7.13/FG3 [38379-39808]

⁵⁹⁶SRQ1.2/Th7.11/ ZA30 [17178-21659], SRQ2/Th9.6/ ZA19 [21086-21818]

⁵⁹⁷SRQ1/Th2.4/FG3 [25813-26340], SRQ1.1/Th5.1/KD6 [3237-4025]

⁵⁹⁸ The *Salaf* are the first few generations of Muslims that include Muhammad's companions (*sahaba*), the first generation (*Tabi'un*) and the second generation (*Tabi'al-Tabi'un*).

⁵⁹⁹SRQ1/Th4/FG3 [47409-48555], SRQ1/Th4/ZA28 [19954-20984], SRQ1.2/Th7.1/ZA17 [5870-6236], SRQ1.2/Th7.2/KD6 [5513-7872], SRQ1.2/Th7.2/KD9 [6993-7647], SRQ1.2/Th7.2/KD11 [8477-9379], SRQ1.2/Th7.4/KN71 [21670-22282], SRQ1.2/Th7.4/ZA3 [10836-10902], SRQ1.2/Th7.4/ZA16 [6958-7089], SRQ1.2/Th7.4/ ZA30 [34215-35729]

⁶⁰⁰SRQ1.2/Th7.2/KN47 [7431-8220], SRQ1.2/Th7.2/ZA25 [6958-8046], SRQ1.2/Th7.3/ KD9 [11866-12674], SRQ1.2/Th7.4/ KD24 [31203-34445]

⁶⁰¹SRQ1.2/Th7.4/KN51 [40505-43090]. Maududi is considered as a *Mujtahid*.

⁶⁰²SRQ1.2/Th7.5/KD9 [15722-15911], SRQ1.2/Th7.5/KN63 [22007-23864], SRQ1.2/Th7.5/ZA25 [14607-16126], SRQ1.2/Th7.6/KD9 [18818-19269], SRQ1.2/Th7.7/KN51 [28163-30003]

⁶⁰³SRQ1.2/Th7.9/KN13 [7666-8291]

⁶⁰⁴SRQ1.2/Th7.14/ZA25 [18369-18706], SRQ2/Th13.3/KD6 [35333-35921]

⁶⁰⁵SRQ2/Th8.1/ZA32 [38855-40532], SRQ1.1/Th5.2/KN3 [13522-16381]

leader.⁶⁰⁶ Even the death penalty has to be sanctioned by the Muslim leader. It is affirmed that “once a person apostates, by law the person is to die, either by hanging or through the sword or anything, whatever means the Imam chooses or the *Khalifa* chooses.”⁶⁰⁷

The centrality of a single leader extends to a Muslim state. It is explained that the Muslim state must be led by a religious leader. In an Islamic state the religious and political leader is the same person. Since the time of the prophet, the *Amir al-Mu'minin* (leader of the faithful) is also the political leader. It is claimed that the first important thing in an Islamic state is to have a leader.⁶⁰⁸ Why knowledge of Islam is required is because the leader, whether he is called Imam, *Khalifa*, *Amir*, Sultan, vicegerent or supreme leader, is also the spiritual leader. Although all Muslims are caliphs, they must have a pious central leader to guide them.⁶⁰⁹ Hence, the person leading in the mosque is also the leader of the state.⁶¹⁰ Since Muslims believe that the only true religion is Islam, they should have one *Amir* worldwide.⁶¹¹

The need for a single leader is required even between two Muslims. It is emphasized that this is what Allah requires, because he knows that there is no success in the world without a leader. There must be an intermediary between God and man to ensure justice and equality. This is why an *Amir* is required first in an Islamic state. It is further stated that the concept of leadership is mandatory in Islam, wherever there are people. That is why essentially, as long as a Muslim is obeying Allah, he is a leader in this world.⁶¹²

⁶⁰⁶SRQ2/Th8.3/KD25 [66602-68460]

⁶⁰⁷SRQ1.2/Th7.9/KD11 [11736-12393],

⁶⁰⁸SRQ1.2/Th7.13/KN5 [12125-12705], SRQ2/Th8.1/KN67 [11179-11383], SRQ2/Th8.2/KN58 [15095-16477], SRQ2/Th8.3/KN13 [19240-20171], SRQ2/Th8.3/KN26 [16709-17312], SRQ2/Th8.3/KN58 [25871-26048], SRQ2/Th9.2/KN42 [21484-22011], SRQ2/Th9.2/KN66 [11704-11910], SRQ2/Th9.2/ZA30 [42164-42344], SRQ2/Th9.3/KD24 [47424-47973], SRQ2/Th9.3/KN5 [16908-17235], SRQ2/Th9.4/KD2 [15407-15625], SRQ2/Th9.4/KD8 [39903-40350], SRQ2/Th9.4/KD9 [24357-24389], SRQ2/Th9.4/ZA25 [24375-24573], SRQ2/Th9.4/ZA30 [41792-41851]

⁶⁰⁹SRQ2/Th9.3/ZA25 [23334-23737], SRQ2/Th9.4/KD17 [32561-32826], SRQ2/Th9.4/KD33 [16711-16753], SRQ2/Th9.4/KN13 [20234-20362], SRQ2/Th9.4/KN56 [11389-11454], SRQ2/Th9.4/KN58 [26106-26437], SRQ2/Th9.4/ZA19 [20944-21036], SRQ2/Th9.6/ZA24 [27891-28424], SRQ2/Th9.9/KD30 [44164-44454], SRQ2/Th8.1/KN17 [17909-18148]

⁶¹⁰SRQ2/Th9.4/ZA19 [20944-21036]

⁶¹¹SRQ2/Th9.9/ZA25 [46388-47001], SRQ2/Th9.5/KD32 [22516-22938]

⁶¹²SRQ2/Th8.1/KD6 [25145-25678], SRQ2/Th8.1/KN25 [14154-14857], SRQ2/Th10.1/KD24 [66623-67369], SRQ2/Th10.1/ZA25 [35083-35724], SRQ2/Th11.6/ KD16 [13582-14177], SRQ2/Th11.7/KD9 [28694-29149]

Content Analysis: Additional Sources Supporting Maududian Influence in Northern Nigeria

Due to the dearth of scholarly and published materials to examine further the influence of Maududian ideology within those intellectual writings or publications, the researcher was only able to get a compendium of *Shari'a* laws titled *Handbook for Shari'a Court Laws* and a published book by a former Bayero University lecturer in Islamic studies titled *Towards Diffusing Religious Tension in the Polity: Islam and Politics in Nigeria, 1903-1983*. And these are from Kano. In Kaduna, despite visiting the apex court severally, only the following titles were obtained, and they are *Kaduna State of Nigeria: The Shari'a Courts (Civil procedure) Rules, 2010*; *Kaduna State of Nigeria: Laws Establishing Customary Courts, Shari'a Courts, Shari'a Court of Appeal and Customary Court of Appeal*, and *Annual Volume of the Laws of Kaduna State of Nigeria, 2001*. Another book titled *CAP 89 Penal Code with Northern States Federal Provision Act Cap 345* was obtained from a bookstore, which contained Penal Code with *Shari'a* Penal Code of Zamafara State integrated. This was found helpful and useful.

The actual northern Nigerian Penal Code was also obtained, titled *Notes on the Penal Code Law: Cap.89 Laws of Northern Nigeria, 1963*. However, it is discovered that the *Shari'a* laws obtained from Kano State are quite similar to that of Zamafara State.⁶¹³ A Kaduna lawyer confirmed to the researcher that the situation in Zamfara is the same with Kaduna State. Although these materials are analyzed below, there is a heavy reliance on the data collected through interviews. The content analysis is only employed as a means of triangulation, as the researcher indicated would be done. The analysis of the few materials is considered to provide further elucidation on the issue of Maududian influence.

The Northern Nigeria Penal Code: Seed of Islamic Revivalism

Influence can be subtle or obvious. The person being influenced might perceive the influence or not. In other words, there is direct and indirect influence, or normative and informative influence, which produces public compliance and private

⁶¹³ It should be noted that Zamfara State is the first northern state to implement full *Shari'a*. This perhaps is the reason why *Shari'a* laws in the northern states simply adopted those laws without trying to reinvent the wheels. In any case, scholars from the Premier northern university (Ahmadu Bello University, Zaria) came together to produce the Zamfara *Shari'a* laws.

acceptance respectively.⁶¹⁴ It is probable that the colonial drafters of the northern Nigerian Penal Code were unaware of the influences brought to bear on them as the Penal Code was being drafted. It seems they lacked perception of the various ideological and theological variations within Islamic tendencies in Africa then. To the colonialists, Muslim laws are simply the “Muhammadan laws” (Notes on the Penal Code, 1). It is also possible that the northern Muslim leaders too were unaware of the influences brought to bear on the Penal Code as they drafted it. They were probably operating under the universality of Muslim brotherhood, although the Zamfara experience seems to suggest otherwise. Probably, they had no understanding of the Islamic philosophies and ideologies behind Sudan and Pakistan experiences, or they simply desired to align with them. In any case, it seems that this interaction with Sudanese and Pakistani Islamic experience opened the door to other Islamic ideologies not indigenous to northern Nigerian Islamic experience, as interviewees lamented in their responses above.⁶¹⁵

In the literature review, it is documented that Sudan and Pakistan at the period of the writing of the northern Nigerian Penal Code were under the influence of the Maududian revivalist philosophy. In the introduction found in the northern Nigerian Penal Code, in 1958, the government of northern Nigeria accepted the recommendation of a distinguished panel of jurists, who visited the region in September, 1958, for the need to reform the region’s judicial and legal system. This panel was headed by Sayyed Muhammad Abu Rannat, the Chief Justice of Sudan then. Among the panelists was Justice Muhammad Sharif, a retired judge of the Supreme Court of Pakistan, and other distinguished members. Their recommendation was that since northern Nigeria was self-governing, it needs to develop a legal system that will not discriminate against any section of the community, and which will be generally accepted throughout the region. It seems a subtle but plausible way of introducing the reign of *Shari’a* in the whole northern region.

The major argument was that “since the majority of the people living within the region are Muslims, it was also considered that the new system should not be in conflict with the injunctions of the Holy Qur’an and *Sunna*” (Notes on the Penal

⁶¹⁴ For more discussion on how people are influenced refer to *Compliance, Identification and Internalization* by Kelman, Herbert C. (1958), *Influence: Science and Practice* by Cialdini, Robert B. (2009) and *Psychological Reactance: A Theory of Freedom and Control* by Brehm, Sharon S. and Jack W. Brehm (1981).

⁶¹⁵ See the theme Imported Fundamentalist Islamic Teaching: It’s Influence on Muslims in Chapter Six

Code, 1), a basic Maududian fundamentalist philosophy. Therefore, knowingly or unknowingly, it appears to this researcher that the seed of revivalist fervor was sown in northern Nigeria, especially since the Maududian revivalist ideology is acknowledged to be prevalent in Sudan and Pakistan at that period. This might be significantly so, as it is stated that “after carefully considering various systems, the panel recommended that the Northern Region should introduce a Penal Code and Code of Criminal Procedure, based upon the equivalent of Sudan Codes, which had worked satisfactorily in a country in many ways similar to the Northern Region” (Notes on the Penal Code, 1). This probably opened the door also for many northern Muslims to be sent to Sudan and Pakistan for training in Islamic jurisprudence, as is discussed in the literature review. The return of these trainees is acknowledged to have brought changes, even by interviewees. Perhaps even the northern Nigerian leaders then were not aware that they were sowing the seed for this revivalist influence, although the researcher is doubtful, as we shall see.

With hind sight, it seems that the conclusion that majority of northern Nigerians were Muslims was reached without careful consideration of the amalgamation of minorities who were majorly pagans and increasingly Christian, even within the presumed predominantly Muslim enclaves. The colonialists’ infusion of western style Common Law seems to have watered down the Islamic law in the Penal Code, to the dissatisfaction of Muslims. Nonetheless, the draft was submitted to Muslim jurists, presided over by Mallam Junaidu (Waziri of Sokoto) in January of 1959, after its apparent speedy conclusion by December 1958, just three months after the September visit of the distinguished panelists. This seems to suggest that the Sudanese and Pakistani laws simply underwent simple modifications. However, there were protracted negotiations over the law of homicide, lasting until May 1959, before the Penal code eventually became law on 20th September, 1959 (Notes on the Penal Code, 1).

The whole Penal Code is, therefore, littered with references to Sudanese and Pakistani laws. This watered down Penal Code was considered insufficient by several Muslims then and now, even among the interviewees. This possibly necessitated the establishment of modern day *Shari’a* laws being introduced in most northern states today. The Zamafara State experience gives credence to this assertion, as shall be seen in the next section.

Nevertheless, the Penal Code seems to be aimed at suppressing every other form of law in existence then, and making them subservient to the Penal Code, heavily skewed towards *Shari'a*. Indeed, it is stated under general notes that “After the commencement of this law, no person shall be liable to punishment under any native law or custom” (Notes on the Penal Code, 10), and added under the section COMMENT that “Subsection (1) of the section provides that every person committing an offense under the Penal Code in Northern Nigeria is liable to be punished under the provision of the Code, irrespective of his race or creed” (Notes on the Penal Code, 10). This provision subjected many pagans and Christians to miscarriage of justice by several overzealous Alkali courts⁶¹⁶ in the north, some cases of which this researcher was privy to. The colonialists appear more interested in maintaining their economic agenda than providing equity to the various nationalities and religions in the north.

A bit of digression might provide more insight into this Maududian influence. The Pakistani influence also seems to reflect in the uncanny similarity between the concepts of *Jama'at-i-Islami (JI) Pakistan* (The Party of Islam), established by Maududi in Pakistan in 1941, whose aim was to create an Islamic state, and the *Jama'atu Nasril Islam (JNI)* (The Society for the Victory of Islam currently changed to The Society for the Support of Islam⁶¹⁷) founded by the Sardauna of Sokoto, the first premier of the northern region (Jami'u 2012, 207), and now presided over by the Sultan of Sokoto. This seems to reflect the influence of the revivalist fervor of Maududian ideology then. The concept for the organization of JNI was reached in 1962, after the Sardauna returned from Hajj, having contacted Muslims from other parts of the world, with the aim of having organized efforts to propagate Islam in Nigeria. In fact, in acknowledgement of this revivalist fervor and its possible Maududian impetus, JNI was established “apparently as an attempt to find ways of resuscitating the dying spirit of the jihad of Sheikh Usman Dan Fodio, but in a modern politically subtle way” (Jami'u 2012, 288). The organization now prides itself for achieving success among the Igbo tribe in southern Nigeria.

⁶¹⁶ These are local courts that administer both civil and *Shari'acases* because most often there were no civil courts provided in those localities except in the cities. The judge is referred to as Alkali in Hausa. This researcher was once taken before one of them accused of slighting the judge as a young man simply by asking to know who the Alkali was, but it was viewed as a slight. It took the concerted effort of distinguished personalities in the locality to resolve the case.

⁶¹⁷ The name Society for the Support of Islam is later day development. Jami'u (2012, 187) refers to the organization with this original name.

This notwithstanding, the overall past influence of the Penal Code with its *Shari'a* content on northern Nigeria saliently seems to have provided the impetus for the current revivalist clamor for the implementation of *Shari'a* in northern Nigerian states, and its application in states with Muslim minorities, as advocated even by some interviewees above.

The Zamfara State *Shari'a* Model as a Revivalist Benchmark

The recent clamor and eventual establishment of *Shari'a* laws in a majority of the northern states was sparked off by Zamfara State in north-western Nigeria. Although Zamfara State is not within the scope of this study, its *Shari'a* Penal Code became the benchmark, and was actually copied almost verbatim by subsequent states that followed it. In fact, that is the case with Kano and Kaduna States, with only slight changes in the mode of presentation, as mentioned earlier. The probable reason for this general adoption of the Zamfara State *Shari'ah* Penal Code could be that 7 consultants, all doctors from Ahmadu Bello University, Zaria, the premier university in northern Nigeria, participated in the drafting of the Zamfara *Shari'a* Penal Code, thus satisfying the intellectual expertise required to produce such laws.

The Zamafara State's drive towards the introduction of strict *Shari'a* also became the representational philosophy of the *Shari'a* implementation movement in the northern states. The philosophy relies on the "imperative to re-model the existing Penal Code to meet the strict test of Islamic Law" (Cap 89 Penal Code, 176), as against mere amendments. Therefore, the introduction further states,

The protagonists on the other hand, made up mainly of Muslims who insist on the full adoption of the legal system, argue, rightly so, that it takes more than mere amendment. They contend that the fact and circumstances of our colonial past, coupled with the multi-ethnic and multi-religious composition of Nigeria, had impacted much on the said Penal Code, as it does not fully represent the stance of *Shari'ah* Law. Thus, for example, not only were offences defined and punishments prescribed to meet the requirement and standard of the Common Law and its trappings, certain fundamental objectives of the *Shari'ah* Legal System (like the cultivation and protection of the collective morality of the Ummah and the deterrent objective underlying the penal system, amongst others) were disregarded with scorn (Cap 89 Penal Code, 176).

This quotation affirms the argument above that the watered down Penal Code and the colonial experience with the influences on its development, sowed the seed of revivalism in northern Nigeria, similar to Maududi's experience, or perhaps in

alignment to it. The acknowledged inputs to the Shari'ah Penal Code below are very suggestive of this.

It is significant to note that in the process of establishing the Penal Code, which meets the strict test of the Islamic Law, the “inputs include visit to the Federal Republic of the Sudan and the Kingdom of Saudi Arabia where we compared notes and shared in their experiences as followers of the Maliki School of Islamic Legal thought and jurisprudence” (Cap 89 Penal Code, 177). Sudan today is seen as a fundamentalist hub, while Saudi Arabia is seen as the exporter of the *Wahabist* ideology. Therefore, the protagonists “are determined to insist on their fundamental right, which is intended to put an end to the catalogue of sacrifices made for about a century ago with colonial subjugation of the Northern Region and attendant policies and legislation to gradually replace the Shari'ah Legal System” (Cap 89 Penal Code, 177). The consequential output of the preceding is “this Shari'ah Penal Code and the sister Shari'ah Criminal Procedure Code of Law” (Caps 89 Penal Code, 177).

The essential difference between the Penal Code of the past and the present *Shari'a* Penal Code adopted by Zamfara State, and subsequently by other northern states, is the elimination of all laws that are Common Laws, or rather those aspects of the Common Law not related or relevant to *Shari'a* laws. They are replaced by the appropriate *Shari'a* laws with their Islamic terminologies, in other words, the Arabic classifications and nomenclatures. According to the protagonists, “The Codes however are not applicable to non-Muslims, as a crucial ‘accommodation’ (Qur'an 2:256) and a safeguard to question the Locus standing (sic) to challenge the legality of the adoption. But the ‘fear of the unknown’ still persists without basis amongst the antagonists” (Caps 89 Penal Code, 177). The term “crucial accommodation” is noteworthy and seems to suggest a forced concession, contrary to what ought to be.

Although it might not be absolutely conclusive that the Maududian ideological influence is established through the route of the Penal Code, or even the Zamfara Shari'ah Penal Code that came after it in northern Nigeria, it cannot be justifiably and conclusively excluded as an influence, especially considering the sources and inputs to the development of the Shari'ah Penal Code. Essentially, ideas can travel and influence people without specific labels attached to such ideas, considering the earlier discussion about influence. For example, not many northern Nigerian Muslims know that the modern idea of *Din wa Dawla* and the concept of Islamic state have

Maududian origin, but it is an ideology that is accepted as desirable, even among non-fundamentalist Muslims.

Echoes of Maududian Revivalism: Views from a Book

The evidence of Maududian influence seems to go beyond the development of the Penal Code to intellectual writing. Although it is the only relevant material available to the researcher, the book *Towards Diffusing Religious Tension in the Polity: Islam and Politics in Nigeria: 1903-1983* by Sulaiman Jami'u (2012)⁶¹⁸ appears representational. However, behind the veil of the book's noble intention is the polemic on Islamic revivalism. The writer of the preface exposes this polemical direction of the author with the following comment: "Working with the fate and interest of Nigerian Muslims, Sulaiman Jami'u takes a close look at the British political manipulation, including discrimination and betrayal, which saw to the success of their hegemony over the Nigerian peoples" (p. viii). This is an apt summary of chapter three. It clearly captures the clamor for the restoration of Islam's past hegemony in northern Nigeria, although the phrase "Nigerian peoples" attempts to give it a nationalistic outlook.

The use of the word "betrayal" is a recrimination on the alleged hypocrisy of Lugard and the colonial government concerning the policy of religious non-interference, and his volte-face to be more pro-Christian (p. 77-81). Contrarily, scholars have revealed the colonialists' paternalistic posture towards Muslims by granting Muslim rulers powers to limit missionary activities, and how Islam enjoyed the greatest expansion not only in English speaking Africa but also in French speaking Africa under this colonial paternalism.⁶¹⁹ Missionaries are reported to have protested this attitude of the colonialists (Walls 2002, 97).

Nevertheless, the nostalgic reminder of the demise of Islamic governance (p. 16) and an effort to expose secularism as a fallacy of the West, all appear as an effort to establish a justification for the restoration or the establishment of Islamic governance, if not across the nation, at least across northern Nigeria (p. ix-x), and betraying a Maududian ideological influence. In this regard, chapter two focuses dogmatically on arguing the workability of the Islamic political system in Nigeria, despite its multi-

⁶¹⁸ The author is a professor of Islamic Studies with interest in Islamic political thought.

⁶¹⁹ See Kalu (2004, 245), Falola (1998, 27), Hassan (2002), Levtzion and Pouwels (2000) and Triand (2000, 169)

ethnic and multi-religious nature, on the grounds that Islam rejects separation of politics from religion, another Maududian position, a theme that he also strongly pursues in chapter six. He finds the argument that an Islamic state or establishment of *Shari'a* is not viable in Nigeria as unfortunate (p. 63). One doubts if this position will help in diffusing multi-religious tensions in Nigeria.

In any case, the author does not contradict the researcher's position and scholarly support that the modern concretization of *Din wa Dawla*, its contemporary conceptualization, and the pursuit of an Islamic state as the basis for its implementation belong to Maududi, although he hints that the idea is not necessarily completely new to Islam. However, he puts Maududi together with other scholars and calls them scholars with "Traditionist Reformist view" (p. 42). He does differentiate Maududi by saying, for him, "Islam is a unique universal comprehensive system" (p. 47). He also says that Maududi advocates that the Islamic system "provides solutions to all problems of mankind; socio-religious, politico-economic, etc, but the only problem with Muslims all over the world is their failure to put into test (i.e. into practice) the legacy left for them by the prophet Muhammad" (p.297). This is a position the author strongly holds, as reflected in the forward (p. vii). Also, in several pages, he extensively rehashes Maududi's political nature of Islam and the principles of its system of government, and the author believes all obstacles to its implementation should be removed.

However, the author does not prove that one cannot remain a Muslim if he or she accepts secularism or democracy, even in his criticism of those who argue for its tenability (p. 51). He condemns pro-democracy Muslims for erring in such a belief. Clearly betraying the Maududian drive for an Islamic state, he states, "[B]ut it goes without saying that they erred in judgment by deemphasizing the need to be run by the Islamic system as a substitute to another failing system called democracy" (p. 55). He condemns all western democracies and their operators as faulty and bad (p. 55). In an extensive quotation, he elevates Maududi's critique of secularism and democracy as the epitome of clarity (p. 57).

The exposition of the author's acknowledgement of Islamic scholars, Jalal din al-Afghani, Muhammad Abduh, Rashid Rida, Danfodio and al-Maududi, as continuing where Muhammad Abdul Wahab, Hassan al-Banna and Sayyid Qutb have stopped, and that they interrogated the "materialistic/individualist plague in an effort to negotiate a space of the upholding of God and His original message" (p. xi), further

subtly buttresses the Maududian revivalist direction of the book, as well as indicates his strong influence in the pursuit of an Islamic state, or in the author's idea, Islamic political system. However, he, like many others, seems unaware of the influence of Maududi over Qutb.

The above notwithstanding, one appreciates the historical anecdotes in the book, especially the analysis of religious factors in Nigerian politics in chapters four and five, particularly the interaction of western Nigerian leaders with Islam, and how Islam arrived in eastern Nigeria and its growth as well as his examples of the politicization of religion. More so is the author's treatise in Chapter Six on Islam and politics in Nigeria, which captures essential information supportive to this research. The chapter further highlights colonialism, the Anglo-Fulani pact that enshrined indirect rule in northern Nigeria, and the killing of Caliph Attahiru I and his about 700 migrating rebel community members who would not submit to colonialism, as conditions that have kept the spirit of Islamic revivalism or resurgence alive. This situation is similar to the colonial conditions that led Maududi to embrace revivalist or fundamentalist Islam, which the researcher postulates might have made northern Nigerian Muslims very receptive to his ideas.

However, the author betrays his passion for Islamic rule or state when he argues that the use of Islamic catch words by political parties, such as NPN's (National Party of Nigeria) *Aminci* (trustworthiness), or NEPU's *Sawaba* (rightness), is an indication that such Islamic awareness through party slogans connotes a "need by the majority of people in Nigeria to be governed by Islamic tenets at least in slogans" (p. 281). This use of slogans as evidence that all Nigerians, Christians and non-Muslims alike, desire to be ruled by Islamic tenets is naively simplistic.

Although the acquiescence to military political Islam might find roots in the perceived colonial injustices or repression of Islamic rule by brute military force, its contemporary manifestation, as the researcher also discussed in the literature review, seems to have roots in the growth of Muslim Student Society (MSS), which according to the author, "inspired some Islamic activities to emerge" (p. 294). In fact, in support of the researcher's position, the author says that in the 1970s the leadership of MSS fell into the hands of some radical zealous students anxious to see Nigeria run by *Shari'a* law, who called for its entrenchment in the constitution (p. 293). The author, like the researcher, acknowledges the influence of Maududi on MSS by saying that "Most of the books written by Maududi were accessible to the new emergent Muslim

youths of the MSS of Nigeria” (p. 296), although the author expanded the motivation for this militant political Islam to the influx of other jihadist materials from four external sources, which are Ala Maududi, Sayyid Qutb, Abul Wahabi views from Saudi Arabia, and Islamic revolution of Iran. It should be noted that the researcher had discussed the influence of Maududi on two of the three mentioned sources, and his influence even in Saudi Arabia. In fact, the author also recognizes the similarity between Qutb and Maududi (p. 297).

These radical views split the MSS into two camps of pro-militant and pro-*da'wa* groups. The pro-militant groups believe that gradual reformation will last forever, unless something concrete is done. Belonging to the pro-militant group is El-Zakzaky, who is credited with saying that relying on gradual reformation is a “mere scholastic and academic romanticism” (p. 301). It is not clear which Muhammad the author is referring to as El-Zakzaky’s chief security man, because he fails to provide the second name. However, it should be recalled that in the literature review, the founder of *Boko Haram*, Muhammad Yusuf, had links with El-Zakzaky before he went his way.

Essentially, from the above content analysis, Maududian influence on fundamentalism, revivalism and religious conflicts cannot be discountenanced, especially that it corroborates what collected data reveals. This is more so if one considers the number of MSS students that have been influenced by his philosophy and ideology of revolution. These MSS students were dispersed into the society with the belief that “Islamic revolution would be successful anywhere, provided Muslims embark on it” (Jami’u 2012, 301). Even the concept of revolution in Islam is an acknowledged Maududian philosophy highlighted by the researcher earlier, and supported by Jami’u (2012, 47).

If also the intelligentsia, such as the author above, are influenced by this ideology and teach that the implementation of an Islamic state is possible in a multi-ethnic and multi-religious nation like Nigeria, one can only imagine the effect of such an ideology in the minds of less educated and less enlightened people, who follow what they say as leaders. Important also is the fact that these ideas, which can be instigative, are frozen in a book like the one discussed, in which there is evident subtle parochial tilt and penchant towards the supremacy of Islam, hidden behind historical and political verbiage.

Selective Adoption of Maududi's Ideology

As the researcher moves towards a theoretical synthesis, a foundation would be laid by discussing the concept of selective adoption of Maududi's ideology, as it emerged during the data analysis. This concept has a relationship to Leon Festinger's cognitive dissonance and dissonance reduction strategy, as shall be discussed below. The principle of selective adoption, as the researcher will also argue later, is behind the diversity of Islamic opinions expressed by the interviewees. The selective adoption in this research context means that interviewees accepted, rejected, or ignored some aspects of Maududi's ideology, or they adopted all of them.

Perhaps the major reason for this selective adoption of Maududi's ideas is captured in the comment: "I disagree with some of his *fatwas* because some of his *fatwas*, it seems, [are] . . . contradicting some of the basics of our Maliki School of Law."⁶²⁰ This could be the reason why another says, "I do agree with some while ignoring others."⁶²¹ Some accept his principle of jihad, but totally disagree with Maududi's advocacy for the use of the sword to achieve a true Islamic state, or his interpretation of jihad as physical or forceful.⁶²² There are those who agree with him that all Muslims must live by the etiquettes of Islam, but reject his methodology of achieving it.⁶²³ Some accept his concept of revolutionary jihad, but reject its interpretation to include fighting or use of arms, killing and shedding of blood.⁶²⁴ They see revolution as change. Some say they would select his works that they would recommend to others. They would even select people to recommend his works to,⁶²⁵ just to mention a few examples.

The ultimate selective adoption of Maududi's ideology is that virtually all the interviewees accept the idea of an Islamic state, but interviewees differ and give several ways by which it would be achieved. This is very clear under the section

⁶²⁰ SRQ1.2/Th6.5/ZA34 [23185-23545]. More of disagreements with Maududi can be found in SQR1.2/Th6.5.

⁶²¹ SRQ1.2/Th6.5/KN84 [13781-13827], SRQ1.2/Th6.5/KN3 [28873-28893], SRQ1.2/Th6.5/KN8 [15235-15829], SRQ1.2/Th6.2/ZA34 [21998-22221]

⁶²² SRQ1.2/Th6.1/ KD4 [19955-21083], SRQ1.2/Th6.5/KN18 [28815-29357], SRQ1.2/Th6.5/KN20 [11923-11983], SRQ1.2/Th6.5/ZA22 [13638-13887], SRQ1.2/Th6.5/KN79 [17905-18125], SRQ1/Th2.4/KN27 [3879-4188], SRQ1.2/Th7.2/KN85 [3989-4282]

⁶²³ SRQ1.2/Th6.5/KN78 [30945-31777], SRQ1.2/Th6.5/KN71 [35123-35617], SRQ1.2/Th6.5/KN46 [24533-24709], SRQ1.2/Th6.5/KN35 [10942-11040]

⁶²⁴ SRQ1.2/Th7.16/KN2 [10634-10949], SRQ2/Th10.2/KD27 [25121-25409], SRQ1.2/Th7.16/KN2 [11036-11543], SRQ1.2/Th7.16/KN30 [3580-4104]

⁶²⁵ SRQ1.2/Th6.6/ZA22 [13954-13989], SRQ1.2/Th6.6/ZA23 [19229-19284], SRQ1.2/Th6.6/ZA14 [11274-11345]

“Views of Maududi’s Interpretation of Jihad” in Chapter Six and Chapter Seven that dealt with Maududi’s political theory of Islam. Some interviewees even encourage the selective adoption of ideologies and situational or contextual adaptation of ideologies out of necessity.⁶²⁶ The point being made here is to show how Maududi’s ideologies have influenced even people who do not accept all his ideologies, which widen the sphere of his influence. This is significant in the sense that the researcher will explain below how even the craving for an Islamic state increases the possibility of conflict activities.

Theology as Source of Fundamentalism

Towards a theoretical synthesis, it is also important to discuss the relationship between theology and fundamentalism. In Chapter Five, religion is seen as one of the roots of conflicts and that religion relies on ideology for its transmission. There is no doubt that theological interpretations help to shape religious ideologies. These religious ideologies shape emotions and emotions shape actions, which include conflicts. In Chapter Six, interviewees acknowledge that more Muslims in northern Nigeria are getting involved in militancy or fundamentalism. The responses addressing Sub-research Question one also shows interviewees have differentiated the causes of fundamentalism among Muslims and interreligious conflicts.

The causes of fundamentalism among Muslims are attributed to theological pedagogy or indoctrination. The way theology influences fundamentalism in northern Nigeria is through externally imported theology, partly through foreign scholarship⁶²⁷ and internal proliferation of preachers and teachers, partly influenced by imported theology. These preachers capitalize on the ignorance of Muslims in northern Nigeria. They rouse and mislead Muslims towards fundamentalist or militant activities in the name of contending for their religion. It is also acknowledged that this ignorance is not limited to followers alone, but also among the so-called Islamic preachers and teachers, who distort, misconceive, misrepresent and misinterpret Islamic teachings. In some cases, they deliberately and intentionally misguide Muslims for selfish reasons and personal gains. In addition, these externally imported theological interpretations have changed the hitherto *Sunni* conventional understanding of conditional forceful jihad in northern Nigeria, and tilted it towards violence and

⁶²⁶ SRQ1/Th3/KN46 [19515-21199], SRQ2/Th11.6/ZA21 [23004-23663]

⁶²⁷ Maududi’s ideology is one of the major externally imported ideologies.

militancy, as northern Nigerian Islamic groups seek to fashion their jihadist movements in line with foreign groups. The role of sects and sectarian preaching and teaching is also acknowledged as compounding the move towards fundamentalist and militant Islam.⁶²⁸

Although, the interviewees relate the causes of interreligious conflicts to socio-economic, socio-cultural and socio-political factors, in line with previous researchers, majority associate interreligious conflicts to proliferation of Islamic preachers.⁶²⁹ It is even important to note that even among the reasons for the growing interreligious conflicts, theological factors are mentioned. This supports the researcher's claim that socio-economic, cultural and political factors are fodder for theologically or ideologically motivated conflicts, especially where sectarian interests are concerned. As argued, these preachers introduce religious bigotry.

The relationship between theology and fundamentalism is deepened by the fact that many Muslims listen to their preachers without reasoning out the implications of their interpretations.⁶³⁰ The section on "Single Leader: Central and Critical in Islam" in Chapter Eight adds credence to why theological interpretations can influence Muslims to both fundamentalism and interreligious conflicts, since preachers are considered to be *mujtahidun* (diligent independent interpreters), and Islam requires the following of a leader, and followers are willing to follow their leaders towards any direction. This agrees with the position of Karsh that, whether for sacred or profitable reasons, jihad needs an arrow head leader with ideology to drive it (2007, 24-25), and as one interviewee says, jihad "first starts with an ideological leader."⁶³¹

Therefore, a preacher can influence his followers to see other religions as enemies responsible for their poverty, or denying them religious rights and so on, and it will easily be accepted as the truth by the followers. This kind of theological preaching exploits socio-economic, cultural and political conditions and sentiments to instigate conflicts, as is often seen in the northern Nigerian context. And as emphasized by an interviewee, "No Muslim will just wake up and pick up an arm without having a

⁶²⁸ This is a summary from the views found in all the themes under the major heading Main Causes of Fundamentalism or Militancy in Northern Nigeria.

⁶²⁹ Refer to the section Proliferation of Islamic Preachers: A Source of Interreligious Conflicts in chapter six and Factors behind the Current Conflicts between Christians and Muslims in chapter eight.

⁶³⁰ SRQ1/Th2.4/FG2[16830-17474]

⁶³¹ SRQ1.2/Th7.9/KN13 [7666-8291]

leader who has put him unto that path.”⁶³² Theology, therefore, has influence on both fundamentalism and interreligious conflicts.

Another way theology is influencing fundamentalism and interreligious conflicts is through proliferation of teachers and teaching, which is promoting a high growth rate of distorted understanding of Islam through radical preaching that makes militancy a viable option. It is also these preachers that promote sectarian ideological influences, exploited by politicians to embolden Muslim youths to kill and murder fearlessly.⁶³³ In essence, socio-political factors ride on theological ideologies to foment conflicts. Sanusi is indeed very forthright in linking religious conflicts to the theological agitation for sharia implementation when he says that it is “somewhat a naïve attempt to ignore, at the very least, evidence of a strong diachronic correlation between the two” (2007, 183).

In fact, Suberu (cited in Abdu 2010) agrees that even the 1987 famous Kafanchan riots have a theological origin. Abdu referred to Suberu as arguing that “the 1987 Kafanchan riots was ignited by theological disagreement between Christians and Muslim students” (2010, 131); a squabble between the members of Fellowship of Christians Students (FCS) and MSS students, although Abdu himself does not agree that the riots had religious origin (2010, 134). He is one of the scholars that limit the riots to socio-economic and political factors. This research shows that Suberu is accurate in his position on the origin of the riots.

The Impact of Maududi’s Interpretation of Islam on Fundamentalism and Interreligious Conflicts in Northern Nigeria

In creating a theoretical synthesis, it is also critical to establish the impact of Maududi’s interpretation of Islam on fundamentalism and interreligious conflicts in northern Nigeria, by marrying literature and analyzed data. The preceding section does establish the influence of theology on fundamentalism in northern Nigeria from the analyzed data, and Maududi’s interpretation of Islam is considered a major part of that imported theology.

⁶³² SRQ1/Th2.3/KD21 [2035-2333]

⁶³³ The ideas in this paragraph are summarized from themes addressing the sub-research question 1.1: How is Theology Influencing Fundamentalism in Northern Nigeria?

The Sudan and Muslim Student Society (MSS) Connection

To synthesize how Maududi influenced fundamentalism in northern Nigeria, it is important to draw attention to what Esposito says earlier in this work, that al-Banna, Qutb's Muslim Brotherhood, and Maududi's *Jamaat-i-Islami* "are indeed the trailblazers or architects of contemporary Islamic revivalism, men whose ideas and methods have been studied and emulated from Sudan to Indonesia" (Esposito 1999, 129). Jami'u makes a similar claim that the major external influence on MSS that propelled its growth to embrace Islamic resurgence are the "*Ikhwan al-Muslimun* (Muslim Brotherhood) of Egypt, the *Jama'at-i-Islami* of Pakistan, the Wahabbi views in Saudi Arabia, and Islamic revolution of Iran" (2012, 294).

At this juncture, it is important to synthesize the evidence of Maududi's influence on Qutb, Khomeini and Saudi Arabia to support the argument that they provide an indirect Maududian influence. Jackson (2011, 2) reveals that Khomeini found Maududi's *theodemocracy* fitting for *Shi'a* political thought, and translated his works into *Farsi*. Jenkins (2008), in an article, affirms that Khomeini met Maududi as early as 1963, which led to the translation of Maududi's works into *Farsi*, and subsequently laced his revolutionary rhetoric from Maududi's writings. The *New World Encyclopedia* exposes the influence of Maududi on the Saudi Arabian state and universities. It reports that Maududi was on the academic council of the University in Medina from 1962, and a member of the Foundation of the *Rabitah al-Alam al-Islami* (The Muslim World League) in Mecca. This is the same movement Jami'u reports as having a major influence on MSS also (2012, 297). Maududi's more detailed influence on Qutb is documented in the literature review.⁶³⁴ These movements appear to be heavily influenced by Maududian ideology and coalesced into a heavy influence on the MSS movement.

Sudan the Gateway to Maududi's Fundamentalist Ideology

It is now time to synthesize the Sudan connection and its influence on Nigerian Islam. Sudan has been heavily influenced by Maududi's ideologies since the early 1950s (Osman 2003, 465). The *Ikhwan* of Sudan and Nigeria took his writings as a major source for the development of their agenda for Islamic social change (Ahmad

⁶³⁴ See 'Maududi's Influence on Sayyid Qutb and Muslim Brotherhood in Egypt' in Chapter Four.

2003, 533, Falola 1998, 10). Jami'u reveals that northern Nigeria had very close ties with the Mahdi movement of Sudan, even during colonial times, and reports the colonialists' attempt to disconnect these close ties the Muslim communities of northern Nigeria had with the Mahdi movement of Sudan (2012, 81). The School of Arabic studies in Kano, attended by Gumi (the famous leader of *Izala sect*) and El-Zakzaky (MSS leader and founder of Nigerian Muslim Brotherhood now known as Islamic Movement of Nigeria), had a historical relationship with Sudan. Gumi later studied in Sudan also (Falola 1998, 119, 122).⁶³⁵

As documented, and as if in confirmation of Ahmad and Jami'u's claims above, the drafters of the northern Nigeria Penal Code, as early as 1958, came from Sudan and Pakistan. The later drafters of the Zamfara Penal Code also extensively consulted with Sudan. Importantly also, it was Gumi, the Grand Khadi of northern Nigeria then, who advised the Sardauna of Sokoto (Ahmadu Bello) to establish the *Jama'at Nasril Islam* (JNI) [Society for the Victory of Islam], with its resemblance to Maududi's *Jama'at-i-Islami* of Pakistan (Jami'u 2012, 288). Remember also that one major influence on Gumi was *Rabitah al-Alam al-Islami* (The Muslim World League) from Saudi Arabia, where Maududi was a member. It is interesting that Jami'u connects Islamic resurgence in Nigeria to the 1950s and says JNI was established for that purpose (Jami'u 2012, 288). This seems to connect northern Nigerian leaders then to Islamic resurgence. This is alluded to in the section "The Northern Nigeria Penal Code: Seed of Islamic Revivalism" above. Sudan, with its Maududian roots, has been deeply connected with northern Nigerian Islam, with attendant consequences.

MSS and the Radicalization of Maududi's Fundamentalist Ideology

Maududi's influence on fundamentalism and religious conflicts moved from the realm of ideological influence from books to militancy through the MSS. His ideologies, seen earlier, were embraced by MSS leaders and members, especially the creation of an Islamic state through revolution. Through the data analyzed and affirmed by the other sources, these ideas shaped MSS and galvanized them into action. Although, as seen above, Maududi's ideas arrived in Nigeria around the 1950s (Ahmad 2003, 533), interviewees believe it was the 1970s.⁶³⁶ An interviewee reported

⁶³⁵ It is, therefore, safe to say that Gumi had both the Maududian and *Wahabbi* influence.

⁶³⁶ SRQ1.1/Th5.1/FG3 [18347-19443]. This idea is also found in Jami'u (2012, 294).

the influence of Maududi on the MSS that, “Being an MSS member in so many stages, we use to have series of lectures that will tell us . . . about his writings, about his principles, about his views of Islamic politics and what have you.”⁶³⁷ Jami’u (2012, 294) also reports this influence of Maududi’s ideology on MSS students.

The 1970s are probably recognized as the period of arrival of Maududi’s literature to Nigeria by the interviewees because it coincided with what Ibrahim (1987, 71-74) and Clarke (1988, 524) report: that it was in the 1970s that a fundamentalist fervor was noticed among MSS students, and so was the adoption of a more missionary and fundamentalist approach to their activities, a fact also confirmed by Jami’u (2012, 5, 294). The MSS had over 400 branches by this period. Indeed, Ibrahim states that “Since the mid-1970s a hardcore extremist leadership has risen in both MSS national leadership structure and in the centres of Islamic radicalization in the university of Zaria, Kano, and Sokoto” (1987, 73).

The MSS students embraced Maududi’s ideology of creating an Islamic state as a panacea for ameliorating Muslim problems, especially religious decay and moral decadence (Jami’u 2012, 293). Ibrahim (1987, 71-74), Jamiu (2012, 301), Clarke (1988, 524) and Ousman (2004, 77) recognize the role of MSS in embracing militancy and martyrdom as the process of establishing an Islamic state. This militancy is also reflected in the fact that MSS students were accused of carrying out the first interfaith conflict of 1982 in Kano (Crisis Group 2010, 13). However, it is clearly the MSS students who sparked the conflict of 1987 in Advanced Teacher’s College, Kafanchan, which snowballed across the whole northern region and became the benchmark for all subsequent interfaith conflicts.

The MSS acceptance of revolution as the pathway to achieving an Islamic state tallied with Maududi’s ideology that an Islamic state cannot succeed without Islamic revolution (1980, 5, 9, 22; cf Enayat 2005, 102; Nasr 1996, 70; Armanjani 2012, 169-171; Jackson 2011, 146; Haddad 1983, 17-19). However, there was a split within MSS. Some preferred the path of revolution to establish an Islamic state because, as El-Zakzaky said, gradual reformation is a “mere scholastic and academic romanticism” (cited in Jami’u 2012, 301-303). Under the leadership of this radical MSS leadership, the MSS within northern universities, especially Ahmadu Bello

⁶³⁷SRQ1.2/Th6.2/KN71 [34346-34669]

University, had several conflicts and clashes with the university authorities and government over *Shari'a* issues.⁶³⁸

El-Zakzaky and several MSS leaders were arrested and detained by state authorities severally, and eventually he and several other students were not permitted to graduate from Ahmadu Bello University. This dismissal and detentions made them popular among their fellows, and they gained sympathizers and followers among the youths in the society (Jami'u 2012, 303). El-Zakzaky and several others would eventually form their own movements,⁶³⁹ and the revolution moved from the campus into the society with dire consequences. This also coincided with the Iranian revolution. It stressed the possibility of achieving an Islamic state through revolution, and gave a major push to the movement for the creation of an Islamic state through revolution. It is even safe to say that the Iranian revolution was influenced by Maududian ideology, considering his influence on Khomeini, seen above.

Ibrahim (1991, 123), Sanneh (2003, 240) and Sanusi (2007, 177) reveal that initially these militant reformers were a united MSS, but later split to be composed of educated middle class elements. Many of these became leaders, preachers and scholars that ignited the proliferation of preachers, reported in Chapter Six, to be sources of conflicts. Like El-Zakzaky, they garnered followers and continued disseminating these fundamentalist ideas in the society. This seems to account for the strong presence of Maududian ideologies among interviewees. Considering that the *Boko Haram* leader was once part of El-Zakzaky's movement, as reported earlier, it is plausible to say that *Boko Haram* is part of the continuing breakaway of radical groups. Remember also that in Chapter Two, Maududian ideology is identified as part of *Boko Haram's* philosophy. Interviewees say its leader broke away to start preaching, and that he is also an admirer of Maududi, referred to as jihadist.⁶⁴⁰ According to Falola (1998, 3), the anti-proselytization war, a source of conflict,⁶⁴¹ started also with radical Islamic students in northern Nigeria. Anti-proselytization is a strong Maududian ideology (1981, 32, 73).

⁶³⁸ It is only through this research that the researcher came to understand the influence and motivation behind these conflicts and clashes with MSS students in universities and higher institutions in the late 1970s and early 1980s before they snowballed into the society as a whole in the late 1980s.

⁶³⁹ As reported earlier, Kalu 2004, Alao (n.d.). Sanneh (2003, 237) and Christelow (2002, 197) all acknowledged the role of El-Zakzaky in Islamic radicalization in northern Nigeria.

⁶⁴⁰SRQ1.1/Th5.1/FG3 [20527-21373] see alsoSRQ1.1/Th5.1/FG3 [21377-21875]

⁶⁴¹ See 'Operation of Religious Propagation in an Islamic State' and 'Conversion as a Major Source of Interreligious Conflicts' in Chapter Eight as well as SRQ3.2/Th18.4/KN61 [15170-15264],SRQ3.2/Th18.4/KN85 [31420-31708], SRQ3.2/Th18.4/KN82 [28926-29039]

As it is seen above, fundamentalism starts with ideology and transforms into militancy. Jami'u's position above that *Shari'a* can be implemented in a multi-religious Nigeria (2012, 63), a Maududian position that a modern state could be efficiently run by Islamic principles (Ushama and Osmani 2006, 96), is fundamentalism awaiting future radicalization. Clarke is right that differentiating fundamentalists and moderates in northern Nigeria, when it comes to the issue of an Islamic state, is difficult. Both groups will love to see Nigeria become an Islamic state (1988, 532). This position is virtually taken by all interviewees. Ayubi is spot on that "The now widely held opinion among Muslims that Islam is both 'a religion and a State' (*Din wa Dawla*) is a measure of the extraordinary intellectual influence of the modern fundamentalist thesis on mainstream Muslim opinion" (1991, 3).

The Impact of Maududi's Political Theory

The preceding section has addressed how Maududi's ideology has influenced fundamentalism and interreligious conflicts in northern Nigeria in specific terms. However, it is necessary to give a synoptic view of the impact of his political theory of Islam as a whole in northern Nigeria. In doing so, it is important to note that the views interviewees express in "Colonial Experience and Politicization of Jihad" in Chapter Six, the views in "The Northern Nigeria Penal Code: Seed of Islamic Revivalism," "The Zamfara State Model as a Benchmark" and "Echoes of Maududian Revivalism: Views from a Book" agree with the researcher's position that conditions caused by colonial experience made northern Nigerian Muslims receptive to Maududi's political theory of Islam,⁶⁴² just like it made Maududi embrace fundamentalism in India. Actually, Jami'u reports that these conditions made MSS to embrace Maududi's principles of revolutionary jihad as a means to achieve an Islamic state and reform northern Nigerian Islam (2012, 293 cf 277-278, 287-288).

In addressing the impact of Maududi's political theory of Islam, in light of the data analyzed, there is no doubt that his major ideology with the greatest impact is the concept of an Islamic state, especially if you look at the theme '*Din wa Dawla*' and its sub-themes in Chapter Seven. Almost the whole chapter is an analysis of interviewee reactions to various aspects of Maududi's political theory. There is hardly any interviewee across the diverse themes who did not agree that Muslims need an Islamic

⁶⁴² See Maududi's Ideology and Its Receptivity in Northern Nigeria

state, even if the multi-religious condition in Nigeria makes it difficult to be achieved,⁶⁴³ or it is not required for Muslims to practice Islam, or it should not be achieved through physical jihad.⁶⁴⁴ Mostly the divergence is how it should be achieved. Selective adoption has been discussed above.

However, there are those who accept Maududi's position that *jihad al-qital* (forceful jihad) is the path to achieve an Islamic state⁶⁴⁵ and that it is necessary for Islam to prevail.⁶⁴⁶ Islamic state is required to practice pure Islam,⁶⁴⁷ eliminate corrupt practices⁶⁴⁸ and preserve Islam globally.⁶⁴⁹ It is even argued that the existence of an Islamic state presupposes jihad has taken place. The data also clearly affirms Clarke's position that, realistically, both moderate and fundamentalist Muslims will love to see Nigeria become an Islamic state (1988, 532). Largely, the craving for an Islamic state among interviewees is overwhelming, an indication of the extraordinary influence of Maududi's ideology of Islamic state.⁶⁵⁰

Overall, on Maududi's other aspects of political theory, there is no aspect in which some level of acceptance to his ideology is not found. A few examples will suffice. The Maududian claim that Islamic state is universal and all embracing finds acceptance, so is the understanding of *Umma* as a universal caliphate transcending national boundaries. That Islamic state is not a democracy and that it is a panacea for all Muslim problems is also accepted by many,⁶⁵¹ so also is the acceptance that man is a vicegerent of God. Other principles like who should rule in an Islamic state, Islamic state does not accept election or electioneering, and that it is polytheism to submit to secular authorities, all are accepted by many interviewees. Even his modern concept of *jahiliyya* finds some acceptance. One needs to compare his ideology, captured under "Maududi's Political Theory of Islam" and its sub-sections in Chapter Four with the analysis in Chapter Seven to see the extent of his influence.

⁶⁴³ See the section 'The Rights of Northern Nigerian Muslim Majority to Impose Sharia' in chapter seven. There are those who say even in multi-religious set up, Islamic state can be established.

⁶⁴⁴ SRQ1.2/Th7.13/KD26 [12467-12832]

⁶⁴⁵ SRQ1.2/Th7.13/KD9 [17714-18733]

⁶⁴⁶ SRQ1.2/Th7.10/KD10 [11276-11638]

⁶⁴⁷ See Maududi 1980, 19

⁶⁴⁸ See Maududi 1964, 11

⁶⁴⁹ See Maududi 1980, 9 and also the section Islamic State as a Requirement to Practice Islam in chapter Seven.

⁶⁵⁰ The variety of these views can be found in the several thematic elements under the section 'Views on Maududi's Interpretation of Jihad' in chapter six.

⁶⁵¹ See the theme 'Jihad and Islamic State: A Solution to all Muslim Problems.'

Another major influence of Maududi is the concept of jihad. It should be noted that as captured in the responses, a lot of the interviewees hold the classical orthodox *Sunni* Maliki concept of jihad as mainly defensive against aggression, since fighting people because they are not Muslims is contrary to the Qur'an 2:256 (Al-Dawoody 2011, 78). Offensive jihad is only called by the state through consensus.⁶⁵² There is no individual vigilantism, like Maududi advocates. However, across the responses, Maududi's notion of offensive and defensive jihad clearly emerged.⁶⁵³ Reading through the responses, it might appear as if Maududi's position on jihad is not accepted by the majority of the interviewees. However, that might not be the case. Like Maududi, most of the interviewees agree that jihad is obligatory to all Muslims, and their general views on jihad are not contrary to Maududi's summarized view that jihad entails the use of "one's tongue, pen, wealth, life and every other available weapon."⁶⁵⁴ Similar views have been recorded by several interviewees.⁶⁵⁵ This is possibly responsible for the diverse views on jihad. Although Maududi did emphasize the use of forceful jihad, not only for achieving an Islamic state, but to eliminate un-Islamic and non-Muslim practices,⁶⁵⁶ hinder non-Muslims from administering state affairs, and as a corrective force in Islamic society,⁶⁵⁷ among many others, he did not limit jihad to the use of force, as seen above. Therefore, the views expressed under "Contemporary Interpretation or Reinterpretation of Jihad" above, are not necessarily contrary to Maududi's position on jihad. In fact, a lot of views support it. This might just be the contextualization of his views within the *Sunni* Maliki experience, expanding his interpretation, or selective adoption of his position.

Maududi's influence is not that he emphasized forceful jihad, and that a good number accept it; it is that he popularized jihad and its discourse among Muslims globally, and this is true even in northern Nigeria, including popularizing forceful jihad as a viable alternative, as the analyzed data reveals. In fact, the analyzed data does agree with the initial opinion of the researcher in the introduction of Chapter Four. This opinion is that the passion for an Islamic state is present among Muslims of northern Nigeria, and jihad, both militant and non-militant, seems to be the preferred

⁶⁵² Even during the Abassid period when Jihad became more offensive (Huda 2010, 48), it was a more state expansionist drive characteristic of the that period.

⁶⁵³ SRQ1.2/Th7.2/KN78 [10929-11646]

⁶⁵⁴ Commentary 67 on sura 25:52 in *Taflim al-Qur'an*

⁶⁵⁵ See the themes 'Instrument of Jihad' in Chapter Six.

⁶⁵⁶ See the theme 'Necessity of Jihad in Modern Northern Nigeria' as additional support of this.

⁶⁵⁷ See the theme 'Forceful Jihad to Eliminate Corrupt and Un-Islamic Practices.'

instrument or route to achieve the desire for an Islamic state. This agrees with Maududi's stance as seen earlier. Since this section is just a summary, it might require comparing the sections "Maududi's Qur'anic Interpretation of Jihad and Fighting" and "Jihad, Fighting and Apostasy in Maududi's Works" with its sub-sections in Chapter Four and the responses of interviewees in Chapter Six under the main theme "Views on Maududi's Interpretation of Jihad" and its sub-themes, to see how Maududi has influenced discourse on jihad.

All the foregoing is not claiming that the data has confirmed that all or majority of the interviewees have accepted Maududi's fundamentalist ideology, although his varied influences cut across most of the interviewees, as the data reveals, especially that more of them know him. As can be seen, fundamentalism and conflicts began with a few MSS students indoctrinated by Maududian ideology, and it spread into the society till this day. Experience has shown that conflicts do not sometimes originate from the larger majority in the society. A few individuals can ignite wide spread social unrest and hold the general society captive. This is the historical experience in all interreligious conflicts in northern Nigeria.

Although the researcher has revealed possible institutional influence, through the process of developing the Penal Codes, both past and present, the impact of Maududi's ideology on fundamentalism and interreligious conflicts in northern Nigeria is not necessarily that all Muslims acknowledge his ideas, but that it is critically through individuals or small groups of individuals, sufficiently indoctrinated as in the case of MSS. This tallies with the role of proliferation of Islamic preachers as source of fundamentalism and interreligious conflicts, and affirmed by the views expressed in the section "Single Leader: Central and Critical in Islam." It must be even admitted that Maududi's ideology might not be the only influence on fundamentalism and interreligious conflicts in northern Nigeria, but from the analyzed data and in addition to the content analysis, Maududi's ideology is a major influence.

Clash of Fundamentalism and Orthodoxy: The Root of Selective Adoption

The entire foregoing captures the influence of Maududi's interpretation of Islam, or more specifically his political interpretation of Islam, on fundamentalism in northern Nigeria. This makes it clear that Islam in northern Nigeria has evolved from its *Sunni* Maliki understanding of Islam. It is safe to say that from history, and if one excludes

the jihad wars of Danfodio, Islam in northern Nigeria was generally pacifist before and after colonialism, with only internal wrangles until 1970s when resurgent or fundamentalist Islam emerged (Bala 2006) to introduce militancy and interreligious conflicts. This has been supported by the data analysis presented above.⁶⁵⁸ A number of scholars agree that the Danfodio jihad was conducted more for internal religious reforms, with secondary political and economic motives (Fwatshak 2006, 260-26; cf Falola and Heaton 2008, 12). The major fundamentalist influence is that of Maududi, as indicated above, both direct and indirect, which first exerted its influence on MSS before spreading into the society.

Although the data still reveals that a great number of Muslims in northern Nigeria are adhering, or desire to live in accordance with the pacifist stance of the orthodox *Sunni* Maliki philosophy, fundamentalist thought has eaten deep into the fabrics of that philosophy. Both pacifist and fundamentalist voices can be strongly heard. In fact, from the responses, many oscillate between orthodox views and fundamentalist views, depending on the subject of discussion, as seen across the themes. This diversity of positions can be condensed into three tendencies. The researcher refers to them as the pacifists, moderate fundamentalists and pure fundamentalists. The pacifists are those with strong attachment to their Maliki pacifist philosophy, except under aggression. The moderate fundamentalists are those who strongly believe Islam can only exist peacefully with others under conditional truce, but can use instant offensive jihad to retaliate in the face of aggressive behavior towards Muslims, or stop defamation and derogation of Islam.⁶⁵⁹ The pure fundamentalists are those who believe that Islam must always be on the offensive, and jihad is the instrument to institute and enforce Islamic rule through the introduction of an Islamic state, with local and global ramification for unification of the Muslim *Umma*.

There are possibly three reasons why this diversity emerged. First, this diversity could be as a result of already contextualized Maududian ideologies that came from Sudan, Egypt, Iran and Saudi Arabia. As people contextualize, they also bring in their indigenous understanding.⁶⁶⁰ Secondly, it could also be the attempt by these Muslims to contextualize the various positions proffered by Maududi. Thirdly, as mentioned

⁶⁵⁸ The interviewees aver in 'Imported Fundamentalist Islamic Teaching: Its Influence on Muslims' in Chapter Six that these fundamentalist teachings are not part of the Islamic history and experience of Hausa land before the 1970s and 1980s.

⁶⁵⁹ See the theme 'Agreement or Disagreement with Maududi' in Chapter Six.

⁶⁶⁰ Coe, Shoki. 1974. Theological Education: A Worldwide Perspective. *Theological Education* 11, no.1 (Autumn): 5-12 is a helpful source on contextualization.

earlier, it could be the process of selective adoption of Maududi's ideas. The data appear to favor selective adoption than the other two. As mentioned earlier, selective adoption goes through the process referred to as cognitive dissonance, a theory developed by Leon Festinger (1957), and still being applied today.

The theory postulates that people undergo discomfort or mental stress when they are confronted by new information that conflicts with their existing beliefs, ideas or values. This could also occur if a person holds two or more views contradictory to his beliefs, ideas or values at the same time, or performs an action that is contradictory to one or more of his beliefs, ideas or values. The theory expands further that because people seek consistency between their expectation and reality, they engage in a process of dissonance reduction to bring their cognitions and actions in line with one another. The footnote below explains this process of dissonance reduction.⁶⁶¹

The arrival of the Maududian fundamentalist ideology created this cognitive dissonance as one person admits. He says that for a northern Nigerian Muslim, "his [Maliki] teachings are basically the ideal teachings of Islam, but because of imported knowledge . . . it tends to create a rift and it tends to create controversy between what he initially believes in and what he learns from the imported knowledge."⁶⁶² The oscillation between orthodox and fundamentalist ideas mentioned above also indicates cognitive dissonance and the process of dissonance resolution. Selective adoption, therefore, is the process where through dissonance reduction, northern Nigerian Muslims select Maududi's ideas and bring them in line with or modify their earlier held *Sunni* Maliki ideas. Some quick examples of a variety of these dissonance reduction strategies will help. For example, for some, an Islamic state is necessary, but not through physical or militant jihad. Although it is required, an Islamic state through jihad is not necessary since it is not required for Muslims to practice Islam. Islam is a religion of peace; it cannot engage in revolutionary jihad. The Qur'an says there is no compulsion in religion; therefore, it is contradicting the Qur'an to kill an apostate, and that physical jihad is not necessary because the Qur'an preaches

⁶⁶¹The ways people adopt to reduce this dissonance is to change their behavior, action or cognition; justify or rationalize the behavior, action or cognition; justify the behavior or action by adding a new cognition or information or ignore/deny any information that conflicts with the existing belief. For example, if a person enjoys eating hotdogs and comes across the information that eating hotdogs will make him obese, he might behave in four possible ways. He might stop eating hotdogs, justify eating hotdogs by saying he is allowed to eat hotdogs once in a while, say he will eat the hotdogs and spend 30 extra minutes in the gym to burn it off or say it is not true that hotdogs will make him obese.

⁶⁶² SRQ1.1/Th5.1/KN9 [2447-2909]. See also the theme 'Agreement or Disagreement with Maududi' in Chapter Six.

peaceful jihad. This selective adoption produces the diversity of Islamic opinions found in the context of a single state, like it is seen in this work.

From this experience, one can extend this theory to say that when fundamentalist ideology arrives in a context where Islamic orthodox ideology reigns, it clashes with that existing orthodoxy. Orthodoxy in this context is the existing *Sunni Maliki* ideology. The clash between fundamentalist ideology and orthodox ideology produces cognitive dissonance. Cognitive dissonance triggers dissonance reduction and leads to selective adoption. It is this process of selective adoption that produces diversity of Islamic views. This process also triggers what one would refer to as the fundamentalization or radicalization of the orthodoxy. This is the process where the community through selective adoption begins to internalize fundamentalist ideologies and starts acting on them, as seen in the analyzed data.⁶⁶³ It is possible, therefore, to expect that wherever fundamentalist ideology clashes with orthodox ideology, it will trigger the process of fundamentalization or radicalization of orthodoxy, with consequences on Muslim-non-Muslim relations.

It is interesting that the data reveal that both moderates and fundamentalists agree on the desire for an Islamic state. They only differ on how it would be achieved. They all also agree that jihad is a requirement for all Muslims. They only differ on what is considered as jihad, and how it should be carried out. They also generally agree on the pillars of Islam and the articles of faith. Often, fundamentalist and moderate Muslims pray in the same mosque. However, it is important to note that the data establishes that not all Muslims in northern Nigeria believe in violence or militancy. In fact, more express pacifist views.

Fundamentalist Ideology: The Pathway to Collective Violence.

It is also important to address the theoretical framework developed in the “Methodological/Theoretical Perspective” section of Chapter Five. It is discussed how religion is linked to conflict by the ideology infused into it. Religion as an independent cultural force only holds a tendency to become a threat to other cultural and political powers, but cannot make religious violence inevitable (Wellman, Jr. and Tokuno 2004, 295). As discussed earlier also, it is only when it is infused with values and ideas that it can accentuate the “otherness” of others, as it facilitates prejudice,

⁶⁶³ See the theme ‘Reaction to Tragedy in Religious Conflicts’ in Chapter Seven

hostility and violence (Silberman 2005, 535). A religion can, therefore, turn from peaceful to violent by the kind of ideology infused into it, and the kind of emotions it generates.

Azzam (2006, 1119, 1121) believes that fundamentalist Islam has harnessed feelings of anger and sense of humiliation across different ideological and political groups in the Muslim world. This is clearly the situation in northern Nigeria, supported by the analyzed triangulated data. The analyzed data also agrees with Munroe and Kreidie (1997) that there is a cognitive influence to Islamic fundamentalism. The preceding section makes that clear and the fact that theological influence is a cognitive influence. It is seen above that theological influence on fundamentalism has been supported in this research. Therefore, it is correct to say that the analyzed data supports the theory examined in this research that an ideology can create the propensity for collective violence especially when supported by relational and cultural distance, functional independence and inequality. This can happen when an ideology in culture (religion) emphasizes “otherness” and is internalized as an individual or collective system of meaning (Silberman 2005, 535) as well as when it also corresponds with the social and psychological needs of a group or people (de la Roche 1996).

The researcher begins to address this from the last part of this theory. From the literature review and the data analyzed, there is scholarly evidence and research data to support the fact that the social and psychological need of Muslims during and after colonial experience is to restore the purity of Islam and the hegemony of Islamic rule and cultural practices existing before the coming of colonialism in northern Nigeria. The fundamentalist ideology manifested in northern Nigeria, especially the Maududian ideology,⁶⁶⁴ evidently around the 1970s. This fundamentalist ideology eschewed gradual transformation to achieve Islamic rule and restore Islam to its pristine glory. At least that is the path chosen by MSS students. Therefore, it is acceptable to say that this ideology created the propensity for collective violence.

Also the ideology that encourages the rejection of other forms of socio-political order by northern Nigerian Muslims or Muslims elsewhere, such as democracy, definitely supports relational and cultural distance between Muslims and non-

⁶⁶⁴ The Maududian ideology is receiving prominence because as mentioned earlier, the so-called *Wahbbi* influenced *Izala* sect, although it is shown that it also had Maudidian influence, majorly focused on internal reformation of Islam rather than external interreligious confrontation like the MSS Maududi inspired radicalism.

Muslims. More so, when it insists that Islamic state and *Shari'a* can be instituted in a multi-ethnic and multi-religious set up like Nigeria in order to achieve *Din wa Dawla*, a fusion of religion and state. This accentuates functional independence and inequality between the two groups and emphasizes “otherness.” This “otherness” is even aggravated by the concept of *Dar el Islam* and *Dar el Harb* and such other ideologies as the pursuit of *Shari'a* implementation, rejection of non-Muslim leadership, and global dominance of one religion over others.⁶⁶⁵ All these are internalized as an individual or collective system of meaning. Since these ideologies correspond with the social and psychological needs of Muslims in northern Nigeria, it therefore created the propensity for collective violence that has been experienced and is being experienced today in order to meet these needs.

Synthetic Triangular Approach (STA): The Unearthing of Muslim Ordinarity

This research has also been enriched by integrating Kim’s STA (2014, 183). It helped in designing the research enquiry to examine how northern Nigerian Muslims understand conflict and react to it. To implement the approach, the research first examined the sacred texts and scholarly positions on conflict through the eyes of jihad and fighting. Then through ethnographic field interviews, opinions of northern Nigerian Muslims on their understanding of conflict and reaction to it was obtained and analyzed. The researcher used integrative interdisciplinary approach to analyze the themes that emerged. The researcher analyzed the data through the application of social psychology, communication theory, religio-political and anthropological perspectives.

It emerges that the northern Nigerian Muslims’ understanding of conflict is not essentially different from the ordinary conventional sociological or academic understanding of conflict, in spite of their being Muslims.⁶⁶⁶ Even the description of conflict as altercation resulting from violation or disrespect for Muslim values⁶⁶⁷ is

⁶⁶⁵ Such ideas would be found in themes like ‘Universal Caliphate and its Operation’, ‘Meaning of Dar el Islam and Dar el Harb’, Sharia Implementation and Muslim Obedience to Secular Government, Implementation of Sharia across Nigeria, Separating Western Culture from Modernization, and Non-Muslims’ Rejection of Sharia Grounds to Leave Islamic State’ in chapter seven

⁶⁶⁶ See the theme ‘Explaining Conflict’ in chapter eight.

⁶⁶⁷ SRQ2.2/Th15.1/KN2 [41479-41709]

not contrary to what is acceptable as source of conflict by the earlier discussion on the relationship between religion and conflict. This agrees with Kim's postulation that,

. . . the ordinariness is common humanness that makes people truly human, and even highly religious or intellectual people possess the same. Their highly ideological understanding and knowledge does not eliminate human ordinariness since it is an intrinsic element of humanness. Ordinariness thus always remains within the person's mind as a common human propensity not withstanding any seemingly extraordinary tendency that has been built and developed through external influences . . . Even committed religious leaders are only the people whose ordinariness has been empowered by religious doctrines (2014, 180-181).

Considering that this research focused on leaders and intellectuals, their responses confirms the quote above. Furthermore, the way northern Nigerian Muslims react to conflict is not also different in the diverse ways people generally have reacted to conflicts. They retaliate, runaway and seek refuge, seek for solution, mediate, are traumatized or hurt, and so on.⁶⁶⁸ It also emerges that the specific ways northern Nigerian Muslims are affected by conflicts are not essentially different from the way all humans are affected by conflicts generally. Muslims are also killed, with their properties destroyed, and they experience starvation and are displaced. Basic socio-economic and socio-political activities are disrupted among Muslims. They also develop suspicion and distrust of other faiths, leading to dislocation of interpersonal and interfaith relationships. They are also affected psychologically as they experience claustrophobia, nightmares and temperamental changes, and so on and so forth.⁶⁶⁹

However, in handling conflicts and tragedy, more Muslims resort to religion than other conventional means. Muslims see tragedy and conflict as something ordained from Allah, which is *Qadar* (destiny) and cannot be avoided. One of the coping mechanisms they employ is praying to Allah for reprieve. Where loss of life and property is experienced, most will recite the religious dictum *inna lillahi wa inna ilayhi raji'un* (from Allah we came and to him we shall return) and pray for forgiveness of sin for the dead. However, there are some radical or fundamentalist views expressed by a younger generation of university going age, who will seek destruction of the perpetrators.⁶⁷⁰ Others would not forgive. They will tell their children so as to preserve the memory and would be unfriendly and aggressive against

⁶⁶⁸ See the theme 'General Experience and Reaction to Conflicts' in chapter eight.

⁶⁶⁹ See the theme 'Effects of Experienced Religious Conflicts' in chapter eight.

⁶⁷⁰ SRQ2.2/Th15.4/FG1 [47495-47560]

people responsible.⁶⁷¹ Some are more volatile, that if they have the opportunity they will not spare any life,⁶⁷² but will seek vengeance.⁶⁷³ This might reveal why, contemporarily, younger Muslims are more prone to engaging in conflicts and probably reveal the shift in indoctrination.⁶⁷⁴ The two approaches above agree with what is referred to as positive religious coping and negative religious coping respectively (Travino and Pargament 2007).⁶⁷⁵

Although the term “ordinary Muslims” is not used in this study because it is delimited to leaders and intellectuals, the result reveals that there is a sense in which every Muslim is an ordinary Muslim when it comes to practice of his religion. This ordinariness comes out in the way these Muslims understand, react and handle conflict. The practice of religion seems to make all people, not only Muslims, ordinary people. For example, the reported principle of *al-Muslim ahul Muslim* (the Muslim is a brother to a Muslim),⁶⁷⁶ when it comes to handling experiences, eliminates class distinction and renders every Muslim an ordinary Muslim no matter what his or status is. Therefore, in application of religious principles, every Muslim becomes equal to every other Muslim, hence, made ordinary.

This is why a graduate, in spite of his qualifications, can become a terrorist as a result of his/her attempt to satisfy hi/her “ordinary” desire to submit to God and fight for him. This is more so if he or she is indoctrinated with a fundamentalist belief system. It is the simple belief that all must work out their salvation⁶⁷⁷ in order to get to heaven or paradise irrespective of status. This is even accentuated in the belief that death makes all equal and in the presence of Allah, there is no social or intellectual status. In line with the immediate past discourse, what the data reveals is a confirmation of Kim’s STA that most Muslims are ordinary people who live ordinary lives and desire to live normal peaceful lives and meet their needs like other human beings irrespective of religious affiliation. The difference perhaps, as the analyzed data also reveals, is the kind of indoctrination that shapes the activities of specific Muslims. This further makes clear the critical role played by theological

⁶⁷¹ SRQ2.2/Th15.4/KN59 [50234-51014]

⁶⁷² SRQ2.2/Th15.4/FG2 [26518-26675]

⁶⁷³ SRQ2.2/Th15.4/KN10 [25772-25926]

⁶⁷⁴ See the themes ‘Handling Religious Conflicts’ and ‘Reaction to Tragedy in Religious Conflicts’ in chapter eight.

⁶⁷⁵ Also refer to Pargament (1997) for treatment of how people use religion to cope with trauma.

⁶⁷⁶ SRQ2.1/Th14.2/KN14 [30410-30523]

⁶⁷⁷ Muslims also use the term “salvation” to mean entrance to heaven or *Jannah*.

indoctrination in motivating Muslims to violence, without it they are simply ordinary people like everyone.

Summary

In this chapter, it is seen that jihad is reinterpreted by Muslims to encompass all aspects of worship and morality, socio-political relations and responsibility, human and interpersonal relations and physical fight. Single leadership emerges as not only crucial and critical in Islam, but also in fundamentalist or militant activities. Content analysis also reveals that outside the collected data, there is strong evidence of Maududian influence in northern Nigeria. Analysis of data also reveals a selective adoption of Maududi's ideologies by interviewees. Data also reveal that there is a strong relationship between theology and fundamentalism in northern Nigeria. It is also seen that Maududi's ideology or interpretation has a major influence on fundamentalism and interreligious conflicts in northern Nigeria, through the route of Sudan and the Muslims Student Society (MSS), and that, on the whole, Maududi's political theory of Islam has a strong influence in northern Nigeria.

Furthermore, a theory emerges that the clash between fundamentalist and orthodox ideology triggers cognitive dissonance, which through dissonance resolution process leads to selective adoption that produces diversity of Islamic views, and this has consequences on Muslim and non-Muslim relations. It is also reported that data has supported the theory that fundamentalist ideology creates the propensity for collective violence, especially when supported by relational and cultural distance, functional independence and inequality. This happens when an ideology in culture (religion) emphasizes "otherness" and is internalized as an individual or collective system of meaning (Silberman 2005, 535) as well as when it corresponds with the social and psychological needs of a group or people (de la Roche 1996). Finally, it is shown that the Synthetic Triangular Approach exposes the ordinariness in Muslims, including those holding a fundamentalist idea. It has revealed that the way Muslims understand and react to handle conflicts is mostly not different from how other human beings do.

CHAPTER TEN

CONCLUSIONS

Introduction

Some decades ago, Hoover, the then American Secretary of Commerce said, “Research, development and engagement in science is an engagement in the elaboration of truth, the discovery of truth” (1926, 181). This timeless truth about research, including this one, is not contradictable. However, it is also true, as Willits argues, that similar to the Malthusian law which says that “population tended to increase in a geometrical ratio and the means of subsistence only in an arithmetical ratio . . . our problems in the economic and social fields are increasing in a geometrical ratio, man’s means of understanding and meeting them are increasing only in an arithmetical ratio” (1927, 126), global economic and social challenges today, that are almost defying solutions, support his claim, especially religiously motivated conflicts in the world.

The researcher believes this research is a contribution towards the understanding and alleviating of the challenge of religious fundamentalism and interreligious conflicts in northern Nigeria, and by extension Nigeria as a whole. Efforts at providing solutions to the global scourge of religiously motivated conflicts must begin from local contexts. This research was ignited by a curiosity to understand why despite the presence of socio-economic, political and cultural challenges between Christians and Muslims, Muslims in south-west Nigeria do not engage in fundamentalism and interreligious conflicts as northern Nigerian Muslims do. Conversely, even northern Muslims not afflicted by poverty engage in fundamentalist activities. The premise of the research is that fundamentalism and interreligious conflicts in northern Nigeria are beyond socio-economic, cultural and political issues. The researcher set out to capture authentic Muslim voices on the subject bearing in mind that they are often seen as the culprits in fundamentalism and interreligious conflicts.

Therefore, in this concluding Chapter, the researcher would first summarize the research work, which supports the claim that there is a strong theological and Maududian influence on fundamentalism in northern Nigeria, and that this influence is beyond socio-economic, cultural and political factors, although they are inflammatory factors. The general implication of this discovery, and its implications for Christian-Muslim relations, would also be discussed. Then finally, recommendations would be made and areas of further studies presented.

Summary of the Study

In the first chapter, besides the background history given, the researcher emphasized that through the indirect rule of the colonialists, the Sokoto Caliphate, created by Usman Danfodio's jihad, ruled the northern region, in spite of the multi-religious nature of the composition of northern Nigeria. Also, through the assistance of the colonialists, a Penal Code, which was skewed towards *Shari'a*, was introduced in northern Nigeria. Nonetheless, northern Nigeria was ruled as a monolithic unit by the skillful pyrotechnics of the Sardauna, Ahmadu Bello, even after independence until a military coup took his life. All through this period and beyond the civil war that started in 1967 and ended in 1970, the north was generally peaceful until Islamic fundamentalism emerged in the 1970s and interreligious conflicts later in the 1980s.

Furthermore, the researcher reported that several works attribute these religious conflicts to socio-economic, cultural and political factors. The researcher differed and argued that they are likely to be symptoms, since these factors are not peculiar to northern Nigeria. The researcher argued that these factors are secondary factors. The desire to establish the real factors gave motivation for the research especially in the quest for peace and to protect religious freedom. The researcher further explained why the choice of the term fundamentalism was made. The fact that there is strong scholarly support for Maududi as the godfather of modern fundamentalism provided the grounds for using his political interpretation of Islam to investigate the influence of theology on fundamentalism in northern Nigeria. It is also argued that this study has academic, socio-political and religious or interreligious significance. Eventually, research questions were developed and examined to address the research problem. The data collected as a result have been analyzed in Chapters Six, Seven, Eight and Nine. In Chapter One also, the purpose, limitation and delimitations of the study were

discussed. The reason for the selection of the locations was given and the assumption behind the study discussed. Finally, Terms significant for the study were defined.

In Chapter Two, the researcher discussed the phases and the changes in the growth and development of Islam in northern Nigeria, beginning with the arrival of Islam through Kanem Bornu Empire and its spread through Usman Danfodio's jihad to become largely entrenched in northern Nigeria, as well as reaching parts of central and western Nigeria. In a brief history of religious conflicts in northern Nigeria, it is also reported that religious conflicts were initially limited to intra-religious conflicts. These gave way to interreligious conflicts in the 1980s, which some argue is connected to the arrival and growth of Islamic fundamentalism in the 1970s, as a result of indoctrination from both within and outside the country. The researcher also acknowledged that discussing fundamentalism in contemporary northern Nigeria cannot be complete without discussing *Boko Haram*.

Consequently, the researcher discussed *Boko Haram* and its historical origins. It is argued that *Boko Haram* contains traces of Maududian ideology in its philosophy. In addition, the researcher saw a similarity between the anti-proselytization rhetoric of Muslims in northern Nigeria and the anti-proselytization rhetoric of Maududi, which the researcher argues might have relations to the conversion war between Christianity and Islam in northern Nigeria. It is also discussed that some scholars postulate that the agitations for and the eventual introduction and implementation of *Shari'a* in 12 states of northern Nigeria, which has similarity to Maududi's path to achieving an Islamic state, accounts for the accelerated pace of the radicalization of Islam in northern Nigeria.

With this view in mind, the researcher felt it was necessary to discuss how Muslims in northern Nigeria view *Shari'a* and its relationship to religious conflicts. Since the research was also designed to examine the effect of all this on Christian-Muslim relations, a historical look at the Christian-Muslim relations in northern Nigeria in the global context was discussed. The chapter concluded with the assessment of the relationship between religion and violence. It was argued that there is a connection between religion and violence, especially through the ideology infused into its worldview, although it is not conclusive that religions are intrinsically violent. Finally, a contextual definition of violence was provided.

Chapter Three opened with a discussion on theology, law and interpretation since they are considered critical and central to Muslim lives. Indeed, theology, law and

interpretation in Islam are established as central for Muslim understanding and practice of Islam. The researcher discussed how critical interpretations are to Muslims' *ibadat* and *mu'amalat* as they seek to obey and submit completely to Allah. It is this quest for correct interpretation of divine laws that led to the emergence of the four major schools of law after the demise of the prophet, the Caliphs and the Umayyad dynasty. During the Abbasid dynasty, interpretation was systematized to rely on the Qur'an, *Sunna*, *qiyas* and *ijma* exercised through *ijtihad*. The process of *ijtihad* necessitated the emergence of *mujtahidun* especially for the development of *Shari'a*. It is seen that the continued emergence of *mujtahidun* is contingent on the constant social changes Islam is confronted with and the need for contextualized interpretations. It is this situation, in addition to the fact that *mujtahidun* are rewarded in the hereafter whether their interpretation is correct or wrong, that led to the emergence of *mujtahidun* like Maududi.

Furthermore, in this chapter, since jihad is very important in this research, the concept of jihad in the Qur'an and its significance in the lives of Muslims was discussed. Through examining scholarly opinions and what the Qur'an says, it was shown that it is necessary to interpret jihad for Muslims in order for them to understand how it should be undertaken. Traditional and fundamentalist interpretations of jihad were discussed. It emerged that despite the numerous war terms in the Qur'an, it cannot be definitely established that jihad means violence even though it is accepted by Muslims that Islam allows for violence under certain conditions. Rather, it came out that peaceful (pacifist or moral), defensive (repelling aggression), and offensive (militant) jihads can all be supported by some verses in the Qur'an. The researcher argued that in view of this discovery, fundamentalists appear justified to pursue militant jihad as interpreters like Maududi did.

Significantly also, the researcher argued that *Umma* and apostasy, independently, cannot be sources of conflicts with other religions without added interpretations contrary to conventional meanings. Finally, jihad as a source of culture change was discussed. It is argued that although there is historical evidence that jihad has initiated culture change; it needs an arrowhead leader who provides the ideological content to perform that role. The researcher averred that in contemporary times, Maududi assumed that role of arrowhead in interpreting the role of jihad.

Chapter Four, in light of the above, focused on Maududi and his political interpretation of Islam, as it relates to Islamic state and the principle of *Din wa*

Dawla, jihad and apostasy, which are considered potential sources of conflicts. The researcher brought out scholarly acceptance that Maududi is the father of modern or contemporary fundamentalism. Strong scholarly support was produced to show he was the major influence on Qutb and Muslim brotherhood of Egypt. His philosophy was exported globally including Nigeria through Sudan although the philosophy is argued to have come indirectly from Egypt, Iran and Saudi Arabia too. Maududi's ideas in the major work of Qutb, *Milestone*, were sampled. This also formed the basis for the choice to examine the influence of his ideology in northern Nigeria.

It was reported that Maududi emphasized militant jihad as the instrument of revolution to achieve the creation of an Islamic state, eliminate all un-Islamic state systems for global Islamization, eliminate the rights of non-Muslims to participate in politics, and stifle multi-religious existence and conversion. It was also highlighted that colonial experience in India strongly influenced Maududi into fundamentalism as it might have made northern Nigeria receptive to his ideas. A more detailed analysis of Maududi's political theory of Islam, his principle of unity of state and religion (*Din wa Dawla*) and the basic principles of his Islamic state were made. How Maududi interpreted jihad and fighting from the Qur'an through his commentary *Tafhim al-Qur'an* was discussed and compared to how he discussed them and apostasy in his writings. The researcher postulated that it is highly probable that this understanding of Islam by Maududi has shaped global antagonism towards the non-Muslim world among Muslims who saliently accept it.

In Chapter Five, the researcher explained the methodology and discussed the theoretical framework for the research. There is a theoretical discussion on how religion, culture, ideology and emotions are related to conflicts/violence and how they can possibly shape it. The researcher justified the inclusion of Kim's Synthetic Triangular Approach (STA) in the study and how it will contribute to the understanding of how Muslims in northern Nigeria view, respond and are affected by conflicts. This will possibly reveal why they might engage in conflicts. The Qualitative Method, as the methodology of the research, was explained as well as the sources of data and the procedure for its collection. The Coding approach adopted for Qualitative Content Analysis (QCA) and interpretation of the data collected was explained. Preference was given to the conventional approach where categories or themes are derived directly and inductively from the raw data. These are guided by the research questions. It was explained that qualitative software, known as Weft

QDA, was used for data analysis. At the end of the chapter, some ethical considerations were discussed that took into cognizance the protection of participants, consent by participants, capacity to participate, confidentiality, prejudice, bias and respect for cultural and religious practices. Ethical considerations on the use of data, tampering and manipulating natural and social research environment were also discussed.

Chapter Six addressed Sub-research Question One and its sub-sub-research questions.⁶⁷⁸ The data reveals interviewees have a basic or conventional understanding of the terms “Islamism,” “Islamic revivalism” and “militancy.” According to analyzed data, there is a strong link between theology and fundamentalism or militancy in northern Nigeria. The analyzed data shows that interviewees differentiated between factors influencing Muslims to fundamentalism and factors influencing interreligious conflicts between Muslims and Christians. In the former, the strong influence is theological pedagogical issues while in the latter the influences are socio-economical, socio-cultural and socio-political.

Majorly, analyzed data reveal that interviewees say the way theology is influencing fundamentalism in northern Nigeria is through externally imported fundamentalists teaching and proliferation of Islamic preachers and teachers. Also, analyzed data reveal there is a significant and considerable presence and acceptance of Maududi’s interpretation of jihad especially as instrument for creating an Islamic state although more interviewees reject some of his interpretation of jihad.

Chapter Seven addressed Sub-research Question Two and its sub-sub-research questions.⁶⁷⁹ The analyzed data exposed that interviewees are strongly influenced by Maududi’s concept of *Din wa Dawla*, which maintains that Islam comprises religion, state, government and politics. Evidently, there is an overwhelming desire for an Islamic state. On the whole also, there is a significant understanding and acceptance of the general thrust of Maududi’s political theory as regards the Islamic state, its creation, its treatment of non-Muslims, the implementation of *Shari’a*, its relationship with secular states and the behavior of Muslims within a secular state among a good number of the interviewees. The analyzed data also reveals that fundamentalism has a strong and severe repercussion on northern Nigerian Muslims. They are affected emotionally, physically and materially. It is also discovered from the analyzed data

⁶⁷⁸ See Chapter one page 12 for the research questions.

⁶⁷⁹ See Chapter one page 12 for the research questions.

that in spite of religious commitment, Muslims' understanding of conflict and their reaction to it is not radically different from conventional ways. However, religion influences how a lot of them handle the effects of conflicts.

In Chapter Eight, the Sub-research Question Three and its sub-sub- research questions were addressed.⁶⁸⁰ The analyzed data discloses that fundamentalism and religious conflicts have negatively affected Christian-Muslim relations in the areas of interpersonal and business relations, proselytization, and political interaction and participation. In interpersonal relationships, it has introduced segregation, fear and distrust while in proselytization it has hindered genuine and peaceful propagation of religion. In political interaction or participation, it has introduced voting along religious lines. Interviewees say that conflicts between the two are caused by politics, provocative religious preaching, bad leadership and greed, conversion, mutual lack of understanding of each other's religion and disrespect for the values of each other's religion.

In light of the above, the current Christian-Muslim relations have become completely fractious and distrustful devoid of understanding and dialogue. This has introduced obstacles and challenges to interreligious harmony. However, there is overwhelming agreement that harmony is possible if there is dialogue, understanding, mutual respect and genuine practice of religion.

Finally, Chapter Nine is where an analytical integration and theoretical synthesis was carried out. The analytical integration began by analyzing the two emerging themes: that is the reinterpretation of jihad and the critical and centrality of a single leader in Islam. Jihad is reinterpreted to comprise all aspects of worship and morality, socio-political relations and responsibility, human and interpersonal relations and physical fighting. The relevance of single leadership in this research is not that it is critical and central in Islam, but that it is the major contribution to the proliferation of fundamentalist or militant activities.

In this chapter, content analysis revealed that outside the analyzed data, there is a strong support for Maududian influence in northern Nigeria. Analyzed data also brought to the fore a selective adoption of Maududi's ideologies by the interviewees. Analyzed data and literature was integrated to establish that Maududi's ideology or political interpretation of Islam is a major influence on fundamentalism and

⁶⁸⁰ See Chapter one page 12 for the research questions.

interreligious conflicts in northern Nigeria through the route of Sudan and the Muslims Student Society (MSS). And on the whole, Maududi's political theory of Islam has a strong influence in northern Nigeria.

Integrating all these into a theoretical synthesis, a theory is built that the clash between fundamentalist and orthodox ideology triggers cognitive dissonance, which through dissonance resolution process leads to selective adoption that produces diversity of Islamic views, and this has consequences on the relationship between Muslim and non-Muslim relations. The data supports the theory that an ideology can create a propensity for collective violence especially when it is supported by relational and cultural distance, functional independence and inequality. This can happen when an ideology in culture (religion) emphasizes "otherness" and is internalized as an individual or collective system of meaning (Silberman 2005, 535). Collective violence can occur when an ideology corresponds with the social and psychological needs of a group or people (de la Roche 1996). Finally, it is shown that the Synthetic Triangular Approach incorporated in this research has unearthed the ordinariness of Muslims by revealing that Muslims understand and react to as well as handle conflicts in very conventional ways as all humans do.

The General Implications of this Study

The major implication of this research, as the analyzed data has exposed, is that, contemporarily, fundamentalism has grown and is still growing in northern Nigeria. It reveals that conventional *Sunni* understanding of Islam and Islamic jihad is gradually being eroded by a new understanding of jihad that is more fundamentalist and militant. Fundamentalist teaching and ideology is gaining strong grounds and can be seen in the responses of the respondents. This is supported by fundamentalist opinions expressed across several themes. For example, some opinions expressed under the section 'Reaction to Tragedy in Religious Conflicts,' show younger generations are expressing fundamentalist views. Such fundamentalist views are also expressed on the aspect of jihad. In addition, since the proliferation of Islamic preachers and teachers is still a major issue and it is seen as one of the major causes of fundamentalism, according to interviewees, the implication for the future is dire. Furthermore, as some views under the section 'Non-Muslim Religious Propagation within Muslim Territories' reflect, even moderate Muslims have the potential to be agitated when

things go religiously wrong between them and non-Muslims even on issues like the style of worship.

Another implication of this study is that it is either that the political and religious leaders in northern Nigeria, and Nigeria as a whole, are ignorant of the influence of theological interpretation and preaching due to lack of research, or they are aware, but are cautious to address it because of the sensitive nature of religion and religious opinions. The silence over addressing this issue of ideological and theological influence on northern Nigerian Muslims is ominous, not only for non-Muslims, but also for Muslims. If these issues had been addressed, groups like *Boko Haram* would not have emerged.

This study also has implications on the issue of proselytization. Non-Muslims in northern Nigeria must pay attention to the almost general objection to proselytization and building places of worship close to Muslim places of worship, or where there is a Muslim majority. Although not all, the majority of interviewees appear to desire freedom to proselytize non-Muslims, but generally think non-Muslims should not proselytize them.

A further implication is that although poverty or socio-economic factors do play a part in fundamentalism, they are not sufficient to promote it without theological indoctrination by a Muslim leader. This means that attention must be paid to how leaders emerge within Muslim societies, in view of the role they play in indoctrinating Muslims towards fundamentalism and militancy.

Furthermore, this study has shown that both moderate and fundamentalist Muslims have a desire to establish an Islamic state in Nigeria, not necessarily for dominance, although some express that desire, but majorly as the path to unadulterated practice of religion. The challenging implication is that it is difficult often to differentiate the two groups when it comes to the desire for Islamic state. This is probably why moderate Muslims are silent even when fundamentalists are assumed to take the wrong path in their attempt to achieve an Islamic state.

Finally, one other implication for non-Muslims is that they might not be able to draw a distinction between moderate fundamentalists and pure fundamentalists, as both believe in physical jihad in one way or another. The difference is context, which non-Muslims might not differentiate. This might even make it hard to separate the pacifist Muslims from the above two. This is probably why non-Muslims generalize

their views of Muslims. And considering contemporary happenings, Muslims might find it difficult to convince non-Muslims that jihad is not contrary to them.

Implications of the Study to Christian-Muslim Relations

As the analyzed data also reveals, fundamentalism and conflicts have had far reaching implications for Christian-Muslim relations in northern Nigeria, and perhaps Nigeria as a whole. Fundamentalism has led to a near total breakdown of Christian-Muslim relations, with the consequence of introducing suspicion and distrust between the two religions, as reported by the interviewees. It fractured interpersonal relations and obstructed constructive dialogue between the two religions. Even freedom of religion is affected, as both religions created exclusive settlements even within same cities.⁶⁸¹ This has led to a belief by many that conflicts between the two religions are now so entrenched that resolution is almost impossible, although many believe it can be resolved if certain measures are taken.⁶⁸² There is hope, however, since most Muslims pledge that they will relate and treat non-Muslims well, even in a *Shari'a* state, in spite of the apprehension and caution expressed by some.⁶⁸³

There are a number of implications arising as a result of the findings of this research. First, unless Christians and Muslims become more knowledgeable about each other's religion, building bridges would be very difficult. Tolerance and understanding are difficult when there is no true knowledge of each other. In several places, Muslims have complained about ignorance of Christians as regards the belief of Muslims.⁶⁸⁴ Secondly, unless Christians and Muslims regulate their comments about each other, most especially Christian comments about Islam and the prophet of Islam, frictions leading to conflicts would not be resolved. The researcher considers it very callous and insensitive for Christians to make such comments as "Islam is a devil's religion and Muhammad is a demon" or "Islam is a deceptive and extreme

⁶⁸¹ See the themes 'Description of Current Christian-Muslim Relations' and 'Current Relationship between Muslims and non-Muslims' in chapter eight.

⁶⁸² See the theme 'Perpetual Entrenchment of Conflicts between Christians and Muslims' in chapter eight.

⁶⁸³ See the theme 'Muslim Relations with Christians under Sharia' in chapter eight.

⁶⁸⁴ Good examples are comments under sections 'Muslim Difficulties in Relating to Christians' and 'Obstacles to Interreligious Harmony'

religion and Muslims are terrorists.”⁶⁸⁵ This research has revealed that many Muslims are rather pacifists.

Thirdly, attention has been drawn to the inconsiderate and insensitive nature of Christian worship, and the inconsiderate nature of Muslim worship, by using microphones or blocking roads during prayers. Unless these issues are addressed, harmonious relations between the two would be difficult to achieve. Among some of the obstacles to interreligious harmony mentioned are politicization of religion, illiteracy, suspicion and distrust among others. The aggressive proselytization drive of both religions is also viewed as an obstacle to interreligious harmony, as well as a source of conflicts.⁶⁸⁶ All these and many others have implications for Christian-Muslim relations.

The good news however is that in spite of all these challenges created by fundamentalism and conflicts, northern Nigerian Muslims express hope that these challenges can be addressed through enlightenment, education, dialogue, forgiveness, mediation and consultation, especially when members of the two religions adhere to the true teachings of their religions. Interreligious harmony is possible if mutual understanding, tolerance and respect for each other’s religious values, as well as justice and fairness, are added. These will eliminate suspicion and distrust, especially if both religions desist from the use of provocative language and learn from the harmony achieved in the past.⁶⁸⁷

Recommendations

In the section on “Significance of the Study,” the researcher stated that this research would have academic significance, and it is clear that the data analyzed is a testament to that. There is no doubt this would contribute to the study of Christian-Muslim relations. It is also said that this study would be significant for the church and the Muslim *Umma* by improving Christian understanding of Muslims. There is no doubt that Christians reading this work would improve their understanding of Muslims and Islam in northern Nigeria. The findings of this study will be beneficial to

⁶⁸⁵ See the theme ‘Muslim Difficulties in Relating to Christians’ in chapter eight.

⁶⁸⁶ Refer to the themes ‘Obstacles to Interreligious Harmony’, ‘Desire to Convert Muslims as Source of Conflicts’, ‘Conversion as a Major Source of Interreligious Conflicts’, ‘Muslims Consider Religious Interest above Nigeria and other Nigerians’ and ‘Treatment of Muslim Converts to other Religions’ in chapter eight.

⁶⁸⁷ More details under the themes ‘Addressing Interreligious Relationship Difficulties’ and ‘Interreligious Harmony: Requirements and Possibility’

the churches in Nigeria, Africa and even beyond. The findings will also be beneficial to Muslim communities in Nigeria, Africa and even beyond. This research is also beneficial to the Nigerian government in its drive to achieve an end to fundamentalism and interreligious conflicts in Nigeria.

Recommendations for Government

Interviewees have lamented on how government is lackadaisical in addressing this issue of fundamentalism and interreligious conflicts, as a result of inefficient leadership and politicization of religion, especially jihad. Leaders in government are accused of pursuing their own selfish interests. In view of the important role government can play in eliminating fundamentalism and interreligious conflicts, the following recommendations are made as a result of the data collected and analyzed.

1. Interviewees have blamed foreign scholarship and the influx of external teaching or ideology for the growth of fundamentalism and militancy in northern Nigeria. The government, both state and federal, in collaboration with the *Ulama* or religious leaders, must set up a mechanism to carefully evaluate and determine countries and institutions that Nigerian students would be allowed to attend. If as a country we must maintain the dominance of the orthodox *Sunni* Maliki pacifist philosophy known in Nigeria for decades, there must be deliberate steps to set standards for foreign Islamic scholarship. Smoot and Flanigan's comment on setting standards, although related to sciences, is still relevant here. They argue that "different sectors need different standards, and those standards need to be set by those who are most familiar with a particular industry" (1999, 8). This is why government and the *Ulama* must work together to set these standards.
2. The interviewees also decried the non-regulation of Islamic preachers. The government should, in collaboration with the *Ulama*, set up a representative board for evaluating and vetting as well as licensing Islamic preachers. Muslims themselves have shown in their responses that they desire such regulation to stem the tide of proliferation of preachers who are not qualified to be preachers.
3. The government should also reevaluate the content of the curricular on Islamic studies in northern universities to regulate what is being taught. Also, Lecturers being employed to teach in these universities should be properly vetted. Literature

and analyzed data has shown that northern universities are the bedrock of fundamentalist ideology and radicalization of young Muslims.

4. There is also no doubt that poverty alleviation strategies would contribute towards the reduction of radicalization of young Muslims in the society who have no jobs to do and cannot make ends meet. Poor people are easily influenced by wrong theology and ideology. Although it appears generalized, governments must provide good and unbiased leadership and avoid politicization of religion.
5. Finally, Muslims themselves in this study have decried the absence of punitive actions taken against instigators and perpetrators of fundamentalist and militant activities. Therefore, government must prosecute and punish all those arrested for perpetrating violent conflicts no matter who is involved without discrimination.

Recommendations for Muslims

Muslims in this research have been very open in expressing their views, which is very helpful in dealing with the issue of Islamic fundamentalism in northern Nigeria. Indeed, more Muslims express their dislike, sadness, anger and condemnation of fundamentalist and militant activities. Many say it is un-Islamic and it gives Islam a bad image. Instead of Islam being seen as a religion of peace, it is seen as a violent religion or a religion of terrorists, which ought not to be. This lays the foundation on the first major recommendation the researcher wishes to give to Muslims.

1. Muslims must end the circle of near complete silence about condemning fundamentalism publicly. Silence can be both positive and negative, according to MacCulloch in his wonderful treatise on silence in Christian history. But silence in religion can be “evasion and willful avoidance of truths” (2013, 4). The concerted open and public condemnation of fundamentalism by all well meaning Muslims is probably what is generally lacking in the fight against fundamentalism by Muslims. A general, clear, open and public resolute condemnation of fundamentalist ideology by all, including the educated elite, religious leaders, politicians and the commoners, through exposing and handing over these fundamentalists to the law enforcement agencies for action, is glaringly absent. The vehemence needed to discredit misinterpretations of jihad is not visibly and consistently noticed among those who have the responsibility to do so. Could it be that they are cowed by the sheer potential of violence against them if they do so?

The researcher believes Muslims can become *mujahidin* for peace by boldly speaking out and also be willing to die to prove that Islam is a religion of peace worth dying for. If terrorism is believed to be giving Islam a bad name and people are willing to die for it, why not openly condemn it and be willing to die for the right cause for peace, and establish that Islam is a religion of peace? If people are willing to die for lies, misinterpretation, misconception and deception, why not be willing to die for truth? Most devout Muslims believe that a *mujahid* for truth has more reward with Allah than a *mujahid* who contradicts the will of Allah by killing innocent people. There is a lot of lesson to learn from the famous poem of Pastor Martin Niemoller about the spinelessness of German intellectuals during the rise of the Nazis, which says,

First they came for the Socialists, and I did not speak out because I was not a Socialist. Then they came for the Trade Unionists, and I did not speak out because I was not a Trade Unionist. Then they came for the Jews, and I did not speak out because I was not a Jew. Then they came for me and there was no one left to speak for me (Niemoller n.d.).

2. To fight fundamentalism, Muslim parents must pay attention to what their children are being taught in the *Madrrasah* and universities. Often children are radicalized without the knowledge of their parents and as the research revealed, young men in northern Nigeria are radicalized in schools at different levels. In fact, parents should participate in choosing schools that their children attend abroad.
3. Muslims, like people of other religions, must learn the true meaning of tolerance. Islamic preachers and teachers must teach members the true meaning of tolerance. Tolerance of other religions must not be that non-Muslims should conform to the way Muslims worship or practice their religion. Pavlovic, in his critique of western tolerance, argues that “If tolerance is not developed to its full meaning—an effective instrument developing an identity—then it fails” (2009, 62). Tolerance does not insist on the loss of the other’s identity. Tolerance accepts the other as he or she is.
4. Muslims must also learn to desist from using derogatory terms like “infidel” or “*Arne*” (meaning infidel in Hausa) to address Christians and non-Muslims. They are terms that are not acceptable, and elicit negative reactions from non-Muslims.

Just as Muslims do not accept derogatory terms used to address them, so it is not acceptable to non-Muslims either, even as some interviewees acknowledged.

Recommendations for Christians

The responses also reveal that quite a number of interviewees decry some behaviors and attitudes of Christians towards Islam and Muslims. Some of these views are captured under the sections “Muslim Difficulties in Relating to Christians” and “Obstacles to Interreligious Harmony” in Chapter Eight and other places across other themes. In this light, the researcher makes the following recommendations for Christians.

1. In relation to the ordinariness of Muslims unearthed by STA, Christians must make every effort to relate with Muslims as ordinary human beings who, like them, desire to live ordinary lives. A Muslim thinks, acts and does “all common cultural things as a truly human being. He or she feels awed and frustrated by various life challenges such as sicknesses, death, misfortunes, calamities, and the like” (Kim 2014, 180). In order to build true relationships that would reduce conflicts, Christians must relate with Muslims at this ordinary level of humanness.
2. Christians must also develop religious sensitivity towards Muslims. As an interviewee points out, calling Muslims terrorists and saying Islam is a religion of terrorists is inappropriate. It is also quite unfortunate for a Christian to refer to Islam as a religion of the devil or Muhammad as a demon. This name calling only elicits negative reactions from Muslims. This also defies the Christian ethic that says, “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12).⁶⁸⁸ This kind of negative comment makes dialogue almost impossible and increases the possibility of conflicts. Christians should use polite and respectful comments to address Muslims.
3. Interviewees also decry Christian ignorance of Islam. Christians, therefore, must learn about Islam with its religious and ethical practices. This involves reading the sacred texts of Muslims and several teachings by scholars of Islam. It is even impossible to have a meaningful interaction and dialogue with someone whose beliefs and cultures a person does not know. It is clear that the majority of

⁶⁸⁸ This translation is from the New International Version of the Bible

Muslims in this research would love that Christians understand Islam and what it teaches. The researcher has come across Christians who believe Muslims are against Christians reading the Qur'an. All that Muslims require is for Christians to respect the Qur'an as Muslims do and avoid making derogatory remarks about it. In fact, as it is argued about Kenneth Cragg, who was an Anglican bishop in Egypt and Christian Islamicist during the mid 20th century, he made Christians learn their religion (Christianity) from the Qur'an (Bennett 2008, 191).

4. Furthermore, in order to build bridges with Muslims, Christians must learn the cultural practices of Muslims (festivals, ceremonies, dressing, foods, etc)⁶⁸⁹ and learn how to adapt to them. Culture shapes worldview and worldview shapes perspectives of reality. Indeed, religion is an orienting worldview as argued by Peterson (2001). For example, in the worldview of a Muslim, dressing is part of religiosity. That is why the dressing that exposes female flesh is never accepted by Muslims. Christians who desire to gain attention of Muslims in interacting with them must be aware of this. Adapting to a culture does not change one's belief. Paul says that he became all things to all men so that by all possible means he would save some (1 Corinthians 9:19-23). Interviewees complained of Christians disrespecting their cultural practices in the name of sharing their faith. This becomes an obstacle rather than a channel.
5. Christians must develop relationships with Muslims through dialogue. Haines and Cooley advise that there are many concerns common to both communities although these commonalities often go unrecognized. As they engage in dialogue, "Christians and Muslims would be less likely to assume that all of their problems are caused by the other" (1987, 105). Besides, the Bible teaches that as long as it is within one's power, he or she should live in peace with all men (Romans 12:18). Indeed, Hebrews 12:14 instruct Christians to follow peace with all men.
6. Christians must also overcome ignorance of their Christian principles. One of the Christian principles teaches love for one's neighbor. In the Matthew 22:35-39's account of loving God and loving neighbors as the two greatest commandments, Jesus says that all the law and the prophets depend on these two commandments. All neighbors include Muslims. In his interpretation of this scripture, Accad says that "in these two commandments is enshrined the foundation of our relationship

⁶⁸⁹ See Parshall (2003, 223-231).

with God (*ibadat*) and relationship with people around us (*mu'malat*)” (2010, 157). Love overcomes boundaries and eliminates the potential for conflicts.

7. Christians must deal with “problematic Christian practices” as Parshall refers to them (2003, 195-210). Interviewees have also raised the issue of evangelistic practices and style of worship that are problematic to Muslims. Within the Muslim context, Christian Pentecostal style of loud Music and preaching over huge loud speakers is doing more damage to Christian witness. It makes Christians appear insensitive and unfeeling. The researcher believes that Christian identity is not expressed or upheld through loud speakers, but it is by exemplary following of Jesus and courageous living of the Christian life in the face of whatever challenges. The researcher admits that Muslims also engage in this kind of practice. However, as the saying goes, two wrongs do not make a right.
8. Christians must also reexamine mission methodologies. They must develop or formulate mission approaches that take into cognizance the social and religious world of the Muslims. In fact an interviewee advises Christians, “Even [if] you want to convert somebody, you have to be doing it tactically.”⁶⁹⁰ Christians must develop new skills; tact and delicateness in reaching out to Muslims with their beliefs since the research indicate the presence of more moderate Muslim neighbors. Nehls and Eric are right that Christians must “meet the Muslim at his own reality, not ours” (1997, 32) especially more at the level of his felt needs. The “ordinariness” presented by Kim (2014) has helped us to see that Muslims are ordinary humans like Christians with a desire to meet the basic demands of realities of life.

A general advice to both Christians and Muslims is to set up an interfaith monitoring agency that will call attention to malpractices and injustices against their members. This agency would call for a dialogue so that ways would be found to address injustices among both communities. Secondly, as much as possible, Christians and Muslims must reduce these apologetically driven disputations. They only tend to accentuate the divide between the two as each group considers victory as the goal and not understanding. Constructive dialogues tend to promote more mutual understanding and more helpful interaction rather than debates. Indeed, as said about Cragg, he pursued a sympathetic and conciliatory engagement with Islam without

⁶⁹⁰SRQ3/Th16.2/ZA14 [21976-22147

negating his focus on mission (Bennett 2008, 191). The researcher would want to conclude this section by saying that there is no hard and fast rule about Christian-Muslim engagement. Context and experience shape the approach to the interaction and dialogue between the two communities in order to reduce the potential for conflicts. What should be constant is openness and willingness to sincerely engage with one another.

However, non-Muslims must heed the voice of Turaki when he says that,

The response of non-Muslims can be effective and long-lasting only if it is based on a grasp of the foundations of Islamic theology. To understand the militant resurgence of Islam we need to consider the role and function of jihad, shari'a, the caliph, the caliphate and the *umma* in Islamic theology and mission. These concepts are inter-related to form a theological system that gives Islamic political theology and philosophy its strength and vitality (2010, 177).

Concluding Submission

It is imperative that in light of all the foregoing, those who examine the factors that influence Islamic fundamentalism and interreligious conflicts must pay attention to theological interpretation, especially within the Nigerian context and perhaps the world at large. This research also makes it imperative to examine the continuing role of the Maududian ideology across the world. This research reveals that, in spite of the demise of Maududi and the emergence of several splinter fundamentalist groups across the globe, his ideology is still very much alive, and influencing radical Islamic and fundamentalist groups around the world, including *Boko Haram*. The analyzed data indicates that Maududi's ideology for achieving an Islamic state through jihad, revolution and other less radical means is still growing strong.

The reason why this ideology would continue to be very influential among Muslims is the fact that the ideology, as we saw in Chapter Nine, corresponds with the social and psychological needs of Muslims in northern Nigeria, and probably beyond, to achieve the restoration of Islamic rule and identity. Haines and Cooley are right when they argue that "The search for identity means for many Muslims the desire to have a national state in which Shari'ah is normative. Adherence to this body of law, they believe, gives the community its identity as a Muslim community" (1987, 105). This is the basic reason, as seen in the analyzed data, why most Muslims are generally antagonistic to western style political systems and, probably, why the fundamentalist route is still attractive in the absence of more pacifist ways to achieve

it, a realization that led Maududi into developing a fundamentalist approach to achieve it.

From the responses of the interviewees, younger generations of Muslims are getting more involved in fundamentalist activities. And in the universities, MSS students are still being radicalized by this fundamentalist philosophy. It means Nigeria as a nation must be more careful and deliberate in its fight against fundamentalism. This is why the researcher's recommendation to government above is pertinent. However, it is important to note that by the responses of the interviewees, the conventional *Sunni* understanding of Islam with its near pacifist ideology is still influential in northern Nigeria. Nevertheless, this ideology, from the responses of the interviewees is gradually being eroded by fundamentalist ideologies, especially among younger and educated Muslims. However, as seen earlier, this fundamentalist ideology is not necessarily absent within the older intelligentsia. And the Maududian ideology has strongly contributed to this.

Nonetheless, there is still hope, from the responses of the interviewees, that the rise of fundamentalism can be subdued if the government and religious leaders in Nigeria will rise to their responsibilities and deliberately implement measures that would stem this tide of fundamentalism. But overall, it is the belief of this researcher that enduring peace can only be found in the prince of peace, our Lord Jesus Christ or Isah *rasulillah* as he is referred to by Muslims. This notwithstanding, one will encourage the body of Christ in northern Nigeria to keep the peace of Christ in their hearts and practice it in their relationship with their Muslim neighbors.

Areas for Further Studies

This study has raised newer questions that would need to be explored further than was done in this research. The following are areas that can be further investigated:

1. With a strong scholarly support that Maududi's ideology has global influence, and in light of the outcome of this research, it would be interesting to investigate whether his ideology is influencing other parts of Africa where fundamentalism is present.
2. In this research, the researcher came across Qur'anic translations of jihad as fighting. Has this kind of translation influenced Muslims to embrace fundamentalism or violent jihad?

3. In light of the discovery in this research that interviewees oscillate between orthodox and fundamentalist views, and since this research is mainly qualitative, a quantitative research would be helpful to determine the percentage of Muslims influenced by Maududi's fundamentalist ideology or fundamentalist ideology in general.
4. Muslims have also raised the issue of the attitude of Christians and non-Muslims towards Islam, and accused them of provocation. It would be helpful if a further study investigates Christian-Muslim relations to determine what contribution the actions and attitudes of Christians have made towards the rise of fundamentalism and interreligious conflicts.
5. Finally, although a considerable number of Muslims have voiced their opposition to fundamentalism in Islam, it would be interesting to investigate why there is silence among Muslims towards publicly condemning radical, militant and fundamentalist Muslims, since the general consensus is that Islam is a religion of peace.

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APPENDIX 1

Transcripts of Coded Themes

SRQ1: What do Muslim leaders and intellectuals in Kaduna and Kano states say is the main cause of Islamic fundamentalism in their areas?

Th 1: Understanding the Terms Islamism, Islamic Revivalism and Militancy

FG1 [592-664]

Islamism is putting things or doing things based on Islamic principles.

FG1 [790-876]

To revive Islam that is what I think the word means, it is an attempt to revive Islam

FG1[947-1042]

Islamic militancy it is just like agent of social control, or deviation of Islamic activities

FG1 [1081-1197]

Maybe they serve as a moral, what do you call it, moral dissent, just for example like the hisbah in Kano state.

FG1 [1198-1293]

To me Islamic militancy, like now when amm, it simply refers to that Islamic group Boko Haram

FG1 [1295-1383]

Any movement either for or against Islam it can also be regarded as Islamic militancy

FG1 [1384-1549]

to me the case of book haram you cannot regard it as Islamic military because they are not recognized in a formal way, they are just terrorists, criminals, touts

FG1 [1654-1995]

For me Islamic revivalism and Islamic militancy have differences because Islamic revivalism may take the form of a revolution, like the revolution of Usman Shehu Danfodio. That may be Islamic revivalism. And Islamic militancy simply refers to these outcast militant groups such as Boko Haram all those can be referred to as Islamic militancy

FG2 [273-438]

my understanding the word Islamic militancy stands for the sect who claim to be Islamic sect fighting for other mission or objectives which is best known to them.

FG2 [440-546]

When we say Islamism refers to the situation whereby a society is governed according to Islamic teaching

FG2 [2092-2419]

I think it is a term used by some organizations. They might be Muslims they might be a combination of both the Muslims and the non-Muslims but I can't really call that jihad or anything to do with Islamic provision because they are using it to execute whatever they feel is the right thing or whatever they feel they have to do.

FG3 [417-1259]

Let me give it a short, the term Islamic militancy which so many people let's say they are for instance so many people misuse it in the terms of when it comes to the area of jihad. In Islam jihad means holy war. Some people misuse it or kind of want to use it as militancy. As we all know militancy has to do with kind of unrest in an area may be when it comes to issue that has to come with let's say agreement between may be government and two other states. So when there is no agreement it can result to militancy. To my own understanding so many people have kind of use that idea of militancy as relating to Islam may be when someone says something that is not correct about Islam and someone decides to fight for his religion and says this is wrong, this is what is right and someone decides to say it is militancy. That idea is wrong.

FG3 [1261-3115]

Well in addition to what he has just said, I think Islamism means may be we go back to the scriptures. Its ehh Islam means, I could remember there as a hadith in Annawawi collection by which angel Gabriel came to the prophet (SAW) asking him to tell him more about Islam. So he made mention of that five pillars of Islam, that it is testifying that there is no deity but Allah, accepting the prophet Muhammad (SAW) as the prophet of God, then performing salat, Hajj and Zakat. So these are the five pillars of Islam. So as long as somebody believes in these ones that is the meaning of that Islamism. Then revival of Islam we can put in a way that like the way Islam came into Nigeria, it came through traders, there are not ulama, there are not learned they just have the Islam and they propagated it, they are here the main purpose is for their own business but in the way the propagate Islam. So they just give you the Shahada and then go away, they did not educate you. So our people then before the Jihad of Usman Danfodio, you will see somebody having mosque, performing prayer and beside the mosque also he has where he is performing Bori . I don't know what bori in English is. So he has a shrine beside. The people have been doing that up to the coming of Usman Danfodio in this our Sudan Savannah. So when he came he tried to pass knowledge into people to show them the actual teaching of Islam. So that one I can say is revival. That is bringing people into the actual teaching of Qur'an and Hadith. Then militancy is may be is the way we are witnessing it today. What we are witnessing today. This Boko Haram, ISIS in the east, and we have Boko haram in Nigeria here with the name of Islam. They think maybe they are doing jihad while let me just put it the way militancy mean, you know what militancy mean. I think that is what I can say.

FG3 [3903-4012]

When we talk of militancy there is kind of selfish interest. Selfish interest to want to acquire something ...

FG3 [4013-4181]

Interjected, people trying to express their grievances and use religion as a way of gaining some kind of sympathy from the people that they are sharing the same faith

KD1 [369-2091]

Actually, I grew up to know about the case of Islamism, Islamic revivalism and militancy all through the media. But on my own, I have tried to find time to ask questions from my religious teachers to know what they mean. But to my little understanding, I have come to realize that it depends on what divide you look at it. If you are from the western point of view where we have the Europe, Europeans, and the Americans, in most cases, when they look at a militancy, they just anything that any racter that wants to come from the Islamic end or Muslim end, they just name it militancy or Islamic revivalist, just to, in a way of putting "giving a dog a bad name so that to hang it" but me as a Muslim, when I say Islamic revivalism, I see it as a way of in the sense of those that actually renew, as in transform the religion, in the sense of bringing religion back on track when its comes to the real teachings of the prophet (SAW). Because, I see to it as those people that actually, who brought to themselves the responsibility of seeing that our people move on the right track and do the right thing as regard the teaching of Islam and in the way many people will look at them that they are violent, maybe due to the way they take up their activities or maybe the way they come offensive, but one of the thing I notice that most of them have in shortage is actually the real time knowledge, most of them they actually jump into activities without getting the full time knowledge of what they are going into. But all in all, Islamic revivalist to me is just those that actually of the opinion of getting the Islamic renaissance of getting the full respect, the ...of Islam. That's my opinion of the Islamic revivalism.

KD2 [358-1208]

Islamism, Islamic revivalism or militancy, to me, these words are not like, Islamic revivalism or Islamic militancy, I don't think they do exist because Islam is not an old religion or something you can say is old that you need to revive it except, it is always in practice except if people are forgetting some of the teachings or some of the doctrines about Islam. Then, you need to remind them or tell them what they don't know about it, but not that it is being old that you need to revive it, and Islam, Islamic militancy, no, just the word militancy but not Islamic. There is nothing like Islamic militancy to me, that's my own understanding and this is because Islamic militancy is being used by the media and being ah as propaganda by the Europe and the West. But there is nothing like Islamic militancy in Islam, that doesn't exist actually.

KD3 [378-949]

My understanding of the word Islamism. Islamism simply means an ideology to the adherents of the total submission to the way of Islam that is sharia law. While Islamic revivalism or militancy is just a revolutionary, revivalism or militancy is just an act or a way in which maybe the auto standing to bring back, to bring back Islamic, to bring back the teachings of Islam in areas in which may be we think or a particular place, may be ehm, may be way life of the particular, of Muslims in a particular area as changed or been dominated by either culture or traditions.

KD4 [381-1099]

Let me start by the term Islamism, totally I will say Islamism is the totality, is an ideology, total submission to the will of almighty Allah. That is the rule of Islam. That is what I understand by Islamism. Islamic revivalism to me, I will say it is the returning or rehabilitating of the old tradition of the true Islamic teaching and the word militancy is where I have a very much thought because the English translation of the word militant can be categorized into so many ways. But for the purpose of this research, I will just say militancy is a word which is classified as been aggressive or being forceful or using violent means in achieving something. So I think this are what I understand by those terms.

KD5 [295-568]

Islamism, revivalism, or militancy. Islamism, I think is the act of bringing back the norms and values like which some scholars in Islam believes they are the neglected or been forgotten. So, I think Islamism is not militancy but rather reviving the Islam. Yah, that's it.

KD6 [384-993]

What I understand, on my own understanding about militancy in Islam. Ah militancy in Islam, it's in two ways. People call it militancy jihad, people say militancy is out of Islam. Truly militancy is out of Islam, it's not Islamic if it is militancy, but jihad is part of Islam, but what is the meaning of jihad? People don't really understand jihad and militancy in Islam. Jihad in literal Arabic meaning means to strive in the path of Allah, but militancy means to force things that is not may be is Islamic on Muslims or non-Muslims. That is my own understanding, you need to understand militancy in Islam.

KD7 [451-855]

I understand Islamism to be concept of Islam that is just it. The awareness of Islam, the practice of it, the way we, the way Muslims run their lives as Islam states. That is my own understanding about Islamism. Militancy is a term that is used to describe a situation by group of people or community that take of arms in order to force their own point of view on others.

KD8 [299-781]

Islamism is a concept that was actually introduced by the west. It is from Islamism that we get Islamist. Now it's like a movement that has to do with promoting Islamic values. But it did not actually emerge from the Muslims. It emerged from the West. So, going by that, you can say Islamism is a process of, you know, bringing out or complying with Islamic values and ideals, establishing Islamic state, and making sure that the lives of people are guided by Islamic principles.

KD9 [379-839]

Well A'uzubillahi mina shaitani rajim. Bismillahi rahmani rahim) Ahm your question Islamism ah the little way I can explain it is the activism or youths, you know, ah are trying to take Islam to the next level the way they used to say, you know, understanding Islam and trying to, you know, bring their youthfulness to propagate Islam or to show that they are Muslims. This is the little I can say about Islamism. I don't know if I have answered the Question.

KD10 [640-1181]

Alhamdulillah, Islam ah the scholars of the sharia they have give the definition on what Islam means that Islam, you see, literally it means peace, but in the sharia, it means submission to the will and the commandment of Allah (Jallah wa'allah). This is the meaning of Islam, you know, we should submit to the will of Allah (SBUH). What Allah has commanded us, we make all effort to see that we do it and what he has prohibited us from doing, we make all effort to see that we abstain form it and as well one is going to avoid polytheism.

KD11 [242-2523]

Well when you talk about ah Islamism or Islamism revivalism is a period of ah is a period which characterized or which is marked by the resurgence and I think I specifically I can't remember the year, but am sure before revival or before this idea revivalism or what do you call it? Insurgency, you understand, in Islam and Islamic ah and Islam entirely. There was a stage or there was a period which was marked by lethargy and inertia and I think to be specific it would be around that was around the colonial period. There was lethargy in most of the Islamic ah because due to colonial influence on most part of the developing countries or most part of the Islamic world. Due to that influence, the sharia which was the fundamental principle was negated, relegated to the background ah there was, another great feature of this period was lack of research. There was no...backwardness, you understand, in research ah the madarasa was virtually, what do you call it? Virtually in extent after this period ah there was,

this period marked, after this period or before I even go after this period you understand. what am saying is that this period there was lethargy and inertia both on the part of the umma and on the scholars of that time, meaning there was no much research on Islamic, not even in the spiritual world, but even in the material world of the Muslim Umma generally as a result of the colonial influence and I think this is the last stage, this is one of those, though this is not the only time, you understand, we have such lethargy in Islam, but I think in the 18th century, I think in the 18th century or let say 17th and 18th century was marked by colonialism in most part of the Islam world. When you come to Africa even in the Arabian world virtually everywhere was colonized like Germany, Belgium and so on and so forth. So this had great impact on the practice of sharia. I think that is what created this religion ah and then there came another period towards the end of colonialism, you understand, that period marked, what do you call it, resurgence in Islamic affairs that was when you will see people al-Maududi, scholars like al-Maududi and then, what do you call it? The emergence of this Muslim brotherhood in Egypt ah and so many other revivalist scholars.

KD12 [462-1660]

Ah we thank you...for choosing this particular course because it an exposure ah to the world what Islam means and ah Islamism or what we can call eh the way we are going to eh project Islam principles to the whole world in fact so far its our own making it is the making of the almighty Allah that has brought Islam to the whole world and then he has set up the principles for human beings to follow ah accordingly Alhamdulillah in fact ah so in essence sir we thank almighty Allah that almighty said he has created this religion ah (recites in Arabic) what he has created, what he has made the principles of this religion is that he wants everybody to know him and worship him and then the propagation of Islam depends on this one that nothing should be worship except Allah. So being the sole originator of everything and then the sole provider of everything in this world, so far we have not gotten any substitute eh in this world that can say that he is capable of doing anything apart from what almighty Allah has done, so in this essence he wants, he has placed every religious principles, religious worshiping on everyone of us and he wants all of us, everybody to abide by worshiping him.

KD13 [311-546]

Islamic revivalism or militancy, at least to my own knowledge and understanding the issue of militancy in Islam, I think I will say ends up with the time of prophet (SAW) because for the now, we don't have anything like this in Islam.

KD14 [328-993]

my understanding of the terms Islamism,. Islamic revivalism or militancy first Islamism is just an ideology or the true practice, putting into practice of the Islamic law that is the teaching of Islam which is what Allah, which is adhering to the teachings of Islam while Islamic revivalism is an act to bring out the lost practice of Islam in a particular community or a state or a nation while Islamic militancy have to do with ah I don't like using the word Islamic militancy, militancy is a body on its own while Islamic is another body. There is nothing like Islamic militancy but militancy is just an aggressive way in which people use to get what they want.

KD15 [280-582]

Hmm actually the world Islam, literal meaning means peace and ah hmm the fact that it means peace you need to devote your total submission, and all your activities to Allah, believe in God, believe in his messenger, his prophet, his books I think literal meaning that is what Islam really consist of.

KD16 [326-342]

I have no idea

KD17 [255-1331]

o be make it short and precise the little knowledge I have of Islamism is ah or Islamic revivalism or militancy is maybe taking arms maybe coming together saying you want to bring laws, force the law of Islam on everybody that's to revive Islamic law, sharia on each and every people using arms and not using maybe through teaching and other things maybe using arms especially. That is the little I can say that I understand about Islamic militancy or revivalism.

I think it should be revivalism of course because by the time you look at the environment or the society today you will see that even the Muslims are start losing touch with the teachings of Islam itself, so if you will say revival maybe you will say revive the teachings of Islam, but I don't think that word of militancy, because I feel militancy is taking arms against people, you understand, may be killing people just to uplift the call of Islam, I don't think it's militancy I think it is revivalism, to revive the Islamic teachings.

KD18 [296-351]

I have never come across of the word called Islamism.

KD19 [361-937]

Okay ah Islamic revivalism means bringing back all the old values or rather the values of Islam. It is quite different from Islamic extremism because Islamic extremism refers to holding tight to certain tenets of the religion which somebody is not willing to hold them in lighter terms, so when we say Islamic revivalism, we are referring to somebody who thinks certain tenets of the religion are forgotten and he wants to bring them back, quite unlike Islamic extremism that is when you are hold hard views on certain aspects of the religion and you are not ready to change.

KD20 [346-371]

I have no idea about it.

KD21 [318-795]

I think the term Islamism goes to the modern day saying of practicing Islam as a religion.

Yes, Islamic revivalism has to do with reviving some Islamic laws that has been lost with time and culture. And then Islamic militancy goes with the recent uprising of Muslim youths picking up of arms to fight government or people in order to profess their own kind of believe and ideas.

KD22 [316-1465]

Well, ah if we are to answer the question Islamism, it could be said to be the word Islamism a derivative word. It must have been derived from the word Islam and when we say Islam we know that it's a religion that is being practiced by the Muslim Umma across the globe, ah it is actually a universal religion that is not peculiar to a particular region country or group of people or community ah Islamism could be said to be the act of practicing the religion of Islam, then the word revivalism could be said to be giving life to something that has been dead for quite a while. For instance the Usman Dan Fodio jihad of 1804 which found its roots from the Islamic cause ah has the characteristics of revivalism. It is not that, it is not that Usman Dan Fodio is introducing Islam for the first time, but rather he is reviving after it has been weak for some years or decades or centuries as you may like, and then the revival, the revival of the religion of Islam now give it a strength and as a result of which Shehu Usman Dan Fodio called for the jihad between 1804 to the year 1830 yes. So this is the word Islamism and revivalism in a nutshell.

KD23 [646-927]

Well my understanding of the terms Islamism Islamic revivalism or militancy, so first ah let me start with the militancy. Militancy is all about ah some group of people ah will be ah will group themselves and ah normally committing a crime or violence illegally so against the law

KD24 [427-625]

Toh based on the eh three terms which you've asked Islamism, Islamic revivalism and eh militancy well I don't have eh any anything to say concerning these maybe we should move to the next question.

KD25 [431-883]

ah the word Islamism is a word that ah connotes the act of practicing Islam according to the teachings of the Qur'an and the Sunna which are the two basis of Islam so in as much as a person a Muslim practices you know his rights as a Muslim based on the ordinances of the Qur'an and the hadith he is an Islamist meaning he is practicing Islam, Islamism is the act or process of practicing Islam according to the teachings of the Qur'an and the Sunna.

KD25 [939-1470]

Well Islamic revivalism has to do with a period in which the eh Muslims seem to be dormant not really being proactive almost ah letting Islam to perish or die so now when you say revivalism you are trying to revive it you are trying to bring it back into life because as if it was no more in existence before because of the ah lackadaisical attitude of the Muslim to learn and to impart eh the knowledge unto others maybe that is what led to Islamic revivalism that is trying to revive, trying to bring back its status right, yes.

KD25 [1505-2521]

Well the militancy has to do with the, you know, ah the act of carrying a terrorist attack or onslaught on you know ah ah ah you know ah eh ah civilians that have not you know even carried anything on them so ah from the Islamic perspective that is a that is a taboo. It is Islamically forbidden for a Muslim to carry a sword or a spear or a knife or any dangerous you know, equipment ah or weapon in order to harm another, whether a Muslim, whether a Christian, whether a Jew, whether an atheist, whether a polytheists, all it is haram. Where Islam said a Muslim should protect Islam himself is where somebody just came from nowhere with the sword or with the knife trying to harm him or trying to even see to the end of his life, in that case Islam permits him, as a Muslim, to protect himself even if in the process of trying to protect himself he now harm the other person or even kill him, there is no fault on him because he is trying to defend himself. He is on the defensive side not on the offensive side.

KD26 [442-906]

ah I think what Islamism actually means is extremism. Those who believe ahm everything about Islam should be guided politically, socially and personally. Islam should guild everything I think that is what it means to the extent of them going to use physical or physical means to achieve it. It all in the same line it means they are all related. They all have to do with extremism which brings about terrorism.

KD27 [103-694]

Ah Islamism to me it means eh being adherent, adherent to the tenets of Islam. In another way you could say revivalism is the awakening of Muslims towards adhering to the tenets of Islam, militancy on the other hand to me that does not have the place in Islam. Militancy is just an expression of the anger by the youth, Muslim youths. Anger relating to how Islam has been used by the so-called ruling class to oppress them. The anger at that has led to militancy because they feel that that is the only way that they can go about making amends, making corrections to the current situation.

KD28 [392-874]

First and foremost you have to understand what is the term Islam, when we talk of the term Islam you know what Islam is then you know what really is the motive of this Islamism, then what did you understand by the word Islam. You know by the term Islam is just an Arabic language that means seeking peace once you understand this one first before you know that if it is militancy or whatever revivalism it is a way you can just seek your self within you community and your creator.

KD29 [458-992]

Ah based on my own understanding ah is Islamism is ah a means of ah being so extreme in the angle of conduct of the religion of Islam ah this is my shallow understanding about ah the term. Ah Islamic revivalism to my own personal understanding is a means of ah preaching, preaching and ah trying to reenact the Islamic values, teachings and practices. Ah by militancy is trying to be reactional ah based on a thought that your religion has being somehow insulted or harassed.

KD30 [454-788]

Ah Islamism is eh I think the true adherence to the Islamic conducts while Islamic revivalism is the act of bringing out the beauty or the true teaching traditional of the religion ah I think militancy should be the act of ah applying maybe force where the party might even decide to take on ammunition in order to pursue their need.

KD31 [698-2004]

Islamic revivalism simply means eh it could be the revival of Islam as in within the umma you know we are in an era that things have changed people don't take religion as something very important as an ingredient ah very important ingredient in their lives they like fail all of them just feel among so in trying to like make people remember that yes they belong to a particular religion on this earth the teachings of the religion or the practices yes that they should just try and make their life they live their life according to the teaching of their religion. Ah militancy in Islam simply means the rising up of some parts of maybe the Muslim umma on eh people that don't believe, the non-believers as in people that don't practice, don't believe in Islam anyway let me put it this way militancy there's no room for militancy in Islam except for there might be a sect, there might be a sect in the Islamic religion that doesn't have that much understanding of Islam, now those kind of sects might just rise up and say eh they want to do jihad and that is not how it is done in Islam because there is no militancy in Islam just the rising up against the non-believers, but in a very, very wrong way that's what I understand by Islamic militancy.

KD32 [257-897]

Ah Islamism as the dictionary meaning of the word is just people that are extreme Islamists, so people that are practicing Islam to an extremes goes beyond level but to me Islamically there is nothing Islamism. So this is a western understanding of Islam that are defining some people are taking Islam to an extreme so that's extremism, Islamism all other things they are new forms of Islam or European ways, western ways of understanding of Islam, so mostly people that are that are engaging in like militancy acting so many bad things, so this is the way I understand it but islamically we don't have anything like Islamism or extremism.

KD33 [409-634]

Well emm to me militancy or Islamism is just emm people that misunderstand Islam and take it to the high level or misinterpretation of some verses or emm some of the hadith or some of the sayings of the Ulama that is just it

KD34 [348-894]

My understanding about militancy and Islamic revivalism, the way I am going to put it is that the way people see it or the way they interpret their own intention and their own activities towards Islamic revivalism, but in a modern world now some people are taking it as a group, calling themselves Islamic militants as a dependent of a Islam that they are trying to protect and defend

Islam while they are, what they were doing if you look at it critically is that they are destroying and tarnishing the image of Islam. That is what I understand

KD35 [415-1326]

Alhamdulillah my understanding with Islamism let me start with the word Islam first, the word Islam means submission to the laws of Allah, the laws and regulation of Allah, the dos and the don'ts means Islam when you submit to God you believe that there is God you have to you submit totally to his words then that that is the word Islam. Then Islam ahh revivalism is it what do you call it revivalism, revivalism means to some people to revive Islam from its worst to its best, but the way to do it is what matters. The way to revive it is what matters, when you go out of the laws and regulations of Allah, you said they are reviving Islam then they are doing the wrong thing. So to me reviving Islam is you making your heart pure, you submit to God and only God, you preach then you are reviving Islam. So militancy means going out of Islam control to fight other people against Islam going out of the way.

KN1 [655-1349]

First and foremost I would like to start by saying the word Islamism or Islamic revivalism as it is practiced now a days is more of the issue of those that are ignorant about Islam, because if you are talking about reviving Islam, In the first place you have to examine who are reviving the Islam. What is their motive? Islamically, are they qualified to revive Islam? Because in Islam whatever you are doing it has to be strictly based on the holy book and the tradition of the Holy Prophet Muhammad (SAW), and do they know the Qur'an, do they know the hadith of the holy prophet, are they knowledgeable and are they pious enough. That is the main question. And this is what you need to know.

KN1 [1641-1856]

One, if you ask me as of myself as a person, I will tell you politics is involved, tribalism is involved, economic jealousy is involved, that are the three main issues that are determining the so called revivalism.

KN2 [233-1817]

The issue of Islamism, Islamization, Islamic revival, Islamic militancy is generally divided into two. One a misconception, Two the one formally called Islamic jihad. I will start with the second one. Jihad in Islam not in the literal Arabic word means a defense mechanism that Muslims should employ to ensure the safety of their intellect, their rights to religion and their rights to freedom. It does not in any way mean conquering and forcing Islamization on any individual because it has been explicitly being described in the holy Qur'an that there is not compulsion in religion meaning every human being is entitled to his or her own belief. So jihad happens in Islam during the prophet's period solely as a defense mechanism to protect Islamic intellect and the rights to religion. Militancy in Islam came to be a new issue after the demise of the prophet. New groups as in the case of group dynamics sprang up with a number of perspectives and various understandings of the interpretations of the verses of the Qur'an concerning jihad. It was after that sprang that we had several groups agitating for a number of issues each one attaching itself to Islam. Fast track to contemporary days, new groups emerged and which were so wonderful when they are being attached to Islam. The ISIL, the ISIS, the Al-Shabab, the Boko Haram, all these groups claim that they are fighting in the cause of Islam. The first one is a good concept; the second one is a misconception because the manner and way in which they make their advancements clearly contradicts the Islamic injunctions.

KN3 [1780-9428]

Well as far as I am concerned, right from the beginning Islam recognizes all religions of God. (Quotes a Qur'anic verse in Arabic to support his comment). We make no distinction in the holy Qur'an in the first chapter or second chapter suratul Bakara the last verse says that we believe in Allah and what he has revealed and his angels and what he has revealed in his books. We also believe in all the messengers of God and we make no distinction between them. We make no distinction between them. So in fact a Muslim is a Christian, a Muslim in a Jew, a Muslim is a Muslim. A Muslim believes in all the divine religions, original not the adulterated. A Muslim saint Yusuf Nabahani once said I see myself as a Christian and sometimes as a Jew, in my heart is Islam, but love is my religion, love is my faith. So a good Muslim or a real Muslim believes in all the religions and he wants to live in peace with everyone. All the religions of God even though they may have different ways of worship have the same objective, the belief in one true God. That is why the holy prophet of Islam, was the last prophet and messenger of God, came with this message that we believe in all the books revealed, in all the messengers and we make no distinction between the messengers. All the moral values taught by these religions of God are the same. Christianity says peace with your God, peace with your mind and peace with your fellow man, fellow man not fellow Christian, everybody. In Islam after the belief in one true God, the most important aspect of our worship is the salat, at the end of your prayer you say assalamu alaikum to everybody, not just the Muslims alone, to everybody. I will live with you in peace, I will not harm you, I will not cheat you, I will not be unfair or unjust to you; Everybody, Christians, Muslims, Jews, the rastamins, every father of the true religion and everybody including the free thinkers. Assallamu Alaikum. So it is the same teaching. Love thy neighbor as thyself is another teaching of Christianity. Thy neighbor has not been qualified. That neighbor may be anybody. The holy prophet of Islam (SAW) said the angel Gabriel emphasized the importance of good neighborliness so much so that I began to think that there might be a revelation that a neighbor could inherit a neighbor; the same teaching. Being your brother's keeper is common teaching to both Christianity and Islam and indeed it is common to all the religions of God. And every religion of God says there is no compulsion. There is no compulsion or coercion or force or pressurization. The Christians say if you go onto them and preach the word of God and they refuse to listen, pick up your shoes, dust them and leave them in peace. Islam says la iqra fid din-there is no compulsion in religion. It is a matter of conviction and of course the essence of every religion of God is love. The Christians are taught it doesn't matter how much you may worship God even if your worship can move mountain you will not enter the kingdom of heaven unless you have love in your heart. So these are the teachings. These are the moral values taught by all the religions of God. They are the same. They are the same. Indeed Islam as the last religion of God has come to corroborate and correct any interpolations in the past religions. It has not come to condemn the previous religions. No wonder therefore there are two types of Islamic governance or government; Dar el Islam and Dar el Harb. Dar el Islam is purely Islamic state or government. Dar el Harb is a combination of different religions, different cultures and so on. It is an agreement between different peoples with different faith and different cultures and so on. Dar el Islam when all the people are Muslims and they form a government that government is Islamic and their rules, their laws, their constitution are all Islamic. If however, different people with different faiths are living in the same state or the same country they can enter into agreement to live with one another in peace respecting one another or each other's faith that is dar el harb. Islam has allowed for that. When the holy prophet (SAW) first received his first revelation, he was in Mecca, he was preaching, the vast majority of the people in Mecca were pagans. He preached, they molested him, they abused him, they did all sort of things, he did not fight them, he kept preaching until finally he was ordered to leave Mecca for Medina which he did. And when he got to Medina he met people of different religions; Christians and Jews, what did he do? He entered into agreement with them that they will live in peace with one another, didn't he? And he lived with them; the Christians and the Jews as well as the Muslims. He lived in Medina at first respecting one another, doing business with one another, being neighbors to one another and indeed it was only when the Jews started to betray, to break the promises or the agreement that they

were expelled from Medina. For even when Medina became almost all Islam, they respected those who did not belong to Islam. They were not discriminated against. Now, so there was...there is this provision in Islam, you can have dar el Islam and dar el harb. You can have a totally Islamic state or a state in which there are different religions, but with agreement that people will live in peace with one another and respect one another. I think it is European colonialism. When Europe conquered Islamic countries all over the world they tried to impose their culture and they tried to introduce their religion also even though they did not succeed, but they succeeded to a large extent in adulterating our culture or at least in confusing us and making us sometimes out sorts everywhere and at home nowhere, we are neither here nor there. Yes they did. They exploited us. They built their economy at the expense of ours. Eventually, for some reasons, they were forced to give us our independence. Although they gave us independence they introduced neocolonialism. They still wanted to control their former colonies and exploit them in a very clever way. Some of the people in the former colonies in the Muslim countries understood that after having been colonized they are now being re-colonized in a different way and they started to react against this. What is happening, this militancy, to me is a reaction to neocolonialism. Many of the leaders are saying that they will not have it a second time. They had it before, but not now. Even the so called terrorism is not part of Islam. Terrorism is not part of Islam because Allah says (Quotes a Qur'anic verse) – fear trouble for it will not stop, it will not stop or stay with those that have perpetrated it will extend and affect the innocent. The holy prophet (SAW) said (he quotes another verse from the Qur'an). Fitna-trouble is asleep and Allah has cursed whoever wakes it up for it will affect the innocent. So a good Muslim is not a terrorist. Terrorism is not part of Islam. And people who are associating terrorism with Islam are merely doing so in order to achieve their own selfish aims, but those people who have resorted to terrorism are doing it because they want to react against neocolonialism. That is all.

KN4 [95-1227]

Owk, what I understand with the Islam or Islamism is the eh the Muslim religion based on the believe in one God and the religion is revealed through prophet Muhammad (SAW) which is preaching and its practicing has been extended to many generation and to date that we are, that people are still practicing the religion that is Islam and the Islamic revivalization or revivalism (amm) Islamic revivalism we can say that is the practice, the practice of using ideas or preaching to enlighten people and tell them more about the religion, the importance of the religion without rancho and the practice and the good characters and behavior of the prophet Muhammad (SAW) that is the word revivalism to inform the people about his history, about his ideology, about his concept on how the Islam has been before and to date. Also, when we talk of Islam militancy, in Islam there is no militancy, there is no revivalism, there is no rancho in Islam. All this thing are just an authority or group that want to be identify in this digital world. That is what I understand with the militancy if there is but in Islam there is no ah militancy.

KN5 [92-437]

The term Islamism means the application of Islam in practice and all activities. And when you say revivalism, Islamic revivalism it is talking about restoring what has been negligent with the rest respect to the Islamic institutions, restoring them and putting them back the way they supposed to have been is what we refer to as the revivalism.

KN6 [92-306]

Ok this word is an offensive word because it is against the teaching of Prophet Mohammed (Saw). There is no Islamism at all, so Muslim you can't call them Islamism. It is similar to the Christianity ok, thank you.

KN7 [90-466]

Uhhh, thank you for the opportunity given to me. The term Islamism it's an ideology or let me say, yes is an am way of calling people to the way of Islam or Allah in general. Islamic ehm revivalism ba, I guess ehm its ehm a way let me say scholars or divergent ehm ehm stakeholders in Islam have ehm, have followed in reviving Islamic traditions.

KN8 [95-425]

The concept of Islamism can just simply be described as the process of adopting some Islamic tenets into the practice of Muslims while Islamic revivalism can be described as the process of reminding people and bringing the Islamic tenets into action while militancy is an act of applying force or coercion into someone's action.

KN9 [94-812]

Well, Islamism has to do with putting into practice the ideas of Islam that is ah, Islam is peace they say. or Islam is peace as it is. So, it is the practice of peace in all human endeavors. While ahh, Islamic revivalism has to do with efforts or struggles of ah am, some scholars, or some eminent Muslim leaders to ah to revive the culture of Islam as it occurred at a period of time. Islam was a relegated backward in history. So it was the struggle by these scholars to revive Islam. So what was the third question? Ok, Islamic militancy has to do with ah, am it has to do with ah, more of ah radical view or, or radical portion or radical sect who are not in conformity with the ideas of Islam.

KN10 [93-502]

Ammm Islamism is just the ahm let me say application of ah application of teaching and principle in the society Islamic revivalism. Revivalism is the process in which Islam ah can be, in which Islam can be ah is made to be more popular in the society. Militancy is the act of using force ah ah to achieve something.

KN11 [92-404]

Islamic revivalism according to my understanding is when we say revivalist that is those who revive the Islam as it was during the time of the prophet (SAW). Militancy that is the word revivalism or militancy to my own understanding, I mean they are the same words, they are synonyms.

KN12 [96-375]

Well, the term Islamism is the application of principles and teaching of Islam to the society while Islamic revivalism from the word revivalism is when something fall and you are trying to bring it up that is revivalism. Militancy is the act of using force to achieve something.

KN13 [92-928]

Hmmm, Islamism is just like ah further conceptualization of the word Islam which means a religion of peace, and ah, following the doctrine and practices of Prophet Mohammed (SAW) while Islamic revivalism is actually those traditions that actually occur after the death of Mohammed (SAW) that led to Islam being divided into different sects whereby you have this Qadiriyya sect, you have this Shi'ites. So they actually started bringing series of doctrine by trying to revive the traditional doctrine of Islam. While militancy, this are the people that are actually using Islam to propagate their own interest for example, we have the Al-shabab, in Nigeria we have the Boko haram sect. So these are militancy, although their practice is not in line with Islamic tradition, but they are trying to use Islam as a way to achieve their aim.

KN14 [99-246]

Well, to some people is ah an act of ah thing that ah to some other people is ah terrorism but some argue that it is ah an act of defending Islam.

KN15 [99-828]

Uhhh Bismillahi Arrahmani Arrahim what I understand you know from the term Islamism, is that from the word Islam it means peace, so when you say Islamism you know is directly referring to Mohammedanism that is you know being following the right path of prophet Muhammad (SAW) on what he says and views of Islam. On Islamic revivalism, I think ever since you know when the victory or victory of Mecca was achieved, I have never heard you know even once that Islam has gone down and maybe someone else will come and take it back to existence so it continues growing rapidly each and every blessed day right from the time of our holy prophet Muhammad (SAW). And on militancy I think, militancy is not Islam, militancy is not Islam.

KN16 [99-437]

Bismillahi Arrahmani Arrahim Islamism is the application of Islamic teachings and principles into practice. Islamic revivalism is the process of reminding people and bringing the Islamic teaching into practice. Militancy is the process of using force to achieve some things.

KN17 [210-1394]

Uh, actually, Islamism is a construction, is like a reconstruction of the word Islam which involve the the eh which encompass the whole Muslim umma practicing the sacred religion of ah prophet Mohammed (SAW) may the peace of Allah be with him. Islamic revivalism these are the ah I will call it these are the occurrences or the traditions or aspects of practicing Islam that emerged after the death of Mohammed (SAW) where it led into some sects like we have the shi'a like now you come to Nigeria now where we have the Qadiriyya, we have the Tijjaniyya we have series of sects that is Islamic revivalism. Militancy are those people using Islam to portray some particular image and sometimes this term militancy they are actually being set up by the western society, for example, look at example like ISIS, the al-shabab, they are using Islam to portray their image so as a matter of fact what they are fight for is not in line with Islamic tradition or Islamic doctrine because most of the things they are doing is not even accepted by the holy Qur'an, so I think this is the short explanation.

KN18 [289-1712]

Is nothing but the idea of Islamization of things, you follow Islamic way of life, you are practicing a religious of ah a religion of Islam and you are following the teachings of Islam and that these actions and these processes is Islamism. Islamic revivalism is reviving this culture, decaying culture of Islamic teachings, those decaying practices good practices, teachings of the prophets what the Qur'an depicts as the true practice for a true Muslim to do, reviving them in a kind of a vicious environment where there are vices, there are, there are deviations in the way of Allah therefore a revivalism comes. A revivalism is coming in many forms. Some take it as if it is jihad that is the most unacceptable notion because I don't accept that notion because those people taking revivalism, Islamic revivalism as only jihad but it's about ah it's about encouraging the good deeds and ah discerning from the bad ones. Militancy is any activity by which people carry arms in actualizing their goals, where people will take arms for them now to actualize their own aims and objective being them Muslims, Christians or any group they are engaging in militancy, if they are Muslims carrying arms to achieve certain, certain Islamic order, then if it is not in confinement with law and order and Islamic teaching is militancy is not Islam.

KN19 [250-1750]

Actually, to my own understanding, the concept of Islamism has to do with the process of embracing and adopting the elements of the teachings of Islam into the way of life and the processes of activities of an individual, the process whereby you will embrace the teaching of Islam teaching of the holy Koran, the word of the holy prophet where you put it into practice and you make it your daily activities I think if that is put in place to some extent, the concept of Islamism is justified. Islamic revivalism to my own understanding is just the process of bringing into action and into existence some aspects of Islamic tenets and aspects of Islamic teachings that are getting weaker a process of bringing them into reality, making them to come into consciousness into people's activities is an act of revitalising that concept of Islam, teaching people what they have forgotten about the concept of Islam, about the sunna of the holy prophet about the teachings of the holy Qur'an about the guidance of the word of the Khalifs that process of remembering people letting them to know what they've dropped that they should put into practice is known as Islamic revivalism. Militancy is just an act of involving into the is an act of involving. Now the concept of militancy from the word military is just an act of ah making use of force coercion, adopting sanctions to achieve ones aim or objectives.

KN20 [191-525]

Islamism is the process of practicing Islamic religion. Yah Islamic revivalism I can say is the process whereby people are called into Islam. Militancy is an illegal possession of firearms or any other dangerous weapon in order to achieve their aims.

KN21 [222-661]

Islamism has been defined as the belief that Islam should guide social and political as well as personal life. It also has to do with the movement of supporters of government in accordance with the law of Islam and who view Qur'an as a political model. It has to do with bringing Islam back to its normal position. Is the act of using forceful or violent means in achieving a particular aim.

KN22 [153-1254]

Ah you say my understanding of the term Islamism, Islamic revivalism and Islamic militancy isn't it? Yah, Islamism is the process of the applicability or practice of Islamic ideology in a particular society. Islamic reform sorry revivalism yah revivalism still means reform because we heard in the past revivalist, Islamic revivalist like the Shehu Usman bin Fodio, the like of Shehu Abdullah bin Fodio. They are Islamic revivalist, the likes of Maududi, is an Islamic reformer. Islamic revivalism means a reform, to reform the religion in a way that will go in tandem with the Sunna, the Qur'an and Sunna of the prophet (rasulallah SAW). Yah militancy- the word militancy has been conceptualized by so many Islamic movement scholars or political commentators. It's all depends on the sociological ah militant generally is an act of carry arms by the Islam or Muslim youth in order to protect the said right they are pursuing. So the using of arms and ammunition in order to achieve something by the youth or by Muslim in general is what is termed as Islamic militancy.

KN23 [359-1207]

Islamism is the promotion of peace within people. Well, amm Islam has lost a lot due to misconception of the term Islam by educated illiterates because I can really call them illiterates. Well in the past years, Islam has lost it's glory due to this educated illiterate people which is causing harm, chaos in society. Well me as an individual I will always encourage study, proper Islamic understanding and there should be a kind of platform for Islamic awareness. Revivalism yah bringing back the glory of Islam. Militancy is not an act in, it doesn't have a space in Islam. Or may be going by the word militancy it means people that are causing problems or chaos that is affecting a larger population of the country or state or whatever.

KN24 [158-789]

My own view of Islamism is the putting of the practice of Islam that is Quran and the hadith which is brought by the prophet (SAW). My understanding of revivalism is the putting of all-revivalism is the putting back the struggles and the effort to bring back the history of Islam which was brought by our scholars? Militancy can be seen as the inappropriate may be to those that do not understand the real meaning of Islam. We can say inappropriate understanding of Islam of the real Islam inot practice we can call them revivalism which can be categorized into boko haram.

KN25 [168-1689]

Islamism is the act of putting the practicing Islam into pure practice and mind you Islam is peace, Islam is a religion preaches nothing other than peace. So Islamism is the act of putting this into practice that is propagating peace in all spheres of human life and endeavors. Well Islamic revivalism, it is the conscious activities of some of the Muslim who thought it is necessary to revive Islam. There came a period in time whereby Islam ruled the entire world. After that I think ah it was after the Muslims lost the war of Spain, Islam went backward in history, Islam was relegated in history, Islam was turned into a mere practice not a religion. So the conscious activity of some scholars who were worried at that time to restore the high nature of Islam is termed as Islamic revivalism. Some of these scholars are Abul Ala Maududi, Al-Afghani and other scholars. They were only worried that their time, they were worried that at their time that Islam wasn't the religion that their forefathers left for them. So I think that is Islamic revivalism. Well militancy as the concept implies it is an act of rebellion going against some of ideal teachings of Islam. You know they say interest is the governing principle among men. So there emerged from among the Muslims some who hold a different opinion than what was initially given to us by our prophet (SAW). So militancy is a form of rebellion by some faction, you understand, of the Muslims.

KN26 [247-793]

For the concept of Islamism, simply put, is a practice of Islam by the teachings of the holy Quran and the teachings also of the hadith of the prophet (SAW). However Islamism if I may say or rather Islamic revivalism is largely a new concept one can say based on some of the distortions I will say that have become part of Islam that some of those that believe that the faith Islam actually practiced that can be seen or described as militancy or so, but largely speaking this are distortions according to the religion that is the present state.

KN27 [182-665]

Alhamdulillah rabil alamin. The term Islamism I will say is the ideology or the processes put together to put in practice Islamic activities. Revivalism let me say is the steps or let me say the procedures different Islamic scholars or stake holders in Islam have been putting in place to bring about let me say the washed away Islamic practices and culture. Militancy in one word I could say is related to something crisis.

KN28 [159-561]

Ehm from my own understanding of Islamism I believe it is a set down rules and regulations which is laid down by Islam itself. While Islamic revivalism could easily be notified as the architect or let me just say as the pioneers who are trying to make a clear cut of what Islam is all about while militancy as a I can easily say could just be a form of standardizing the norms and objectives of Islam.

KN30 [156-703]

Islamism actually just from the word Islam, it might be a kind of going into the teachings of Islamic jurisprudence or just Islamic teachings. Islamic revivalism that is when we say revivalism that is like renewing or reintroducing the teachings of Islam. Everybody knows militancy is about those that carry arms against may be sometimes they might be doing that in protecting their interest or against the government or the institution that is ruling them.

KN31 [171-1088]

ah what I understand by Islamic revivalism it is just like ah it is a new way; it is a highly discussed phenomenon in the context of the world that we live in today. So I see it as something new just like modernism, like Islamic modernism which gave birth to, I think, different Islamic movements. Islamic revivalism, I think, these are set of ah Islamic movements who try to revive Islam because if you see in the world today, Islam has lost its values, we are more westernized now than living with Islamic injunctions. Ah militancy, well I see the western world blacklisting mostly the Islamic world may be as the movements they call them, may be, terrorists or militants and they said may be they are trying to fight for their own rights may be from their governments or from the nature of how the Islamic society has changed.

KN32 [62-419]

Islamism we can simply say is the act of putting in place the practices and the principles of the religion of Islam. Well this can be seen as the process of bringing back the glory of Islam. Well militancy we can say is the situation of putting in play possible means to achieving one's aim.

KN33 [89-349]

Islamism is the process of application of Islamic principle to all aspect of human life. And Islamic revivalism is the struggle to bring back the former statutes of Islam. The word militancy I think is by using violent activities to achieve a group objective.

KN34 [89-364]

Well when you look at the context of the word militancy or revivalism is simply denoting revolutionary force that wants to establish an Islamic state through either authoritarian or the democratic way or means. That's my view or perception with regards to the definition of...

KN35 [89-1363]

I think Islamic revivalism is like an ideology from the Muslim world in order to bring back the Islamic heritage back to revival because of the, I mean, the clash between the western superpowers power and the Middle East. Some of the revivalists started to come up in order to project the image of Islam in order for the Muslims to know that Muslims also have something that is even more far better than that of the west in order to make the competition reliable. Hmmm the concept is a system, you understand, just to adopt that is the way of doing things that is Islam itself is a system that is it has its own way of doing things in accordance to the way which it cannot go and copy any other civilization because itself is the beginning of civilization. Militancy simply means a case of taking arms against the so called oppressor simply because the Muslims are being oppressed, in the Muslim world, they are being oppressed by the western due to the clash of this so called civilization or whatever, and since you know that when somebody is having upper hand against one or the other, so everyone in the process will try to subdue, understand, in order to make sure that it gives relevance on that very occasion. That is that about that.

KN36 [89-679]

Islamism mean a way of applying Islamic tenets to cover the activities of the society or the whole society will live in Islamic way. Islamic revivalism means a way to recall the lost glory of Islam or to reapply the weakness, where the weaknesses are being given priority without Islamic injunctions. Islamic revivalism means to reinvigorate the Islamic tenets in the society. Islamic militancy means process of using the violence, process of using the arms, ammunitions to achieve their target, to achieve their mission in selfish ways.

KN37. [89-648]

You see the term Islamism simply means the process or act of putting in place the principles and the practice of Islam into play. Islamic revivalism simply means a situation or the process if you like of bringing back the honor and glory ok the practice of

Islam into play as it has lost its glory and the present century we are today. Militancy is a situation or rather an act in which a particular group of people try to put forward their interest, their aims and objectives through violent and forceful means.

KN38 [89-217]

To me I view Islamism or revivalism and militancy as a kind of a move whereby people tend to make the society of Islamic virtues

KN39 [89-452]

The word Islamism it refers to a situation whereby a country is governed by Islamic rules and regulations that is Qur'an and Sunna. Islamic revivalism is a situation whereby Islam is being practiced in the society. And militancy refers to a situation whereby arms are used in ruling or governing a country or a society.

KN40 [103-344]

Thank you very much. When you say Islamism or revivalism or militancy, we mean a set of ideology about the social and political aspect and personal life of the Muslim while revivalism mean fundamental of the Muslims or the Islamic religion.

KN41 [285-694]

Islamism simply means the religion system of the Muslims while Islamic revivalism is viewed as a voluntary force whose aim is to topple the established order in the Muslim world be that authoritarian or democratic while activism simply means or I said is the process of achieving political or social change while militancy on the other hand ah is willing to use force or strong pressure to achieve your goal.

KN42 [246-580]

Islamism is referred to the Islamic system of Muslims and Islam in particular. Islamic revivalism is a quest to revive Islam's religious Islamic beliefs and militancy is for people to believe that this revival shouldn't be taken through peaceful means, but through the process of taking weapons uhm to fight for what they believe in.

KN43 [262-1042]

Yah, my understanding of ah Islamism, Islamic ah revivalism and the Islamic ah militancy is ah multi-dimensional. According to my own perception Islamism, Islamic revivalism and the Islamic ah militancy are concepts and terms created, invented and manufactured by the western world to give a kind of negative image to Islam. As far as I am concerned, there is nothing like Islamism because Islamism is about violence, about conflict, and about, you know, chaos but ah Muslims as I know are peace loving people and in terms of Islamic ah revivalism the one that we African scholars ah define is about reform. This reform does not necessarily involve the use of violence or ah the use of force. It is about the use of, you know, education as a peaceful means to reform the society.

KN44 [253-676]

I can only talk about Islamic revivalism and ah perhaps the militancy ehh, revivalism I think it is ehh implied in the attempt by the Muslims to go back to their roots in terms of ah implementing Islamic injunctions in its total or rather in its totality while militancy I think it has to do with attempt by some maybe I can say some Muslims to use arms to ensure the, the implementations of all the injunctions of Islam.

KN45 [258-446]

Islamic revivalism is like ehh the idea of reviving the good, the good old days of Islam, I think that is the central idea of, of ah about Islamic revivalism at least to my understanding.

KN46 [252-1312]

Ok, Bismillahi arrahmani arrahim ah I have to seek for your maybe pardon, forgiveness, because my English is not very well, I wish I can answer the questions in either Arabic or Hausa but I would try to respond in English and I hope my answers would be understood, ah this three terms to my understanding are different. Islamism, Islamism means ah relating whatever activity ah one is engaged with Islam, I hope you understand, while Islamic revivalism means ahh an effort to revive the Islam, the Islamic ah practice in a way that should reflect the true teachings of Islam maybe there are things that are being done ah in a wrong way and you want to call people, you want to get them to practice them in a correct way, that is Islamic revivalism while militancy is, I think is very clear, is eh related to kind of violence. So I think the three are, are maybe Islamic revivalism and Islamism has something in common, which means are ehh leaning towards relating whatever activities with Islam, that is to interpret ah life or activities in Islamic ehh way.

KN47 [267-715]

Ok I think Islamism is I kind of connotative word used to refer to the activities of extremist Muslims ahh and eh Islamic revivalism is also another term I can call a coinmate which may mean an attempt by Muslim groups to bring reformation or transformation in the society and then militancy again I know is term related to the activities of some people who use weapon to issue threats to the society for them to be recognized by the authorities.

KN48 [249-680]

Hmm, Islamism, Islam it portrays peace a religion of peace and submission to the will of Allah which is God and militancy it mean ok Islamic revivalism, Islamic revivalism it means nothing or Islam doesn't associate itself to anything militancy but the term, that term militancy depend on the way you you are practicing your own Islam, but I don't think there is any relation, they are not having any relation at all. That is all.

KN49 [258-896]

Actually these terms are under a very broad category, you cannot define a particular meaning to them, but Islamism is, has to do with a process of Islamization and the concepts of Islam as an entire entity and its application to everyday life. Okay ahm in terms of Islamic revivalism we are talking about reviving or bringing back the core values of Islam and applying to our day to day life and militancy has to do with force or cohesion or in some cases violence just like we are seen in different parts of Africa, things that are springing up and eh it has to do with, in some cases, armed conflicts between forces on opposing sides.

KN50 [252-494]

Ah actually, Islamism is the religious system of Muslims while revivalism is the act of reviving the laws, principles of Islam, back to its founding doctrines. Then lastly is the, is the application of force, coercion, hostile or warlike act.

KN51 [265-867]

ah Salama alaykum wa rahamtullahi ta'allah wabarakatuhu. The terms Islamism, Islamic revivalism or militancy mean, Islamism means upholding the creed or the fundamentals of Islamic teaching or Islamic religion while Islamic revivalism means an effort by learned Muslim to reactivate or to reform or to revive the teachings of Islam which has been corrupted or adulterated and militancy as far as Islam is concerned is not even a term which is to be considered because in Islam there is no militancy. it is only applied for defensive purposes but apart from that nothing like militancy exist in Islam.

KN52 [330-960]

Well I (Laugh) I don't know but I think it is very difficult for one to be very clear about some of these terms because they are concepts and isms and you could have different interpretation of what ah Islamism means or Islamic revivalism, but I think

Islamism is an attempt to define Islamic movement in terms of an ideological you know to give a sort of ideological interpretation just like you have other ideological movement like communism, socialism, capitalism, but Islamic revivalism is ah the attempt by Muslims who think that Islam is oppressed or subjugated by other more powerful ideologies, an attempt to revive Islam

KN53 [280-748]

To my own understanding, Islamism arrive from the meaning Islam which Islam is known by me as a religion of peace and this Islamism you're asking is the act of the application of Islamic principles in observing our day to day pilgrim, while Islamic revivalism is the act of reviewing the falling Islamic principles back to its founding doctrine. Then when we talk about the militancy is the application of war equipment's used by the militants to archive their aims.

KN54 [177-312]

Islamism is following the ideals of Islam and Islamic revivalism is trying to revive Islam, there is nothing like Islamic militancy. KN55 [137-434]

Islamism and Islamic militancy are almost the same. They are terms used to show that Muslims and Islam is a religion of terrorist and all what we know in Islam is that Islam is not a religion of terrorist. Islam is a religion of peace and harmony while Islamic revivalism is Islamic resurgence.

KN56 [135-494]

OK actually the terms Islamism and Islamic militancy I can say are negative terms. They are terms coined by the western world to portray Muslims and Islam as a religion of terrorists. Talking about Islamic revivalism, Islamic revivalism may mean Islamic resurgence or trying to bring back the old ideals of Islam after its contact with the western world.

KN57 [149-622]

See these three words Islamism, Islamic revivalism or militancy are three identical words, but each one stands on its own. When we say Islamism it is a religious system of Muslims and the term Islamic revivalism also is spiritual...of religion or militancy. Militancy is a quality of being militant, its acting in an aggressive way in support of political and social causes. So you see the definition is different but in a broader sense it would give you one meaning.

KN58 [151-1799]

Azubillahi mina shaitani rajim, Bismillahi rahmani rahim. First of all let's start with the meaning of Islam. Islam as a religion is derived from the word salama which means peace. So as such, Islam is a religion that preaches peace. Islam equally believes or means total submission to the ways of Allah that is, as a Muslim, you are expected to worship Allah in totality. Worshiping entails obedience to what Allah says you are supposed to do as a Muslim. Now Islamic revivalism is a period in history or time where Muslims around or across the globe are trying to revive the original teachings that were practiced or preached by the holy prophet Muhammad (SAW). In essence, what I am trying to say is that Islamic revivalism simply means a situation or a period in time where Muslims are trying to uphold the Sunna of the prophet. While Islamism, to me, is a wrong connotation because there is no such thing as Islamism, Islam is not derived from the name of anybody like Christianity that is derived from Christian or Buddhism that is derived from Gautama Buddha or Zoroastrianism that is derived from Zaros rather Islam is a religion that is coined or derived by the terms Salam which means peace. So there is no such thing as Islamism. So Muslims can only engage in confrontation with other either religion or individual because of the fact that Islam means peace. Islam is at peace with you if you are at peace with it. I don't owe anybody an apology because Islam believes that if you are at peace with it or if you want peace, you get peace, but if you want conflict yah Islam is ready to face you. So there is no such thing as Islamism.

KN59 [153-509]

Based on my understanding, Islamism is I think the system of worshipping, you understand, actually it is a term which means total submission to the din of Allah that is the oneness of Allah, I think that is what I know or my little understanding about Islamism. In the other way militancy I think is the opposite of Islamism, based on my understanding.

KN60 [142-801]

Azubillahi mina shaytani rajim bismillahi rahmani rahim. My understanding of the word let me use the word militancy, my understanding of it is that it is maybe a form of resistance put forward by some group of people probably they may be claiming to be doing jihad while in the actual sense of it they are doing the opposite. So in fact we can say that this is the meaning of militancy though it can be in various forms, sometimes we have religious militancy as we are having now in Nigeria and so many other parts of the world like Iraq and other places. I think in a short form this is the shortest meaning of how I understand the word militancy means.

KN61 [197-422]

Ok, ah to my understanding, when you are saying Islamism or militancy ah you are talking of those ah Muslim who are deep ah who think ah they are devoted, they fear Allah more than any other person. That is how I look at it.

KN62 [246-1631]

Ahh, azubillahi...Mallam ... in the first place I think I ehh, I would say that eh this very term is one of the let say misconstrued terms, because I don't believe that there is anything Islamism, or Islamic revivalism or militancy, in Islam we don't have such kind of things, it is only a kind of propagation ah ehh if you like made by the western world, Euro-American world in particular in order to tarnish the image of Islam and Muslim universally, so ehh maybe if you look at it from another perspective you can say that this is something that has to do with Islamophobia especially as we currently ah witness a kind of phobia, islamaphobia in India ah and Belgium. We know of what this Hindus are doing to our fellow Muslim brothers and sisters there in Ruhinga. We know they are killing Muslims brutally. It's about ehh two months now, more than 300,000 Muslims have been killed there, just because of a certain phobia there and ah another thing is there in Belgium I just read it in papers yesterday that ah some ah 30 Muslim women students were just sent back home just because they, they, they wear long skirt, that is the only reason. So I don't believe in this Islamism, Islamic revivalism or militancy. Islam has been the same for decades, for years, for ages. This is a precise or the precise answer I can give to this question. I don't know whether I am right or wrong.

KN63 [207-1136]

Islamism there is nothing like that in Islam, even though we have it in some other, some other areas there is nothing, there is nothing like Islamism, you know Islam that has been existing right from the time of the prophet, our own prophet that is Muhammad up till now it is the same Islam that is still existing today. Huh, it is the same thing huh, you know, something like Islamism or whatever word, there is nothing like that in Islam. Islam will still be the same Islam right from the time of the prophet right till the day or till the final day it will still be the same Islam. The only time that you may notice that maybe in the understanding of Islam, you know, the way people may understand it maybe they don't have adequate knowledge of this or that, maybe they may not practice according to the laid down rules. That may be a little difference in terms of that but nothing like that, there is nothing like Islamism.

KN64 [184-879]

What I understood about these terms, I think Islamism and Islamic revivalism or militancy are different meanings, about the Islamism and revivalism or militancy. To me Islamism is for in order to transform or to propagate Islam like Islamic revivalism, revivalism is to make effort in order to reform some error that Muslims are making in order to put them on the right path. This is Islamic revivalism and Islamism, but militancy is not Islam. We have no other concept we call it militancy in Islam. Therefore, this term we didn't use it in Islam, but Islamism, Islamic revivalism is something that you can make in order to help Islam to be above of other religions and other things.

KN65 [239-1201]

Okay, eh in my own understanding Islamism is a belief whereby you want a country or a state to have an Islamic strength or dominance or other coalitions. So in a nutshell that is just my little understanding on Islamic revivalism and Islamic revivalism. What I got to understand like when you look at about the word revivalism you are thinking of as a way or a process of bringing something back into popularity again, trying to revive I mean as to refashion it or to redesign it in order to bring it into limelight; so Islamic revivalism simply is a process of making Islam popular again. So that is my own understanding and Islamic revivalism, what I would call militancy is just simply using or willing to use a force in order to achieve your aim, you understand, the aim we are talking about is using military power or any other force in order to achieve social and economic benefits so this is what I understand by Islamism, Islamic revivalism or militancy, yes.

KN66 [191-573]

Hmm to my understanding, Islamism is a sub-word, sub-word that is derived from the word Islam and Islam is an Arabic word, which means, really peace and believing in the book of Allah and the five pillars of Islam. So Islamism is an act of practicing Islam that is what I believe by Islamism, while Islamic revivalism in short is just the act of reviving Islam to my understanding.

KN67 [187-434]

My understanding is that these terms are not the same. As for the issue of revivalism I think is something that has a positive Islamic connotation to Muslims but the other ones, militancy and Islamism are only seen in the negative perspective.

KN68 [224-394]

Islamism is a western coinage to portray Muslims as terrorists, there is nothing like this in Islam. Islamic revivalism is trying to bring back the whole ideals of Islam.

KN69 [728-1160]

Well in the first place when we are talking about the term Islamism this simply comes to observance of fundamental principles of Islam by the Muslim Umma and Islamic revivalism it simply means reformation that is to reform the Islamic principles so as the Islamic Umma to strictly adhere to that reformation. Militancy, this is an illegal taking of weapons in an Islamic state which is an illegal, not legal by some group of people.

KN70 [437-1049]

Islamism is the conscious effort by some Muslims in trying to re-assert their political identity. Islamic revivalism in the other hand is almost the same in a way, but is like having long your identity, now you are now trying to do some re-thinking and trying to come back to the original touching of whatever you use to believe in but in this case, Islamic ideas, Islamism, Islamic revivalism and what, what, what?

Q: Islamic militancy

Ans: Islamic militancy well in Islamic revivalism, Islamic militancy is if we agree with the terms is taking of arms to struggle in order to establish an Islamic state in quote.

KN71 [526-1690]

Azubiillahi mina shaytani rajim, bismillahi rahamani rahim ... I think the first two almost mean the same thing or at least they either overlap or inter, inter-woven when you say Islamism, Islamic revivalism I think it is the same word only that with different approach. But Islamic militancy is something that will put forward, so from my understanding of what is Islamism that is an act or an act that is or a movement towards Islamizing the society in particular and all state in general that is making Islam as a focal point, making Islamic opinion, Islamic leadership, Islamic sharia or what have you, to be the ruling bodies of that very society. And when you say Islamic revivalism is like awakening of somebody who is asleep there is Islam already, but there may be here or there is certain loop holes that somebody is now trying to put together to bring it back to normal, so you can see that the two are almost the same thing. But when you say Islamic militancy if the real word of- if we are going to take the meaning of the real word militancy, I think it connotes maybe somebody taking arms or firing arms to fight in the course of defending Islam.

KN72 [546-1838]

Yes, in my own understanding, the term Islamism can simply be explained as the practice of Islamic teachings or Islamic code of conduct as it was revealed from the God to the prophet. So a good Muslim must follow the whole teachings of prophecy as when as his companions that is what can clarify the Islamism. So Islamic revival or Islamic reformations is a strengthening of Islamic practices when there is mixing between Islamic practices and non-Islamic practices so such can be reform to strengthen the practices. For examples, as in the case of Usman Dan Fodio (rahimatullahi taallah) observed the most of the Muslims were mixing practice of non-Islam and this is not good for a good Muslim to combine the Islam and the non-Islam practices. So he try and strengthen such occurrences that is why most of the people know him as an Islamic reformer. In Islam there is no word militancy. Militancy it is not an Islamic activity, but today the Muslims Umma or the people of the Muslim find themselves in hard conditions that can involve in this activities, but it is not an Islamic practice. It is western practice because according to the Islam there is no any militancy, no any militancy. So it is the western that comes with the militancy.

KN72 [2004-2436]

So, the militancy, I can define the militancy, we can define the militancy as a struggle or illegal Islamic struggles through arm confrontations or use of arms to claim the life and properties of people, claiming lives and properties of the people is prohibited according to the Islam because life is very important, life is very important in Islam, so no one is allowed to kill anybody whether he is Muslim or not Muslim.

KN73 [464-1096]

Ahm Alhamdulillah... the term Islamism refers to the movement that Muslims or some group of Muslims to proceed or to inculcate the creed and Islamic practice, the sayings of the prophet Muhammad (SAW) to Muslims and non-Muslims. That's the word Islamism means. Islamic revivalism is the term where this term means the group of people that have in their minds to revive the Islamic practice on one community or country or other. Militancy or activities of some Muslims or organizations that they think the only way to revive the Islamic creed in the minds of the people is by force. That's the word Islamism, militancy or activism means.

KN74 [597-2146]

Now Azubiillahi... before I say anything I would start with saying (recites a prayer in Arabic) the word Islamism, I think is the first of your questions, the word Islamism based on my understanding simply means is the process or is the way in which someone or group of people understand how they are practicing their religion Islam, but in some cases, some people use to call it

Islamic extremist, ehh extremism, that is good, and the word Islamic revivalism simply means is in collection of people or group of people coming together and find that they are serving in a place that the Islamic activities were slacking such a way that the people use to understand, they might think that the activities of Islam is going into a certain. very slow or something like that and they want to make it cleared or to revive it in order to make the people understand what exactly is Islam and how that people is supposed to practice their religion. And thirdly, is the Activitism or the militancy. In this our modern world there is a lot of words that we're using in order to attack some religions or some group of people or some meeting like that. But let us take the word militancy; the word militancy simply refers to the group of people that are taking arms weapons to attack other people without any authentic reason. Whatever happened they were taking the arms to attack people, killing people, fighting people, taking their goods and whatever it is. That it is the word militancy or activism. That is all what I can say about this three different things.
KN75 [557-2318]

Hmm ... All praise, thanks, glorification and adoration are due to Allah the lord of mankind things and all that exist, may the peace blessing salutation be upon our noble prophet Muhammad (SAW), his companions, his household and those who follow the right guided till yawmal kiyamat so the term Islamism, Islamism or Islamic revivalism or militancy, militancy, so this is a concept that man need to emphasize on. First and foremost we need to take what is Islamism, from the word Islam we get Islamism, from the word Islam we get Islamism. First and foremost what is Islam before we come to Islamism? According to layman definition, Islam is a way of life. Islam is a religion of peace obedience and total submission to the will of almighty Allah. That is what Islam is all about, total obedience, obedience to the will of Almighty Allah. Then when you come to Islamism, Islamism is known as a political Islam, is a set of ideology holding that Islam should guide social and political as well as personal life according to some scholars of Islam. But in the old, according to the orientalist, people like Robin Wright, they define Islamism as what, terrorism, you understand, they define Islamism as terrorism because of what is happening in the countries like Iraq, Pakistan, Iran, Afghanistan, Sudan, Algeria and the rest of the country and the rest of Muslim countries. That is why they define Islam as a religion of terrorist now. So from the Islamic perspective as I told you according to, according to Islamic scholar also Islamism is an ideology that demands man's complete and adherent to the sacred law of our Islam. Islamism is the total transformation of traditional Islam it serves as a vehicle of modernization that is what Islamism is all about.
KN75 [2518-2842]

By my own understanding, Islamism according to some, according to my own perception, Islamism is a way of life also again based on how you see Islam is because when we are trying to define Islamism, but for other people to understand maybe very difficult to them, but to us, Islamism is the total way of life of the Muslim.
KN75 [2894-3231]

Islamic revivalism is a process or it can be referred to a way how Islam can be extracted from the disease that are being affecting Islam, let me use that word. It started from during the time of Wahabism, Wahabiyya who try to extract the actual context of Islam from the dirtiness of some other Islamic scholars, put Islamic in to be.
KN75 [3278-3767]

Islamic militancy, when you talk of militancy you are talking of the issue of ehh issue of, how will I put it, militant, all those ehh anti-Islam. In Islam there is nothing like Islamic militancy, this militancy you are seeing today is being formed by western Europe, to fight against Islam is an is an avenue or you say process by which the enemies of Islam use to advantage to fight Islam by sponsoring some hypocrisy, the hypocrite among the Muslim to fight the religion of Islam.
KN76 [471-1331]

Well ahh actually to me they connote different meaning. When you talk of Islamism, you are talking about movement, movement within the Islamic societies to promote the standard of ah to promote the practice of Islamic religion among the Muslim society. And when we are talking about revivalism, you are talking about a system that there is a noticeable decay within the society or within the Islamic society then that revivalism may take a different dimension whether by taking ahh maybe through preaching, maybe through education and many other things like that while when you talk of militancy, even those in militancy, Islamic militancy may have some similarities per se with revivalism and Islamism, but it is quite fundamentally different because when you talk of militancy, it talks of struggle by taking weapons and arms to establish an Islamic state.
KN77 [564-3732]

Alhamdulillah bismillahi rahmani rahim, in the name of Allah the most gracious, the most merciful, peace, blessings and the benediction be upon our holy prophet (SAW) his children, his family, his companion and all those that follow their footstep of righteousness till the day of judgment, ahh Salamu alaykum once again ahh as the question thrown to me as Islamism and Islamic revivalism or militancy, indeed the word Islamism is the word that refers to a kind of movement which reform the Muslim's manners, values in reflecting to the regulations of Allah (SBUH) and at the same time the teachings of the holy prophet (SAW). The word Islamism that is what is ahh it is referring to that is a way in which the Muslims reform their system, their lives, their values from those values which are contradictory to the regulations of Allah, those values who were prescribed by Allah (SBUH) and his prophet (SAW) that is what ahh Islamism is all about. And the other word or term Islamic revivalism is also having a linking relationship with Islamism because it refers to a way in which a Muslim or Muslims in general transform their worldly affairs, actions and inactions in line with the regulations of Allah, that is Islamic revivalism and at the same time, sometimes when the word revivalism is being referred to, is indeed reflecting to a situation in which the Muslims try to regain back their dignity and at the same time to re-establish an Islamic state. That is state in which there is ahh the sovereignty of Allah or the rules of Allah and teachings of the prophet (SAW) is strictly abided by. So it is sometimes referred to revivalism that is Muslims to change their system and way of life from all other contradicting theories to turn or to return back to what and how Allah (SBUH) regulated their life to be under the teaching of the holy Qur'an and at the same time the prophetic traditions (SAW). And sometimes this very word militancy is somehow being linked with the term Islamic revivalism by some people because some people think that if in a case in which some people or class of people who proclaim to be Muslims take arms and ammunitions to fight against their rights, to fight in order to regain back their rights, sometimes the word militancy is being used in referring to them. Though in any case if a person intended or a Muslim intended to regain back his right in a normal, in a normal way at the same time in the way which Allah (SBUH) regulated, then such should not be regarded as Militancy because militancy sometimes people do regard it to be an act of being rebels, to be a rebel, to be acting against maybe a given government or a given ahh ruling sect, do you understand, so sometimes when they say militancy, that is what it means, but in general Muslims do regard any act of regaining back their power, their freedom, their right by following strictly to the way Allah (SBUH) regarded. If, in any case, some people use their own ideology, their own way of thinking, their own way of understanding by carrying arms and ammunitions to engage in killing or attacking, such is indeed is contradicting to the teachings of Islam, yes, okay.
KN78 [480-1497]

Islamism, Islamic revivalism or militancy, I think this are modern terminologies ahh which are certainly ahh is really foreign to the Islamic worldview, but by the way, for the sake of the ahh better conversation, I think ehh, I would like to use my basic understanding on the word Islamism as to what conscious effort by some group of conscious Muslims to reassert their political

identity calling for the ideal Islamic state where the entire Umma will have a central authority of command and coordination in a political, Islamic political structure. While the Islamic revivalism as the word implies, to revive simply means to come to terms with some certain virtues in the past, in other words, trying to leave, trying to restore the old legacy, the ideals of an Islamic ahm way of life, if you like. The militancy on the other way, my humble understanding of militancy is simply means going to the extreme of trying to implement or trying to entrench an Islamic ideals using all available means through violence.

KN79 [502-1033]

(Recites a prayer in Arabic) Once again, the term Islamism is the movement among Muslims to sustain purity of Islam, in a short form is the adherence to the Islamic creeds and the Islam revivalism is another movement among Muslims as a result of losing their identity or Islamic values in a particular area and they want to reform it and the Islamic ahm militancy it is about denial of operations by Muslims, for instance, a Muslim taking arms to confront what he regards as an anti-Islamism or anti-Islamic, that is a militancy.

KN80 [482-1205]

Okay as far as my undersetting is concerned the term Islamism means the following of the divine commandment sent from Allah (SBUH) to prophet Muhammad (SAW) those who submit themselves into this divine religion are called Muslims. Islam is the name of their religion. But revivalism to my understanding means a kind of revolution or repairment. So there is some certain ahm point in the history of Islam where Islam one time, you know, one time or the other started to decline with glory, so the act or the process of making it more standard, more standard is what are called revivalism. Okay Islamic revivalists are people who have the zeal of improving the standard state of Islam when it comes to declining state okay

KN80 [1251-1768]

So Islamic militancy, when we say Islam is separate word with its own separate entity. Militancy also is also another word with its own meaning and ah explanation. So to me there is no any relationship between Islam an militancy because Islam is a religion of peace, its name is peace and it is comprehensive in nature never for once Islam encourages emm dispute, so why the so called militancy. So I don't know where it got its origin in Islam. There is no any room for militancy in Islam, they are separate both.

KN81 [499-1435]

Okay well ahm Salamu alaykum in the name of Allah the most gracious, the most merciful, all praise to be to Allah the creator, provider, protector and the curer of all of them. All praise is be to Allah, all praise is be to Muhammad (SAW) his family, his companion and those who follow him and those who will follow him until the day of judgment. Well based on this question, to my own understanding or opinion, Islamism is movement among Muslim to purify the fundamental Islamic teaching within the Muslim area. This is my little understanding and the term Islamic revivalism is also a movement by Muslims to reform Islamic norms and values as a result of decline of such values. It looks somehow the same with Islamism. Then the term Islamic militancy is an act of taking arms by Muslims to fight for political reasons in a particular area which islamically is in admissible because Islam does not encourage any militant activities.

KN82 [399-1640]

The term Islamism Islamic revivalism or militancy are three words that have different meanings. Islamism means total submission to the will of Allah that is belonging to the provisions and dictates of Islam while Islamic revivalism is a concept or an idea that is denoting to refurbishing or may I say is all about, I have forgotten the, yes is about reformation. Revivalism is reformation is a kind of reformation. It is saying that something is existing, but due to some factors, something intervenes that is maybe suppress the effect of Islam. So there is need of new action that will reform, that will ensure the existing of the Islamic teachings. That is what Islamic revivalism is all about. The third one militancy, militancy, as I said earlier, is quite different from Islamism and Islamic revivalism because Islamic revivalism as we have seen in several occasions can be possible in two ways. It can be done through preachings, it can be done possibly through teaching and other means or ways that are non-violence, for example, while militancy is by force through use of weapons or terrorism or something of that nature. There are some scholars with that view that you can only reform Islam through a violence strategy or means.

KN83 [460-1224]

Okay ahm initially Islamism is an Islamic movement by Muslims in group to preach the core teaching of Islam based on the Qur'an and Sunna as a result of some religious diseases that attack Muslim community and the term Islamic revivalism is the reformation of Muslim ahm Muslim Umma as a result of some religious decay. Example of amm Islamic reformation of Usman Dan Fodio in western Sudan is an example of Islamic revival more or less. In another ahm Islamic militancy or militancy in Islam is an act of violence movement by group of so called Muslims. They take arms or weapons to kill Muslims and non-Muslims. They are anti-Muslims and their movement is un-Islamic because it is resort to killing some innocent people.

KN84 [484-1927]

What I, in my point of view, I think Islamism is an Islamic struggle by Muslim to reawake the Muslims, to reawake the Muslims to the fundamental teaching of their religions and the significance of the of their anti-Islamic behavior means we Muslims in a group. I mean insignificance of their anti-Islamic behavior, so it means Muslims in group will gather to remind their fellow Muslims for their fundamental teaching of Islam. Well as you said the term Islamic revival, Islamic revivalism is another Islamic struggle or movement to revive Islam in an area, to revive Islam in an area where Muslims are in the majority who lost their identity. This groups of revivalists they use da'wa or arms to revive Islamic community and there are times you need to... I think the term militancy or Islamic militancy is an arms struggle that is by so called Muslims that they are pretending they are potential of establishing Islamic state or independent of Islamic state. They are anti-Islamic. They are only tarnishing the image of Islam. So they are so far away from what we so called Islam. They are so far away from Islam. Their teaching and struggle is not Islam.

KN85 [110-533]

Ahm Islamism should be the application of all the principles of Islam in all aspect of human life while Islamic revivalism is the effort towards bringing Islam to its past glory due its degeneration as a result of colonialism, secularism and the rest while activism or militancy ahm could be referred to the use of arms or violence in order to ahm bring about strong adherence to Islam or to establish Islamic principles

ZA1 [229-486]

This what you are talking about Islamism and revivalism, this are the names that orientalist western orientalist given to a , not a Muslim that given for themselves, so now you have to go and ask them, but it is not part of anything that stand for Islam.

ZA2 [395-745]

You are saying what is Islamism, Islamism, when you view it by the term and taking care of that first sentence that first word Islamic. We refer it to that religion of peace and when we are talking about Islamism we are referring to emmm that practice of that Islamic religion, so that is I think what am going to just give you towards that aspect.

ZA3 [126-675]

Hmm to my understanding, I don't know, the terms Islamism, it doesn't have any serious meaning except that emm they may be describing Islam while revivalism or militancy is emm in the way the author or the person asking question has referred but it could Islamic revivalism could be as in many people getting aware of their religion or many people that ought naturally have been complacent of their religion coming to support the din their religion and this term militancy as in those that are of opinion for jihad, it could be defined that way.

ZA4 [704-2081]

Alhamdulillah emm from the references from the Qur'an and the Sunna of the prophet Muhammad (SAW) and if you go to most of this kitab Tauhid, there our great scholars in UlumulTauhid defined Islam. They said Islam is an (al-istislahu lillahi bit-tauhid ...) that the meaning of Islam is the total humility or total submission to Allah bitauhid. It is oneness monotheism. You should submit yourselves totally to Allah that you are going to worship him alone (recites in Arabic) and you are ready to follow every guidelines that has, that he has stated in the Qur'an and also in the Sunna of prophet Muhammad(SAW) total humility, total obedience to all the guidelines of the Qur'an and the also the directive of prophet Mohammed (SAW) (recites in Arabic) and you should negate yourself, separate yourself from every worship that you will worship other things besides Allah and you also have to negate yourselves with those that engage themselves in worshipping other things ,other idols besides Allah with hikma, with methodology of the way you talk to them, the way you admonish them and you behaviors towards them, how you can invite them to the right path. So this is all the concept of Islam is worshipping Allah alone separating yourselves from associating partnership to Allah and total obedience to the guidelines of the Qur'an and also the Sunna of prophet Muhammad (SAW).

ZA5 [399-1173]

Thanks you very much my name is... I am a postgraduate student. My understanding of the term Islamism or revivalism or militancy, first of all I have to like we have to understand what is Islam itself, what we simply understand by the word Islam. Islam simply means peace, you understand, Islamism is the way of maybe Islamizing everything that you are doing or when we talk about revivalism that is to say in Islam to revive, you understand, that is the way our prophet or the Sunna of the prophet or the Khalifas or the companions of the prophet, the way they do things eh they want to revive it in the modern day Islamism. And militancy in Islam, I don't think we have anything like militancy in Islam, emm because there is nothing like militancy in Islam emm that's all.

ZA6 [595-685]

Hmm from my understanding of the term Islamism it means emm an absolute believe in Islam.

ZA7 [506-1406]

Well from sources and research work of some scholars, I believe Islamism is simply the definition of what Islam is and from various definition of and school of thoughts Islam, Islamism is simply the region that preaches about peace while Islamic revivalism from the word revivalism one should believe have this motion that has to do with something that has been done in past and how we want to inculcate that past activity in our present modern society. So I think it's just the ways of and lives of and thoughts of Prophet Muhammad in the past and how we want to practice it in our modern life. Then militancy, from the word militancy, it has to do with sects of people or group of people that have a particular interest and wants the government and a particular ruling government at that time to help them be able to achieve that interest with or without the government willingly wanting to that.

ZA8 [373-531]

Islamic Islamism, Islamic revivalism or militancy ahm honestly I don't have knowledge of this, but I don't think Islam encourages militancy or what so ever.

ZA9 [312-963]

Islamic, Islamic revolutionism or what do you call it? Revivalism I think that means, is just trying to like wake up the awareness on the religion Islam on a state where the religion, the practice of the religion is going down or depreciated. That is my own understanding of it. And Islamism is the process of practicing practicing Islam according to the teaching of the prophet and the holy book and militancy is a totally different thing and militancy, in my own opinion, is holding government to ransom by doing some kind of criminal activities so that the government will yield to your, to the things you need and that is my understanding of it.

ZA10 [495-1457]

Islamism as we all know or according to dictionary definition is all Muslims and their civilization and the multism of their beliefs of God is one and believing Muhammad (SAW) as the last messenger and that's the last and sealed messenger and prophet of God and Islamic revivalism, as we all know Islam is a religion of God and right from the time Islam came to Nigeria through the northern part of the country, there is no time that Islam has ever had any like Islam is down or ever falling so reviving it, I don't know maybe it should not be termed Islamic revivalism or that way instead it should be Islamic jihad. Yah, militancy is a term, the English term that simply means illegal act of ahh illegal protesting for something or illegal seeking of things from the government of that country or that nation that they are taking the law into their hands and doing some or exhibiting some acts that are illegal.

ZA11 [364-718]

From the little understanding of the English I have Islamism to be the act and the way you carry out Islam as a religion and militancy with the way the world have taken it now is an act of rebellion or there about and Islamic revivalism, is it bringing back the Islamic ethics or terms to the actual meaning of it or there about so that's a bit of that.

ZA12 [423-661]

Well, Islamism I think is just the practice of Islam then Islamic revivalism, I don't have any idea about that and that of militancy is the use of maybe force or to brainwash, to use some particular people to fight in the cause of Islam.

ZA13 [445-842]

Well Islamism simply means the act of practicing Islam and Islam means peace while Islamic revivalism, if you are to take another part, it simply means ahh I think between Islam now and Islamism they are all the same because there is nothing that you revive Islam has been, has come to stay while Islam militancy is being that people being forced, being deviating from the main teaching of Islam.

ZA14 [378-1031]

Ah good evening I still remain my humble self yes assalamu alaykum wa rahmatullahi taallah wa barakatuhu. I give thanks to Allah (SBUH) for bringing these questions to me I really appreciate and I pray that Allah will give me the wisdom and capacity to answer all the Questions, I the first place you asked me about Islamism, Islamic Revivalism and militancy. First let me first define what is Islam itself? Islam simply means peace, Islamize simply means to Islamize a community or to bring that community into a way of Islam, to revive all the deeds and action of the prophet (SAW) and militancy, there is nothing like militancy in Islam. Thank you.

ZA15 [511-2150]

Based on my own opinion on the term Islamism or should I just break it down or should I pick one and explain? (you can talk briefly on them) ok, if you look at the word Islamism or it is gotten from Islam that is when you total submission to the will of the almighty Allah that is Islam itself. Then Islamism the act or should I say the processes, you know, people go I, example, people feel as if okay and they want to strive to achieve a particular mission, so I look at it as also Islamism, then Islamic revivalism or militancy that is when people try to bring back or to revive or let me not use the word revive, when people try to maybe Islam is no longer in a particular place so they want to bring it back. For example, places like, places that there is no sharia law or sharia law is not practiced in those particular places. So people will try to okay let's do something to bring back that sharia law, so they are trying to revive Islam. Then let's say Militancy, militancy depends on how people view it, like the way I view militancy is as the word implies militancy, people also strive to achieve a particular mission. We have example, the Boko Haram people particularly in Nigeria, according to, you know, you cannot say particularly their mission because it is the media that is carrying and the media you cannot give them 100 percent. If they want to achieve what they want to achieve, maybe they use the media to achieve what they want to achieve because now militancy, I will just say when people strive or when they want to achieve what they want to achieve then they form a group and decide what they want to achieve.

ZA16 [158-865]

Ok do you want me to answer them differently? (yes) ok the term Islamism, the way I understand it is that one that practice Islam in the right, correct way. That is the correct way of practicing Islam that is Islamism, and I can defined it or I can, yeah I can define it as somebody as a person that accept Islam and is practicing the correct way of teaching Islam that is practicing Islam as it is taught by the prophet (SAW). Islamic revivalism is that the way Islam is been revived because nowadays, not for giving as a example ooh the same militancy, ok revivalism that is the reviving of the teaching of the Islam, reviving the teaching of Islam.

ZA17 [273-579]

ok Actually to my view, it is not Islamic because the issue of ah to bring weapon, it has not come to that extent because if a Muslim is denied to pray, is denied of his right to perform his religion very well that is where the issue of bringing weapon or raising jihad will come up, I think I answer you.

ZA18 [308-834]

Islamic militancy or Islamic revivalism, well to be candid when you talk of militancy, I wouldn't precisely say Islam has something to do with militancy, I think what you mean by militancy is, you know, in some places you find people carrying all sort of things that are, you know, that are not in correlation with the actual tenets of the religion, you understand, maybe some will just form a gang, go and do this, carry out some kind of violent something, this kind of and, you know, Islam has nothing to do with militancy.

ZA19 [302-802]

Well ah based on my understanding of the term Islamism,, Islamic revivalism or militancy, well actually Islamism could simply means a process of bringing people or a group of people into a Islamic religion while revivalism is actually talking about a passionate or a passionate enthusiasm particularly spiritual enthusiasm while the other concept militancy is actually talking about aggressive use of force in spreading either ideological, religious or any kind of actually morals in the society.

ZA20 [318-631]

Well in actual sense Islamic militancy are those group of cliques of like mind group of individuals especially the youths who came together and share the same ideology, the same belief on the causes they understand to their own definition as Islamic movement, which in the actual sense it is not an Islamic act.

ZA21 [261-429]

Well to me I can say Islamic revivalism is connected to the way and manner some Islamic sects think Islam should be the focus or should dominate the world so to say.

ZA22 [293-494]

In my understanding, Islamism is may be somebody expressing his religion to the best of his ability, practicing everywhere he finds himself be it in the midst of his fellow Muslims or other beliefs.

ZA23 [380-716]

he term Islamism to my understanding is just a term that people are using just to indicate the Islamic activities what the real Islam is, how are you supposed to go about on your Islamic activities. Anything that has a link to Islam we are call it Islamism, Islamization or something like that. That is to the best of my understanding.

ZA24 [437-1205]

So to my own understanding Islamism, Islamic revivalism or militancy refers to terrorists those that are using Islam, they are dodging under the umbrella or Islam to tarnish the image of Islam. Or they are doing something more than what is expected in Islam. So they are either terrorists and so on and so forth, so all those things are called militancy. They are enforcing somebody to do – because Islam says there is no compulsion- you cannot force somebody to do Islam so Lakum di lakum waliyya din. If you are forcing somebody that he must do this he must do that therefore you are in militancy, you are terrorizing others to do what is not supposed to be done. Those that are not in Islam you just need to pray for them you don't need to force them to do Islam.

ZA25 [334-784]

Though I am not all that versed in these concepts but I can make an attempt. Islamism is concerned with strict adherence to Islamic injunctions as regards the provisions of the main sources of sharia which is al-Qur'an and Sunna. While Islamic revivalism or militancy is concerned with ensuring a rebirth a rejuvenation of Islam as a holistic culture after a period of perceived dormancy or non-adherence to called adherence. I think this is what...

ZA26 [382-579]

This word is a myth because Muslims does not call this word; it is coined by the western orientalist. It is not by Muslims it is western orientalist that call them Islamization or Islam militant.

ZA27 [260-349]

To the best of my understanding these are words using by western culture to dent Islam.

ZA28 [543-1936]

Well first of all I would like to thank the almighty for giving me this opportunity to go through some of these questions and I pray that almighty will see us through to answer the questions that we know, those that we know we leave it to him to assist us and among the people that know much about what we are going to discuss. Well first of all I will like to start with the first term which is Islamism. Well I would like to briefly define what Islamism is and well not all about but little that I know about it. Islamism is I think is a set of ideology that says that Islam should guide both the political and social and other aspects of Muslims. So I think briefly that is what Islamism I think is all about. And secondly, I don't know which other term after Islamism? So well based on my own opinion I think I will briefly define what Islam is all about. Islam as we know and we are expecting other people to believe is that Islam is a religion literary and there are set of people who believe in this religion and

Islam is nothing but a religion of peace. And militancy well I don't know but amm well when we say militancy I think it is amm it is a set of amm ideas erupted by some set of people well I can say basically for their own interest I will say worldly interest I don't know whether they attribute it to their own hereafter interest.

ZA29 [428-2583]

Well assalamu alaikum in the first place the terms Islamism, Islamic revivalism and militancy are stated there, what I say to my own view amm to the definition I can give so far when we say Islamism actually is a form of you know, you know, Islam Islamism is a form of as in let me put it this way like define the term Islam first, like when we say Islam, it is a system put in place not just by group of people but by the God himself because if I may quote a verse from where the Islam got its own name from if I may quote a verse that said al-yawma aqamalta lakum di lakum that is today I have completed your din that is your religion this is the talk of the prophet Muhammad (SAW) may God be with him. Now (he quotes a Qura'nic text) to the end of the verse that today I have completed your hadith that give the hadith the name Islam you understand so If I may say when you say Islamic revivalism from you say revival, let's say reviving you understand Islamic reviving, revivalism. So to me there is no much actually to say there but the word has explained itself so far that is the little I can say

Well when you talk of militancy you know when you say militant and the word militant English definition of the word militant. When call someone a militant is just a person that belong to a group, a group of people you understand, striving, fighting for some certain needs or for some certain things or beliefs. So when you call me an Islamic militant you are calling somebody like that is fighting or striving for that very religion you understand and with the people that have the same belief you understand the believe that what I am doing am right and they give me their total support. When you become an Islamic militant, but mark you in some instance, calling someone an Islamic militant, militant can assume an offensive word, it can assume an offensive word, it can be an offensive word, if I call you a militant is like doing it in a way that you don't care whether it hurt other people's feelings and ideas or views so far it pleases you, you have no problems with that. To me that is how I see it.

ZA30 [1296-1894]

Islamism, So, I can't go contrarily to the teaching or to the book that we are following ehm and an angel came to Prophet Muhammad (SAW) and asked him can you brief me about Islam? What he mentioned specifically about Islam is those five pillars of Islam. So, he mentioned those five pillars to him that is where he stopped. So, Islamism means that some means he doesn't go out of those five pillars almost, I know everybody knows five pillars, fiver pillars of Islam. That is testifying, the oneness of Allah, believing in Prophet Muhammad, ehm Salat, Zakat, and hajj even (he recites in Arabic).

ZA31 [553-915]

The definition of Islam, Islam itself is not a religion that is created with the group of people, it is a religion of God and there is no any relationship between Islam and militancy. Islam by definition means peace while militancy means violence caused by group of people. So, you see there is no difference; there is no relationship between Islam and militancy

ZA32 [324-1755]

Ahhh, my understanding to the said terms may be as follows, Firstly, Islamism. Islamism is a religious system of Muslims that is how I understand it. Though some people who are having misconceptions about it, they are say that it is a way which Muslims follow to seize the power or to Islamize everything in the universe or in the world, but to me, what I understand is just the religious system of life based on Islam and Islam means total submission and absolute surrender to the ways of Allah (SBUH). Islamic revivalism, Islamic revivalism, as I understand it to be an act of religious revival; it is to renew the practices or I can say it is a struggle of the resurgence of Islamic religion. It is also a struggle to renew the religion of Islam, it's believes and the practices and this includes enjoining the good and forbidding the evil, calling for the regulations of the affairs of the people, and the establishment of justice among them that is the people, supporting, supporting of the thoughts against falsehood, provides the Sunnah and suppressing innovation and renounce bad customs that is revivalism), the ehhl Islamic revivalism. And the militancy, militancy is the quality of been militant active in like to act in an aggressive way in supporting of something, in supporting of something, it can be political, the issue can be political or religious, but it is not the, it is not what we call revivalism actually.

ZA33 [246-623]

The terms Islamism, Islamic revitalization or militancy is the use of extreme words by some Muslims in order to exploit their selfish interest in the cause of Islam. But in the real sense it is not Islam they are practicing but their selfish interest, which can lead to most of them having ideology which leads them to carry arms that makes them to fall into militancy group.

ZA34 [252-732]

Azubillahi mina shaitani rajim, Bismillahi arrahami arrahim Salallahu alal nabiiyul karim Ah my own understanding by Islamism in a nutshell is the awareness and progress and proliferation of the knowledge of Islam more especially in our area, in our states, in our local governments, our countries and the entire world. Ah nowadays Islamic education is more faster especially to the youths and even the old people so that is in a nutshell is my understanding about these terms.

ZA35 [194-480]

Good morning, I am by name... what I understand by the term Islamism, first Islam itself is an act of worship, a submission to the will of Allah, then Islamic revivalism or militancy is the act of, is a revelation of Islam from the times of the prophet down to the era we are right now.

ZA36 [711-1055]

Ahm that word revivalism reminds me of one course when I was doing my B.Ed program. Ehm to revive is to reform, to reform, to bring changes into things or to make amendments, yes. To revive ah Islam is like to bring changes to what has being spoilt or mixed up with culture or ah superstitions, to make it pure Islamic, that is reviving Islam.

ZA37 [492-661]

My understanding under this one is just how to create awareness about the teachings and about the good teachings of Islam that is my best understanding on these terms.

ZA38 [551-1206]

Basically Islam itself it just means peace, you understand, so when they said Islamism or Islamic revivalism or militancy we have diverted from the real teaching of peace to the other activities, you understand. One or two scholars or people that are extremism in the aspect of religion, if I say extremism it does not mean that people that are fanatics in terms religious aspect, but extremism on the other side they feel that there are some things that we are supposed to observe in terms of religion that we neglected, they feel that it is obligatory that each and every Muslim would be able to do it. That is the aspect of the revivalism I understand.

ZA39 [587-1245]

Ok actually Islamism, Islamic revivalism or militancy, actually Islamism, to my own understanding is anything that is considered to be, is the concept, let me start with, is the concept of believing on anything to be Islamic that is the meaning of Islamism. It is just like a word with a suffix added to the word Islam, it is derived from the word Islam. Islam simply means the total submission to the will of Allah that is when a person submit himself to be bound by the laws setup by Allah then he is become a Muslims. A

Muslim is a person who is practicing Islam. So Islamism is the concept of believing on everything about Islam that is the meaning.

Th 2: Main Causes of Islamic Fundamentalism

Th2.1: Reasons Why More Muslims are getting Involved in Militant Islam

FG1 [2555-2677]

Let me disagree, I may agree with what you have just said but the problem is that the reason behind it is illiteracy yes

FG1 [2679-3098]

To me it will be based on protection, protection of the religion. People strive hard in order to protect am I don't know those who are trying to get it wrong. The information is there and it is intact and correct but people are trying to translate it based on the way in which it favors their desires. So those Islamic militants now trying to prove it wrong or try to fight against such acts. So that is what I think.

FG1 [3171-3199]

(A chorus of yah they are)

FG1 [3201-3231]

Yes they are getting involved

FG1 [3298-4088]

For I may agree that presently in northern Nigeria as a case of study, I may say our youth Muslims are getting involved in this militancy mercilessly because they have the largest population of youth and youth every youth in religion, the moment a person is above 18 he usually build this impression of him being active in all religious activities. So being an active somebody in religious activities may lead to extremism and this extremism may be populated to the society which I may view it different from how you view it, so I may go contrary to your ideas. And looking at yourself very active in that religion you may say that just this small guy for example can't say I can't do this in my religion so he may just take that as a form of being extremist so this militancy may evolve.

FG2 [841-1347]

(F) Bismillahi, I do agree because most of them are getting furious over these attacks and insurgency so in order for you-trying to protect yourself so you decide you think like there is no way I can protect myself so it is better for me to fight for my own life too so they decide to join. Meanwhile instead of them like to know the reason why they are joining they decide to act just like the ones that are going the wrong direction. So that is why they decide just to join according to my own opinion.

FG2 [1349-1668]

I disagree with her based on the reason that most of the people involved in this militancy most of them are not Muslims, but they are using the name of Islam due to the fact that most of them know that Islam always encourage jihad. And to their own understanding jihad has to do with killing other people unreasonably.

FG2 [1670-2026]

I will just add to his opinion that yes most of the people that are engaging in militancy they are using the name of Islam but they are not Muslims most of them and what takes them there is that they limit the definition or the concept of jihad to only killing of people, but it is beyond that in Islam. There are many concepts of jihad not only killing.

FG3 [6890-7237]

I disagree because the question says more. And if you take the statistics maybe when they use the word more on anything means there are some with higher number. So I could remember now in actual sense when you find ten Muslims around I don't think you can find one and as long as there is no one percent, one over ten so you can't call it more.

FG3 [7274-7809]

I will also disagree with it in the sense that if you try to see that issue of ahhh let's take what is going on within the country, north eastern part of the country, the issue of Boko Haram, you will notice that people that tend to say western education in the religion is forbidden they are kind of very insignificant population compared to the larger population even in the north. When you now talk of the whole Nigeria they are very significant that you can do away with them. It doesn't really count when it comes to like that.

KD1 [2341-3819]

One of the things. Actually, I agree with those that say more Muslims are going into militant activities, that's even a world wide challenge. Is a worldwide challenge because, we can see in several places we see series of Islamic sects, Islamic states. We are seeing cases of Sunni versus Shiites, in Yemen and in Syria and other parts of the Arab Spring and of course, back to Nigeria here, northern Nigeria particularly. One of the challenges that is causing militancy in northern Nigeria is case of ignorance and case of people been misled and that short, lack of foresight because a lot of people they don't even count their life as important, they don't value the life of their neighbor and even the family and the thing is like a good number of people don't know, they don't even know what it means like to love. So, when you don't experience love, you don't even know how to even give people love, show people love, so that sanctity of the human life, they don't even value itself in most cases. That's why you see most case of militancy coming up and principally ignorance because, ignorance is a big disease, is a big problem in fact ignorance is and in a case of like conspiracy and brainwashing but ignorance is the major problem because when somebody tell you something and you take it hook line and sinker it is a big problem and ignorance is the major problem I think that is causing this besides, aside poverty, but ignorance is the major problem causing it.

KD2 [1340-1622]

Actually I don't agree and my reason is simply is, my reason is simple, within our own, within our neighborhood, you can hardly find a single person that is into such groups in terms of militancy or something like that. People don't partake in militancy. So to me it doesn't exit.

KD3 [1079-1098]

I agree with that.

KD3 [1229-1670]

The reason why more Muslims get involved in militant activities in northern Nigeria, one has to do with shallow knowledge of Islam and may be lack of awareness. Some just read just the main phrase of contents of either the Qur'an or the hadith without going into more research to know what and what to take, and what the hadith entirely entails or brings, the main teachings of that. So with that they just pick it and start acting upon it.

KD4 [1350-1917]

From the word militancy as I told you earlier on, militancy as a word has a very variety of meanings. Bringing from the word as I defined it earlier on, looking at the aggressiveness or the using of violence to achieve a particular thing, I will say that Muslims are not involved in militant activities; more Muslims are not involved in militant activities. Rather I will say that some part of Muslims and non-Muslims can be aggressive as well be violence. So I will not deprive it of or particularize it to only Muslims. I think that's my opinion on that assertion.

KD5 [819-1110]

Yes I agree, there is slight rise in engagement of youths in militant activities in the northern part of the country. That is the Islamic state within the country. And I think the reason behind that is may be unemployment, poverty, and lack of education I think also contribute, that's all.

KD6 [1224-1960]

I agree that people are joining militancy why, they wanted to show their grievances against the government. They think the government is not doing the right thing, they think the government is not taking them along with them. So, what they need is...to militate against the government of the day not Islamic militancy. They just see a road, a way to come against the government, to my own understanding, that is why. And secondly, there is other things that prompt them to do that, for example, there is poverty in the land it's part of it and there is no knowledge, for example, our government has faile us already, so it is part of the militancy we are facing is not about Islamic perspective of militancy it's poverty militancy to me.

KD7 [987-1218]

Yes, I agree. We see a lot of people who by accident have come into contact with people who are able to distort the true meaning of Islam through their teachings and their deeds to attract this young men and women into militancy.

KD7 [1304-1381]

Ahm bottom line is the lack of Islamic education and lack of practice of it.

KD8 [913-2336]

Well militancy has become a kind of global issue. It depends on the way you look at it. Militancy could be found not only in Islam, it could be found in other spheres of life. When people are denied their rights, they tend to agitate for those rights and they normally called militants or agitators. Militancy in Muslim is a new thing because there is nothing like militancy in Islam, but the emergence of certain groups that are using the name of Islam to in quote 'fight for either Islamic state or Islamic values.' There is something that is to certain, to a very large degree, in complete defiance of Islamic in junction. Because like I said, there is nothing like militancy in Islam. What we have is jihad, we have jihad in Islam, every Muslim believes in jihad, but jihad can be interpreted in different ways that's something that we will discuss probably later. But the issue of militancy, there is nothing like militancy in Islam. We don't have any word like that, but there are some people that are agitating for the establishment, probably they are used or we just believe that this are people that did not, they are not really Muslims. They are probably formed by certain interest, global interest in order to now, I mean bring about problems in Islam or to a kind of lead to ...of the Muslims so that they can be seen as, you know, agent of violence. But to cut it shot, there is nothing like militancy in Islam.

KD9 [971-1646]

Hmm I agree to some extent if you look at the trend of the situation of Nigeria today especially the activities of the Boko Haram, you know, even though there are a lot of skirmishes ah unexplainable issues as far as Boko Haram is concerned, but you will realized that Boko Haram is made up of youths and from the little we know we are told that it started from an Islamic sect, they call them Islamic sect and they started as an Islamic sect that is not involved, you know, ah this what is happening now. So if you ask me that people are saying Muslims are getting involved in militant activities, yes Boko haram is a good example to show that yes they have a point there.

KD10 [1315-1873]

More Muslims are getting involved in militant activities, that is they are causing violence. Yes I don't actually agree with that because anyone who understands the teaching of the sharia is not going to involve in this violence. You know, it is not the Muslims, sometimes it is not the Muslims that are causing this violence, they are not the Muslims. Like this Boko Haram of a thing, I don't believe that it is the Muslims that are causing the violence, causing a lot of causing disturbance in the town whereby a lot of lives and property are being lost.

KD11 [2772-4143]

Well I would not want to say that more Muslims. I wouldn't want to say it that way, but for the few who are into it. The issue of more Muslims getting into, I think it is a bit ah out of it. But current situation as we have it is ah when you look at the nature of militant activities or terrorism or insurgency is a unconventional warfare in which very few people could strike with great impact and verocity, you understand, come to talk of it when you look at the recruitment or when you look at the foot are solders of the so called Boko haram in northern Nigeria, you will begin to see that these people that are very few, when the movement started initially, they were very few and ah not just very few, they had little this thing, but as the time goes on, as they become growing mostly I wouldn't say, as time goes on there recruitment became a thing of force, you understand, they started recruiting people their foot solders through the use of force. It is no longer a voluntary movement as it started, you understand, it was by force and then ah that was it, but looking at the causes now I think the main cause is the unconnected with material well being of the society at that time or at this particular appointed time. In a society where there is poverty, employment ah lack of education and even the Islamic education has not been encouraged and the rest.

KD12 [1903-2651]

ah In fact am not agreeing with that principle that more Muslims are involved in militant activities. Ah what should have been said is that more Muslims are now involved in way of ah in way of awareness that people should know their rights and then people should inculcate the rightness everybody into the government principles. The militant activities that is going on in the north is not Islamic, is not Islamic and then no good Muslims supports what they are doing because Islam does not give way for killing people or destroying their property or doing whatever will cause havoc to human being because after all Islam calls everybody to religion and then he doesn't place any way of destroying those who are going to do this religion again.

D13 [689-711]

I disagree with this

KD14 [1120-1129]

I agree

KD14 [1257-1461]

The reason why I agree that more Muslims are getting involved in militant activities mostly in northern Nigeria are usually Muslims that have shallow knowledge of Islam. They don't know much about Islam.

KD15 [730-1006]

Hmm actually Islamically militant activities ahm is okay by Islam because if we check out the meaning of that militant activity let just say its jihad or something as in fighting in the cause of Allah, so I think militant activities is okay if you can do it in the right way.

KD16 [499-573]

Actually I had not conducted any research on it. So I have no submission.

KD17 [1459-2079]

Hmm in this instance I will just say actually it seems so because if you see in Nigeria especially here in the north you see the recent ah militant activities or so called they want to uplift the sharia using arms, bombing places before earlier there was no cases of this earlier so I think okay we getting issues like this is maybe due to the, I think more youth especially because by the time you hear may be what you will see, you see that it is the youth that take the bomb or other things. I think more youths are getting involved it seems that statement is true that more youths are getting involved in militancy.

KD18 [477-487]

I agree.

KD18 [616-1278]

Yes, more Muslims are getting involved in militant activities in the sense that if you look at what is happening in our society today especially ah between the Muslims and non-Muslims, that is Christianity yes if you can see you will see some discrimination you will see some discrimination among the Christianity especially those that are called CAN so if there is any post, if there is anything that they are going to, that they are going to offer, I mean, to the public, so they use to discriminate and try to select their people and they will try to abandon the Muslim, I think that is why Islam they are trying to get involved with the military activities.

KD19 [1064-1068]

Yes

KD19 [1193-1831]

Yes I quite agree with that view because I feel some people are especially the youths are into extremism because in the name of religion they do a lot of things which is not synonymous with the religion take for example killing in the name of religion, if you are a Muslim, the term Islam means peace. So you find it difficult to align with the fact that you are killing people and yet you call yourself an Islam. Part of the reason that ah there is growth in Islamic extremism has to do with maybe the spread of the gospel by the people who are not too enlightened, people who call themselves Mallam whereas they are not well educated.

KD20 [486-499]

Yes I agree.

KD20 [523-956]

Because ah Muslim brothers, they are not in the military before and the other religion they are there, so if there is any opportunity or if they are trying to look for any position there so those other religions used to put their own candidates there, so the Muslim brothers decided to allow their own children to be attending that to be going to military training, so that they will have the same opportunity like other religions.

KD21 [1093-1452]

Well I will go with the positives, I will say Muslim youths are going into Islamic militancy. You can see from the rising of the groups, let's go back to 1980s during the Maitatsine era now going back to the Yusufiyya going back to the boko haram, Shekau and co. These little examples you can see that, they are quite number in the rise of Islamic militancy.

KD22 [1592-2435]

Ah that's not true, because militancy as a word is derogatory to be attributed to a particular group of people and if you ascribe it to the Muslims alone you are not being fair to the Muslims really. If you also ascribe it to ah another group who are not the Muslim, you too you are not being fair to them because militancy could be said to be the act of bearing arms unlawfully and when you so do, you are committing an offense that contravene all the international norms. Ah if you say that Muslim or Islam is militancy then you are doing something unfair and unjust to the group really. You can't say that militancy has relation with Islam or Islam is militancy, if you say that you are wrong because Islam in its literal sense it means peace. So if one is peaceful or he imbibes peace ascribing militancy to him will be derogatory of him.

KD23 [1173-1666]

Well, I'm not of the opinion that ah more Muslims are getting involved in militant activities, so because I am ah I'm not of that opinion because ah it's not ah only the Muslims are engaging themselves in all these ah militant activities, so even the people ah in the other parts of the country are normally ah participating in ah in militant activities. So ah for anything they say militant ah so it is not supposed to be camouflage it in the side of the Muslims, so I'm not of that opinion.

KD24 [902-4430]

Actually I agree with this point and eh there should be many reasonable reasons for this. Poverty should come first eh the Muslims in northern Nigeria since we are talking about the Muslims specifically I will just focus on the Muslims sections ah I mentioned poverty because it is one of the things we are faced here in northern Nigeria and this poverty or if person is not good in taking care of himself one way of the other, in one way or the other he will easily find himself in one habit which he was not into it before, he has not been practicing it before, with some little amount of money some people can convince him, deceive him give him some money, give him arms so that they can engage in practicing some of these militant acts or habits which at the same time he is not part of the militant military, military, but due to these some amount of money that he may think he doesn't have business, he doesn't have any work to do because government did not provide anything for him even though he is educated, there is no job ah vacancy here, they are faced with this much problems, so people are just thinking of the way to survive with this, most people find themselves in accepting such callings from individuals which are from various sections in the country ah sometimes you will find yourself thinking how is this person, for example, these people are just killing people, behaving as if they are part of the military and they are not why because if you see the arms which they are using things like that, you will actually know that definitely there is someone who is sponsoring them. This person, there is someone who is sponsoring them this person or group is sponsoring them is eh even though we can't really say, mention names we can't mention names because we don't have good quality proof in our hands, but things like that cannot happen without the knowing of some people or people that have rich in wealth so to say. Secondly ignorance, we mentioned poverty first and the second one is ignorance. Why did I say so I say so because ignorance makes someone to behave abnormal even though if you are educated and you do not practice and you do not act and you do not participate in the community the way a learned person supposed to act, you are ignorant because all your knowledge which you gained from school is of no use. How could someone use you with just little amount of money because no matter how the amount of money is, to us it is little, give you arms to go and kill people, to go and stay on the way, shoot people maybe even to death, maybe even students in schools, maybe people in the mosque praying or in the church praying, things like that. See this shows that there is ignorance, lack of understanding. Thirdly mutual misunderstanding, there is

mutual misunderstanding between the Muslims and the Christians which some years back it wasn't like that, so this is the third one. The fourth one is politics, politics has given a huge amount of contribution to this because the politicians actually, they are always looking for a way they can move forward no matter what the case may be, they can use an illiterate person or a person in a poor state, they will just give him money to go and put bomb kill people at the end what they want is to achieve what they need so they doesn't care what will happen, how many people will die concerning that if they know that children, their children, their family their relatives are not involved in this accident or in things like that they don't care.

KD25 [2778-6311]

Well to some extent I don't agree. It's only few amongst many that seem to be tilting to that eh ah ah ah ah thing ah and I believe what is making them to do that is you know ah being idle, not doing something and ah there is that issue of also ignorance, when somebody is ignorant of an issue, you shouldn't blame him no matter what he does because to him that is the right thing. So I believe, I will not believe that eh most of you know the youths in the you know from the northern part of this country Nigeria of ours that ah eh really, but what, but you know the Shiites, the Shiites already they have been in existence for more than 40 years even in Nigeria here it's more than 30 years, I remembered when we were in secondary school when these eh there was this eh ah ah ah islam only in ABU that was when El-Zak zaki was, you know, active in, was a student, he was one of the you know fore frontiers of eh trying to say that Islam only, you see there are hiding under that umbrella. When somebody says Islam only there is no Muslim that will not accept that yes Islam only because he is a Muslim, but that is not the real thing, there is a hidden agenda behind that. Islam only trying to call upon the youths to win over the hearts of the youths so that you, you know, you try to put them, you know, to a kind of a terrorist way so that eh it will come to an extent that they will not be afraid to die. Some of them are even looking for death somewhere just as we often say. So I don't believe that most of the youths in the north are engaging or associating with such with the, you know ah ah ah terrorist or militants, but to some extent there are some, some, and those some are, you know, they are ignorant and ah they are unemployed, they have nothing to do, I just said that the English man said said the idle man is the devils workshop. When somebody is idle he has nothing doing and there is nothing forthcoming definitely the devil will start ah, you know, whispering unto him, you know, trying to distract or beguile him from eh, you know, right path of Islam to carrying an insurgency or onslaught or like eh you know eh eh ah conducting ah militant attacks on, you know, even the Muslims and the non-Muslims eh people you know at large, so that in the Islamic perspective is not accepted because if you look at the Qur'an, there is no place in the Qur'an that Allah told, you know, instructed us or gives us a command that we should go and fight the Christians or fight the Jews no, no, no, there is no verse like that in the Qur'an. What Allah is always saying in some of the places in the Qur'an is that (he recites in Arabic), the Muslims are always on the defensive side, if you look at the Qur'an. The Qur'an in its entirety, there is no verse, there is no chapter in the Qur'an that Allah just says okay the Muslim just go on killing the Christians or the, you know, the Jews because they don't, they refuse to accept or embrace Islam. That is why the Qur'an says (he recites in Arabic), in another verse he said (he recites in Arabic) that fight in the path of Allah those who fight you, but don't start meaning don't transgress, don't start, don't be the people that start ahaa because in an hadith the prophets was reported to have said (he recites in Arabic) he that starts the attack is the most wrong person, so therefore we can see that ah from the Islamic perspective there is nothing being encouraged towards militancy. It is even discouraged, it is even doing away with, eradicating it. Yes.

KD26 [1149-1582]

I agree that more Muslims are getting into the militant way of life and I believe it is due to poverty because most of this people that are being used, most of them don't have, they don't have the education I think it is part of illiteracy, poverty and poverty has to do with them not having what to do so they are easily misled and then not really understanding what the din is all about. They are easily guided into the wrong part.

KD27 [942-1315]

Well it goes back to my last answer. You see this militancy has its roots in ignorance, in oppression, in poverty. Now the weight and the levels of this ignorance, poverty and oppression are growing and because they are growing more people are being affected by those three evils, so to say, and thereby making it fertile ground for recruiting the youths into militancy.

KD28 [1120-3074]

In northern Nigeria presently if you say the more Muslims are getting involved in this militancy. I will agree in one aspect and I will not agree in one aspect. In the sense, my agreement in one aspect is in the sense that the way we understand Islam to be, you know some people understand that Islam as a religion of sword which it is because of lack of knowledge, seeking the knowledge properly to understand what really is Islam and what is sword. If you understand what Islam means then you can know if it is possible to even, is it a religion of sword you know because it is the knowledge acquired that is the way the knowledge is, you know the knowledge if you go versed in the knowledge you can mislead yourself because the understanding you have in the knowledge will let you know what really you are after, because you know knowledge as it is it is very wide and it is divided into many sectors. So you know if you go into a particular sector then you can understand your knowledge, your knowledge will take you that way, so Islam, in the sense that some use, yes because the knowledge you've acquired thinking that yes by sword whereas it is not like that. The prophet of Islam (SAW) even if he fought jihad, all the jihad that he fought during his own time is a defensive not it is not the one that he initiate war. If wherever you are, you are defending yourself, I don't think it is anything you may term it to be militancy because you seek your protection from any of this who at logger head with you. You know there are enemies who don't like what you are doing because they don't have the understanding. If you understand Islam properly you know you are to be in cordial relationship with your neighbors and everybody because Islam has its own role within yourself, within your neighbor and even within all that are within you, if you have the knowledge of Islam it will be difficult for you to tamper with anybody's life or property.

KD29 [1241-1553]

Well I ah to a certain extent I tend to agree, ah but from the angle of the rural base ah rural base Islamic preaching, there are those with shallow understanding about the teaching of Islam ah they easily get convinced with a view that they are practicing what the Islamic teachings about jihad is all about.

KD30 [1040-1878]

Ah I think you cannot deny the fact that more people are involved in militant activities in the northern part of Nigeria because of the recent scenario with boko haram in the northern part of Nigeria (clears throat) sorry, presently ah I think what bring this is ahm the tension maybe the ah the economic distress in the nation have given the people less option but to look up to other places to have ah for satisfaction or you can easily ah lure someone to engage in a criminal activity or whatsoever thing for as long as it's not economically active in the economy and that ah when the economy is poor you will see that mostly the youths are not educated, the society are left left and then people can easily take advantage of their ignorance and lack of education to engage them into criminal or rather militant activities.

KD31 [2192-3354]

actually I disagree with that and my reason for saying I disagree with that is this, you don't, the reason why the youths most especially the youths are rising up ah involving themselves into such activities is just that if you look at what is happening in the world today everywhere you go if you are a Muslim people look at you, try to look at you as someone of eh a person who should not live a free life, who should not practice his religion because they feel Islam is a true religion that has that has to do with fighting against the oppressors, the wrongdoers and the likes. So people or the youths feel the western world are trying to like or trying to scrap or trying to like bring down, tarnish the image of Islam, I think so ah and the youths feels it shouldn't be so that's why the they try as much as they can to rise up to see that they defend their religion even though some are being brainwashed like in the northern, like in northern Nigeria, there are a lot of things going on which is un-Islamic is un-Islamic is part of brainwashing by some enemies of Islam to just use those youths, aggrieved youths to achieve their own personal interest.

KD32 [1060-1510]

Well eh as I can agree with that because with the rate of growing of militancy in some part of the world ah some people are associating themselves to Islam even though we don't know their origin, we can't ascertain whether they are Muslims or not, so they way of increasing of terrorism in the world, I can say yes there are some people who are not, who may not be purely Muslims but they are using the image of Islam, so they may be, there may be.

KD33 [887-1243]

Yah some people I agree that some people more Muslim are engaging in militancy activities in Nigeria because most of the scholars are getting it wrong to interpret, as I said the earlier, some of the verses that came with the word jihad and some of the understanding of Islamic teachings, so that leads to what we call militancy in Muslims community okay

KD34 [1146-1823]

I disagree that more people are joining the militancy and the reason why I disagree is that there is, now we are in the world of social media more of the activities that is happen in a far away some people will take it somewhere and advocate about it and some others that are waiting to have something to tarnish the image of Islam, they are taking that stories and taking it as if it is happen everywhere because I as a Muslim living in a northern Nigeria I never come or witness somebody who is a militant, who call himself a militant, yet I never witness that, but I know it is happening and I know it is in existence but more people getting to it, no, I disagree with it.

KD35 [1575-2045]

I disagree simply because Allah has made things clear that you preach there is no force in Islam or any religion. The moment you preach you have done your own ah to my understanding there is only ahh is only ... in Islam there is no compulsion in Islam and is only Qisas that is compulsory, he who does wrong should see the wrong, but ahh in trying to force people to abide by Islamic injunctions is wrong, so whatever you do you see it in the hereafter that is my believe.

KN1 [2031-2567]

I tend to disagree with that, because the issue is if you are looking at the percentage, if you say more Muslims, of course more Muslims... the world is evidencing more Muslims. Now let's assume in the last ten years if you compare the population of Muslims or the current populations of the Muslims of course it is on the increase and if you compare the percentage of the so called ahhh those that are calling themselves that jihadists or whatever names they give themselves, if you compare the percentage I doubt if it is increasing.

KN1 [2961-3591]

concerning the view of Muslims to have a Muslim society, yes each and every Muslim wants to have a Muslim society because Islam is a complete way of life that is why most of us to understand, in Islam everything is supposed to be done in an Islamic way, but however there is difference between those that are engaging in physical struggle in the name of jihad, there is quite difference between that and those that are willing and have the zeal for Islam to prosper and for Islam to have, to be more I don't know I don't have the right of what to call it but for Islam to be practiced in a proper way. There is difference.

KN1 [3825-4413]

Well, usually younger ones are agile, secondly, economic issue, if somebody is not engaged or employed definitely he will find a way to make himself busy, so this is part of it and secondly, probably the level of the knowledge about Islam and Islamic jihad is another factor. So you see the younger ones are not as knowledgeable and enlightened as the older ones and probably the older ones have seen it and they understand the system better than the younger ones. So the younger ones a times are misleading although there are ones that have a clean intention, so that is it as of my view

KN2 [2040-3255]

You see there is so much a problem in Islamic societies. These problems directly related to Ignorance of Islam itself. I believe a number of these militants are being taken for granted because their ignorance of the real pure orthodox Islamic injunctions. That is why most of them are taken for granted believing that of course they are fighting in the name of God. But the question is, are they on the right path of fighting in the name of God? That is the question we are raising because if they are on the right path they wouldn't have killed fellow Muslims who have already ascribed to the faith. They would have made observations and corrections because fighting in the name of God means emancipating people from going contrary or going astray and in the consequence are getting into the wrath of the God. So you are now trying to emancipate these people and change the course of their direction to the right path where they will be able to get salvation. It is not just killing people. So if there are people who have already Islamized themselves, converted to Islam, were ascribed Muslims born as Muslims, the only thing you need to do is to make corrections for them to continue to be on the right path.

KN2 [3359-4403]

People are getting involved in this as a result of many reasons. Number one, the West has made itself be misunderstood by a number of Muslims. The way the western countries are making advancements into Islamic societies and becoming mischievous directly interprets that Muslims should do something to protect themselves. So the west has become synonymous to Muslims with a threat towards Islamic intellect. So that is why, one of the reasons why these militant groups are grouping and regrouping and getting more members into their groups. Two, apart from the western society, the western culture itself has posed a lot of threats towards Islamic culture. See how young women are changing from wearing hijab and Nikaf to wearing skimpy dresses, see how clubs are springing up with people bearing the name of Muslims, see how you know a large part of Islamic religion in a number of places people are only Muslims by names, but they are not Muslims by practice. So a number of Muslims felt something should be done and the need for force.

KN2 [4459-4669]

...is in danger, the religion itself. Number three, Sheer ignorance. Most of these militants are not aware that they are not on the right path. They may have the right faith, but they are not on the right path.

KN4 [1489-2112]

No no no, I do not agree that there is (ah) this of the opinion that Muslims are involving in militant activities. People are we say a good Muslim is always preaching peace, that is why we say that Islam is peace, is preaching peace, good morality, good behavior. When somebody, a good Muslim you can only understand it by his attitude, by his deeds, by the way that is interact, that is the teaching and the practice of the Prophet Muhammad (SAW) who is the highly respected mentor and his doctrine is also what the most of the people of the northern Nigerian are using. I don't agree, I don't agree Islam in militancy.

KN5 [682-712]

I disagree as they are not.

KN6 [552-826]

So, if it is in northern Nigeria I can't agree with this idea because if you say more Muslims are involved into ahh activities of this ahhh of this activities because you can find some cases that some Christians are involved in this case. So I don't agree with this issue.

KN7 [717-1685]

Hmm ehm, well ehm people you see the term ehm ehm ehm militancy, militant activity. Militant activities can be perceived in different ways, but people is unfortunate let me say its unfortunate that ehm more Muslims, I agree that more Muslims do ehm participate or let me say or do get involved in militant activities because ehm if you look at northern Nigeria, as you have asked me now, you will ehm notice that in recent times we have been encountering series of crisis, series of bombings, series of killings, series of as in series of atrocities by the Muslims or let me say the people, the so called ehm Islamic sects that are calling themselves Muslims. Because as a Muslim I don't think killings or or or bombings of life is ehm, is a kind of way of calling people to the way of Islam. So well ehm, its, I do agree, I do agree that yes Muslims as or let me say the so called Muslims, the so called Muslims do ehm get involved in militant activities more, yes.

KN8 [675-821]

I think the simple answer to this issue of insurgency. The majority of the Muslims are willing to protect the interest of their fellow members.

KN9 [945-959]

Yes of course

KN9 [1087-1589]

Well am, am most Muslims in northern Nigeria are ardent followers of their leaders or scholars. I would say in this context and it is what their Islamic scholars preach to them that they take into action and most of our scholars nowadays are having diverse views on how or the nature of Islam. So basically, I think yes, the teachers in northern Nigeria, the Islamic teachers are the ones sending the wrong message across and that is why most people in the northern Nigeria are, you understand.

KN10 [755-1324]

I can agree but I can also say disagree because, you see, in your statement you mentioned more Muslim. You can-more Muslims, I can't agree, I disagree that more Muslims are getting involved but ah people, I can say people, if you just ah ah eliminate the some, people are getting involved in ah Islamic militancy in northern part of the country because ah some certain reasons like they lack the knowledge of Islam. And also lack of poverty. They don't have anything to do, so someone can easily snatch their mind and for them to have the opinion of getting involved.

KN11 [659-834]

Yes, I agree to some extent, some people engage themselves in militant activities as you have said maybe some are ignorant of the Islam or what the Islam means actually, yes.

KN12 [630-878]

Well, I don't agree with this because Muslims would never engage in militant activities because it is only some people that are hiding under the shadow of Islam that are so called Muslim that are getting themselves in those activities, that is it.

KN13 [1170-1185]

I do not agree.

KN14 [566-834]

Yes ah some Muslims of course engage ah, engage in doing these things, but what is happening is because of the ah unemployment and misunderstanding of Islam because some misunderstood Islam upside-down they are doing things without the actual knowledge of the Islam.

KN15 [1079-1576]

Yah, some people, you know, are often involve in militant activities, I agree yah and ah my reason, you know, is that in the northern part of Nigeria you know in a place like, let me say Maiduguri that's Borno state and Yobe state that is where the situation, you know, is somehow critical or worst. So the reason is that what is fuelling the situation there is that illiteracy and poverty is highly, you know, hitting the affected states, like I mentioned earlier, so its illiteracy and poverty.

KN16 [690-832]

Well, I disagree because true Muslims will not engage into such activities; it is only some people that are hiding under the shadow of Islam.

KN17 [1670-1674]

No.

KN18 [1860-3124]

Well militant militancy activities if you say more Muslims are engaging in engaging in militancy activities or militant activities, I don't know how scientific this statement is, if it is a scientific study that reveal that there are justifications for the study, there are facts, there are statistical figures which reveals that you could say yes but just by mere saying if it is because of the Islamic state militancy or the boko haram militancy that we will conclude that people are engaging in militancy, Islamic militancy then we will say, we would say it is unscientific because it did not look at Islamic militancy from a wider scope, because what of the Faq rebel group are they not militant group? That is the most serving longest serving rebel group in the world, they are militants. There is also the eh the ETA movement in in Spain the IRA in England, are they not militant? Were they not even more heinous, more catastrophic than even the present day eh eh boko haram they were engaging in all sorts of, all sorts of militant activities so if it is a clear study of all conflicts and wars which reveals that Muslims are engaging in, which I did not do that study then I will accept then because it is a study a scientific study which could be verified

KN18 [3191-3217]

I did not agree with that.

KN19 [1864-2015]

Eh actually, looking at the recent problems ah within the environment I think it's true that majority of people are getting involved and in militancy.

KN19 [2115-2454]

Uh. Because ah majority of the insurgencies and problem of economic and political instability are common in the northern region, so as a result of this, probably to protect the lives and the properties of the people of the northern region, one of the major aim why the majority of people in the northern region are involving in militancy.

KN20 [645-955]

Eh to some extent yah, some Muslims are getting into militant activities because of the the the level of insecurity that is going on in the country generally, so everybody is forced to protect his or herself so that's why people think as if eh Muslims are engaging in terrorism or terrorist activities.

KN20 [1062-1174]

No it is a global issue. It is not as if it is related to only the Islamic world or the Muslims world alone.

KN21 [846-886]

Oh yes Muslims are getting involved in

KN21 [1007-1155]

Muslims are getting involved in militant activities because they believe that is the only way they could prevent western influence, you understand.

KN21 [1191-1229]

Oh yes even in the northern Nigeria.

KN22 [1378-1406]

Yes, I agree to this fact,

KN22 [1508-2302]

There are lots of factors that actually lead to this phenomenon, ah because when we look at it critically from the angle of the politics in Nigeria, we will see that we are yet to have a kind of responsible and representative of government. When I say a responsible government, a government that will ah adhere to the people's yearning and aspiration, a government that would provide sound education, a government that would provide kind of job for the teeming youth. So therefore, as a result of this, youths are carrying arms in order to protest, in order to riot for their right because most of Nigeria or as said by one of the NDP reports, over 30% sorry over 70% of Nigerians are living below the poverty line, and this is as a result of lack of responsible representative government. So...

KN23 [1338-1350]

Yah I agree

KN23 [1471-1637]

In northern Nigeria there are lots of factors contributing to Islamic militancy. We have lack of education in both western and Islamic knowledge itself and poverty.

KN24 [1003-1022]

No. I don't agree

KN25 [1871-1948]

Yes I think more Muslims are getting involved in the militancy, yes I agree.

KN25 [2068-2816]

Well northern part of Nigeria happens to be a place where Islamic knowledge schools or Islamic schools are more. So here in the north there are different kinds of teachers, Islamic teachers and each holds his opinion different from the other. So I think basically the more reason why some Muslims are getting more involved is lack of understanding, you understand, they hold different opinions, they hold different opinions and most of the scholars, most of the students, they are highly obedient to their scholars in northern part of Nigeria that is why if anything happens if the leader decides to go or become a militant today his subjects or followers, no not subjects, his scholars under him they will also follow him towards that direction.

KN26 [915-1328]

Well like I said earlier on it is largely a recent phenomenon to be frank with you if you are talking from the global perspective since the September 11th the twin tower attack in the US, you know this whole concept of terrorism, extremism and the rest came to light that is speaking Nigeria to some extent yes it is something that is practical yes the present insurgency is the testimony towards that direction.

KN26 [1451-1694]

Well this is actually as a result of a conglomeration of factors both within Islam as practiced in Nigeria and also Islam as practiced outside Nigeria viz-a-viz also some certain political, social and economic factors within the Nigeria state.

KN27 [786-1091]

Well I should say more Muslims do indulge in militancy activities because in the recent times when we look into, in recent times, we can see that there are more Islamic extremists that have put Islamic preachings in place but those preachings, let me say, they are based on sentiments. That is why yes.

KN27 [1188-1383]

Well I should say the main reason why more Muslims get involved in militant activities in northern Nigeria is the lack of not only exposure but the lack of Islamic orientation is also inclusive.

KN28 [696-723]

Yes I agree to some extent

KN28 [845-1010]

Taking a look at a clear issue like that of the Hisba, we could just say it is or a semi military work because it is just an assignment to Islamic guidance rather.

KN30 [844-857]

No I don't

KN31 [1213-1241]

I quite disagree with that

KN32 [539-542]

No

KN33 [593-660]

Yes I agree and this is because of different perceptions of Islam.

KN34 [489-525]

To some certain extend I may agree.

KN34 [636-674]

Actually I attribute it to injustice.

KN35. [1488-1573]

Yah the question is yes and it cannot be answered through yes or no question but yes.

KN35 [1708-1767]

The reason may be that they feel they are being oppressed.

KN36 [804-811]

Agree

KN36 [936-1153]

Why more Muslims are getting involved in militancy is that is from those that are imparting the knowledge of Islam and some people do not allow their people to get the exact thing that is inside the tenets of Islam.

KN37. [773-871]

I cannot say either but I think for the purpose of this interview let me just say I don't agree.

KN38 [349-369]

I totally disagree.

KN38 [567-578]

Politics

KN39 [578-591]

No actually.

KN40 [589-826]

I disagree with that because I believe people that normally involve or people are getting involved in their militant activities through their leadership as in through their mallam because of their misunderstanding of preaching to them.

KN41 [931-1025]

I agree and on the view that they neither want to lag behind nor authorized by non-Muslims

KN42 [828-1332]

I agree but it is lack of what you call ehm, they don't have any, they don't have orientation to the peaceful side of Islam everybody believes their idea should be mixed to what Islamic is actually saying and there is no peace, there is no tolerance and there is no understanding of Islamic or the real Islamic perspective. What is Islam saying for you to do, what you shouldn't do and people are actually-some know but they misinterpret what things are actually said in or Islamic doctrines are saying.

KN43 [1289-1737]

I don't agree with this ah notion. It is another conspiracy against Islam and the Muslims. What are their yardsticks that this people use the measure whether Muslims are getting involved in conflicts and in violence? How sure are we that people you know get involved in all this kind of, you know, approach the chaos and the conflicts are Muslims? We don't know their identities. We are only assuming. So as far as I am concerned this is not true.

KN44 [923-1024]

I wouldn't like to commit myself. I don't have the statistic on that. So I cannot really answer it.

KN45 [692-1045]

Yes, I can say I agree to some extent because it is a fact on the ground and part of the reason, to me, is the way Islam is being thought to some people. A different interpretation of Islam, if you like, a radical interpretation of Islam may be part of the reason that cause this, yes but it is not ehm part of the moderate Islam or Sunni Islam, yes.

KN46 [1558-2460]

Well, ah I think it is true the assertion that Muslims are getting involved in militant activities. Its true because this is what we are going through now and I think there are a number of reasons, there is a number of reasons one of which is that some of the preachers are, are doing their preachings in a way that, I mean in a wrong way, the preachers. I hold the preachers responsible for ahh leading the youths toward the militancy because ahh they tell them what is not ahh in their interest because they want to exercise control over them. So they knew that youth by their nature are agitant, so they play on that feelings of the youth ahh some of them, not all of them. Some do it out of ignorance, even the preachers, some of them you can ahh say that about them, but some are not doing it ah out of ignorance, they are doing it deliberately to achieve their ah worldly ah some worldly gains.

KN47 [962-1956]

Yes this is a clear indication that there is a clear indication that ah more Muslims are becoming engaged into ah activities of ahh they are, they are engage getting involve into militant activities in northern Nigeria, yah this is just the order of it, you see we have seen the cases of Boko Haram in Maiduguri, Adamawa and Yobe, you know, most especially in the ahh north east and then we have seen the spread of the activities in Kano and other towns. So we can simply see that what has began in in 2007 with few number of people who were fighters then, then today we see that the activities is growing up to the extent that they can confiscate a whole territory, you know, a particular territory in Borno that is why we can say that yes there is increase involvement of the number of people in the activities, you know, in northern Nigeria. But according to the reason for the reason, you know, I can simply say there is lack of education; there is low economic productivity in the region.

KN48 [927-973]

I disagree or should I give any reason to that

KN49 [1144-1600]

Actually I think, it has to do with the concept of how people feel. People feel they are being marginalized ahh their rights are being-not catered for and I think they feel they are being very, very much oppressed. So there is a feeling of disaffection and dissatisfaction and people explore avenues of getting what they feel is theirs and if they fail to get it, they go into conflict, they go into armed struggle to get what they feel is rightly theirs.

KN50 [741-1070]

Actually I can't say more Muslims are getting involved but in the other hand I can say it is the both two side, both the Christian and the Muslims are getting involved, why because some are misunderstanding the word Islam for Muslims so why because we don't know their identity so I can't say more Muslims are getting involved.

KN51 [1114-2244]

We can't say more people, what we must say is a number of youths are getting involved in militant activities. This is because of the frustration in which they find themselves. A number of them are not properly taught about Islam and Islamic teachings and there are some confused and self acclaimed ulama who interpret or misinterpret the text of the Qur'an or Hadith to this youth which they understand to mean militant activities. You see one problem which we must understand is this. There is a difference between Muslim scholars who are truly learned and who are half baked or even ignorant Muslims who claim to be Muslims, learned ulama. So most of the problems we are facing today is emanating from those ill informed Ulama. The people who are not properly thought in Islamic perspective, they are not properly guided in Islamic teachings and they are not in the true ahm

perspective of the Islamic teachings because of this a number of them involve in militancy or militant activities in northern Nigeria. But most of the learned Muslims and their followers that constitute the vast majority don't participate in that one.

KN52 [1218-1682]

Well in northern Nigeria I don't want to believe that more Muslims are getting involved in Islamic militancy because if you are referring to boko haram, I think it is very difficult for you to say that people from northern Nigeria are involved in that because nobody can tell you precisely what the identities of those involved in boko haram involved in boko haram are. So I wouldn't agree that ah more people are involved in Islamic militancy in northern Nigeria

KN53 [997-1769]

In northern-Nigeria presently, actually I can agree on one condition, I myself I am a Muslim not from this northern land, I am born and brought up in this northern land and the perception of this religion to some people in this area is quite different to my own understanding. Some people in this Northern Land they don't take the Holy Qur'an as in to follow it the normal way. Their own perception of joining this Islamic militancy is that they want to reform the religion the way it is expected to be, but Annab Muhammad (SAW) said before we can worship him we should understand everything that is expected to know before serving, him but here in the northern part of Nigeria, their perception is not straight forward let me just say its positive that is just the fact

KN54 [538-546]

No, no.

KN55 [659-678]

No I do not agree

KN56 [740-1105]

Actually I don't agree, but I can't deny everybody his right to believe what he believes. We have individual differences and everyone has the right to believe what he believes but for me I don't believe that Muslims are getting involved in militant activities. It is only that some people hiding under the name of Islam and Muslims are perpetrating this conflict.

KN57 [849-1205]

Of course I agree with this, of course I agree with this yes. You see what happened is there is what we call lack of knowledge and proper orientation or proper socialization from our people. This makes them to be involved in whatever system comes to them without asking or knowing what does that mean, what is the content of the doctrine of that system.

KN58 [2051-2066]

No I disagree

KN58 [2135-3270]

I disagreed because of the fact, as I said earlier, there is no such thing as Islamism. There is no such thing as Islamic fundamentalism or Islamic militancy. What happened is that, what is happening or what is obtainable in other parts of the world either in the Middle East or in Europe and Asia is that some people would now impinge on Muslims and then expect Muslims not to retaliate back. It is not possible. Islam is at peace with you if you are at peace with it. If you want conflict, yah Islam is ready to face you. So the problem or the issues of this militancy in Northern Nigeria is a fallacy. It is a creation of the west. Western countries are trying to delude people of the original teachings of Islam thereby instigating them to now start attacking people. You don't expect a true Muslim to go and put bombs in a Mosque. You don't expect a true Muslim to go and dynamite a Church. You don't expect a true Muslim to go and kill people incessantly without any genuine reason. Those are not true Muslims. I don't know which religion they belong to as far as I am concerned, but what I believe is that they are not Muslims.

KN59 [756-942]

Actually I don't agree with that, it is just a perception that most Islamic people engage themselves in militant activity, but to me, I strongly disagree with that perception actually.

KN60 [1046-1569]

It is a known fact that many Muslims are joining this act of militancy and you are saying why do I agree? It is an open something, as I have said, and you can see many things, many factors are used as pull factors that are dragging this youths especially the youths as the category of people that are joining this act of militancy. They use money, they use influence, they give them weapons. These are some of the reasons and some of the factors that are pulling this people toward involvement in this act of militancy.

KN61 [550-573]

No, I quite not agree.

KN62 [1764-2080]

No, I don't believe in that, I don't agree, I disagree ah that ah more Muslims are getting involved in militant activities. I believe all the people that are being ah somehow subscribing to this very militancy or militant activities eh I think I believe that they are not true Muslims. yah I will explain that later

KN63 [1269-2080]

Ehh, really I can't deny that even if you are the one that listen to international news you must have heard of something like that. ISIS, boko haram ,whatever, whatever, and most of them do inclined that maybe they are fighting for Islam or maybe they are fighting jihad, but really to me all these things doesn't exist in Islam. They are just using that as a yardstick or maybe they are just using that as to cover up huh, as a cover up. There is nothing like that. Islam doesn't preach violence, doesn't preach terrorism, huh. They are only using that as a cover up and such thing doesn't exist in Islam. If they really have the adequate knowledge of Islam, they will never go on to kill lives without reasons or you know they can't, they can't take arms to be killing innocent people, something like that.

KN64 [1006-1026]

Hmm, I agree, hmm.

KN64 [1152-2130]

I agree, but there is something I want to add here. Muslims, if you say Muslims are getting involved in militant activities, it is not only Muslims that involve, this is the reason why I say I agree. I agree because there are Muslims who are taking arms and do something but we do not say this is ah Islam permit them to do this, because you take arms and do what you like, is not Islam that permit you do it, but you can say it is your own, by your own sake you did it, not by Islam or for the sake of Muslims. Eh because there are some group of people, many group of people who are taking arms and do whatever they like in Nigeria, therefore, you will not say only Muslims are taking arms because it is a problem of-is a general problem in Nigeria. Ehn you know this ko? It is a general problem, not only Muslims. Muslims are taking arms, it is not only Muslims even the non-Muslims are taking arms to kill people. Therefore, this is a problem, a general problem in Nigeria.

KN65 [1327-1514]

I agree that the yes, in my own opinion, more Muslim in these days and in our contemporary society are becoming more military, are involving in some military activities, yes I believe.

KN65 [1629-2181]

It is for two things, one is to get, gain ah political power, you understand, so in order for you to become somebody in our society now or for your voice to be heard, you have to resolve into violence, some kind of violence, you understand. So that is why you see the issue of militancy is becoming more prominent within our contemporary society. And ah secondly again is because of our lack or inadequate informed knowledge, inadequate informed knowledge. Those are the two factors that leading to more militancy in the northern part of Nigeria, yes.

KN66 [707-719]

I disagree.

KN66 [913-1065]

The reasons between the instability between the Muslim and the non-Muslims in the north is simply conspiracy, to my understanding, is just conspiracy.

KN67 [563-594]

Well eh I think I don't agree.

KN68 [526-541]

I disagree.

KN69 [1416-2264]

No. I disagree with these assertions because Muslims are expected to have knowledgeable, knowledgeable in the sense that for a Muslim to be a true Muslim he accepted to see that he understand the principle of Islam and this could only be possible by subjecting himself to Islamic school which means that in another sense we could say that this assertion could be true in the sense that nowadays you find out that, that more Muslims are involving themselves into this activities because of the fact that Islam is a religion whereby a Muslim is expected to learn Qur'an and Sunna in accordance with interpretation of the prophet Muhammad (SAW), but the problem is that nowadays Muslims use to feel that understanding of Qur'an and Sunna based on their own analogy is suffice for them that is the reason why they get involved into this activities.

KN70 [1188-1202]

Yah, I agree.

KN70 [1330-1997]

Well in the case of Boko haram, we discover that ahm the substantial number of youths who are involved in that act of violence we cannot deny the fact that they are not increasing or decreasing, but in all sincerity, they are increasing in number if not because they are increasing, how on earth will you take a struggle between a whole state and some group of Militia or some group of people who are discontented with the arrangement of the Federal Republic of Nigeria who are taking arms to fight against that government. I mean looking at the, considering the numbers of years it will really convince you that they are in the increase and they are growing stronger

KN71 [1825-2920]

Well it depends on how we look at it, because if you say, I believe some are getting involved, but many no. The majority are not getting involved, but you as you can see, I don't know whether you can say, if you look at the Nigeria society in particular and most especially the northern part of the country where we have the majority who are Muslims and some minority who are non-Muslim inhabitants, eh habitant too, so you find that like in places of Kaduna, Jos, ahh some part of southern Kaduna, some part of Bauchi like say Tafawa Balewa and some other places like that, you will, you will at times it is communal classes that people will call Islamic militancy because maybe, he maybe because the attacking party are non-Muslims put together, so and the ones attacked are Muslims. So instead of us to understand the initial root of the cause, we say is Islam and at the end, they would say Islamic, maybe the Muslim or the Muslim band or whatever are attacking the non-Muslims and that thing is not many people that are getting involved, but definitely it use to happen here and there.

KN71 [3051-3800]

Yes, too many factors has to be considered. One is the total ignorance of the religion, both two religions that is both Islam from the Muslim sides and the Christianity. One is this issue of divide and rule by the politicians and the other I believe is the inability of the state, I mean Nigerian state to mobilize or to orientate each citizens that we are destined to live as one nation and Allah in his eternal mercy put it that definitely some of us must be Muslims, some of us must be non-Muslims, so these three factors particularly are the main reasons behind or whatever you call Islamic militancy. Ignorance of the religion, the bad rule of the politicians and then of course, lack of orientation and three if I should add, that is poverty.

KN72 [2688-2739]

I can't agree with that, I can't agree with that.

KN72 [2761-2857]

but because it is not only the Muslims that engage in militant activities in northern Nigeria.

KN72 [2962-3403]

Okay, the Muslims that participated in militancy most of them are not well known Islamic practices. They mislead what Islam means at all. Some of them they are not to even go to the school, the primary even in primary that is the preliminaries eh principles of Islam they were missing unto them that is why they engage in militancy, but the true speaking the well known Muslims cannot engage in militancy activities. That is the sincerity.

KN73 [1355-1931]

Eeh, I don't really agree that more Muslims are involved in militant activities. My reason is that this militancy we are now seeing is some are claiming that they are Muslim and they are not. As it has happens or if you are really current, you will find that some Christians were involved in these activities and even those who are claim that they are the heads by mere looking and the activities are really contrary to Islamic practice and there is no really any Hadith or any verse of the Qur'an or ah any practice of khulafa that shows them this way of militancy in Islam.

KN74 [2485-4425]

Okay, these things we can look at it in a two different dimensions because the nature or the structure of the questions how it looks like. First of all the question starts, the question were bold in what, in a wide range, wide in the conclusion of the question is restricted within the northern Nigeria, and generally if we are looking at the opinion that more Muslim are getting involved in the world, in globally, in the globe, in globally. The problem is that there are many factors that generalized this kind of activities because most of the Muslim or the Muslim world ah find themselves in a certain situation where whenever you find a Muslim, you find out that there is a poverty and illiteracy there, this is what is reflected in our Nigeria, in our northern Nigeria. Let me give you an example now. Many things had happen in Nigeria and if you look at the places in which that incidences are happening is a places where there is high level of eh poverty and illiteracy because we know that in the northern Nigeria there is North East where a lot of things happen, but if you look at the genesis of that crisis or the factors that influence such kind of crisis you find out that there is a lot of poverty and illiteracy because most of the youths that were living there, they have nothing

to do for their life or for their activities. Therefore, such kinds of things are things that affect the involvement of youth in such kind of militant activities, but the reason behind that is that we know that there is something of, there is a lot of things that use to initiate or to create in the people to make them to change their activities whether within ehh poverty or illiteracy or something like that. I think this is the thing that, but the conclusion is that, the word that I can use short and precise to show that the Muslims are getting involved in this kind of activities is just two things, poverty and illiteracy, yes.

KN74 [4618-5916]

Okay, ehh previously I have answered the question about the, the involvement of ehh Muslims in northern Nigeria about the militancy. Let me give you an example before I start with this question, if you can remember during prophet Muhammad (SAW,) he always trying to show his companion that make sure that you have something for you to ahh make something authentic that will help you in your life. There is one of his yes, therefore if you look at the teaching of Prophet Muhammad (SAW) to his companions in always try to show them how they are depend on their selves, I think there is one, there is one day that one of his companion come to him and ask him about something that he can do for his life, he just gave him a rope and an axe and ask him to go to the bush to cut the sticks and take them to market in order to sell them for him ahh to solve his problem. Now we are talking about ahh you say can you repeat the question for me?

KN75 [4452-6388]

Yes, I agree that more Muslims are getting involved in the militant activities because Islam you see today is not everybody you see that are Muslims yah, among the Muslim inside, there are nominal Muslim, they are just a Muslim by mouth, but in heart they are not a Muslim. They are Muslim in tongue, in practice they are not a Muslims. Why in the northern Nigerian things are involved? There are three concepts, six concept that man need to look into. First and foremost you look at the religious sects in the northern Nigeria or in Nigeria in particular. We have the Qadiriyya, the Tijjaniyya, the Izala, the Shi'a and then al-Qur'aniyun. You find between the Qadiriyya, the Izala and then the Tujjaniyya, we have some little element of religious gathering, assembly, little element of religious assembly maybe from intermarriage, we enter the same mosque and other things, but three of them they are very dangerous to the Muslims, but those are the fundamental problem that we are facing in the northern Nigeria. First and foremost, the Shi'ites who say that according to their doctrine, anybody who is not a Shi'a member is a kafir, his blood is allowed to be killed. Secondly, we have Ahmadiyya who took Ahmad Gulam as the last prophet, not Prophet Muhammad (SAW), Kuma anybody who is not part of their member, to kill him is not haram. Kuma the Al-Qura'niyu which we use to call the kalakatum that they believe in the Qur'an nothing like believe in the hadith of the prophet (SAW), the saying of the prophet (SAW). So those are the three sects among the Muslims, they are dangerous to the Muslim themselves. That is why the western orientalist or the western people do, western Euro-Christians, use this advantage to foresee Nigeria that there is a problem in Nigeria led to, since there is no cooperation between the Muslims, let us use some sects to destabilize and disorganize the religion of Islam in Nigeria. You understand.

KN76 [1623-2994]

Well actually I believe ahh more Muslims are getting involved in militant activities in northern Nigeria for a number of reasons. Well there are many reasons actually, some are social, some are economic and ahh when we talk of social reasons, we talk of the level of education of the people, the exposure about the religion itself. We can say there is a high level of ignorance among the teachings of Islam and the understanding of Islam and even in the understanding of what is an Islamic state. So that way I can say that many people are ignorant about it and many people are also ignorant about the modern setting of modern ahh nation state and how they keep up and ahh I can say that ahh actually the reason about this militancy can be traced to 70's when there was Islamic revolution in Iran. So as a result of that, it has some spill over all over the Muslim world. Many people come to see it as an opportunity for Muslims to establish states, to establish authorities where Muslims are in majority. So that one led to brotherhood movement in northern Nigeria by El-Zak zaky and ahh later on it transform ahh there was a problem of ahh ideology even within that group. The result of that was what led to Shi'a and Sunni. The Shi'ites took to their own path and the Sunnis also adopted their own methods and procedures with regard to establishing an Islamic state.

KN77 [3978-9649]

Alhamdulillah ahh indeed in this very question that some more Muslims are indeed engaging or participating in militancy in this very part of the country where we are living in. it is somehow, I can agree with it somehow and on the other hand I disagree with it. Why, because as we are all hearing or we are all experiencing or seeing practically what is going on in this very part of the country. Those people that are carrying arms and ammunition under the umbrella of Islam, in reality they are not indeed true Muslims, they are not true Muslims why, because a Muslim, a Muslim or a true Muslim is whoever testify that there is not God but Allah and that prophet (SAW) is the messenger of Allah and all his wellbeing, all his affairs, all his actions and inactions must be in line with the teachings of the prophet (SAW) and at the same time the teachings of the holy Qur'an which was revealed to the prophet (SAW). So those people that are carrying arms and ammunitions commonly known as Boko-haram, they are indeed contradicting the teachings of Islam, why, because all their actions, all they, the way in which they attack is indeed contradictory to the regulations of Allah and also the practical teachings of the prophet (SAW) because in history or in the Islamic history we learnt prophet (SAW) spent thirteen years in Mecca suffering, he has been tortured, his companions were tortured, they were persecuted, they were tribulated, all sort of harassing, killing, it happened to them, but prophet (SAW) was exercising patience and at the same time calling upon his companions to continue exercise patience up to the time in which he was given an authority by Allah (SAW) to migrate to the holy city of Medina. After his migration to the holy city of Medina, those pagans of Mecca continue attacking the Muslims at the outskirts of Medina. As a result of that, Allah (SBUH) gave the prophet (SAW) an authority to fight back, to retaliate so that they can regain their rights and freedom as human beings. Do you understand? So at the same time prophet (SAW) commanded the Muslims, commanded the Muslims as Allah (SAW) stated in the holy Qur'an (he recites a verse of the Quran) what the verse is saying is that those that were being transgressed by their enemies, they are giving authority to fight back so that they can regain back the authority. So prophet (SAW) took some majors so that he can be able to regain back the rights and freedom of the Muslims while they are there in Medina. So as a result of that, it happens that prophet (SAW) took some of his companions about 313 in number as he had that the Meccan caravan are coming back from Syria from their business engagement and on their way back to Mecca, they must pass across Medina. So he said, commanding his companions that they to go to the plain of Badr to plan and ambush against the caravan of Mecca. He said his aim, his primary aim, as stated by the scholars of Islam, was not to fight the Meccans, but two things or three. First to make the Meccans to know that yes Muslims are human beings, they have rights and they must be respected. This is number one. Number two, to regain back part of the loss which the Muslim suffered because those pagans of Mecca do attack some villages outside the city of Medina and they will take away or loot their wealth, they run away with it, so prophet (SAW) planned to attack that given caravan, but at the same time, it was unfortunate, the leader of the caravan diverted his way, instead of him to pass across Medina, he diverted his way to a far distance to Mecca and at the same time he wrote a letter, you should be aware you the

people of Mecca that Muhammad is planning to attack your caravan. So the letter was sent, you understand, so you see this is how Islam is. Whenever Muslims were being tortured, their freedom is being taken from them, there is an appropriate way in which they can follow to regain back their rights and freedom. Do you understand? But for somebody who claims to be a Muslim, because it is a claim, claim to be a Muslim, to be attacking both the Muslims and non-Muslims and at the same time to be regarding them as unbelievers, such is not an Islamic idea. It is indeed contradictory to the teachings of Islam because prophet (SAW), there are different hadiths in which he clearly showed us, he showed that Islam is a religion of peace, is a religion of simplicity, do you understand? He even said in one of the hadith that a prostitute, a prostitute was granted to the hell fire ahh was granted to the kingdom of God because she fetched water to a dog, a dog, just an ordinary animal. That given prostitute was thirsty, she went and fetched water to take, to consume and after that she came up from the Well, she said dog, the dog was also suffering from thirst, so she decided to fetch the water for the dog and give it to it, so prophet (SAW) told us that, that given prostitute was granted to the kingdom of God because of the same pity she showed to the dog. And at the same time a given woman who tied a cat, she has a cat, and tied the cat, she didn't allow the cat to go out and find its food, she tied it, she did not give it its food until the cat died. So prophet (SAW) said that that woman will dwell in the hell fire because of the way she maltreated a cat. So how can such injunctions from the holy prophet (SAW) showing us how Islam is given even rights to animals, giving rights to animals, how can such or a person who proclaims to be a Muslim be acting contradicting to this very teaching? You see, it is not Islam, it just a conspiracy which was planned, established to tarnish the image of Islam yes.

KN78 [1799-3351]

Hmm, well it is true, it is true, but again ahh I would have a problem, let me say this with all honesty. We employ certain terms with those terms having what we call barbed wire meaning. I think we have to be very careful in using those terms. They are essentially modern in the usage and of course it is replete with quite number of biased opinion by them. But as I said, for the sake of conversations, for the sake of convenience of these conversations, well let us agree, there are a lot of people, there are numbers of people who are really engaged into or involved in militant activities these days. That I agree with and ah well I think there is no one way explanation as to why people are involved are really in militant activities just as there are other factors you would like to take into consideration in explaining why, but for me, I think one, there is consciousness to have trying to assert political identity from certain quarters, there is certain group of Muslims who believe that an ideal Muslims, a conscious Muslim should live by Islamic ideas. This is very important that we have to understand it and of course the colonial legacy has left no choice to people who have that consciousness than to really participate in available options to really re-assert their political identity in all spheres of their human activities. That I agree and on the other hand, we have economic reasons. On the other hand, we have ignorance, misinterpretation of the religion itself out of poverty, quite a number of things are expected to happen.

KN79 [1328-1639]

The first question is I agree with this idea and the reason people involve in militant activities for me ahh is for many reasons, the first one is poverty, ignorance, imported ideology, poor democratic leaders, politics, preaching differences, retaliation, and political domination and many more reasons.

KN80 [1895-1928]

So I disagree with this notion.

KN81 [1678-2043]

Hmm I can agree with you, but ahh I really agree Muslim involves into militant activities in northern Nigeria because they misinterpreted the fundamental teaching of Islam. Then also there are many factors that cause this problem such ahh such factors include one, unemployment by some youths, then second, poverty among the humanity and illiteracy and the rest.

KN82 [1885-2570]

I agree that some Muslims or more Muslims are getting involve in militant activities for the following reasons; number one, misperception or ignorance about the religion itself because of the discrepancies or the misunderstanding or misconception we have, the sects that exist within the religion that compel people to take the teachings of Islam different from where it is, different from how it supposed to be. In that case you find out that the verses of holy Qur'an or the provisions of traditions of the prophet Muhammad (SAW) are being translated from their original content, so in that case some may perceive that it is compulsory or it is necessary to engage into such acts.

KN83 [1474-1697]

Ahh honestly I disagree. A real Muslim cannot engage in any militant activities, but only corrupted Muslims can involve. I think this is a struggle, I think this struggle is an Islamic pure Muslim cannot do this.

KN84 [2039-2054]

Yes I do agree

KN84 [2181-2443]

Yes most of the Muslims engage in the struggle because of the religious ignorance and inability of government to provide basic necessity to all Muslims. Most of the people are what, are jobless no employment, people must struggle to do what, to earn their living

KN85 [776-1022]

Well actually yes, there are instances in which ahh many Muslims are getting involved in militancy and ahh one of the reasons is misconception of het teaching and principle of Islamic most of them are misguided and mislead into such activities.

ZA1 [735-1461]

You have two questions. Now you say that part involving Muslims that is you are just talking about the global one. And secondly you are talking about the northern one. Now if you are talking about that more Muslims are involved in this kind of crisis, so there is a certain question that a research sir should ask himself. One, we have problem now in central Africa, they are not Muslims. We have problems that happen in Rwanda, are they Muslims? We have IRA in northern AHH in London UK, are they Muslims? So on the issue in the northern Nigeria, definitely what the researcher come about that the problem is purely political. Some politicians just hide under Islam just to achieve their aims, but not anything like Islam.

ZA2 [877-1012]

No, it is no. I disagree because the leader does not teach anything that deals with em act of peace keeping, so it is never accepted.

ZA3 [920-2438]

Emm the word militancy could be define according to the author hmm who may define what, is not all that is termed militancy could actually be militancy, but emm as regard this question pertaining to the northern Nigeria. Islam is religion of peace and had always preached peace. if you see a Muslim that emm is showing the signs of militancy, you should check out. First of all it may be as a result, because Islam too does not permit cheats and does not allow one to be cheated upon, so in a situation where there is injustice meted out to Muslim and he decides to react in other to fight whom is demand, so some other places may term it as militancy, but is not actually, is actually fighting for you right or for the right of an individual. And the militancy as they, you have asked concerning the northern Nigeria, northern Nigeria has been known to be very peaceful all this while, it is served as

accommodating, is the most accommodating region of the country where you will see virtually all tribes, all races from other part of the country come and comfortably will be allocated land settle and build, but of recent all this emm this some signs have shown that if some of our few individuals that find themselves here especially the southern eastern part of Nigeria are not allowed to, you cannot identify well with your religion and maybe as a result of reprisal attacks, the northern part of the country may have developed that too and also aversion to Christianity which ordinarily before was not in place.

ZA4 [2210-7258]

Yes, you know emm with some of the guidelines we receive from the prophet Muhammad (SAW) there is going to be the signs of the last day that if the last day is approaching there are going to be signs that will tell you this are the signs that you will know that yawmal Kiyama the day of judgment is closer. He said one of the greatest fitna that we are going to be experiencing, calamities and problems that we are going to be experiencing, first of all, you will get different types of understanding, different types of ideologies, ideology from those that are claiming that they understand the Qur'an, they understand the Sunna, but they are understanding this thing wrongly because the way they understand, you know the Qur'an is the word of Allah, so there is no how you can understand the meaning of the Qur'an or the interpretation of the Qur'an unless you have the total guidelines of the prophet Muhammad (SAW). That is why he is saying that the Qur'an is there, but the best person that understand the Qur'an is he that they reveal the Qur'an to that is prophet Muhammad (SAW) and the only way because Qur'an is metaphorical, there is a language that we have ayas in the Qur'an that we call muhikimat, aya that is very simple everyone can understand it. And we also have ayas that we call Mutashabihat you think is this and it is not unless you have to get the guidelines and also the directive and explanation from the Sunna and prophet Muhammad. So prophet says it is one of the signs of the last day that different type of people, people that will call themselves Muslims, they will be getting wrong ideologies, ideology, understanding from the concept of the Qur'an and why because they neglect the principles and the guidelines in terms of how you scan understand the Qur'an and how you can interpret the Qur'an. And most of these problems, most of these Muslims, most of them, they are going to be ignorant, they don't have deep knowledge. Some of them will be disturbed by youthful exuberance, you understand, higher zeal and higher determination without the knowledge and also the procedure to do it because they know that they have feet, they have the power, they don't have that enough understanding, guidelines of the Qur'an and they don't even have some good attitudes and also behaviors. So they tend to understand this Qur'an negatively. So without you getting the guidelines from the Sunna of the prophet Muhammad (SAW) you can just sit alone and buy, if you go out, you can buy any, take up any Islamic book, any book that you are reading on your own, you will be thinking that you have the knowledge or you can interpret Islam on your own. So you not going to the scholars so great scholars that we are having that are very deep in knowledge, you can just buy text book alone with also internet, you are exposed to the technological world, what you listen in the internet what you can browse, you just thought this is how people, especially we they northerners here we have different types of scholars you are exposed to internet, you are exposed to all these English books and all that. So there is no how you can understand the truth aspect of this Islam, is when you have to get your scholar that is very deep in knowledge, everyone knows about it, he is very kind in behavior, he does not, he does not promote extremism, you understand, he has that good concept, good relationship with people, you understand, and also good understanding of the Qur'an, so because of youthful exuberance that is one of the reason. Two, they don't have deep knowledge about the Qur'an and Sunna. Three, arrogance, you understand, arrogance, and four, [they are they think they are they have every power] yes arrogance, they can manipulate, they can do anything they want to do, and again fourth, bad scholars that are giving them this ideology because if you have a bad scholar that is misinterpreting the revelations of the Qur'an and also the Sunna, giving this ideology to the youths, you know, it causes a very big problem. So extremism in Islam is something that prophet Muhammad is against. Up to one of that that they said whosoever made this Islam to be a very heavy thing, there is no how we can compete that day will be heavy for him. Islam is very simple and if you make it very heavy you they are not going to be successful at all because you find it you find it very difficult, you understand, and again anything that you are doing that warrant the killing of people, you understand, giving, making life miserable for even those that do not believe, painting Islam as a very evil religion, rebellious religion, all this things are against the teaching of the Sunna of the prophet Muhammad (SAW). That is why I use word of the Qur'an that is saying (he recites verse of the Qur'an) Allah is willing to make this Islam easy for you, he is not willing to make this Islam a burden for you and he doesn't what to paint this Islam as an evil thing, but everyone should appreciate Islam with its conduct and behavior and doctrine.

ZA5 [1418-2734]

Thank you very much, this is a very interesting question emm as you can see in Nigeria today when you say Islam, if you say Islam some people misunderstand what is really Islam, you understand. Why people are involved into all this problem, if you look at the issue of boko haram today, they will say that it is Islam, but to me what is happening is un-Islamic, is un-Islamic because is not the way Islam lay down the rules and regulations, you understand, and is not the way of Islam. Ehn toh because of that amm I don't think we-I disagree that people involve in militancy in Islam, you understand. Sorry, I can like, what really contribute to what you just said it just most of the-we have some half baked Ulama. Who are those Ulamas am talking about? Those are the scholars eh everybody wants to be a scholar now, you understand, everybody want to be a scholar and have followers. That is why people are involving in all those militancy, is just like me and you, today if I say that I don't have money and I will have back up from government or some other people outside and I will organize crowd, do some other things eh. If you look at the rate in which Shi'a is growing in Nigeria, is very high because they having support from other places, you understand, that is just it.

ZA6 [933-1574]

Emm I will agree with that. I will agree with that, looking for ahm looking g at that the activities and the recruitment and the multiple in numbers the boko haram militancy in the North East part of Nigeria. I believe many Muslims are getting involved and why, to my opinion, is basically the lack of knowledge, the lack of Islamic knowledge is the number one factor pushing them to join the militant group. They are easily deceived by the notion of you getting to heaven if you die in the act, but they are not taught the repercussion of, they are not taught the main tenets of their Islamic teachings on hurting your fellow being, yah.

ZA7 [1652-2029]

Sincerely I don't agree, but the truth is lots of people have, under the name of Islam done a lot of bad things and some people have emm been involved in violence and cover it up and cover this violent activities with the name of Islam like the present problem we are facing in northern Nigeria of boko haram Muslims are not do things and those people claim to do as Muslims.

ZA8 [657-1313]

Hmm I can't say for sure because have never met any militant Muslim before. So what I only will say is anybody can be a militant because of lack of knowledge. So now if they say Muslims are engaging more in militancy in the northern states, people are of the opinion that the north is basically more Muslims than Christians, but this is not true, you go to state whereby they are both 50-50. So in a state like that, if there is like terrorism or militants or whatsoever, you can't say it's just basically Muslims because some people will just raise a terrorist group claiming they are fighting for Islam and that is not true because they kill everybody.

ZA9 [1209-1616]

Well I think the main reason behind this militancy is illiteracy. You will never find or rather you find it very difficult to find learned Muslims involving themselves in militancy. Illiteracy, illiteracy is a very, very poor disease. Most of them have been brain washed, they have been taught that that are not in the holy book as such they are using them as instrument to perpetrate their evil act, yes.

ZA10 [1702-2010]

Yes, I will say yes to that because ahm our past governments are actually corrupt and they use that as a medium to penetrate some uneducated northerners so that they will spoil the name of Muslims in general. So I just think is a political way of blackmailing Islam, let me use that word, blackmailing Islam.

ZA11 [968-1767]

Well, if you look at, before the international eyes, it is understood that Islam itself or all Muslims are terrorist in some aspects, so and with that perspective, it has hurt and given some kind of insight to general public and at the same time that hurt within the Muslims, few of which are youths and other this thing, and they are trying to like in head, they are trying to express the hurt as in not hurt that they are trying to hurt people, but they want to understanding, they want people to understand what Islam is. They have the hurt of the condemned of the religion. So and in some point some people view it as terrorism, well in that aspect I could say the expression, the manner at which it is been expressed to some point, is a bit violent to some point, but I don't see it that way.

ZA12 [910-1191]

Well I agree, the reason being that some people are not knowledge, so they try to form a group, from forming a group, they try to use some verses of the Qur'an to which they don't have the in-depth knowledge of it to brain wash them thinking that is the best way to practice Islam

ZA13 [1094-1502]

Yes I think the first break I think we need to understand between this thing is that those who are deviating from the main Islamism ahh they do that because they do not have the knowledge and the understanding of Islam and out of that they didn't have adequate knowledge of what Islam means, so they deviate from it and when a strong hand who give one or two words of advice they go out of the way of Islam.

ZA14 [1281-1413]

Yes. I agree with you that more people are getting into this militancy why because of the poverty level of the people that is why.

ZA15 [2405-2886]

To be sincere I do not agree, why? Because if you look at the percentage of those that are getting into militancy now, you will see that it is very few, minimal, it is very few that is why I do not agree and though you may say why people are getting into militancy maybe the few numbers and so on. One, maybe they don't have the knowledge towards militancy, then number two, maybe poverty and because of the cases that maybe make people to go into those corrupt things and so on.

ZA16 [1104-1141]

I do not agree with this statement.

ZA17 [830-843]

I disagree.

ZA18 [1078-1210]

Look a real Muslim that follows the actual Tenets of the religion will never engage in himself in any kind of militancy whatsoever.

ZA19 [1043-1625]

Well actually I could not agree with this assertion because if really more Muslims are involving in militancy or militant activities so also the other religions because involving in militancy or gangsterism or in other words, depends on the individuals. There are certain factors that actually motivates one to actually get involved in any ah irresponsible act in the society. Some are being influenced by social factors, economic factors and political factors. Therefore, Muslims could not just be termed as most, as people that mostly involve in militancy or militant activities.

ZA20 [878-1079]

I don't think there is any justifiable statistics or data that has justified this. There is no report in actual sense that has justified this. Had it been there is one then I will have a word to say.

ZA21 [668-837]

Let me say I disagree because there is no doctrine in Islam that says you should take arms or you should go into militancy. Islam is all about peace and peace loving.

ZA22 [731-1103]

Yes, the reason why, particularly youth among the Muslims are joining militant groups or if I can say insurgency, it is because of a lack of proper understanding of the religion. If somebody understands the religion he wouldn't have joined such a group. There are ways to do everything in Islam. So I think the major thing is ignorance of what the religion really means.

ZA23 [964-2092]

Militancy has no base in Islam. In Islam there is nothing like militancy. To my understanding militancy is just people to come out and fight for their own rights be it rightly or wrongly. More especially if it involves-if it will go into violence. They call it militancy. In Islam everything has its own base. In Islam you have ways of doing everything. So to the best of my understanding there is nothing like militancy so the issue of people or Muslims in northern Nigeria are more engaging into militancy, I disagree with this simply because Islam does not teach militancy. You may see people going into it becoming militant but they are doing it on their own. Now people a times more especially the present dispensation, people use to leave the teachings of the religion and they will go by their own way thinking that that their way will be the best way for them to solve their own problems not the teachings of the Islam. So if one will go against the Islamic teaching then for you to be just, you will not judge the religion by the actions of some that call themselves as Muslims. You are to judge them by the religion.

ZA24 [1453-2216]

I am not agree because Islam is a religion of peace. Those are terrorists in Islam and they do not understand the concept of Islam. if they understand the concept of Islam they will not force anybody because Allah says in the Qur'an (he recites) or even in suratul Bakhara Allah says you cannot force somebody to do Islam. So Islam is a religion of peace, so those that are forcing or terrorizing people they don't know or understand the concept of Islam. I do not agree that many Muslims are- if you are well knowledgeable in Islam you cannot be militant. Now Islam is a religion of peace it didn't preach that you should kill somebody or to destroy people, people's houses either they are Muslims or Christians. Islam is a religion of peace so I do not agree.

ZA25 [1054-2056]

Ahhh The problem here is ah that concept of Muslim there that, the opinion that more Muslims are getting involved in the militant activities, yes I agree partially in the sense that majority of the militant groups especially in the Islamic northern Nigeria, they claim to be Muslims no matter how much no matter how far some of their ideologies and practices deviate from the mainstream Islamic ideologies. So as regards why I think, if you agree what do you think, one major one of the main reasons is the lack of in depth understanding of Islam on the part of those that are involved in it. And the other aspect is imposition of manmade systems of government on the people such as democracy. Muslims are not given, are not allowed to practice their sharia up to fullest as they want. Directly or indirectly, democracy and other forms of western systems of government is imposed on the Muslims and hence those that do not know the correct and Islamic way of dealing with such issues tend to go extreme
ZA26 [829-1130]

I don't even believe in militancy of Muslims whatsoever because all this issue of terrorism, even the other countries, the western countries there is something like terrorism. We know, so it is not only Muslims. They just ahh make this name to be on Muslims but not only Muslims that are terrorists.

ZA27 [674-784]

Yes I agree. I agree with that but this is bad teaching they are different from other Muslims, bad teaching.

ZA28 [2106-3157]

Well this is an interesting question which I would like to briefly go through. Some people are of the opinion that more Muslims are getting involved in militant activities. Well based on my own opinion, Islam as a whole should not be linked to what is termed militancy that is based on my own opinion because as I earlier mentioned Islam is a religion of peace and militancy or yes militancy is actually a set of ideas adjudicated together by a set of people mainly for their I would say if am allowed to use this word I would say selfish interests. Selfish interest not basically for the masses to benefit but may be for the little number of masses to benefit. Islam is a religion that makes sure that it ensures equity among others be it a Muslim or a non-Muslim. Islam is a religion of peace as I mentioned and it does not accept a Muslim faith to cheat against another that is not a Muslim. So basically I don't think Islam allows militancy should be linked together. They have no link. They are far away from each other based on my own opinion.

ZA29 [2703-4003]

Well when you say people, the ideas that people are getting involved in some militant activities, you say some Muslims right not all Muslims. Likewise if you take it now if you go to India where Buddhism is practice and you be asked that some Buddhas you understand, likewise when you go to Chinese and other parts of the country or take for example in Nigeria when you say Muslims you call the Christians likewise you say some Christians. You can't say that. Hundred percent of the religious followers are absolutely perfect. They can never and they cannot be and wherever you go in an environment or community there must be this black sheep among them so those kinds of people you cannot control but you can only advise them and you cannot change them and you only tell them what is right but you don't force them to do what is right. You understand, so what I am saying here is that when you say some Muslims actually I won't tell you no; because I am a Muslims saying no. Definitely, of course yes some Muslims are involved in that because mark you they are not doing it for the religion because if you look at the rules and the regulations of the religion, the religion does not give you the chance or the freedom to perpetrate or to do anything that will harm you or anybody around you.

ZA30 [2067-2875]

Yah, I agree. Some people got themselves into such activities as a result of ehm inadequate Islamic knowledge. So, when they got themselves involved or close to some people that ah also understand or came across any book. Like this person I don't even know him may be when somebody lay his hand in any book and he read through and may be the person expand more on the aya or some verses that ehm may be they are talking more on that aspect. So, it might happen that the person might be vocal so when he met them, he might be happen to convince them and he show them that is the actual interpretation of the Islam and they will be take it and they will be carrying it and they will be doing their own activities thinking that they are doing Islam, unknowingly to them that they are already gone out of Islam.

ZA31 [1053-1548]

I disagree and I will have my own reasons, I have my own reasons. You know nowadays, there are some people or some religions that see Islam as terrorists, as religion of terrorist, religion of destruction, terrorism, while it is not so. Why I say that is that, you know there are some people, that will, that will stay or stay in the umbrella of Islam and make chaos in order to spoil the name or the religion, but to be sincere, Islam is not a religion of violence, it is a religion of peace.

ZA32 [2006-4367]

And the response to this state, all this points would be I can say I disagree with that because you say more it means a large the number that is the number of Muslims and that is not true. Even if you can get some and the some, even the some self are claiming to be Muslims, but actually in considering the rules or the pillars of Islam, actually you can say they are not Muslims. They only claim to be Muslims and even if you say that they are Muslims, if you compare them with the remaining Muslims, the other Muslims living in the northern Nigeria you can say they are very few. So the, the factors or the reasons behind the growing conflicts along the two religions, religious members or yes and what is fuelling it is the first, first point is the essence or the causative agent of that is as I understand it, is lack of following the right teachings of the both religions. For example, some few Muslims, I can say especially the ignorant ones are not following the exact way of living together with their neighbors that is Christians and other non-Muslims and also Christians, in other hand, they don't want, they don't follow the real teachings of Christianity. I see, I consider this as the major or the causative agent of the conflicts, what causes the conflict between the two and ah what is fueling it is, I can say, is politics, the struggles of being in the power and when one has been in the power, he is trying to favor his side, he is trying to favor his people. If a leader by now is Christian he is trying, even in a hidden manner very physical, I can say, indirectly, in a hidden manner he will try to support and assist the Christians, financially and educationally because things are happening in Nigeria and if you consider it, if you look at it well, critically, you will see that it is part of injustice because in both religion people are expected to be treated equally, both of the religious members or the followers are expected to have the freedom to observe their religion, religious practices basically, not with disturbance to each other that is I can say, by that I can say it is a political issue that is fuelling the conflicts.

ZA33 [871-1281]

Yes I agree with this because Muslims nowadays especially in northern Nigeria they involved themselves in militant activities due to the propaganda and the activities of some spoilt Muslims and Muslim groups as well as preachers that propagate their own selfish behavior their own interest which leads to them to become, to participate totally and wholly in the militant activities in northern Nigeria.

ZA34 [980-2029]

Actually there is this term indoctrination. I agree that there are more Muslims, more youths that are involved in militancy and which is against the laws of Islam. Actually this indoctrination is one of the major problems that we have that do encourage that are half baked in knowledge to undergo these acts. Ah we can may be trace some history in northern Nigeria like the Maitatsine crisis of the 1980s, late 70s and 80s then the present Boko Haram idea and other movements within northern Nigeria. What actually brought this problem is that some of the youths are anxious and are engaged, more anxiously engaged in knowing the religion but yet they do not go to where they will acquire the knowledge of the religion because you have to get the knowledge of the religion before you practice the religion well. So they do engage themselves in the part of the Ulama who are also having their own selfish desire so they indoctrinate the youths using such their desire so they get involved in this militant activities. That is my own understanding.

ZA35 [706-1146]

Well, some Muslims are, Muslims are getting involved in the militant activities, yes I agree that more Muslims are getting into the militant activities because the present era we are in now due to the corruption coming here and there in Nigeria especially in the northern part now, so the killing of the Muslims and even the non-Muslims make them push the Muslims to get into the militancy to enable them to fight against the non-Muslims.

ZA36 [1235-1694]

I don't agree with that why because fighting as in the sects among Islam, Islamic sects, for example, the shi'a, ahl sunna, ahm partially because ahm some part of their Islamic sect, for example, the shi'a, they are trying to bring other changes into Islam because they see even the real Muslims as if they are not Muslims, they see us as pagans. It is as if they are the only Muslims existing, the Shi'as, so that is why they are trying to fight everybody.

ZA36 [1812-2108]

Honestly the way I see it, it is as if it is illiteracy, illiteracy and poverty because I observed that, for example, this our people, our neighbors I can say, this shi'a people, most of them I look at them as illiterates. They are illiterates and most of them are poor and they are very young.

ZA37 [790-806]

No. I disagree.

ZA38 [1338-1360]

Yah I agree actually.

ZA38 [1488-2901]

Actually basically, you know, this religion of Islam over a period of time is undergoing some prominent revolution or if I didn't say revolution I may say reformation, you understand. Basically in Nigeria, we have being doing only on side of sects, this Tijjaniyya brotherhood, the one Usman Danfodio, the reformer brought. Now presently many Nigerians, many people from the northern part of Nigeria started travelling to Arabian countries, places like Sudan, places like Saudi Arabia any one or two in search of religious knowledge, when they came back home, they came along with this knowledge and with this they started expanding this knowledge to people and most people said ah there is more to do in terms of religious this thing, awakening in religion, but they see it in form of reformation or revolution and as a result of this, it started becoming clash of power between the old sect and the present new sects that they brought along into the northern part of Nigeria. Right now you see even the aspect of religious crises and other things, it becomes unabated because some of them that brought this sects into Nigeria and northern Nigeria in particular, the teachings, they didn't know how to put the teaching in perfection that ordinary men would be able to understand or a lay man to be able to understand and use it in his immediate society. That is the major challenge that they have about that.

ZA39 [1373-1419]

Yes, I can say yes and I can say no because...

ZA39 [1525-3382]

Ok to start with, there are, actually it is true there are more people that are getting themselves into militant activities under the banner of Islam and the reason why this thing is happening is because of the total misconception about the Islam. If those people really understand the meaning of Islam, definitely they won't have engaged themselves in that. And particularly in Nigeria why this think is becoming so rampant is because of the misconception, like I said and this misconception is originated from the poor economic system coupled with the impact of this economy to our people, people do not have the opportunity to be in school to acquire sound education so as a result of this they are simply misguided because of their ignorance about Islam. So it is not only in Islam, a lot of people are misconceiving, it is a problem that is, I agree that it is a problem that is associated with the northern Nigeria, so also there are also activities of militancy in the southern part of Nigeria like we have Niger-Delta people, but even though the cause differs, this one they hide under the banner of religion to practice what is not Islamic. So also those people that are in the southern part of Nigeria that engage in the militant activities are also militants, but the cause like I said differs, but they do it in order to promote their own goal. But if you put them together, they all engage in taking arms, engaging in illegal activities, the only difference is that this one they hide it under the banner of religion while those ones they are hiding under the banner of poor environmental degradation of their environment. But all in all they are all doing something that is not allowed. So be it whatever they call it, it is not restricted to Islam or Muslims alone. There are other people that share the same opinion that is why I said so.

Th2.2: Reasons for Growing Conflicts between Muslims and non-Muslims

FG1 [4329-4681]

One, to me it will be illiteracy and then lack of tolerance. If there is tolerance, when there is tolerance illiteracy tends to escape or tends to disappear. When you tolerate someone you tend to discuss together and try to iron issues out but when there is no tolerance there will be no issues like that and things will be going from better to worse.

FG1 [4683-6114]

For me the reason will be political, economical and social. Political in the sense that for example now when we talk about this Islamic militancy you could refer back to 2011 election. We all know we all witnessed what happened during that time when the election was announced many people start organizing and killing people just off head. Islam has some standard, ethics in doing revolution or whatever because if you look at what happened in 2011 we can say that the governor was not involved, even the Islamic revolutionaries or Islamic leaders were not involved in such activities. It is just the mob the illiterate people or personnel who are jobless, illiterate who have never been in school. For example now what happened, a researcher someone like you, Mallam Abdul Hadi was telling us in Kaduna in a road traffic some guys blocked the road and if you are a non-Muslim they will kill you if you deny and say you are a Muslim they will ask you to recite some verses in the Qur'an and when you recite the verses the person that is asking you to recite the verses he does not know what you are saying. For example he said that someone asked one person, he asked him are you a Muslim he said yes I am a Muslim and said ok recite suratul Iklas and after the person

finished reciting it he was asking someone baba da gaske yake- baba is he correct? You can believe that it is illiteracy and misconception for political reasons.

FG1 [6116-6737]

Then in a country like ours, where we have multicultural diversity, people from different ethnic groups. Then to feel like most people from northern Nigeria are Muslims. The Muslims now feel that they are capable of ruling the country that creates disagreement between non-Muslims and the Muslims. The Muslims feel that we are much and we will strive hard in order to get what we want with our population while the non-Muslims feel that we are poor we are few and then but we are educated so since we are few we can't allow those that are many to rule us with that illiteracy of theirs. That is what is causing tensions.

FG1 [6739-7897]

There is also the factor of religion manipulation because the leaders for example just yesterday one doctor from political science was telling us that during 2005 Obasanjo and Atiku regime. They did a promise that when 2011 election comes Obasanjo will transfer power to Atiku Abubakar and before then Obasanjo started changing, changing his activity and changing his behavior that he want to deny that promise. And when Atiku was now sure that Obasanjo is going to betray him and deny their promise then he now came out publicly and announced to the people of the north that northerners Arewa ga naku nan, Arewa sai mai sallah –northerners here is your own, a Muslim must govern the north and so on. Atiku was just praising himself that he is from the north and from Hausa Fulani community, he is a Muslims so the northerners should support him. Prior to that when the promise was taking place he did not think of that. So it was when Obasanjo wanted to break the promise that he now use religion to manipulate, to opiumize the mind of the people. Then people will now start shouting Nigeria sai mai fitsari a tsaye and all this stupidity and nonsense.

FG2 [3030-3366]

Politics, in my opinion it is politics. Normally if you look at back then before there isn't much of these conflicts than are today. And most of the politicians around are using religious sentiments, laying of demarcations to achieve their aims is what is fueling these conflict in northern Nigeria or Nigeria as a whole-it politics.

FG2 [3372-3784]

Yes I think with regards to that it starts from homes, our various homes, in the sense that even among the junior ones like in the nursery schools we realize that the Muslims kids they will sideline themselves away from the Christians that is it is like just built in them. They grow with it so once they get into the society instead of them like to approve or like discourage it they continue, so it is inborn.

FG2 [3786-4312]

In addition to what she said, I think too that illiteracy plays a part in this because most of our brothers here in the north some don't have this western education and they just believe that based on the provision of the Qur'an they should fight the cause of Allah that means those that are not Muslims they should fight against them because they don't believe in our belief. But to me I don't believe it is supposed to be so because it says you should only fight your brother when you feel they are being a threat to Islam.

FG2 [4314-5202]

To me I vehemently disagree with him on the issue of saying that the north entirely or the north has most of the people that are illiterates. Now when it comes to the part of illiteracy, I believe northerners are literates. I believe by the meaning of literate does not limit to only western education. It goes beyond that if today someone can acquire, if there is a Muslim who graduate Qur'an if somebody is a Christian and goes to Bible studies I believe either of them is literate. To me the causes of these crisis is right from the adverse religion I believe that I am from Plateau state and I know what is going on in Plateau state. Most of the non-Muslims they have this believe that the Muslims are part of those who us to slaughter and kill even the disciples of Jesus when Jesus was alive. So they don't have settled minds to relate with the Muslims freely. There is suspicion.

FG2 [5208-5664]

I think besides that there is lack of cooperation in the sense that you see this tribalistic issues, sentimental issues like this is my sister we are from the same state and this one is from the other place so she is my sister and we speak the same language, same religion or like I tend to draw her close to me more than the other one. So anything that may arise we put this one aside as in we will develop some hatred for her. So it is also part of it.

FG2 [5670-6125]

Religious sentiments and availability of natural resources has led to superiority complex. Thinking of people from the southern region of Nigeria, they feel like yes we have this so we are more superior to other part of the country especially the northerners and they are solely dependent on what we have so they feel they are superior and coming back to the north we feel yes majority of us are Muslims and we are more closer to God than the Christians.

FG2 [6131-7228]

Mine is I think it is misunderstanding. When I say misunderstanding, let's take politics for example, the political leaders most of the mayhem happening around here starts around here or is due to them but do we put the blame on them? No. We turn the blame into like ok it's not politics or the politicians, it is jihadist. Let's take for example this Boko haram we all know it is a very indirect political mayhem but everybody is just turning it into a Muslim-Christian issue and if we take the illiteracy, can you see where the misunderstanding comes from. Let's take the literacy, did you say literacy or illiteracy? There are a lot of illiterates, some might be like partially literates some absolutely completely illiterates, but whenever you sit them down like come to talk with them discuss some issues even the literal issues just in a simple language you get to know that this people know what they are doing, but due to like some, I don't know, because they are illiterates we don't have, why will you listen to that, he has not literacy he is this this he is that so all this bring bias

FG3 [7999-9065]

Well ah first of all I will like to say democracy is one of the factors that has caused problems within or conflicts between Muslims and non-Muslims and most especially the Christians. You see before the coming of democracy there was nothing like conflict or either any other problem between the Muslims and non-Muslims because there was no any other interest in between them. But when democracy came, with the system of election that I have to vote so and so person to be there I have to vote so and so person to be there. Now you realize that I am never a Christian or he was never a Muslim, you get to the situation that let me take a decision of voting this particular person into a particular position and then he got there, when he got there decisions were brought in inside the government which particularly do not suit your interest as a religion on the opposite side definitely conflict will come in. You will say because I am not a Muslim or because I am not a Christian that is why so and so thing has been implemented. You see democracy and politics.

FG3 [9067-9405]

Another reason that I can try to explain is that innate tendency that I am better than another person is another reason and this is simply because some parents they indoctrinate some bad bad things against the counterpart that are of different faith. This is another reason that I can say is responsible for these conflicts.

FG3 [9406-11498]

In my own opinion I think that most religious leaders contribute to this because what they impart to their followers, you know they want to impart some knowledge to them to gain more attention from them, to gain, I think that is selfish interest because one of the articles of faith in Islam said you must believe in all the prophets and Jesus Christ is a prophet that is Isah. So if you are a true Muslim you must believe in him. If you don't believe in Jesus Christ you are not a Muslim. So I think what confuse most people is that, most people like Christianity if you say Jesus Christ is Isah they will say no. I say that is what the Arabic word, the name in Islam is Isah he is a prophet. And if you say like Solomon is Suleiman they say ah how is it Suleiman because they don't know even for Christians if they see Arabic word in the Qur'an they will say what is the meaning of this Isah we know the meaning because it is an Arabic word an Arabic word. They thought is like when they are praying some Christians when they are praying they say they do speak in tongues they speak in tongues. You know for them they said if you ask this one that what is the meaning of the speaking in tongues they say maybe she or he does not know the meaning. They think that is the way our own too is like we don't know the meaning. I think maybe everybody is trying to fight for his own religion and most things come from the religious leaders. Because the prophet said don't condemn other people's religion so they will not condemn your religion too let them do their own and you too should do your own. Anybody that have interest, the way you do your religion if they see you are doing it fine peacefully as it is said Islam is peace, if you are doing it peacefully, they will have the this thing to come to your religion to learn about your religion from then as it is earlier mentioned that is jihad. From your heart they will come to your religion. So conflict arise when you talk about my religion is better than yours. My religion is better than yours is from the religious leaders in fact.

FG3 [11550-12913]

Yes because I want to combine what they have just said somebody made mention of democracy and the other person mention leaders. So what I want to say because we are trying to trace the source. The source I can say of this growing conflict I can say has been happening because of inadequate knowledge of both the followers of both Muslims and Christians. You can just see somebody practicing the religion without knowing the actual teaching of the religion. Then politics come in, politicians use the religious leaders to impart politics into them so that they keep on dividing us. That is just it. But as long as Muslims will continue will make sure that he knows the knowledge, he knows the religion, Christian will make sure he knows, in Christianity it says if someone slap you, you should give him another place to slap you in the other place. In Islam, Islam means peace I can tell you where will the conflict come between those people. Somebody who can hit and he gives you another place to hit him, this one is calling peace how somebody calling peace will come and beat somebody up to the level that you can kill somebody. So there is need for both the Muslims and the Christians to know their religion very well and there is need for them to caution heir leaders to go away from politicians so that they shouldn't put politics not democracy but politics.

KD1 [4010-5939]

One of the factors that is fueling this conflict is mistrust. The Christians are assuming that the Muslims don't want to see them in the eye, that the Muslim is bound to kill them, they are infidels. The Muslims are feeling in the eye that there is no trust, that the Christians, if they have opportunity, they will counter and kill them. This is a thing that has been there right from past because if you look at history, if you have a case of the renaissance, we have the case of the crusade, we have several cases where the Christians have taken offensive against the Muslims and of course, we have cases of Jos, where the Christians are in the majority and they take offense against the, offensive attack against the Muslims. Of course, we also have similar cases in where Muslims have taken offensive against the Christians like in the sharia conflict in Kaduna and some other conflict regions. Of course, such things are just the case of mistrust. So, when there is mistrust in the society, I don't trust my neighbor, I don't trust the Christians because I don't know what he can do, because when he go to the church, I don't know what they tell them. So I have that feeling that, maybe the spiritual leader has put some misinformation in them that they should kill me whenever a challenge comes. And of course it is a question of experience. When they say bad news spread faster. When for example, one person comes want to kill his neighbor because of religious conflict, it grows faster, it spreads faster, but you hardly hear the news that somebody actually save the life of a Christian or a Muslim save, a Christian save a life of a Muslim by hiding that person in his room, in his bedroom, in his toilet, or under his bed. You hardly hear such cases, but actually such cases exist. In fact, I assume that even more than cases of those that actually take offense as in, violent offense against the opposite religion.

KD2 [1813-2556]

The factor fueling these conflicts is just greed among the people in the region. It's just greed because or maybe they are being, we are not been taught how to love one another both the Muslims and the Christians. If to say we are being taught how to love one another, for the Muslims, you should know that there are things you need to do to your fellow Christians as you live together with them, and for the Christians, they too they need to know what they are supposed to do to their fellow Muslims in which they reside or live together with. We live together in the market, in hospitals, within our neighborhood, we live together. So there are things we need to do together. So the factor following this conflict is just greed and nothing.

KD3 [1862-2215]

The growing conflicts between Muslims and non-Muslims especially the Christians in northern Nigeria mostly are political, it has nothing to do religion. It is just may be some politicians deciding to, in search of powers, insight you, they even, they don't use actually the learned Muslims, they use those that are not learned to cause these conflicts.

KD4 [2109-2608]

Look my brother, when you are talking about the conflict that is existing in the Muslims and non-Muslims especially in the northern Nigeria. I will just tell you that it has a very wide outlook. You have to look at it beyond your nostrils, you have to look at it beyond what you can see because to me, I see that conflict as being political, having a political outlook, social outlook or even economical outlook especially putting it in the realm of Nigeria politics. That is what I can say on this.

KD5 [1301-1578]

I think there is a lot of or rather there are various factors that contribute towards the growing conflicts between Muslims and non-Muslims in Nigeria and I think that factors include lack of tolerance, lack of understanding among Muslims and non-Muslims. I think that is it.

KD6 [2150-2629]

What I can say about that is understanding. We don't understand ourselves again because Al-Qur'an told us (he recites the Qur'an) that you Muslims and non-Muslims should come together and talk about what really joining you together that you will never worship any God except Allah. But our own problem now, I don't want to understand my own neighbor, he doesn't want to under me. We don't sit down to dialogue, if we sit down to dialogue, I think all this will not be happening.

KD7 [1573-1974]

That conflict, I think if am been fair, I should say that it's a conflict that has been fueled by our politicians. They use that kind of conflicts because it favors them wherever from whichever side they come from to promote whatever standing they wanted in the community. So, I think that is what bottom line and has been the backbone behind the conflict that has been coming up, of recent that is.

KD8 [2486-4596]

Well we have to look at the history of conflicts in northern Nigeria not the remote one, but the immediate one that can be traced to Kafanchan Crisis of 1987 where there was a problem during preaching, a Christian preacher was preaching and he was alleged to say something negative about the prophet (SAW) of which any true Muslim will not be happy, in fact, he can do anything when the prophet is insulted or any, something bad is said against him. Any good Muslim can or react because you don't care to lose your life because your prophet is insulted, if you die in that process, you may not bother. So, that one was not actually a religious fight, but that was, it started form there in 1987 when there was serious crisis. The fight was not actually Islamic, but the cause was that spiritual issue of insulting the prophet, but the war in itself, the crisis in itself was not Islamic because it was not a jihad, you understand, it was just a conflict as a result of either misunderstanding or trying to disregard the faith of another person, you understand, so it actually started from that period, 1987 particularly in northern Nigeria. Prior to that, even other tribes, they just feel that they are, they behave like Muslims, they feel as if they are Hausas and all that. But from that time the crisis started, it led to the 1992 Zangon Kafaf crisis and other part of the northern Nigeria too, began to experience of their crises. But that was actually the beginning of crisis in northern Nigeria and the people that actually created the problem were not properly punished. So, it now gave room to other people, other tribes to at the slightest provocation, they try to to now unleash terror on other people which continued to be, since people are not been punished when they, they unleash terror on people. A small thing in any community, they will just try to react and fight their opponents. It could be on spiritual basis, it could be on, on, issue of land, it could be on issue of other resources, you understand, but that was actually the beginning of, I mean crisis in northern Nigeria.

KD8 [4705-8303]

There are economic issues like there are people that are not, there are some people that are naturally hardworking, they go to different places and earn a living like most Hausa people are Muslims. They go to different part of Nigeria, when you go to Auchi, you see them they have already become part of people. When you go to Lokoja, that is Kogi state, you find them there. If you go to the southern Kaduna, they are there, they are hardworking people. So, they work, they have traders, they have farmers and all that. When the other people are not, they are not enterprising, they normally go to school and get western education so and the other people or the other Muslims, Hausa whatever, they engage in trades and they have economic base of which the other people are lacking in that. So the other people, their people used to term them that they are, the Muslims are responsible for their situations. They are responsible for their poverty situation, so as a result of that, envy to grew up, you understand. They are feeling that they are responsible for their poverty level, you understand. Therefore, a small, the moment there is a problem, they will just try to destroy their properties, if they have cars, they will destroy them, they will destroy their shops and all that. This is to show that it's not necessarily the issue of religion, but it is the envy of the, the wealth that they are having because normally they just target their, their cars, they target their businesses, the same thing with Jos. The moment there is crisis, they will just go and see a car company and burn all of it, you understand. They will destroy their houses, you understand. So there is issue of struggle in terms of acquisition of resources. So, this is one of the reasons that is one, economic reason, social reasons too because they, Muslims seem to be free. They are free, when they have money, they enjoy it, I mean they are generous, you understand. So, that one too should have create a good relationship between the Christians and the Muslims particularly in the southern Kaduna or in northern Nigeria, but it's like breeding enmity, you understand, which is quiet unfortunate. So, this is another reason, I mean these are some of the factors that are attributable to the crisis. Apart from the fact that some preachers too, they don't preach, you know, according to the principles of the religion. Sometimes openly people will be preaching peace, but when they go to the other side or when they go behind the scene, they will be preaching a different thing. They will be instigating their followers if it is election, don't vote for this, don't vote for that, you understand. If you look at even the president election, it happened like that. In the southern part of Kaduna even though the, the Jonathan government has not done anything for them, but because of that factor, you understand, they didn't vote Buhari which if you compare Buhari and Jonathan clearly, you cannot compare in terms of their integrity, in terms of their patriotism, but because of that thing, that thinking, that sentiment, that spiritual sentiment, they didn't vote for Buhari, they voted Jonathan even though Buhari is a northerner, he's closer to them, whatever their problem is, he has more, he is more likely to accept them than the other person that is vying, but because of this thinking, this religious sentiment, you understand, they didn't vote him. So this is a clear case of, you know, lack of may be understanding I may say which came up later that is responsible for all this kind of crisis.

KD9 [1796-2840]

Well hmm conflicts between Muslims and non-Muslims have always been there especially as far as northern Nigeria is concerned. It is just that ah if you want to say it is growing, it's being publicized now, there are activities that have taken place for long, you know, between Muslims, Muslims being killed and situations where you cannot even explain those kind of killings, political killings especially. If you look at history, look at what happened to Sardauna for example and Tafawa Balewa, these are political killings and there are insinuations that these are orchestrated by non-Muslims. so at that time you can imagine when it happened, the 50s and the 60s, so these things have been happening for a long time, but now I think the awareness is much, the CNN, the BBC they carry it, as far as am concerned it is a biased way of propagating it or telling the world what is happening, but I don't what to agree that it is actually increasing, it has always been there, just the major hype that is making it look that it is increasing.

KD9 [2917-4003]

Okay ah lack of understanding, lack of education, very, very important. Education in the sense that Muslims need to really know Islam, Sunnatic Islam and far above that the Christians should understand the Islamic point of view that northern Nigeria is typical Islamic, you know, enclave. So for you to come and say you want to Christianized the country because if you want to look at the activities that is happening, the Christians concentrate building churches and trying to call people to their religion by coming to the north and then they do this in ways that can definitely cause conflict, ways that may not really go down well with the person that is from the north that Islam is like a culture to him. So ah education in Da'wa in how to propagate your religion is very, very important. You can't force me to come to your church or become a Christian, so if you try to do that of course definitely there will be backlash, there will be conflict. So in a nutshell there can be more, but you know this is one of the point, this in one of the major reasons why we have conflict.

KD10 [2033-2110]

The causes of this conflict it could be lack of understanding and tolerance.

KD10 [2159-2205]

It is ignorance and self desires, tribalism.

KD11 [4332-6142]

Well as an individual, when you are looking at it, as an individual or let me say from whatever perspective you want to see it, I would not want to believe that it is the religion itself that is causing this thing. It is not the hatred of Islam, a Muslim hating Christian or Christian hating Muslim, rather I see it as the dearth, you understand, or the scarcity or this kind of fierce competition, you understand, as to who will have control over the national resources or what. This is the main reason and I think in Nigeria, one of those great things that ah really cause this, what do you call, hmm this kind of social segregation or awareness, I won't say awareness, this kind of religious segregation should not be unconnected with the emergency of democracy where so many people would want those who fell marginalized, you understand, the national resources and couldn't find better way of thinking about how to get what we call it ah share of national resources, those who fell marginalized and couldn't find any other better way of thinking about how to get their own share of the national cake, resorted to religion. A very good example is of this thing is ah was what happened during the sharia, you understand, But you , politicians were using Sharia as a means to garner support and of course in 2011 when this thing, I think the presidential campaign in Nigeria was mostly I think this is the ah I think was mostly, when you look at the sharia, politician were using sharia not just religion, politicians were using religion, Christian were using Christianity for identifying themselves ah I think this is one of the first instances when we see a president worshipping outside ah the church of the Aso Rock and all sort of things like keeping beards by politicians and trying to gather support.

KD12 [2811-4809]

It has to be so. It has been a way of, the way Islam calls because Islam does not enforce anybody to accept the religion and then Islam stands alone, it doesn't want any attachment or any enforcement of any law or any etiquette on him, so far what has been happening in Nigeria is that most of the laws that are made are made by Kufur people those who doesn't understand, they base their law or on what they think, you see. But when Islam comes, Islam said this is the way things has to go, for example, in slaughtering of animals which has caused problems in the north, people said the abattoir must be used for slaughtering only lawful animals, but so far most of the areas in the north it has been a nature of where they kill cows, kill pigs, so when they say that those who want to kill pigs they don't ah they don't ah go against them killing ah pigs for there own pork to eat, but the government should provide a separate abattoir for that area. It was when the government wasn't involved and then killing animals, killing lawful animals with unlawful animals that one everybody knows that whatever maybe the forbearance of the people, it has led to conflict. So that is one. The other one again is the mode of dressing, the mode of dressing, the mode of dressing in some ways. Some people, some Muslims that have their own private establishment, there is no way the government can impose law, dressing code on them. But so far that we have governmental establishment like hospitals and so on where in fact it was made lawful or it was banned on woman to wear skirt that can expose their body, the Muslims said no, they can't, dressing cannot disturb there medical treatment. So it was when they want, they indirectly and most of this people that are heading this department are, most of them are non-Muslims, so it was when the principles, the Muslims said dressing properly does not disturb their work. So it was when they didn't hear that people, Muslims they fought to such principles.

KD13 [901-1394]

The only thing fueling this conflict is that the two scriptures, the scripture of the Christians and the scripture of the Muslims are two different scriptures, you see and Islam as you know want to revert to its din. Then Christianity as you know they also want people coming to their din, but the conflict that is always there is that the creed, the centered creed, the Muslims believe in Allah (SBUH) while the Christians believe that there is an intermediary between him and Allah (SBUH).

KD14 [1661-2039]

The reason between the growing conflict between Muslims and Non-Muslims especially Christians in northern Nigeria still has to do with shallow understanding between the Muslims and the Christians because no religion agree with conflict and the factors that are fueling these conflicts mostly are political just some particular set of people that just want to get what they want.

KD15 [1167-1545]

Ah hmm the conflict between Muslims and Christians in northern Nigeria I believe is lack of, misunderstanding because ah if there is no understanding in a state or community there will be conflict or this tribalism stuff or ethnic whatever. So I believe the main point of conflict between the Christianity and Islam nation is just misunderstanding, so I think that is just it.

KD16 [724-814]

It just misunderstanding or misconception about Islam, it is misconception about Islam.

KD17 [2275-3183]

The major thing I can say is that it is politics. It is politics. Most times you see okay before election they just try to be polite ah vote for Muslims, vote for Christians ah and there in the church they say vote for your fellow Christian and in the mosque they say vote for fellow Muslim, so by the time everybody come out they start arguing from little argument, argument becomes attack, this one touch this by the time start fighting it becomes the issue of religion, but I think it is just politics, just the leaders trying to use the people for there own selfish interest and maybe I can just say ok maybe due to lack of understanding and non adherence of the two faith that is the Islamic faith and the Christian faith also because by the time you follow the books the holy books of these people I don't think this is encouraged and in fact fighting each other maybe into politics and other things.

KD18 [1601-2314]

I think it's lack of understanding, they are not, the understanding is not there and there is this eh this thing that we call a selfish interest because when the, we are not understanding ourselves most especially in the north because according to the story I heard before, they said that was the for the last century, they said the Muslim when the Muslims people will go to the mosque the Christianity will be the one to be monitoring what they are saying, and when Christianity when Christian people were going to the church the Muslims will be monitoring them so that they will not be attacked by anybody but now the reason behind the their conflicts is lack of understanding and selfish and selfish interest.

KD19 [2020-2831]

Well, let me start with the second, the factors that are fuelling those conflicts is basically just one that is intolerance. You discover that people who are in conflicts with each other in the name of religion are not tolerant of each other's view. Before now you discover that people live in peace with each other, we tolerated each other before the advent of ah the Islamic revivalism, so we tend to not to tolerate each other. Everybody, religion is in the mind allow everybody to preach what he likes, now eh I believe there is a lot of conflicts between Muslims and adherents of other religion in northern Nigeria, why, because the northern Nigeria is a complex society you discover, within a household, you discover there are people of different religion. So basically these are the, that is my opinion.

KD20 [1148-1279]

Okay, I think the reason is that the fail to understand each other. And lack of tolerance. And that is what I think the reason is.

KD21 [1652-1872]

I believe the main reason so far is politics. Politicians have succeeded in dividing Nigeria along religious and ethnic lines. They have succeeded in financing some groups just to profess their ideas. I think that's it.

KD22 [2626-4952]

Ah ah a lot has happened in this country in particular Nigeria between the year 2000 till date. There has been a lot of crisis and hullabaloo all over in different states of the country. There are a lot of factors really that contributed to these ah conflicts if you may like, which happened between the various factions, Islam and Christians and one of the factors could be said to be lack of tolerance by both religions' adherents. If the two religions could exist or the two adherents of the religions could exist side by side there won't be any conflicts. Muslims do exist, Christians do exist, there is no compulsion in attributing or imbibing one religion over the other. You can choose to practice Islam and you can choose not to that is to say you have been giving the liberty or leverage to practice the religion that you want. Nobody will impose a particular religion on you. Ah during the time of the prophet Muhammad (SAW), we all understand that the Muslims and non-Muslims existed and they lived in peace at a time if not for some issues that arose which lead to the various battles that have been fought by the noble prophet (SAW) ah any person that is history faithful, you will understand all these I am saying. Therefore one of the factors that is leading to these religious conflicts is intolerance. Secondly, it could be attributed to politics as we know because Nigeria we understand that some of the politicians while trying to vie for a vote, they tend to be religious bigots. They used to be sentimental in their approach of campaign. They will tell you that this is a Muslim you should vote for him, this is a Christian you should vote for him. The Muslim will be asking you to be vote, to be voting for the Muslims while the Christians will be asking you to be voting for the Christians and this is wrong. Politics could be said to have played a factor or a role in trying to create a conflict or in creating conflicts between the two religions. If you do not vote for a Christian, the Muslim will ask you why and if you do not vote for a Muslim the Christians will ask you why. Ah that is how it should that is not it is not supposed to be. Anything that is politics should be separated from religion. A religion should not be a severing factor between the two religions of Islam and Christianity.

KD23 [1857-2847]

Well ah the reason behind the growing conflicts between Muslims and non-Muslims especially Christians in northern Nigerian ah, so first ah the more, one of the contributing factors that is contributing to this conflict is politicians because they are the ones that are propagating or promoting something so against the religions of each other and you know religion is ah is ah is a kind of thing that that people take it very, very serious, so anything that you attach to religion so ah in ah especially in other you are trying to ah tarnish the image of other's religion, so that thing it will ah it will make people raise their voice, it will make people frown their face and it will make people ah respond physically ah or negatively because, so religion ah is not a thing that we can play with it. So if to say the ah politicians are not doing that, so I think, so there will be no conflicts ah between Muslims and Christians but the number one contributing factor is the politicians.

KD24 [4641-7639]

Actually the people behind this is just as I have mentioned earlier, the politicians because politics in Nigeria is, if not today that we gained some changes which we are praying it should be what we think but eh consider just three months back before election, continuing if you space back to sixteen years back since from this eh after Sani Abacha, general Sani Abacha's death when Obasanjo came into power ah ah up to some all that long, if you considered that these politicians will set some certain ah ah traits which they want to achieve, they usually doesn't care which way to follow, how to follow, when to follow, where to follow, you know their own aim is just to make sure that they achieve their goal, if someone wants to proceed to be in power, he will do whatsoever he think is possible for him if actually he knows that he will be into power, he doesn't care whether ten thousand people will die, so what happened based on what we have seen, we the northerners ah, see for example if you take the issue of this bombing, bombs have been exploding inside church, churches, bombs have been exploding inside mosque, mosques and eh based on what happened you will find out that you will meet a person when he is being called before the bomb explodes, maybe they will search him, find bomb in his body, you will see him in the mosque that eh, you will see that he is not a Muslim, he is not a Muslim the language, he can't even recite the fatiha, for example, he doesn't know anything about the religion of ah Islam, so what brings about this? If the person the next thing is the Muslims will think that hat it is the Christians that use to send these bombs and is in the other hand they used to give the Muslims the ignorant Muslims, illiterate Muslims, the ones that are in the poor states just because of the money they will give them, they will go to the church and put it, see this way just like vice versa all the Muslims and the Christians each of them will be saying or thinking that okay the Christians are the ones putting these things to us, lets think of how to react. If the Christians in the same way see the same thing in their place they will say okay they are retreating back to us, let's fight. The politicians will gain what they want to gain in a simple way because ah what we observe is that these ah election and ah politics issues if a country is in war or conflict, nothing is going to move and these people maybe politicians they will just be receiving their money, packing their money, stealing the money, no one is there to ask them because the state is living under the is not under their own control, it is beyond their own control, so they will do what they want, steal what they want steal because they people that they are leading, their sense is totally not in the government, not in what the government are doing, but they are just thinking of other things aside. So they will do what they want to do, achieve what they want to achieve, things like that.

KD25 [6532-10974]

Definitely there are many factors, but top among the list has to do with eh you know ah ah ah political deception or political betrayal, let me put it that way, because most of the politicians are only using eh you know religious clerics from the Christians and from the Muslims to clash their heads so that the politicians in the end of the day will achieve their aim. When they achieve their aims, they will be bother-less, they don't mind whatever number of souls have been you know ah ah lost or what, lost, they don't give a damn since they have achieved their aim then, but just as ah it has often been said that it is when you leave your door ajar that the thief will enter or somebody from outside will enter, but if it is locked, he will have to have a second thought before paving his way to your house. So what I am saying here is that both from the Islamic you know angle and from the you know ah Christian angle, they seem to be kind of, you know, dormancy or like ah ah like ah a lackadaisical attitude kind of ah not showing interest and enthusiasm towards Islam and the inability or the I don't know ah call it the physical weakness or spiritual weakness in the hearts of, you know, the clerics of the Islamic angle and the Christian angle maybe because eh most of the, some of the scholars that have not even ah ah undergone western education, that are unemployed, they have nothing doing, they are poor and they are really in desperate and dear need of money to sustain themselves and their family, now these so called ungodly politicians will come and use them by giving them money. They were the ones that impoverished them, they were the ones that eh you know put poverty into them. Now they will come back again and make use of them by giving them money, by pumping money, money that the scholars or the clerics they have never seen, they will say this is for you, we want you to go and preach this in your church or this in your mosque and by that in the end of the day you will find out that some of the followers from the Islamic angle and from the Christian angle will start looking at one another as enemies and that is what have been going on because if you look at ah ah Nigeria let's say 30 years back, there was nothing like this. We used to live like friends despite our differences in religion, of course even the constitution in Nigeria has given each and every Nigerian to practice his religion, his or

her religion, so you as a Muslim is allowed to practice your religion perfectly no one can stop you, no one can distort you from perfecting or completing your Islamic rights and obligations so also from the Islamic I mean from the Christianity perspective. We have been living like that for many years ago, but why is it now, why now? That means it is the politicians of now that have been polluted and have continued polluting the, you know, the ah the Nigerian citizenry, but eh really actions have to be taken fast before, you know, it becomes uncontrollable, it is almost uncontrollable, but not uncontrollable totally because alhamdulillah with the advent or the coming of the new ah Nigerian government, you know, headed by our president Muhammadu Buhari, we have started seeing changes insha Allah because he is a proactive leader, he is known to be a just leader, he is going to be a truthful leader, he is going to be somebody who is ready to die, you know, in protecting and safeguarding the reputations and honours of his citizenry, not like the pass government who have given, if you take it like the boko haram from the northern Nigeria that have been on for more than four, five, six years now and the onslaught is still on, it was as a result of the uninteresting attitude or lackadaisical attitude of the past government, nonchalant attitude not minding who ever died in as much as those that died have no any ah blood relation with them, they don't give a damn. We have seen that. So definitely ah ah ah I must say that ah alhamdulillah God the most exalted has heard our prayers both we the Muslims and even the Christians, we must, we vote, we bring ourselves together and continued praying and at last God heard, sees us and ah became benevolent and answered our prayer and changed the government for us, we have started, you know, seeing changes of which I believe that insha Allah ah things will work fine in the nearest future, there are blueprints insha Allah that we are seeing.

KD26 [1777-2960]

I think the problem between the Muslims and the non-Muslims it is that there is difference in ideology. The Muslims they have their own set rules and laws that we do follow and then the non-Muslims have theirs. Then I think the reason why this problem arises is result in the gap, there is no balance in way of life. I don't know how to put it, but I think okay because lets say like 60-70 years ago when the westerners, when the British were colonizing us, the Christian missionaries, the westerners were the ones that were in charge of the southern western region while the northerners were more of the ta'alims and the Islamic way of life and then due to that more northerners did not have opportunity at that time, our parents then did not allow us to go for the western education and that brought a gap in educational balance and I think it has affected because of the way our lives have moved on now, it has affected the quality of life I will say not really okay it has affected ahm I would I put it, it has affected the standard of living. So I think there is this ahm this issue of we Muslims thinking that we are being deprived and they thinking we are not up to them.

KD27 [1510-2420]

hmm I would say more or less goes down, boils down to the...factor. Muslims are in the majority in Nigeria we all know that and there has been this suffocating strangle hold on the non-Muslim minorities by our so-called leaders using Islam as a pretext or on the platform of Islam; now that has generated a lot of bad blood over the years from the time of our late leaders –Sardauna, down through the years to the period of Ibrahim Babangida's presidency to date. Now on the acrimony between Muslims and Christians especially in northern Nigeria boils down to the fact that the Christians feel that they have to rise up and fight against oppression. They feel that they are being oppressed by the Muslims forgetting that the Muslim poor, the Muslim masses are also victims of the oppression by the ruling clique who are mainly made up of Muslims. But it has nothing, the leadership has nothing to do with Islam.

KD28 [3267-4413]

You know like what I said earlier, the knowledge that is when you understand something from the beginning, if you have the basic knowledge of whatever you are doing, your own religion, you know as Islam, you know Christianity, am sorry to say, is a religion derived from what we called, in Islam we call it ahul kitab because they say that Jesus Christ, that is the Christian they call it that it is the religion of Jesus, Jesus is a prophet in Islam, he is one of our prophet because as a Muslim, you are not a Muslim if you don't believe prophet Isa as I prophet of almighty Allah and if prophet Isa is one of our prophet and Islam believes in him. So it is the knowledge you have on this people because lack of the understanding between the Muslims and the so called Christians is because of the lack of the understanding, is the conflict that normally come up between them because you are trying to defend your own self that your own is better than that side and the other side is also thinking his side is better than that side finding one way to dent your own religion and which you will not happy about it because of the understanding.

KD29 [1759-2056]

Well based on my own shallow understanding ah is on the path of the Christian clerics, they do misinform their followers about what Islam is all about. They are not teaching them the right thing they are misinforming them and based on that our Christian counterparts become reactionary to Muslims.

KD30 [2073-2595]

Ahm I think this will have to do with the ah with the situation ahm with the situation in the nation generally, the level of illiteracy, the knowledge of the religion itself, both the Christians and the Muslims need to know more about their own religion, but because of the illiteracy generally which has to do with both the western and even the ah the religious education of course you can see when people lack this knowledge then they will become instruments to or vulnerable to all for all these sort, sort of things.

KD31 [3807-4619]

Ah actually the reason behind all that is just, is just politics, is just politics people are just trying to like achieve their own political personal and political careers so how, when there is cohesion, when there is understanding between the two sides I think people will be able to select the person they feel yes this is a competent person that's if there is understanding or people from both sides that's the elites from both sides are trying to keep are trying to keep their flames burning that's why people will just sit down someone will sit down somewhere okay if we should allow these people to practice their religion the way it should be and when they have proper understanding when there is cohesion definitely there's going to be problem, so I think the reason behind all these is just political.

KD32 [1681-2146]

In northern Nigeria there is intolerance and most of these crises, religious crisis in the northern Nigeria. They are politically associated, they are not purely religious. So there are some things that politics involving and politics play a major role in conflicts in northern Nigerian not only religious and we can say all the conflicts we have tribe, tribalism we have religions and many conflicts, but the intolerance in general is what causes all these.

KD33 [1433-2292]

Well the reason most the reason behind the conflict between Muslim and non-Muslim are first of all we can say politicians because of their selfish interest they try and divide the people so that they can be able to rule as one of their saying like as I can remember but I cannot quote it exactly, they say divide the rule so before all this conflicts that people Muslims were living in the same the same area where neighbors, where peace and harmony everywhere in the community but after the coming of this democracy and people are started engaging themselves in politics so from that place emm emm this emm conflicts have started

growing between Muslims and Christian and as we know Muslims that they are dominant in the north while in the south Christians are the dominant so they decide to bring their politics so that they can be able to rule to eternity
KD34 [2014-3292]

Toh some of the factors that am going to take it is, am going to look at it in three phases. One of the phases is poverty. The second phase is political and the third phase is selfish interest. Why I call it poverty because of the lack of poverty and some people want to gain something about of something, they will fuel conflict between Muslims and Christians by taking side, by creating conflicts between them so that they will gain in particular activities. And then secondly political, there are some people that need political gains out of either Muslims or Christians and the only way to survive is to divide those people in other to win from one side, for example, a politician may come, if he is a Muslim, he will claim Muslims are his own and then claim that Christians are doing one thing or the other to dominate them, so by doing that he will win their own intention. So also in the other side a Christian may come to how own Christian group and tell them that Muslims are attempting to do this to do that, they will fuel the conflict between them. Then selfish gain, selfish gain one way of the other some people wants to eh want to gain something out of those out of particular group; they will instigate them and then say other things against the other religion
KD35 [2236-3226]

The factors are simply ignorant of ah the, lack of understanding of the word Islam or the lack of the understanding of the word Christianity. Christianity, anybody who is a Christian is Jesus like, anybody who is a Muslim is Muhammad like, this prophets they preach nothing but peace and you abide by God's ah I mean rules and regulations so that is, but the moment you don't understand that, you understand what your mind tells you, then there should be a problem, there should be conflict, there should be fight, killing of one another, but ones you submit, you understand your religion, a Christian understand his own religion, a Muslim understand his own religion and there is no compulsion in each religion, then everything is simple. When you try to make people understand Islam means submission, Christianity means submission, so I think there is no much wahala for that, no much trouble, no much, is everybody does his own, what he or she or he understand by the word religion.

KN1 [4770-4962]

I can authoritatively tell you that am almost, in the nineteen northern states, I almost know all the nineteen northern states and if am to be sincere with you it's more of economic jealousy

KN1 [4989-6213]

between the two religions, because in the first place you look at the leadership of both the religions they are not at each other's throats because a typical and enlightened Christian pastor or a Muslim Imam know what it takes to take somebody's life or to loot him or to burn his house, but now if you can sample opinion and you have the time please have time go to places like plateau state ask the younger ones why do you want to engage the Muslims in any physical combat they will be telling you ok they have dominated us economically they are taking our eh they are taking our daughters they are impregnating...sort of accusation all sorts of accusations. Equally if you come down to Kano, and ask the average or the common youth that is engaged into all this kinds of things will be telling you that Ibos are dominating the market, we loot their shops we would do this we will do that and in no way Islam will encourage that and equally Christianity. So in my opinion it is more it is more of economic factor one. Two, even if there are led by the older generation, those older generations will be politicians or those that want to use the divide and rule to achieve their aims. That is my opinion to be simply put.

KN3 [9672-11177]

Lack of understanding of the religion or deliberate intention to introduce politics into religion. As I told you earlier all the religion God says you should hate somebody because he doesn't belong to you faith. No religion of God says you should be unfair and unjust to another person because he doesn't belong to your tribe or he doesn't have the same culture as you. No religion of God says that. But some politicians introduce politics into religion trying to point out that the religions are different some of them are doing it ignorantly others are doing it deliberately they understand. As you can understand in the first republic we had our leaders, the founding fathers; Awolowo, Azikiwe, Sardauna, Tafawa Balewa to a lesser extent Aminu Kano and Paul Tarka. They were the founding fathers, they belong to different religions, different tribes, different cultures but they all lived peacefully with one another. They respected one another. They cooperated and accommodated, they cooperated with and accommodated one another and they together moved the country forward. The first republic, in those days, Nigeria was in peace. Nigeria was respected abroad. Nigerians were loved and admired wherever they went because their leaders understood their religion and they practiced the teaching of their religion. Now because the present politicians or political leaders are trying to confuse people, they introduced the religion into politics wrongly, wrongly. And that is why we are having problems.

KN4 [2301-3423]

(hum) what am seeing that (ah) that is causing much conflict between the Muslim and non-Muslim is development and development can come in different form. It has its own positive and negative part. You see, in northern Nigeria umm, before we are doing many ah there is many ah ah government that came and pass and most people are struggle for power before power is only in the hands of the military but now since May 1999 when the democratic government began people are more of power so that struggle to see that I become the leader I think is one of the issues that make ah the (the, the, the) conflict between the Muslim and Christians because when you look at it, there is some part of the country or there is some part of the state or tribe that has more population and democracy is more population. So, many people that I think that are of the minorities that of the opinion that we are Muslim or that they are Christian vice-versa that is what is happening in the in the northern part of the country. I think that ah that is the most essential significant factors that cause conflict between-is struggles for power.

KN5 [903-967]

Politics and the proliferation giving to the religious leaders

KN6 [1017-1396]

so, there is many factors that ah that contribute to towards ah towards this conflicts between Christians and Muslims in northern Nigeria, for example, sometimes political issues maybe can participate in this issue and sometimes the level of poverty, illiteracy all those are examples of the ah though that contribute towards these conflicts between Christians and the Muslim.

KN7 [1877-2298]

Well ehm, the first reason behind this is that ehm, we have been unable to understand the fact that yes, we are brothers and we should live as one and ehm, the people let me say, fueling this things are not only, not only Islamic leaders we have, it has its political influence in it and more so the so called Islamic or let me say the religious extremist, those are this people, those are the people fueling the conflict

KN8 [1012-1192]

Basically it is religious issue, majority of the Muslims are willing to protect their religion while the Christians on the other side are also willing to protect their religion.

KN9 [1788-2075]

Well basically, the main reason for this chaos is as a result of, I would say it is lack of understanding. There is no consensus between these two religions. If there were understanding and conformity I believe that this will be eliminated, it is nothing serious. So what is the second?

KN10 [1517-2099]

Eh the first reason is that in this northern Nigeria, you know, Muslims are the majority and the Christians we can say are the minority. So you can find that in some, in some part of the northern is the teaching, the teaching of the Christians that what they have in mind, what I mean is what they have in mind is that Muslims are their enemies, and they now observe that they are also the majority, so they would always have bear it in mind that how they can ah maybe they could decrease the population of the Muslims for them to dominate, for them one day to dominate the nation.

KN11 [1029-1268]

All is ignorance and most of our people we don't really understand the actual teaching of Islam most especially because Islam and Christianity are heavenly religions so if we understand them perfectly I think there would be no conflicts.

KN12 [1075-1134]

In a nut shell, I can say ignorance and political reasons.

KN13 [1379-1885]

Hmm, I could say it is a communication barrier, in communication barrier in the sense that the Christians likewise even the Muslims, there are no proper communication channel to sit down and actually conceptualize their differences when some major sticking point arrive arise, so this communication channel need to be put in place. I think if this is put in place, in places like Jos which have been fueling crisis within area, this would limit the issues of crisis between the Muslims and the Christians.

KN14 [1026-1416]

Yes, the conflicts between Muslims and non Muslims in northern Nigeria is misunderstanding their religions, because if the Muslims understand the teaching of the prophet Mohammed (SAW) they won't ah engage in those conflicts. Likewise Christians, Christians also do the same thing because there's no ah there's no place in the Bible that says you can fight those that are not Christians.

KN15 [1769-2720]

Uhmhm the reason behind, you know, growing conflicts between Muslims and non-Muslims, you know, especially in northern Nigeria is that is due to some misunderstandings, so there are, you know, some acts that maybe Muslims, you know, do believe in it which the non-Muslims, you know, take it as something that will directly affect their lives, so they don't you know take it as a favour so and it use to at times grow you know some conflict between them in the process that whenever a Muslim comes up with something maybe that it favours him through his religion so I don't think that a non-Muslim will take it as a favour, so they use to have some misunderstanding in that process and you know the reason behind fuelling of these conflicts is that government use to indirectly interfere and there are some you know businessmen and some rich people that use to sponsor their people be it Muslims or Christians to be at times making those conflicts.

KN16 [1025-1087]

Uhmhm this reason can be politically, illiteracy and poverty.

KN17 [1874-1964]

The major factor that are influencing is actual is is sharing of power, tussle for power.

KN17 [1995-2256]

Its political, what I mean tussle for power is em the Muslim are seeing it that they are the majority and they don't want the Christians that are the minority to dominate and win them, so his is actually causing fracas among the two sects in northern Nigeria.

KN18 [3353-3679]

It is lack of knowledge and poverty, there is no knowledge of what even the Muslims eh Islam is all about and the teachings of Islam. I don't think the teaching of Islam teaches for conflict. Civility and Islamic civilisation implies tolerance okay, it implies tolerance, accommodation and ah and ah respect for human persons.

KN19 [2643-2822]

I think, to my own understanding, is lack of the understanding of the tenets of the religion, if truly they can understand the religion there won't be any conflicts between them.

KN20 [1479-2014]

Eh I think it's is not really about the religion It is more of the political, it is more of politics, our politicians use our religion as a dividing factor in order to break into I mean to cause some confusions among the people, but really most at times Christians and Muslims don't really have problems staying or living together but is just of the kind of the kind of political activities that take place in the country that's why you see maybe the politicians try to turn eh Muslims against Christians, Christians against Muslims.

KN21 [1414-1454]

Greed, ignorance, hatred, that's all.

KN22 [2407-2778]

Yeah that is what am saying, that is what am saying, because once there is poverty, illiteracy in the society, it could be a disease, it could be a menace whereby people are not educated Islamically even to the western education for them to know what is a taboo and what is not a taboo, for them to know the ethical conduct and what is not ethical conduct in the society

KN23 [1822-2004]

Well same, The Christians, there are people, there Christians who do not understand Christianity as the same with Muslims. So I believe no religion will agitate or promote violence.

KN23 [2045-2083]

Yah, ignorance to a very large extent

KN24 [1190-1421]

What I think over there is that most of the people that are practicing Islam right now are too extremists into the religion. They do not practice it the way the prophet is practicing it and the way he told us to be practicing it.

KN25 [2957-3484]

I think there is a lack of understanding between these two people. If you may recall in the holy Quran it is written, there was a verse that says lakum di nakum walliyyadin, it says you have your religion and I have mine. The implication of this is that right from onset there has been a clear line between how a Muslims should interact with a non-Muslim. And there have been laid

down principles on how they should live together. I believe that if we have been obeying these laid down principles there would be no conflicts.

KN26 [1874-2200]

Whether we like it or not you know I always say it Islam is a religion of peace and likewise Christianity, the only problem is that I can say there is this laxity in leadership and when I mean leadership I don't mean leadership of the Nigerian state but largely leadership also among the Muslims umma that is most important.

KN27 [1567-2030]

Well the non-Muslims in northern Nigeria as we all know are people that have come to stay. As one Nigeria we are supposed to live in harmony and peace but the main reason behind this is lack of understanding. The lack of understanding between the Muslims and non-Muslims, you see, most of the, let me say, some of the northerners are of the belief that when you are a non-Muslim, you are of a lesser importance and in one way or the other you be a harm to Islam.

KN28 [1196-1662]

Of course I can say everyone knows that north entirely is probably meant for the Muslims. So the situation whereby the non-Muslims are actually located within that region definitely shows that they have their own personal issues apart from probably personal interests which brought them down to the north. But the factors which I believe could easily bring about these conflicts; we can just look at the economy probably the socio-cultural or the political issues.

KN30 [1003-1146]

This is its un-Islamic and even the true Christians know that it not from their teachings. There are interests that lead to all these issues.

KN31 [1386-1715]

Well I think this is mostly a disagreement that occurs or that exists among ah or between Muslims and Christians in terms of the differences in our religion. I know normally we have cultural differences but, I think, the major conflict that we have had and which has really affected our society is that of religious differences.

KN32 [691-761]

Eh greed, lack of understanding of the message of the both religions.

KN33 [844-1013]

It can be as a result of misunderstanding of teachings of the two religions. The factors may be as a result of ah political issues and maybe ignorance of the followers.

KN34 [856-974]

One, I can also attribute it to injustice. Secondly, the factors that are contributing to it is the political elites.

KN35. [1949-2126]

Actually there are a lot of factors but despite the fact that everything has been politicized and when politics enter anything there may be conflicts and conflict is necessary.

KN36 [1300-1449]

What is that will help to understand each other because even the prophet lived with non-Muslims and the rules and regulations are there to guide us.

KN36 [1497-1548]

The political elites, eh poverty and the illiteracy

KN37. [1052-1200]

I think it is just a mere politics, ok a mere politics and lack of political enlightenment from the common masses that is at the grassroots level.

KN38 [748-1017]

I do not believe that, to me people become what they want to become due to some certain factors, for example, the innate, I believe in innate, what will I say, the criminal tendencies in human beings but it has nothing to do with the proliferation of Islamic scholars.

KN39 [773-1053]

Actually we lack good governance in Nigeria. What I mean by we lack good governance in Nigeria is that we don't have a leadership, a leadership that will help Nigerians both Muslims and non-Muslims to bring them together to show them that there is no any difference between them.

KN40 [1018-2003]

Thank you very much. I observe that having conflict between Muslim and Christian firstly is because of the disagreement or misunderstanding of both of the religions. I believe in the olden days there was nothing like conflict between Muslims and Christians, but nowadays whatever their mallam discuss with them maybe in the church or in the mosque or wherever or in the Maulid, so I believe it is the misunderstanding of the religion and also the resources that maybe one side of the religion is just trying to have the majority of the resources or the power while the other side may just want to disagree with that. So it normally use to involve themselves in religious conflict crisis. Like the case study of Kaduna, Kaduna Zangon Kataf it happened that the origin of the people there was Hausa people, I mean Fulani people but Hausas came and the Fulanis there were the Muslims and the Hausa people came, they were just trying to claim the land due to the resources that are there.

KN41 [1218-1300]

I think this is instigated by lack of unity and the respect for other's religion.

KN42 [1525-1869]

The most important thing is lack of tolerance from both sects. There is no tolerance between both Christians and Muslims and the factors are they, they are political leaders, the political leaders are actually fuel this conflict so as to deviate peoples mind from national question, the unstable economy and all these things and what have you.

KN43 [1929-3059]

One of the reasons is politics. Our politicians use ethnic and tribal as well as religious divides to trigger conflicts in order to satisfy their selfish interest. Secondly, is ignorance, most of the people that engage in conflicts especially ethno-religious conflict if you look at it critically are not adequately educated. They are ignorant people who have never been to school or who have very shallow understanding of life, who have a very myopic understanding of what interfaith relation is all about. Religious divide is not a factor as far as I am concerned that one can use to wage war against his fellow, you know, Christians or Muslims. As a human being you have right to believe in whatever you want to believe. Because I am a Muslim, I would not say everybody must be a Muslim and because someone is a Christian would not dictate what faith I should follow. So you have a right to practice his

own beliefs and I also have the right to practice my own belief. And we have also the right to live in the same climate, in the same environment peacefully and we respect the, you know, religious affiliations of one another.

KN44 [1211-1625]

To, the reason for this conflict has to do with ahh maybe lack of good understanding between them. I believe a good understanding hmm of the followers of these two religions will go a long way. Like I was saying the reason for the conflict has to do with lack of understanding between the followers of the two faiths. I believe if they can really understand each other, these kind of ah conflicts can be prevented.

KN45 [1230-1408]

I think ehh you can sum up the factors to political, sometimes it is not really a conflict between Christians and Muslims, it is a conflict that had a political undertone, yes.

KN46 [2649-2798]

Mis-governance. If there is good governance ah it does not envisage ah such conflicts between Christians and Muslims or Muslims and any non-Muslims.

KN47 [2142-3175]

Yes, looking from what happens in the settlement whereby the government simply finds the mixed ah mixture of people ah Muslims population and non-Muslims population in Jos and Kaduna especially we can simply say that there are, you know, kind of nomenclatures that are set in place by the politicians. This is to say that there are political reasons behind it and then there are some economic reasons because when a Christian maybe is selling something in the area then a Muslim may become violent whenever there is a little bit of conflict between them then they would go and arson the properties of the other people that don't belong in their own religion. So these cases, these cases we are seeing in Kaduna and ehh in Jos and previously during election, post-election violence, in many other towns in northern Nigeria, there were situations whereby you can simply see youths vandalizing the properties of people without genuine reasons whether those people offended them at that time. So there are a lot of complex reasons for that.

KN48 [1161-1259]

So I think the main reason for that is lack of understanding and lack of respect for each other.

KN49 [1792-1983]

I think for, I think for that, I think its politics, for one, contributes a lot in such a scenario, politicians tend to engage divisive tendencies so as to get some of the things they want

KN50 [1255-1485]

Ahh I think the reason is intolerance of both sides means the Muslims and non-Muslims, contestation for power or economical reasons and then the factors fueling this conflict are, are political politicians, they are politicians.

KN51 [2433-4079]

Ahh the main reason behind conflicts between Muslims and Christians, like I have been saying, is because of the Christian aggression against Islam. If now Christians would mind their business, mind their words, they would not attack anything that is Islamic, they would not belittle the personality of the prophet (SAW), they would not encroach upon anything that is Islamic teaching like the Muslims are doing; in fact in Islam no Muslim is Muslim if at all he tells nonsense to anything that is Christianity. If he tells nothing about especially Jesus Christ (sallahu alayhim wa ala nabiyina). So at least even by reciprocity, Christians should respect Islam like Muslims are respecting Christianity. They should respect Muhammad (SAW) like Muslims do respect Jesus Christ. So if now Muslims or Christians should desist from activities which will endanger hatred between them and Muslims, definitely everything will go in the right direction. But this is one of the main factors, even one of the Christian workers Rev. Blyden was expected to have said in his own words the Muslim propagandist held Jesus Christ with respect amounting to reverence. They call him the word of God, the messiah, the one exalted here and in the hereafter, but on the other hand, the Christians now call Muhammad (SAW) as a liar, as an imposter, an arch imposter, a man full with evils. He said this as a result of self-obligation. So because of this if Muslims will now desist from attacking anything Christianity at least the Christians on their own part they should do the same. So this is the main factor, responsible for fueling these conflicts in this country.

KN52 [1870-2038]

Well, I think this has to do more with, what I will call, the manipulation of religion. I don't want to believe that Muslims and Christians are naturally antagonists.

KN53 [1959-2522]

Disagreement between them is that they don't believe and they don't want to agree with each other that we are serving the same Allah, which some people agree on their own side but the most, let me just say, some agree while some do not agree. And the fueling source of this conflict between the Christians and Muslims is that they are taking advantages of the Christians in this northern land and they do not want to agree that yes this is Muslim land and they don't want to compile with each other, they don't want to reason with the compilation of each other.

KN54 [737-773]

Maybe it is lack of understanding

KN55 [870-1270]

The factors that are fueling these conflicts or let me say the reasons behind the growing conflicts between Muslims and Non-Muslims especially Christians in northern-Nigeria are first illiteracy because most of the people that are engaging themselves in such activities are illiterates, they lack education and also lack of understanding that is Misunderstanding between the Muslims and non-Muslims.

KN56 [1293-1592]

Ok, actually what I think is the main reason behind the conflict between Muslims and non-Muslims in northern Nigeria are many. They are lack of understanding, illiteracy, lack of tolerance, bad leadership, mismanagement, embezzlement, and the rest, corruption to mention but few. These are my...

KN57 [1403-1925]

You see your first question is that there is difference in system, Christian they believe in their own system, Muslims also believe in their own system. So each one, if there is no tolerance between them, there must be a conflict. Also I am sure that our leadership play a vital role in such issues. Also you see you talk about the factors that are fueling this conflict also still the government or the leadership still play a vital role in this fueling the conflict in Nigeria. All we know that it is practicable.

KN58 [3470-5190]

There are a lot of factors that are fueling the crises. So let's start from the crisis. You see, the crisis was created. It was not, it did not happen as a coincidence. The crisis was created because of the fact that those who are interested in creating the crisis observe that there is high tendency of those in Islam that are ignorant of the true teachings of Islam and those Christians that are even

ignorant of what is Christianity. So they try to kind of create what we call mutual suspicion between the two religions by instigating them that Muslims are your enemies or Christians are your enemies why don't you attack them so that there would be crisis. Take a look at what is happening in Jos, for instance, or what is even happening in other parts of northern Nigeria, all those crisis were created. If you take a look at the history of the Jos crisis, it all began on Friday, during a Friday prayer, where a Christian woman that dressed nakedly or half nakedly passed in front of a congregational Friday prayer. That was a deliberate act and she must have been sent by somebody. That ignited what you refer to as the time bomb that was planted. Before you know it a conflagration of the crisis now started whereby killings and maimings of innocent Muslims and Christians was carried out. In the first place, why did she pass a congregational prayer? She of course knows it is wrong. At least even if you are in the north, wherever, if Muslims are praying, you know that it is wrong for you to pass in front, let alone a woman that was dressed half nakedly. Definitely you know that would cause havoc. And that happened and then they took advantage of that because they are prepared for that. So that is it.

KN59 [1135-2827]

Hummmm, to me and to my understanding, the main reason behind these conflicts between these two is just the belief, is it belief? Can I use the word belief? Actually there is this contradiction that both religions think that own is superior. Superior in sense that the Muslim think they are on the right path while the Christians think they are on the right path. So based on this little belief then there is this ahm conflict, you understand. The major thing to me, that brings about this conflict or fueling this conflict is the clerics we have as in the Imams and the Pastors because virtually everybody has own followers and when they are preaching they condemn the other sects that this din didn't want your progress, didn't believe in you, didn't believe in your books and didn't kind of believe in your kind of prophecy and other things like that. But I as a Muslim I know it is wrong, it is not the major factor, actually right from the inception there is this conflict, you understand, but as a knowledgeable person you have to kind of accommodate all religions, you understand, and accept them despite that there is this lapses or this alterations in the Bible because I as a Muslim I believe in the Bible because it is a book relieved to a prophet that is prophet Jesus (alayhisalatu wa salam). So during their own time they used the Bible as their own Holy book, but due to modernization, globalization then there are alterations in the Bible, which brings about this conflict and misunderstanding. In the north the major factors that lead to this conflict or misunderstanding between the Muslims and Christians are the cleric men which are the Imam and the Pastors.

KN60 [1761-2495]

The main reason I can say is lack of full knowledge of religion. If you have full religious knowledge, there is no way you can see a mallam or a true pastor involving himself in this kind of religious unrest in Nigeria or any other places. Let me cite an example of Nigeria where I am living. You cannot see a mallam, a pronounced Islamic scholar or even a student who knows, who read through the Islamic teachings involving himself. Many a times the people involved are the vagabonds, the youths who do not possess both the western education and Islamic knowledge. So I can say illiteracy is the backbone, is the main factor that cause or make these youths to involve themselves in religious crises and religious unrest in Nigeria.

KN61 [766-1016]

Actually eh what cause this eh problem when I can look at it ah is lack of understanding on the religion itself. When one understands the religion, there is no need for him to fight among his people, tribal, or even counterparts within the society.

KN62 [2279-4307]

Well these are like three questions put together, let say, ah let's look at the first part of the question, reasons behind the growing conflict between Muslims and non-Muslims especially Christians in northern Nigeria. Well the first thing is illiteracy. I believe that illiteracy is the cohort; illiteracy is, if you like, the culprit behind all these things. Ehh looking at the ah boko haram insurgency, for example, you know it is something that actually brought about eh by this illiteracy. Most of the youths that were employed or taken into these ah things are illiterates. We generally believe in that and besides that, we believe that the Euro-American world is behind this, yah it's of course a certain ah let's say a speculation but a proven one, a proven speculation, therefore, it becomes a theory now, a theory if I may use this expression. A theory that people there in the western world are fuelling this very conflict and ah maybe this is the reason why so many people are actually taken into this, ah let's say, conflict, insurgency and other things. Money is used, we know this, we see this, people especially the earliest members of boko-haram those who came, who subscribe to the movement early or earlier on, they came with money, they came with American dollars, US dollars, ah, let say, ah inviting people to the movement yah, so we know that there must be a certain strong organization behind this and people have been speculating that it is the Euro- American world, simple. Ahha ha these are the reasons, maybe this is, these are the reasons, illiteracy and then the, the western world. And then the factors that are fueling these conflicts, precisely, these factors are not far from this illiteracy, the same illiteracy I talked about before. Ehh with good knowledge, with good ehh let's say, understanding of life, nobody can reasonably, sensibly take his, take himself into this very movement. I don't believe that ah there is another thing beside this illiteracy. These are my let's say ah ehen.

KN63 [2269-4343]

You know one thing I can attribute to that is that there is no proper understanding of Islam by the non-Muslims, you know, for example now, if you go to an, if you go to maybe to, to a Muslim state, or let's just say an Islamic dominated state, you know, being a Christian or being a any other religion, you need to understand Islam, huh understand the way of life huh, you know because the way, okay like in the northerners now, in the north here in Nigeria, you know, Islam has molded their lives, they live their own way or their life entirely you know ahh in an Islamic way of life. So that has gone a long way to shape their life. So somebody coming from elsewhere now, coming down to maybe the north and condemning it you know is an abuse, to a Muslim ma, is not even accepted that maybe a Muslim coming up and say this thing is wrong, huh, I mean which is a laid down rule in Islam no. It is not accepted. So maybe those Christians that are coming up here in the north, they need to learn their way of life, they need to learn their culture that is one of the cause of the problem huh in the north, there is no proper understanding. Ok like in the case maybe somebody abusing the Qur'an, for example, or maybe tearing the Qur'an or taking the Qur'an as a paper or toilet roll or whatever, it is not, all those things are not accepted in Islam huh. If he or she should have the proper knowledge or that this thing is wrong, he will never, you know, do such a thing or abuse, huh, huh maybe abuse the prophet, for example, this is very, very wrong you know or reprimand the, the sahabas of the prophet, this is very wrong. You know if to say that maybe you know these things, you know, if you don't want any trouble, you want peace, you want to live in peace, then you don't have to, you have to abide by those things as well, you know, something like that. So that is one of the cause of maybe, maybe ah this ah crisis between Muslims and Christians in the north. There is no proper understanding of Islam or no understanding of the culture of the, of Islam as whole.

KN64 [2322-2470]

Is ignorance kawai, Ignorant about the real ideologies of our different religions we have in Nigeria is what causes this problem. It is ignorance.

KN65 [2366-3589]

Ahm, okay the reason why there is more conflict these days between the Christians and Muslims in the northern Nigeria is attributed to poverty, lack of education, and political sentiments. So those are the factors that are responsible for the proliferation of ah violence among the northern community, you understand. So you can see from the 1999 to date, we have more crisis than ever in the history of Nigeria, you understand. This crisis arises from what, ethnic, social, tribal and religion crisis. They you understand. So the factors that are responsible for all those crisis that is emanating in northern Nigeria, is linked to one: political sentiment, our political eh partisan politicians, use conflicts as a tool in gaining trust and confidence of the masses, you understand, and with the high rate of illiteracy, we fail vividly to understand things or we cannot even think straight to make use of our common sense, you understand, in this part of Nigeria. We do not have the adequate informed knowledge. And thirdly, poverty level is very, very high, so we just believe we take whatever that comes our way. So those are the factors responsible for the major crisis we are having in the northern Nigeria today.

KN67 [789-972]

Most of the factors are political, economic factors and ah few of religious because most of them they are using the religious as a camouflage, but the real factors are not religious.

KN68 [736-808]

The factors that are fueling this conflict are conspiracy and politics.

KN69 [2459-2888]

Between Muslim and non-Muslim in northern Nigeria is that lack of mutual understandings, lack of mutual understanding in the sense that we are having the same territory and we happen to be Nigerians, despite the fact that we are having different religions, it is better for us to understand each other, it is better for us to understand our differences and translate the differences of each other so that we can live in harmony.

KN70 [2199-2746]

Well actually, most of the problem is that ahm a reflection of the state of Nigeria ah that state of Nigerian, government are not doing enough to really address some fundamental issues, issues like employment, issues like formulating favorable policy that would aim at reducing the rate of poverty among all segments of the society. Certain conflicts might appear religious at the surface of the word, but if you look critically at some those conflicts, you will discover that it is essentially economic not religious in the sense of religious.

KN71 [3999-4990]

Yes, as I have said it, it is this four issues that I mentioned before and the third if you should put it is this issue of tribalism, I feel I should be proud of my religion that I am a Muslim alhamdulillah and let the other party feel that he is a non-Muslim alhamdulillah let him go on his own way, but when I don't understand the religion, I don't understand the principles, well he don't understand the principles, so we will look at ourselves as enemies. In the midst are our scholars either from the Islamic or from the Christian domain that at times, their preaches, their words are even more aggravating than bringing things back to normal, and then of course this issue of divide and rule again of politicians. Everybody wanted to hold his people to have power, to have relevance, you cannot do that until you have your certain domain that you belong to, people that will back you. So in so doing, you mobilize of course the illiterate among the two parties to go against whatever.

KN72 [3599-3942]

Yes. The reason that eh the growing conflict between Muslims and non-Muslims especially the Christians in northern Nigeria are political aspect. They are political aspect. So I think the main factor is class domination in politics that is what contributed to the involvement of fightings or declaring a war against Christians by the Muslims.

KN72 [4020-4656]

No. When we look at the nature of northern Nigeria, Muslims are predominant so that is why in the positions of power, they are also dominating. A part of the Christians they were minorities, being they were minorities or they are minorities, they think that Muslims have always dominated them in the place of politics that is the main factor. Another factor is that inequality, or in equal distribution of the resources by the power holders. When we look at the distribution of the resources is based on who is your people. Most of the leaders engage in showing priorities over their ethnicity or their section that is what cause this.

KN73 [2123-2415]

The conflict between Christians and Muslims ah really is ah, how do I call it, ahm the serious it has been for long, but the only reason is just illiteracy, just illiteracy. Most of these people are always inciting or insulting one religion or the other. That's the only reason between them.

KN74 [6361-7473]

So, the basic reason that growing the conflict or fueling the conflict between Muslims and the Christians or non-Muslims in Nigeria basic factor is politics, politics because here now in Nigeria we find ourselves in situation where there is two different groups and our leaders use to, use such kind of ah factor that is politics to make things grow in-between Muslims and non-Muslims because they find out that if there is mutual understanding between Muslims and non-Muslims, they can't achieve their goals and eh having whatever they want to do and the problem that our, the basic reason that would reflect that is whenever there is a leader in Nigeria you find out that the religious leader are always very close with the leaders, yes, they are always together with them both Muslims and Christians and whatever and whenever they did something wrong, such kinds of our leaders use to eh, the leaders you are using them to cool the temper of our followers therefore the y know that whenever there is mutual understanding between Muslims and Non-Muslims, they will not achieve their goals I think this is the

KN74 [7759-8003]

Yes, that is what is happening because if you can remember the first conflict that we face, that we have start, the first conflict that we are facing in Nigeria is that during eh can I mention the leader that such things happen in his era or

KN74 [8026-8344]

If you can remember, it happen during eh General Mohammed Babangida that's what had happened in Kaduna, that is Zangon Kataf between Muslims and non-Muslims. If you look at such kind of an incidence you find our is a politics, is a politics, is nothing behind, you can't add or subtract anything out of that reason.

KN75 [6520-6940]

Religious conflicts in northern Nigeria or in Nigeria as a whole, there is never, we have any religious conflict or Christian-Muslim conflict, we have never had it. Go back to history, they will tell you. Christians and Muslims have never have any conflict or any misunderstanding between themselves. The problem we are having in the northern Nigeria is tribalism and political conflict that lead to religious conflict.

KN75 [7204-8661]

That is what I am explaining, the problem growing behind the conflict between the Muslim and non-Muslims especially the Christian, in Nigeria there is nothing like Christian- Muslim conflict. We have ethnicity conflict, tribalism and the political

problems that emanate to bring conflict. Let us assume, let me give you a typical example, if in north eh let me take northern Nigeria as an example, if a Muslim contest as a if a Muslim contested, stand as a President in the northern Nigeria, it will be a threat to the southern Nigeria whispering their own people that they should try to vote their own candidate as a Muslim because all there believe is that Islam is only suppressing the Christianity, the non-Muslim in the northern Nigeria. You take Kaduna for example, you take Jos for example, you take state like Benue for example whereby all their belief Kaduna state is for the Christianity, it is not for the Muslim, Jos is for the Christian, is not for the Muslim, Benue state is for the Christian, is not for the Muslim, then you go to places like Maiduguri, they have 30% or 40% Christians by which there are distorting their mind to make sure that look what the Muslim are trying to do in the northern Nigeria is not supposed to be a religion just look at, during the time of Buhari, campaign in Sokoto they even made allegation that Buhari is planning to Islamize Nigeria that anybody who is coming as a Muslim, is trying to Islamize Nigeria.

KN76 [3188-5540]

Well, eh there are many reasons behind these conflicts, actually I can say the main reasons behind this conflict between Muslims and Christians in the northern Nigeria actually started as an economic conflict between the two societies. If you take an example of Zangon Kataf when there was Zangon Kataf riot, actually there was nothing like religion in that conflict all you can see is something purely economic. A native community is at a disadvantage economically with a settled community. The settled community is the Hausa Muslim community in Zangon Kataf while the native are the native Zangon Kataf that is non-Muslim yah Katafawa. So there was a great disparity between the two communities. You can see that all the economic activities were dominated by the Hausa Muslims while the Christians they only ahh walk in the farms and as laborers and attendance in the shops of the Hausa Muslims, so that is what brought about that conflict and if you look at what happen in Plateau state, you can see all that has economic undertones because the economy of Plateau state was dominated by Hausa Muslim community, then the Igbo community that are Christians, then the native communities are also there at disadvantage and they are mostly laborers and civil servants. So if I can say that to one of the, looking at the reasons, I can agree that ahh okay the growing conflict then maybe as a result of that, that resulted to a growing ahh distrust between the two communities. The Muslims ah the Christians in those communities were agitating for ahh having ahh yah actually having economic advantage or more participation in the economy while the Hausa's communities or the Muslims communities are seeing it that this people are trying to destroy us because we are not Christians, vice-versa. So that conflicts always have some spillover effects in other states. Like when there was Zangon Kataf there was a spillover effect in Kano. When you look at all the conflicts, religious conflicts in northern Nigeria, you will see that if you trace the origin of the crisis, you will find some economic undertone, even though you cannot separate the religion from the economy because it is all about groups: Muslim groups, Christian groups, one is felt threatened by the other economically and that economic can translate into many aspect of life.

KN77 [10049-11114]

Alhamdulillah. The main reason that is resulting to the conflict between Christians and Muslims in this very country or northern Nigeria is injustice, injustice because we have seen and I could remember during the time of Obasanjo the former president of Nigeria, there was a movement of re-establishing ahh sharia state in the northern Nigeria and that sharia is only going to affect the Muslims, not the non-Muslims, so at that very period of time some of the Christians started violating showing all sort of things or unhappiness on why they will never allow the Muslims to practice the sharia. So this is injustice because in life each and everybody has the right to practice the religion he is convinced with. So the main problem or the main cause of the conflict between the Muslims and non-Muslims is injustice, is injustice. As somebody is being given right to practice his own religion, he should also allow other person to practice his religion that is how life is. So that is the main reason and the factors that are resulting, that are resulting to ahh

KN77 [11189-12011]

Yes, those factors are one, they are many, there are many factors that are fueling this very conflict. One of the factors, one of the major factors is misunderstanding, misunderstanding between the two major groups. You understand, yes, some of the non-Muslims are misunderstanding the concept of Islamic teachings. Therefore, they are always against whatever is related to Islam and sharia, so this is one of the greatest factors. Second factor, as I told you, is injustice, you understand, injustice. Each and every given person who is living in the country says that they are saying there is freedom of religion, do you understand, an expression should be given right or due right to practice his or her own religion, do you understand? Hmm number three that is the third factor is differences in our cultural values.

KN78 [3539-4800]

Well quite a number of conflict in the north between the Christians and the non-Muslims, quite often are not religious per say. Some of them are, could be explained using the rate of un-employment in the society. For instance, you have graduates, you have youths, you have large percentage of youths who are not employed, who are not really participating in income generating activities. So for that situation you are now creating favorable environment for violence, but intrinsically the factors could not necessary religious, it could be economic, it could be political, it could be ethical because I wonder sometimes when people say religious, they are other, you discover that in a environment where you have conflicts, certain group of people are not really participating like for instance the Yorubas who have the predominant number of Muslims as well, when there is a conflict between average Muslim Hausa man and non-Muslims, you discover that the Yoruba man who is a Muslim or other tribes man who is are Muslims are not affected. So that is why I said it is very difficult to give it one way explanation, but at the background it could be ethical, at the background it could be other factors, but for me, I don't really think it is religious.

KN79 [2028-2258]

Ahh, is poor democratic leadership, as I said, is poor leadership, that is what is normally fueling the conflict among Muslims and non-Muslims or Muslims ah people in northern Nigeria that is between Muslims and non-Muslims, yes.

KN80 [2238-3460]

So this, what contribute this is-there is a number of factors which contributed this state of affairs, so first of all, is they lack of understanding of the teaching of religion itself both the Muslims and Christians. If to say our Nigeria Muslims or northern Nigeria Muslims and Christians per se, have the comprehensive understanding of the teaching of their religions, a lot of crisis will not have happen in this country or in this part of the country because both the religion of Islam and Christianity teaches peace. We live together in peace and harmony and none of the religions encourages conflict or anything that emm ah any violence, so the Muslims and Christians in Nigeria nowadays are more concerned on the on their own inclination more than what their religion commanded them to do. So if we can refer back to the historical stages of Islam during the life time of prophet Muhammad (SAW), so we can see that since from the advent of Islam prophet (SAW) lived with non-Muslims peacefully and they interact together peacefully without any intimidation or coercion. So if we are to apply these principles nowadays, so I think all these problems will be discarded out from the Muslims and Christians community.

KN81 [2230-2409]

Hmm I think these religious preachers from both sides that is Muslims and Christians preachers, so they facilitate the conflicts, ignorance, economic tension and host of others.

KN82 [2757-3636]

In northern Nigeria, as you said, there is a growing conflict involved between Muslims and non-Muslims. I will highlighted initially, as we highlighted initially, these conflicts were as a result of misconception of the religion itself that is first. Secondly, is due to political interest, politics, it plays significant role in making the Muslims and non-Muslims to misperceive themselves or to disagree with one another because if you properly look at the setting in the northern Nigeria you will find some places that have a combined faith, I mean you find a household that half of it are Muslims another part are Christians, but they live in peace and harmony without any crisis. But in some places or in most places where these problems are more intense, you find out that the problems are emanated from the politicians, the fuel the crisis because of political interest.

KN83 [1990-2206]

So ahm initially there is poor leadership and unemployment, illiteracy and the illiterate preachers. I think these are the factors that influencing conflicts in northern Nigeria between the Muslims and non-Muslims.

KN84 [2637-3216]

Ehe this I think I can only categorize these factors into two different factors. I think there are external factors which are now known as the jihadist from Muslim countries and what Christian organizations wannan Muslim countries and Christian organizations, western power and so on and so forth. I think the external aspects of these factors are fueling these ehen ehen ehen conflicts. So I think they internal aspect, the internal factors of this will be, you know, internal in violence, you know, ahh while the internal violence preaching from so called religious preachers.

KN85 [1215-1635]

Ahm one of the reasons for ahh the growing conflicts between Muslims and non-Muslims ah is mistrust. There is mistrust between Muslims and non-Muslims in the country not just the north and this is mostly brought about by the activities of some preachers and politicians. They politicize religion as such there is mistrust between people and there is growing amm occurrences of conflicts between Muslims and non-Muslims

ZA1 [1654-2296]

No. I think the researcher should coin the question, what is the problem that bringing or raising issue of conflicts, not the issue of Islam. The issue of conflicts that happens in everywhere in the country, in the nations wide is the problem of corruption. (phone ringing) Those in a low class, they were been cheated by those in the high class, but now instead for the westerners to come clearly and indicate this is the real problem, but they try to want to blackmail Islam so that non-Muslims should not converted to Islam or should regard Islam as a religion of barbaric. It is not the matter of hmmm, it is the matter of corruption.

ZA2 [1203-1676]

While I think the main, by the observation of the entire society today, we say at least based on this worldly affair activities that manifested to this particular problem today we call differences in the religion sector, people, some people make use of this religion as a source of their income, so in line to this, they will not want, they will always have criticism from one another so that they will be able to benefit from what they are needing, so that's only I think

ZA3 [2630-3868]

Ans: As I said earlier, the north was known to be a very peaceful region of the country right from time. Even when the colonial masters came, they found them in organized society and that is why when they came, the three major regions: the north, the south west, and the south east. The north were the most organized probably due to the emm background of Islamic religion that has come with them from the northern part of the world, from their north that is from Niger, chad, so that has led to peaceful and even right form time, there were still Christians living among them, but of recent because of the emm this there is emm disrespect to any, one found to be practicing the religion, it might not be unconnected to what is happening world over where Islam all over the world is being, is being trampled upon. So especially when you come down home, you find out that emm regardless of the sufferings hmm that we are undergoing through as a result of bad governance or bad leadership, you will still find people aligning to their faith and damning whatever circumstance. Probably in recent times, there have been main conflict in the northern part of the especially some are politically motivated and some have some external factors.

ZA4 [7452-8451]

Toh Alhamdulillah you know, we have many reasons behind this, depends on the personal beliefs of the Muslims towards the non-believers and also the personal beliefs of the unbelievers towards the Muslims, you understand, you know every believer as a Muslim without you having that deep knowledge about Islam, if you dont have, as long as they say they are unbeliever people understand that every unbeliever is an evil person, every-is totally an evil person. Every unbeliever, you cannot get anything good from him rather than destruction and in the end after all he is going to hell fire. So there is nothing you can get from unbeliever. This is a wrong understanding. Islam does not teach this because Islam teaches good behavior even though you have unbeliever, the way you behave to him can even call you to your day, call you to Islam, but the way you behave to him, you can expel him misunderstanding the concept of your of your deed. So it is never the teachings of prophet Muhammad (SAW).

ZA5 [2922-4121]

Thank you very much, the factor, one of the factors that is fueling the crisis between Muslims and non-Muslim in Nigeria is based on self-interest, you understand, interest is very this thing inside because everybody is fighting for his own right and lack of understanding between the two religions because if you look at it, the scholars, the real scholars never preach about jihad, you understand, if you look at it prophet Muhammad (SAW) during his time when he was in Medina, he stayed with Jews and Christians in Medina, but I don't see reason why people in Nigeria will say that this one is a Muslim, this one is a Christian. Today if you go to southern as in South West that is the Yoruba side, you will see in between Muslims and Christians, the are living together without any misunderstanding because there is mutual agreement between them and there is cordial relationship and Islam did not, does not preach against other religions, you understand, because there is a verse in Islam in Suratul Qaf (he recites the Qur'an) if you Want to do your own religion, do your own with me too I will do my own. So because of that it is just due to the self-interest. That is what is causing this.

ZA6 [1761-4904]

Ahm I think this is, it is due to the self-interest we have in, self interest in the aspect of politics and self-interest even in the aspect of religion. Ahm the religious aspect you find out that the Muslims and the Christians only engage in, they only engage in in most of the part of the Qur'an or the Bible that favors whatever they are doing at the moment, so whatever does not favor them, any teaching that does not favor them at that moment, they will keep it and follow their self-interest because human being is very selfish. But in Nigeria presently, ours is much, we are very selfish. If we are to follow the teachings of both the Qur'an and the Bible, then I don't think there will be conflicts of interest, but the thing is everybody wants to benefit in whatever he is doing, so that self-interest is what is causing the conflicts because in the Bible and the Qur'an, the Qur'an preaches amm peaceful coexistence between the Muslims and the non-Muslims that is the Christiana and even the Jews, and I believe even the

Bible preaches the same thing. So the self interest in the aspect of religion now when the, for example, when the Qur'an says, when the Qu 'ran tells you, you should try and pick this and drop that, for example, am not trying to bring out a quote from the Qur'an now, am not bringing our a quote, am given a lay man example now and the Qur'an, the Bible says pick this, drop this and pick this. If that thing the Muslims is dropping would benefit the Christians and will not benefit him and the Qu 'ran tells him drop it, he will want to pick it because it will benefit the other persona and it will not benefit him, but whenever he comes to a teaching where it benefits him, you will see him showing his religious vibrancy now trying to show the world that he is a good follower of the Muslim faith. So that selfish interest is what is killing us and that is what is causing the conflict. And in the aspect of politics now, we are being manipulated by the politicians especially is obvious is very obvious in Nigeria, manipulation of religion in Nigeria is the order of the day, but thank God with the change we are hoping we might see some little changes. The top political officers just to protect their economic base or to promote their political carrier or something or to get a kind of a political benefit they tend to manipulate the ignorant hmm ,and I said from the beginning lack of knowledge is what causing this, hhm. They tend to manipulate and it is easy to manipulate the Nigeria man with religion than any other thing. If you come to the north and bring religion you come as a Muslim this that, you say this is making a blasphemous statement about Islam you tend to get followership for people to go and get that person. The same thing with the Christian faith, you get, so it is easy for leaders to manipulate their ignorant, the masses and you find out even those that are educated to certain level so I believe the main reason behind the growing conflict between Muslims and non-Muslims especially Christians in northern Nigeria is self-interest both religiously and politically.

ZA7 [2215-2701]

Well personally some people have said its political and I sincerely believe its political because if you look at Nigeria before democracy we lived harmoniously despite the fact that Muslims have been Nigeria and Christians have also been in Nigeria even pagans, so I don't believe it is religious crisis, religious conflict rather I want to believe it is political due to some set of people trying to impose their selfish interest and cover it up with religion as conflict that is all.

ZA8 [1504-2033]

Ehm, in my own opinion, I think the major problem that is happening between, the major factor that is causing the problem between Muslims and Christians in the northern part is politics, yes because of all this politicians. They fuel these things because of what they will gain. Some people don't gain anything without all this crisis and riots and whatsoever. They gain when there are those things, so they fuel this things and using all those people that are jobless and have nothing to do. So I think it is politics majorly.

ZA9 [1804-1924]

It is just one thing, I believe, is just tolerance. We are not tolerant of our religious activities at all, tolerance.

ZA10 [2201-3375]

Before this time, formally north were seen known to be peaceful, peace coexisting states. They love one another, they love other people from other part of the country, not you being a Christian or any other religion, they see you as one because that is the teaching of Islam. So but recently people misunderstanding of the way some activities are going and the influence of even some political men like the government has like intoxicated most of the unbelievers that is the Christian minds about Muslims because they see Muslims like terrorist. So with that when you see someone like terrorist, anything he tells you, any advice he gave you, anything that is of benefit to you that you think you can get from that person you will just be seeing it as if is a way of, is just a trap so you will never appreciate that person. And the fact that you are living in that region does not really mean you are actually from that place or you've occupied up, you've become a full member of that region. So I don't see any reason with what were the growing conflicts. So I see it's just a political way of bringing misunderstanding between ahh the both religions, both parties, yes.

ZA11 [1972-3122]

Well Christianity as a whole, when you try to look at it, the rivalry has been right from the unset due to the way things have been going, the westernization and the rest, so all is all about the perspective, the perspective the Christians are having about the Muslims now is quite different from the teachings and the morals. It is an instigation in which is happening now. When you take a look at the church or the Christianity itself, a lot of their scholars, let me put it that way, or their clerics, they don't have knowledge that much about the religion, but due to the fact that is the centre of business and other things, they tend to open churches and you see churches around and then those delivering the sermon and teaching the ways of their books, give them the different motion about what they ought to know about Islam. So they tend to condemn Islam based on the western understanding which they do have and due to that instigation, every Christian begin to look at the Muslims in a different sect, and the Muslims get provoked about that though it's not decent quite alright, so I think that is one of the basic reason for the conflict

ZA12 [1362-1721]

I think is just, the basic thing is understanding, there is no understanding about, I mean the Christians don't understand how the Islam religion goes and also that is vice versa. Then the other one you said what, the factors that are fueling the conflicts. I think the ethnic then maybe, how do I put it, ethnic and tribalism, I think is one of the factors.

ZA13 [1690-2108]

Yah, on the first basis or the first reason behind it is understanding between we and the, I mean between the Muslims and the non Muslims and one of the factors that are fueling it I think parenting is the first part that make it, if the child is being brought up from a Muslim family or brought up from a Christian family, he is trying build on that or to grow up on that form and believe that is the way of living.

ZA14 [1606-1648]

It is lack of understanding between them.

ZA15 [30793425]

Part of the reasons between Muslims and Christians, yes, one is, they feel as if the Muslims have taking over everything so they are at the helm of affairs, they have taking over everything, so they feel they should also be allowed to come and give their own or say their own ehh that is what I believe and kuma lack of trust is also part of it.

ZA16 [1334-1774]

Yah the, you see, the reason why there is conflict between Muslims and Christians is that because we leave or we avoid, let me not use the word, avoid, we forget the teaching of Islam, had it been we emulate and we practice the teaching of Islam, these conflicts will not come up, because during the time of the prophet, we see how he relates with the non-Muslims. So leaving the teaching of Islam that is what brought all these conflicts.

ZA17 [1105-1135]

Selfish interest, tribalism

ZA18 [1402-1948]

Well actually there are political factors. People always want to hide under the religion to carry out their mischief, you get what I am saying, so based on that they will use some ahhhhh what adjective should i-I don't know, they will hide, they will form some kind of caricature, you understand, they will hide in one corner and use others as scapegoats, you get what I am saying, scapegoats they will be somewhere hiding, then they will push this ones, when they kill them is not their own cup of tea. So they are there to get what they want.

ZA19 [1812-3098]

Well, actually just as I have said earlier, people are actually ah people ah ok what do I think is the reason behind the growing conflicts? Well actually the growing conflicts between Muslims and non-Muslims, the Christians in northern Nigeria, it depends on several factors. First and foremost, I can place my own perception on lack of understanding and the use of political elite actually to incite this kind of hatred or religious bigotry between these two different sects or religions. But actually Muslims and Christians were harmoniously living together during, if you look at the antecedent or historical evolution of the Nigerian state, Muslims are attending Christian Xmas so also Christians are coming to Muslim festivals after fasting and so many other Muslims occasions. So actually Muslims and Christians before were living harmoniously, and these factors I mean the factors from the other aspect of the question which you said ah what do I think are the fueling factors, well actually ah most of these factors are not unconnected with the political reasons actually, political and economical reasons So political elites were using so many methods in other to incite or to fuel these grievances between the Christians and the Muslims particularly in the northern Nigeria.

ZA20 [1269-1626]

Well particularly in northern Nigeria probably I might say clash of interests, but in reality it is all about injustice from the angle of the leaders especially the northern leaders, especially with the influence of political powers. That is what is increasing this religious bigotry, regional mentality, creating political thugs all around and everywhere.

ZA21 [1026-1350]

To be specific that factors are politics. There is nothing between Christians and Muslims only that people hide behind the guise of Islam or Christianity to perpetrate their evilness, but to tell you there is no doctrine or no teaching either of Islam or Christianity that dictates fighting between Muslims or non-Muslims.

ZA22 [1291-1575]

Yah there is always a conflict between two opposite parties or two different religions wherever they exist. So there must be measures to put in place to resolve such a conflict. But the major thing that I think causes all that conflict is political interference of our politicians.

ZA23 [2278-2312]

Simply politicians and politics.

ZA24 [2405-3056]

To my own understanding, it is politics they are playing now. It is not that there-both Muslims and Christians that are fighting themselves they are fighting to enrich themselves to enrich their pockets because now when there is election to represent Nigeria Muslims will want to dominate the area Christians also want to dominate the positions, so all these things bring conflicts between Muslims and Christians. But majority that are fighting each other to fighting themselves they do not understand the concept of Islam because Islam says you should be in peace all the time even Christianity also preaches peace. None of them preaches violence.

ZA25 [2249-3551]

Ok. One of the main reasons that tend to fuel-behind the conflicts, the growing conflicts is that ah lack of mutual understanding that is majority of either religions or the adherents of other religions they hardly listen to the other party to know what actually their scriptures are saying especially from the Christian part. We've seen many Muslim clerics eh delving into Christian scripture, which is the Bible, trying to do serious analogy –comparison between the two, but unfortunately from the other side they tend to take the practice of many Muslims as if that is what the Islamic scriptures –the Qur'an dictates. So the hardly sit down to learn the real provisions or teachings of Islam from the authentic sources of the Qur'an and hadith and this gap of knowledge of the either religions from either of the sides tends to nurse the conflict. And some of the factors that tend to fuel it is politics. Yes, politicians they know that the more the two religions know their religions the less their power because it on these conflicts that they grow, their interests grow because majority of the politicians they only come into the open and proclaim a particular religion but in real fact they don't belong to either religions. They just use it as platform to get to where they want to go.

ZA26 [1319-1779]

To me I don't believe there is conflict between Christians and Muslims in Nigeria, but there is political conflict because Muslims when they are in the house, when they are working in harmony getting money they don't fight, it is just they send children of masses when they are searching for political positions they will use it to ignite children of the masses to go on conflict or on rampage there is nothing like conflicts between Christians and Muslims.

ZA27 [975-1081]

One is the politics; secondly it is the misunderstanding of religion, the real teaching of the religion.

ZA28 [3347-4897]

Well another very interesting question here. Conflicts, well I would like to be explaining some words which I based on my own understanding like conflict here. When we say conflict we can say they are set of arguments or set of arguments leading to whether misunderstanding or chaos among the people. Conflicts among these two beliefs amm Muslims and Christians basically are attributed to the low understanding of both religions by their followers. And consequently I would say well religious leaders are really trying, but there are some instances maybe because of their selfish interests, the religious leaders they won't like to open clearly for the followers to understand what the religion is really talking about. And again another factor that may fuel this factor which is conflict among Christians and Muslims faith is nothing but lack of tolerance among both parties or I would say lack of emmm you will agree with me that there are people among us that really don't respect the opinion of the opposite may be and if a Muslims comes up with an issue and perhaps he believes because if he doesn't believe he will not bring that issue for the other person to understand which is not a Muslim and whether or not he understands what the other person is saying so even if he seems to understand he will not actually truly accept the point given by the other person. So when this kind of things are happening you will see that it can lead to serious argument and serious argument will lead to conflicts and only God knows what will happen next.

ZA29 [4196-7008]

Well if you look at this question very well you finally say seriously the reason in which this kind of thing is happening that is especially you being specific to northern part of the country is that there is this serious misunderstanding if I may say between the two parties and these misunderstanding is fueled or let me say it is more pushed by the people that teach or make them as in teach them how to practice the religion. You know you find a mosque or a church or a majalisa let me say that is a place where

issues concerning a particular religion are being discussed, you find a place whereby you have person that he will try to say some ideas that favors him only, you understand, in the name of preaching take it or leave it; both sides of the religion, the Christians and the Muslims. Some will tell you that this is the religion, you seeing that they are the ones that know the religion better than you, you will think that what they are saying is right and you go ahead and do it. do you know that some people are being paid to cause conflicts among people that is among the religious followers to tell them that if you do so and so, so and so thing is not good. While they knowing deep in their minds that they are telling you what to do to ignite conflict or hurt your other part of the religion in they will hurt your brother 's religion or let me say your opponent or let me say the other part of the religion. They know that yes if you do such a thing it will hurt them. But they will tell you if you do it, it is your own religion that tells you to do it. And when those conflicts are created they are being paid for that. So actually in the north actually it is a total misunderstanding and lack of the knowledge of the religion completely, not knowing the religion or knowing the concept behind the teaching of the religion. You don't just go to the school and read bla bla and say that ok I have earned enough knowledge now I can open a majalisi and start sharing knowledge to people, that is not done that way. You have to the concept and the idea, the spirit behind the religion and what the religion teaches first. So look at it or you want talk about it now even in the past, in the past days when the two religions, in fact during the life of the prophet, he said the closest people or the brothers we have in the world are the Christians because it is in that time that you find, you seek house and you find a house that you have a brother and sister being Christian and Muslim and they live together happily. They live as one family, they fight not both of them believe that both two religions are from the same source rather it is being misunderstood, it is rather misunderstood. What I can say here is the causative agent here is misunderstanding and misperception of knowledge.

ZA30 [3073-4002]

Hmm mainly I think it's a politics, I think it is a politics that is fueling these growing conflicts because when you look back at our history, before the coming of the colonialism, I don't think there is any conflicts between the Muslims and the non-Muslims in northern Nigeria. It was after then when this colonialism came in ahm even when they came, they met Muslims they have their own ways of governing, they are not just like that and, and all other tribes around them are usually pay respect to them and also come to them and also like the way they are doing their own things, but when politics come into play, that is when the issue of religionism came, tribalism came, then also the religions. So, the politicians are using those like three weapons like regionalism, tribalism, and religions to use them to divide people so that we can, they can continue that their divide and rule. So, I think that is the main factor.

ZA31 [1748-2169]

So, all these problems is based on our, all this people that used to cause this why we have these problems with both religions is our leaders. Our religious leaders or priests don't tell their followers the truth of the religion. They just, they used to, what can I put it, they used to give false information or false preaching about the religion in order to hold their flocks because they don't want to lose followers.

ZA33 [1471-1924]

Yes the growing conflicts between Muslims and non-Muslims in northern Nigeria is the conflicting or misconceptual character or attitudes they have towards Islam. On the other hand some Muslims or some Muslims or some bad eggs among the Muslims use their selfish interests in the name of religion to convey their message to both Muslims and non-Muslims which makes them to participate in such conflicts, which of course trigger the conflicts themselves

ZA34 [2219-4019]

Actually there are, to my own understanding, there are three factors. One: illiteracy. Both the followers of the two religions, some Muslims and some Christians, lack knowledge of the religions that is the basic teachings of their religion because in Islam, the word Islam means peace, to live in peace with others. And likewise in Christianity there are so many verses that talks about living in peace with others even your neighbor even the other people of the community, so one of the major problems is illiteracy, lack of education. Two there are these selfish desires. Some of the people that are followers of these two religions have their own selfish desires, which is also contrary to the teachings even though some of them are having knowledge of their religion yet because of some of their desires they tend to create problems between them and the other people of the other religion. The third problem is political problem. The politicians are using religion in order to gain their mission. Some, if they are Muslims, they will go and tell their other brothers Muslims that it is because I am a Muslim that is why I came to contest or this, this, this. If it is a Christian he will go to the Christian side and say I am a Christian I want to contest this, this. If he could not win the election then he tends to create problems. This is because I am a Christian or because I am a Muslim and other things. So I base these problems into three: education that is illiteracy, selfish desire, and the act of politicians, which is also involving some of our traditional rulers, not even politicians, traditional rulers. When they want to have a power, may be they want to have power over this, over this then they tend to create problems between the two religions. This is my own understanding.

ZA35 [1337-1358]

I don't have an Idea

ZA36 [2258-2423]

Ehmm the way I see it, it is as if they see us as if we are more superior than them or we enjoy more than them, so that is why they don't like associating with us.

ZA36 [2492-3045]

Hmmm it is as if, I can say it is insecurity. Yes it is insecurity because if government has looked into this issue we would not be having problems because they are as free as the air, they do whatever they like an nobody can talk. Like what happened a month ago here, their leader is our neighbor, you need to see how they treat people, they move about everywhere with knives, cutlasses and all sorts of things, just trying to harm whoever comes their way. So had it been government have come into this issues, we would not be having this problems.

ZA37 [1138-1808]

So what I can say about this is number one there is a communication such a communication gap between the Muslims and the Christians in some areas and in the real sense, if you are to, if I am to say something about this, if you can see the areas where all this conflicts use to happen are the areas where the Christians are the dominant, so if we can be able to answer this question, then the answer is clear, if you can be able to understand this one then the answer is clear. Why is it not conflict, why is it that this conflict is not in the region where the Christians are the dominant not where the Muslims are the dominant, so this is what I will say on this.

ZA38 [3094-4788]

Actually the problem of religion, the problem of conflict though the issue of conflict in the northern Nigeria especially the in-between the Christians and Muslims, firstly, I would look it from the political perspective, you understand, political perspective to the extent, you know, we are developing nation and not only developing nation, we just started this our democracy not more than two decades ago, our politicians have not been helping matters, our religious leaders have not been helping matters, even

our scholars, academic scholars too have not been helping matters, there is no awareness, even though there is awareness in terms of the political field, political arena, it is just for their own favoritism. The politicians always do it, they use religion in form of a divide and rule system oppressing the ordinary masses, you understand, they would align themselves with the scholars and other religious scholars and other people, then they would continue oppressing the ordinary masses and this leads, this triggers religious crises because you would tell you one thing and they went there and tell the other people other thing, at the end of the day we start looking at ourselves differently and other things. And the aspect of fueling of those conflicts, I would look at it from the religious angle because even the both religions have not been playing a major role to curtail this aspect, you understand, instead of them teaching morality in the mosques and in the churches, they go ahead in teaching, telling people the differences between this religion and this religion, the differences between your neighbor and this person and at the end of the day it fuels the crises.

ZA39 [3576-5057]

Actually the reason why this thing is becoming more and more increasing in Nigeria, if you look at Nigeria, Nigeria is a country that is occupied by Muslims, Christians and even pagans those that do not practice, believe in any religion and considering the histography, history of the country, the people have being living together as one, but in recent times we experience, we have started experiencing this problem. So the problem must not be unconnected with the activities of politicians in the country. When the politician wants to have a total control to his advantage, they use every method in order to get that support. And they have diverse; I mean they have discovered the means of division that is divide and rule. They divide the people in the name of religion, in the name of ethnicity, in the name of regional affiliation, just in order to capitalize or to take advantage of such division. So the activities of division, Christians, Muslims, non-Muslims, I mean non-Muslims, pagans and non-pagans having conflict or interreligious conflict is promoted by politicians for their selfish political gain because this people both the Muslims, Christians have been living in Nigeria without this kind of problem, but now that it is common, it is connected with this corrupt tendency, I mean politicians, dubious conduct of our politicians in order to take advantage of this conflict. I think that is one of the major reasons why this conflict is always on the increase.

Th 2.3: Proliferation of Islamic Preaches: A Source of Militancy

FG1 [8088-8389]

My opinion is that this is an incorrect perception. For now let me give you an example from the initial stages of Boko Haram, from the beginning of Boko Haram to today no Islamic preacher is supporting them. All of them are against them. In fact those that are against them are killed by Boko Haram.

FG1 [8391-9253]

For me the statement is right. What I am saying is that they (preachers) tend to put things more than it is suppose to be (some interjections – in a manipulative manner) yah the preachers too when they are preaching they are supposed to say it in a polite manner. Whatever is not achieved peacefully can never be achieved during violence. So what is the need for you shouting trying to bring out harsh things, if you want those people to be with you, to be among you, you have to introduce them to you not just to scare them or fighting them. What am saying here is that when they are suppose to preach they should not be castigating non-Muslims. They are supposed to say politely things that will make them happy and ... Islam is a religion of peace. They should also display that through their activity. Am not saying that as a Muslim anybody should go and die

FG1 [9255-9694]

And not even among the Muslim and non-Muslims relations, even among the Muslims there is diversity among them. Nowadays Islam have different sects. So the Islamic intellectuals we have nowadays everybody is trying to preach in order to favor his own sect. So trying to favor my sect and him trying to favor his sect we come in contrast with our ideas. So even that may evoke militancy among them and that will evolve to the large society.

FG1 [9696-10443]

But do you know also that in Christianity too there is that kind of thing. It is also applicable to them. Because I can remember (someone interjected is very minimum) yah they use to have but you won't know. What happens is that we were talking with someone, he is a pastor we use to call him pastor but I don't know if he is a pastor. Then we were discussing like that he will be telling me all sort of things which I won't believe and I will never believe. Then later on there is a girl she is a Christian and I think she will say that what pastor is saying is right and they will now gang up on me then later one she was saying different thing he was saying different thing and I was saying different thing and now I pack my things and leave.

FG2 [7467-7561]

I disagree, totally disagree. You see yes we have differences of opinion they are different.

FG2 [7562-7895]

Yes according to my opinion I agree with it. my reason is nowadays preachers, Islamic preachers, there is no any institution that use to sieve to know who are qualified to preach and who are not qualified to preach and what are the levels to attain in Islamic knowledge before you can stand in the public and call people to Islam.

FG2 [7897-8156]

Yes of course actually me too I am with him. We lack a specific body that will have the responsibility of monitoring the people that preach in Nigeria today in particular. So therefore we must be experiencing a problem with regards to the conduct of preaching

FG2 [8160-8714]

I also agree with them in the sense that even in Islam there are many groups there. Like shi'a, Darika, Tijanniya and Izala. And the lack of unity in Islam also contributes towards this issue of militant bodies because the Shiites will always look at the Tijjanis followers as if they are not Muslims. And other groups will also look at them as if they are not Muslims. Any time even between themselves they have any conflicts or any misunderstanding of each other they will start talking about each other unreasonably. And lack of Islamic regulations.

FG3 [13172-13957]

I actually want to say something about this because this proliferation of Islamic scholars actually you know Islam like we said is a way of life and our teaching is based on scripture Sunna-the Hadith, but we have some scholars that have the knowledge but as you know we are all human beings. Everybody has his own principles, have his own ideas and interest. And in Islam when you put in your understanding that is your own belief you partially go against some teachings that is some Sunna. So some scholars which also belong to some sects tend to like propagate their interest instead of saying what is the teaching of the scripture and the hadith so they put more emphasis on their interest than them saying the truth which is from the scripture or the hadith of the rasul (SAW).

FG3 [13958-15133]

Sir I think it is already said before it is already predicted by the prophet that when it is end of time religion will be broken into many parts, Islam will be broken into many parts, different preachers, different that people will be confused that they won't know what to follow and who to believe, who to know that is preaching the true gospel. There will be different kind of preachers, different kind of leaders that will call people to their own way, come to this way, come to this way and you know it is happening now there are different kinds of Islam; there are different kinds of Islam. You see like now, Islam is not based on one thing now. You see some people will say I am Nasfat am not ... some people say am ... am not this thing and this Islam is one. Why do you break it into so many parts? And this religious leaders earlier said, even for me today I have one knowledge today I gained something here now for me too I believe jihad is holy war but as this person explained it now I understand so much. Because I heard from a religious leader that holy war, holy war. Seriously me too I don't really know the true religion until now I thought jihad is holy war.

FG3 [15135-16710]

This particular question if you are to look at it, it is very very wide as a matter of fact. Just as my brother said that the prophet (SAW) said when it comes to the end of the time this Islam is going to be broken into 71 and just only one are the true Muslims and they are the ones practicing Islam. Now if you are to look at it according to Islamic history, we have some people maybe that they waged war against the government of their country, they waged war against some certain part of the country using religion. I want to mention some names I mean some sects now. We have ISIS now everybody knows that now. None of us here is ISIS. But ISIS are claiming that they are Muslims and we are Muslims. None of us here is a member of Boko Haram now and the Boko Haram a claiming that they are Muslims. Alshabab none of us here is an Alshabab and Alshabab are claiming that they are Muslims. So all am trying to say in essence is this that Islamic scholar is supposed to be called unIslamic because most of the doctrine is unIslamic, but it is very hard for the people that are non-Muslims to believe. Because if you are to look at it critically some of the Madhabs or let me say, Madhab is the Arabic word for doctrine, they are using if you are to look at it is against Islam but this thing has been forecasted during the time of prophet Muhammad because there were some sects they called Kharajites, so the prophet told his companions that this people they are going to spread into the world and they started unIslamic activity even during the time of the prophet (SAW).

FG3 [16770-18070]

Yes there is influence because I think as they have just mentioned, it happened because there is no specific care by the government to put control. If we can take example with a country like Saudi Arabia, there is control there. They usually stop there people within the Qur'an and the hadith. That is it. They do not allow their people to go away from these ones-the two boundaries and that is actually Islam-Qur'an and Hadith. But they we just hear, even me today I can just wake up and become my own mallam I will just bring my da'wa and stand on it. That is what Muhammad (The first Boko Haram Leader) use to do from the beginning. I think since before people became aware of who is Muhammad Yusuf, the late Sheikh Jaafar Adams figured him out and had been sitting him down to tell him that what he is doing is not Islam. He said he sat down with him almost ten times, him alone not with other Ulamas. So there is no control, if to say there is control, he has been inviting government, saying we should not allow this thing to continue because if we allow this thing to continue you cannot control it, but the government just ignored everything saying it is an in house problem it cannot affect us. So that is just it. But if to say there is control this proliferation I think will not happen.

KD1 [6107-7440]

Actually I beg to disagree. When they say proliferation that means they are much. What I would actually is, would I say immature or inexperience or uneducated or unexposed scholars or preachers. I think that is what is actually the better, but not the proliferation of preachers. The bottom line is preaching because it is part of our region that we should actually as in extend the message, so I myself I see everybody as a preacher. A father os supposed to preach to his children. So, if by that case, that means there is problem all over the world, but how I actually see it is the substandard, inexperienced or unexposed preachers, those that actually give people on the wrong direction, those that mislead people. When they are much, profession of misleading preachers, I think that's the better way and that is what actually causes the problem, but some people are just uneducated, just go to Islamic, maybe they are able to read Arabic, open one or two books and they believe they are scholars on themselves and they become authority in religion and begin to pass fatwa and give wrong direction, misleading direction and people begin to follow them anyhow, hook line and sinker. And that is actually what cause problem and not the proliferation of preacher actually, but proliferation of incompetent and unexposed preachers.

KD2 [2724-3358]

No they don't. The proliferation of Islamic preachers today is, is just developing and informing people, the Muslim fellows on how to go about their Islamic activities with their ibadat with their functions as Muslims. They don't teach any form of militancy because I can hardly point at a single preacher whether, whether a renown preacher or someone that just comes into existence that is teaching people on how to go about ehm militating, militating the society or causing social harm or havoc to the, to government or people in the country. I don't think the proliferation causes any form of militancy in the society. It doesn't.

KD3 [2383-2682]

My opinion on it is that most of those Islamic preachers today contributing towards Muslims being influenced into militant Islam, are those preachers who are not, they are not that learned because a true learned Islamic preacher will never preach into, preach to fellow Muslims to become militants.

KD4 [2776-3201]

Well talking about the about the proliferation of Islamic preachers, yah I may say that their some preachers tend to use, to hide under the wings of the Islam itself, to proliferate the din itself rather than teaching actual religion and then with this they use to achieve their selfish or personal interest, whereby it breads conflict between Muslims and non-Muslims, but it is not actually Islamical and it is not Islamic.

KD5 [1745-2247]

I think the proliferation of the Islamic preachers contribute towards (repetition of question). I think that I agree with that. I think the proliferation of Islamic preachers contribute towards increase in the youths engaging in militant activities is true though its not rampant. But looking at the current resurgence of boko haram in the North-Eastern part of the country, it was introduced by the new scholar called Mohammed Yusuf. So, I think the proliferation of Islamic scholars contributes. Yes

KD6 [2797-3077]

Yah. They are right because we don't have a stand. We Muslims don't have a stand, what I meant by a stand is that we don't have somebody that we say do and don't and we follow him. So, that is why I say we don't have stand. So, if we have it we will not be experiencing all this.

KD7 [2141-2852]

Yes, it's very true. We have a lot of people whom have studied the Qur'an, but studying the Qur'an does not necessary mean that the person can translate it the way it should be translated. These preachers, they preach in different way. Islam is a religion of

peace, it never encourages a sword, the sword always the last resort for anybody, a Muslim person. The sword should be the last resort, but our preachers preach violence, they preach heatedly over things that can be heard other ways. Sometimes, it's the misinterpretations from the preachers, it's something that they too did not understand, but they are trying to will that interpretation, so that they gather more youths into this kind of militancy.

KD8 [8481-10410]

Is not true because I don't think if there is any, I cannot perceive or see any Islamic preacher that is preaching violence, they don't. Their violence is caused by certain factors, that inherent misunderstanding; I wouldn't want to call it enmity.

Two, the politicians are using it in order to achieve their own objectives. So, I don't see any Islamic preacher, unless if the ones that are already sponsored by some invisible hands, you understand, to actually create problem, but I don't see any, any religious preachers that will be preaching violence either openly or because Islam is about peace. Islam is fundamentally about peace, it's talking about your life generally, you understand, it's talking about your life, how you conduct your life, how you live peacefully with your neighbor because even if your neighbor is not a Christian, I mean he is not a Muslim, he has right over you, you have to protect his life, if you see somebody trying to inflict injury on him or trying to kill him, you have to protect him. You have to make sure that his right is protected. This is what Islam says. Your neighbor if he is a Christian, he has about two rights. He has rights because of the fact that he is your neighbor, you have to protect his life, if something bad happens to him, you have to go and condole him or you have to go and sympathize with him or to show your sympathy or to show you love. So that is what Islam is preaching. So, I don't see Islamic preachers in particular preaching violence. I don't believe because things are changing, people are getting, understanding the religion better, people are seeing the need for peace that there is no reason to be living in conflicts, it doesn't add anything, you understand, it doesn't add anything to our lives. Having conflict, fighting each other, killing is not doing us any good. So, I don't see any Islamic preacher in particular, you know, preaching violence.

KD9 [4177-5128]

I agree that proliferation of Muslim preachers, there are people that just wake up and preach without really being grounded in the teaching of prophet (SAW) because if you are a true Muslim you are a peaceful person, but you have so many people today preaching akida that is not Sunna. So yes there are opposition to Islam, Muslims are being killed, Muslims are being tormented all over the world, but the prophet (SAW) has told us how to go about dealing with issues. You don't just wake up one day and start telling youths that you have to take up arms, you have to fight, you have to do this and that, in your preachings especially in Tafsir, now we are getting to the month of Ramadan, for example, you will hear all kinds of tafsir. Some people will bring their own personal opinion into interpreting the Qur'an and of course this is proliferation of all kinds of all manners of people to come and just talk about Islam, definitely is a problem.

KD10 [2369-2642]

Yes it is true. It is true because some scholars they are not propagating the religion well. They don't know that we should not call to disobey the leader. So some of the scholars, from their utterances, they are directly or indirectly ah they are calling to violence.

KD11 [6312-6923]

Yah my opinion is that proliferation of Islamic scholars, scholars that are unscholarly you know preaching without a clear cut religious ideology, preaching according to their interest has really contributed into proliferation of ah towards such blind movement. One of the example is what we see Mohammed Yusuf was in his own case. Yusuf was never a scholar, he never mastered the hadith, we even heard a report that he went to Kano to buy, what do you call it? Ah the whole cassette or recordings of a scholar in an attempt trying to ah in his own attempt to learn the ahadith which was a very wrong ah step.

KD12 [4977-5840]

Eh in fact the proliferation of Muslims says Muslims, as the knowledge of Islam is growing, we believe that we are going to have more Mallams, more preachers that are going to be propagating the religion likewise the way of education in Nigeria too, formally we are having about 12 universities, but now it is more than 30. So we know that actually we are going to have many lecturers in various fields so the proliferation eh Muslims for preaching Islamic principles now, you see, is what we expect that will occur is only where what is necessary done in this multitude of preachers is that the principles of our preaching which is laid down by prophet Muhammad (SAW) ah must be obeyed while obeying it, it must be enforces too, and then any mallam that does not follow what the divine, the sharia has said he should cautioned or he should be scold by the law.

KD13 [1559-1797]

What is it that actually the Islam preachers are trying, but on the other hand there are few preachers who want to have sects, so they try to see that they conflict the society's idea trying to look for members that will follow them.

KD14 [2211-2527]

Yes the saying that the Islam preachers today are those contributing to the influence of the ah those that do cause the influence of that is militancy in Islam, we don't call them Islamic preachers, they are just called may be Islamic fanatics and mostly, as I said earlier, those which sallow knowledge of Islam.

KD15 [1709-2428]

Ah actually what I see is that you see we have some religious leaders who preach in their own self interest not the real religion the real righteous man will never preach of war or crisis or abuse or to abuse one another they only preach of what God and his messengers says so in Qur'an or in hadith or in Bible God didn't ask us to fight or have conflict or whatever in religion. So I think, what I believe in religion is just peace. If there is understanding between two religion I think there will not be conflict or whatever. So all those Mallams or all those pastor that preaches their own self interest and I think there are just ah prophets of Shaytan not prophet of God, prophet of devil, so that is just it.

KD16 [981-1008]

That could be. it could be

KD17 [3349-4293]

Ah I can say that yes, because you see everywhere you go now, you find that there preachers, everywhere you go, even those that you know that they don't even know anything as far as this religion of Islam is concerned, you get that they are now Mallams, they are teaching here, okay look at the issue okay one Mallam just rise up here start saying that attack Christians, attack this people, they are not doing what is right, this person is not a Muslim, you have to kill him, you understand, people do not even understand what Islam talks about, what the Sharia of Islam talks about, what it means to establish the sharia, they are the ones preaching the sharia, they are the ones preaching to people to follow, even they themselves don't even understand what the religion talks about. I can say proliferation of scholars, so called scholars because to me they are not scholars, they are just misguiding people. May Allah guide us from them.

KD18 [2477-3134]

Yes the proliferation of Islamic preachers today is contributing towards and being influenced into militant Islam because if you can see there are some Muslims who, there are some set of people even especially in the north that they they don't care about

education before and there is need for them now to educate and try to orient their people about education so that their own children is going to be well educated and they are not going to be cheat in the societies. so I think that is the reason why they are trying to preach, to orient and to enlighten their people to try to educate their children so that they will not be left behind in the futures.

KD19 [2993-3840]

Yes proliferation of the religion especially Islam is a factor that leads to the, to the state of intolerance among adherents of various religions. Take for example, in the olden days in one village you discover that there is only one mosque maybe one Islamic school which everybody attends even the mosque everybody attend to that mosque and observe his prayers, but with the society becoming more complex people holding different views about the way the religion should be practiced people tend to create their own mosque and churches, so that leads to a lot of problems. I always believe that eh the fewer number of worshipping centres we have the more closely knit a society is, you may discover that a society becomes one, but the more the number of churches and mosques you discover that the society tends to be polarized among the people.

KD20 [1442-1706]

I think the reason is that they did not follow the Qur'an the way it supposed to be and they did not and the preacher they miss, they misunderstand them because that is not the way they preach you understand so they don't have much knowledge about it, that is it.

KD21 [2035-2333]

Yes I go with the affirmative, I think it's yes. No Muslim with will just wake up and pick up an arm without having a leader who has put him unto that path. Mohammed Yusuf have had his followers, Maitatsine had his followers. They had been preaching as such, been gaining followers day in day out.

KD22 [5115-6696]

That is very wrong, absolutely wrong. We Muslims we are known to be tolerant, we are known to be conducting our affairs in accordance with the dictates of Islam, whatever a Muslim does you will find out that it's regulated by one law or the other. We have the Qur'an which is the principal law that is regulating any Muslim's life across the globe. We have the traditions of the noble prophet (SAW), we have other opinion of Islamic scholars. All these schools of law or these principal legislations could be said to regulate a Muslim's life. If a person should do something contrary to any of the injunctions both done by the Qur'an or the traditions of the prophets or any of the legislations that is been found from these various schools of law, ah that person could be said to have been fouled of the law and he will be accordingly punished therefore every Muslim is expected to abide by these laws and regulations and if there is a law that is regulating the affairs of one's life, you won't find him wanting in any particular area. Let's take for instance, eh the issue of arm robbery, which is a phenomenon that is circulating in our area ah the Qur'an specifically condemned armed robbers and it makes it unlawful or sinful for somebody to engage in such an act likewise the offense that is being committed severally we call them the khulud offenses and all these khulud offenses they are really offenses that are being provided for in the Qur'an. The Qur'an prescribes how the offenses committed or being committed and the punishment that is ascribed to it, so that's it.

KD23 [3010-3380]

Well my opinion on this is that, so I did not also agree with this because I did not agree that proliferation of Islamic preachers today is contributing towards Muslims being influenced into militant acts eh militant Islam, so my opinion on this is that so the government ah must have a regulatory body that will be regulating ah the activates of the Islamic preachers.

KD24 [8016-11066]

Well actually Islam is right and eh some of the major issues that brings about this is because ah the system of government in Nigeria is not the sharia mode of ruling and eh because the country comprises of ah Muslims, Christians, other religious people that are living even that are practicing other religions so based on this you see you can't come and bring them into one umbrella because the number of Muslims in Nigeria is too much, likewise Christians is too much too. So we can't say we will practice Islamic law in our country, no, because it is not the Muslims that are there alone, there are other people there also. So if that should be the case assuming, assuming if you consider countries that majority, eighty to ninety percent of the militants or civilians they are living in the country there are Muslims or practicing for example the sharia law or they go the way the way the Qur'an and the hadith says even their what eh do they even call it, this eh thing in eh I don't even know what to call it, there in the, for example, let me ...when we experience something like, if a thief is being caught, according to Islam, there is a way he is supposed to be treated, the nature or they count what has he stolen, weight it and see how it goes. There is a certain limit if it reaches you will cut one hand from the ankle here, okay but it is not like that in the way we are practicing today in Nigeria because we are not Muslims. There are Muslims and there are non-Muslims so they try to set some rules that will go to everyone, whether is a Christian or a Muslim or a Muslim or any other religion. So assuming we are Muslims, eighty to ninety percent, maybe we will go the way the Qur'an and hadith say, if that should be the case for example then definitely there will be council of ulama, this council of ulama they will make sure that they will not allow anyone to go inside mosque start speaking, preaching, saying some things just based on his own understanding or because he thinks he is who, he is who he is, no. They will make sure that before they allow or give certificate to someone to go and preach, they will make sure that they test him, make sure that they accept that yes he is legal, he is eloquent to speak in the public and they are sure that this one he will not deceive people. He will not tell lies because they are paying him, he will take care of his family, but in Nigeria it is not like that. Anyone can just go and build mosque ask his people to build mosque for him and gather them and say what he wants to say and no one will charge him for that. So this will bring what you've asked now because through that anyone will say what he wants to say, so he will tell his people what he wants to tell them and he will even force them that no one should change your mind based on what i told you because all what they are practicing is wrong, our own is the right one and at the same time the other ones too, they will tell their own people that yes those ones their own is wrong and our own is the right thing.

KD25 [11170-12170]

To some extent that is right, but ah not really ah ah we can say some not all, not just in general ah really and that ah proliferation is really ah ah is as a result of you know ah the uninteresting attitude being shown by our clerics form the Islamic perspective most especially when some of the scholars are not really qualified to serve as scholars, so when you go to schools you will start seeing them in fact you find out that instead of them teaching the Muslim students the rightful religion of Islam they will be teaching them the wrong thing, you understand, and it is because they are unqualified, so I belief ah ah since the world is becoming a global village, people are beginning to ah notice the differences of what they were practicing before and what they are supposed to practice now and I believe in the nearest future insha Allah those ah, you now, the deceitful scholars will be detected and ah will be, you know, ah ah will be changed by those that are proactive insha Allah.

KD26 [3126-3776]

I think proliferation of Islamic preachers today, yes I do think it is a contributory factor because some preachers these days they believe in teaching us, they believe in teaching us about Islam but in negative sorry not really in negative way, but they talk about

jihad in the sense that they don't talk about us using the other instruments of jihad. They talk about us using physical forms of jihad and we, most of us in the northern Nigeria, not all that really go to, not all really go to or have that knowledge of Islam, so they believe that is the only way to achieve whatever, so yes it really affects, it really affects the influence.

KD27 [2589-2918]

That too plays a role. That is a factor because once you have people expressing their opinions freely without recourse to the true tenets, without recourse to true scholarship, without recourse to the four, or without recourse to basic tenets of Islam then you are likely to, I mean, it is basic that you run into such problems.

KD28 [4579-5426]

Actually if you look at it, Arabic is a language like all other languages in the world because our prophet of Islam is from Arab language and the Islam, in everything about Islam or through him is in Arabic language because the understanding of this modern day language, when you understand Arabic instead of us to go further to the seek knowledge about this Islam properly, we don't, so when you have this Arabic language some people are thinking yes once you understand Arabic, you know any literature book, any literature you can read it and you think because it is Arabic language that is how everything is because we don't have the real proper understanding, even when we talk about proliferation about this forms, sending people into this idea that it is because of the understanding we don't have on it that creates this misunderstanding.

KD29 [2254-2604]

Ah to certain extent I can say yes ah because of the fact that previously the conduct of preaching use to follow through a certain channel where they will reexamine those who are preaching, but now these channel become a little bit loose. They are not checking those Islamic preachers as such they do misinform the followers through their preaching.

KD30 [2764-3454]

I think I will disagree because if we say proliferation of the Islamic clerics is what is bringing this up then we what will say if we look back at the days of ah Maitatsine of once happens in Nigeria where I think we are having ah we don't have that proliferation which we have now and then we still have that problem then, I think generally it has to do with the level of ah awareness and education of the of the whole society and when we leave the society uneducated then you will see they will become vulnerable to all sort of things where they can resort to taking arms in the name of religion, not even the religion itself, it is not even part of the teaching of the religion itself.

KD31 [4782-5107]

Actually that s not the issue, that's not the issue like I said the preachers don't have anything to do with that it's just kind of political some people are just trying to achieve their own personal interest so they use some fake scholars, some fake people who call themselves scholars just to achieve their aim that's all.

KD32 [2517-3074]

No, definitely this is definitely not true because publicly all the Islam, there is no any Islamic preacher that I can say is preaching militancy or is preaching acts of terrorism really, the way I know. So all the preachers they are preaching peace as Islam means peace or they are preaching peace, so anybody who is getting this act of terrorism is out of Islam not from Islam, so I don't think there is any preachers, they may be people claiming to be Islamic preachers, but they may not and they are not publicly known, so I totally disagree with this.

KD33 [2465-2487]

Yah is true, is true

KD34 [3464-4216]

Ehm to a lesser extent I agree because sometimes ehm and ehm and imam or may instigate or say something against others, others like ehm like other sects like in Islam, they are different sects, somebody wants to gain the opinion of his own followers or listeners by accusing the other part. If you look at it critically now, the person that is accusing other either sect or other religion, he gets more listeners than the one that is just teaching pure Islamic something, you see them hailing him, saying yes he thought he said a lot of things against the other sect, so you have more followers, more listeners. So that is why to a lesser extent I agree with that but by doing so, he is getting more people, more listeners and becoming more popular.

KD35 [3397-4043]

ahh is true, the so called mallams that is why I am with the believe that anybody preaching should be guided, should and obtain a license before he is allowed to preach so that he may not preach is own understanding. Once you agree you are going to preach, you preach exactly the way (SAW) preach during his own time and the Ulamas that past, you know, you preach peace, you preach strictly adherence to the rules and regulations of Islam, do not preach your own selfish interest in other to get money or to get the worldly things because most of 90 percent of the imams now are the preachers, they do that in order to gain the material things.

KN1 [6494-7233]

I agree. Because in the first place before when there is a traditional system of leadership in the north, before you get into preaching, you have to be interviewed by Scholars to ascertain the level of your knowledge whether you are up to it to start preaching or not and equally whether you have the right perception of the religion for you to portray to others but nowadays even the new scholars are against some of the opinion that has been voicing out through the media and even the leaders are encouraging that because it is a free something they invite almost every scholar without ascertaining whether they are up to the task or not. So now I think it is the fault of the government for not being deeply into controlling the system.

KN2 [4926-5674]

You see in the last fifty - sixty years ago, efforts have been made to regulate, to screen and regulate those who are going to be Islamic scholars especially those who are going to preach. That effort as with any religion on earth was in vain. It was in vain because of sectionalism for two reasons. One if you stop someone from preaching he will interpret that because he is not from the same sect so you want to tarnish his own sect and promote your own sect. And then two, there is this issue in Islam that you should carry the message of Islam more so a condition is attached to it that you should attain a certain level. You don't just become a preacher just like that. You are a preacher when you meet certain conditions of scholarship

KN2 [5724-5981]

The conditions are so many among which is attending a school, a religious school. Most scholars, most preachers believe that as long as they are knowledgeable they have met the requirements of preaching. But unfortunately that is not the only requirement.

KN3 [11439-11835]

There is I must say. There is I must say. You see we have got the Shi 'a, we have got the Wahabis and the Sunnis and each one of them wants to have his ideas or ideology accepted. They are training young intelligent people to go and preach their own faith. Or their own understanding or their own doctrine or their own idea and that is why there is this proliferation of teaching in Islam.

KN4 [3593-4551]

You see ah in modern world, the world is on our hand, on our palm. You see nowadays, there is the electro media and there is globalization. The Christianity is there, the Islam is there. Is only the method of preaching that has been changed because of this modern technology? This modern technology it has its own advantage and disadvantage and also a way of learning, some people think that the way that people are dressing or sending their information, not that is not is not ah is not that they are not doing it before but only because of the development and the things that have been changed from level to another that makes people to start perceiving and think in different and think inferior. So, I think it is one of the things that cause ah my opinion is one of the thing that is causing conflict not the some, ah not actually what the people think of. The electronic media they contribute a lot. And people think that ah am on the disadvantage side.

KN5 [1137-1728]

Yes, this is true it is with the proliferation we had Mohammed Yusuf even though it is not directly done by the government but by some of the people involved in the government. So, if with all the proliferation in any way only true Muslims, only true mallams are going to be the preachers and are going to preach the true gospel of Islam not just everybody who may need money. If he indulge in that because he has mouth to convince people then he would be making money through the Islam proliferation and he would never in any way because he is not the God fearing teach the truth of Islam.

KN6 [1804-1947]

So, I don't agree with eh this issue that says preachers can contribute toward these activities of militants. I don't agree with these ideas.

KN7 [2463-3289]

Well, as I have said earlier on amm proliferation of Islamic preachers in one way or the other yes we can say, we can say, would contribute, would contribute to Muslims or the so called Muslims getting or involving themselves into militant activities because if you look at ehm ehm recent time, now ehm we have is ehm so called preachers that are in one way or the other bringing up their own set of ideologies or the way that we think things should be done Islam they are reforming, they are reforming the Quran from its original context. So yes, in one way or the other, this people are, are influencing or let me say they are, they are contributing people, they are contributors to the fact that yes people or let me say the so called Muslims would be getting more and more influenced into ehm Islamic militant activities.

KN8 [1362-1579]

Yes, I think the Islamic preachers also are contributing to the Muslims being involved in militancy because their ideology, majority of the people follows it and as a result of this, it affects their action in doing.

KN9 [2245-2291]

I think this is correct, it is very correct yh

KN10 [2268-2520]

That is true because eh, eh the-there is an increase in the Islamic preachers today and they have- is not all the teachers that deserve to be preaching. So this is-they have different understanding so this help in that growing of the Islamic militants.

KN11 [1438-1481]

I disagree with this, I disagree with this.

KN13 [2258-2888]

Hmm, the proliferation of Islamic leaders I could say it is not something that has actually been buttressed because this leaders they emerged this particular time because of ehm the Islamic tradition and doctrines have been broken down. The more ah the cases of partisan Islam, even in northern Nigeria has been-has not been that kind of very, very high standard as in back then before. So this actually led to the emergence of some major Islamic leaders to come up actually to treat this major doctrines that this are the major things we have to do and actually led to the establishment of some institution like Hisba, so I think

KN14 [1641-1758]

I don't think that the increment of the Islamic preachers will contribute in militant in Islam. I don't think that.

KN15 [2888-3548]

Yes of course, proliferation of Islamic preachers today is really contributing towards Muslims being influenced into militant in Islam, my opinion on this is that you know in Islam, let me say we have different categories, we in Islam, so there are some people that believe you know in Tijjaniyya, there are some people are you know Ahli Sunna and some people are Qadiriyya and so on. So those preachers they all have different opinions, so some people if maybe a Tijjaniyya comes out and makes a public you know lecture that maybe he might have said something that does not favour the Ahli Sunna so they will come out and you know against it so this is the.

KN16 [1259-1560]

Yes because of sudden increase of these Islamic preachers, some of them are not God fearing, they are only after some of their personal interest so as a result of that they can bring some things which are not Islamic teachings and the things may lead to influence some people to militant Islam.

KN17 [2429-2463]

Uh I don't think I agree with it.

KN18 [3851-4329]

I agree with that because from the study of the conflict of boko haram, it is clearly that some scholars, Islamic scholars or perceived Islamic scholars now started misleading group of people and which these people doesn't have a true knowledge of the Islam itself, and these people too themselves that are preaching were not purely educated and lack the true substance of knowledge of Islam so as such they that is they can mislead people and start engaging in conflicts.

KN19 [2985-3158]

Uh actually it is true ah the preaching of one or two ah Islamic ah Islamic scholars in one way or the other is a factor influencing people to involve in Islamic militancy.

KN20 [2225-2581]

Preachers I think ah even non-Islamic, there are more of non-Islamic preachers than even the Islamic preachers these days, because if you look at it, there are more churches than mosques these days people preach and do what have you, but me I believe that the proliferation of Islamic scholars ideally suppose to contribute towards eh eh developing Islam

KN20 [2669-2862]

So in this essence I will like to say that Islamic, the proliferation of Islamic scholars does not really contribute to Islamic militancy but rather help to bring Islam to the larger society.

KN21 [1617-1650]

The argument ah is positive yah.

KN22 [3168-3531]

Yah is true. This can also be seen from the angle of the- from where the preachers emanated from because there are some angle where we see preachers being fundamentalist, being extremist and whenever they are preaching or the are bringing any reform they normally take through the side of the rigid way, so this normally use to instigate the youth to carry arms.

KN23 [2245-2476]

Ah my opinion is that the government should have a kind of, I heard that Kano state government last year want to like have this kind of channel of screening preachers, which will be a good thing but a lot of them disagree with it.

KN23 [2586-3050]

Yah, wrong preachers contribute a lot like if you check the case of boko haram in Borno state, there was a man called Mohammed Yusuf who just without any proper understanding of Islam and knowledge itself, he was saying that boko haram is haram that is Western knowledge and as such it develop a kind of people developed interest due to the frustration on ground and they saw reasons with, which leads to mass destruction of lives and properties within the region.

KN24 [1653-1675]

I think that is true

KN25 [3647-3692]

This is very correct. This is very correct.

KN26 [2377-2916]

This is very correct. This is very correct. In fact the problem is that whether we like it or not there needs to be some form of regulation as to the ability of a preacher or supposed preacher to come out and say some, you know, to preach to people, you know, there has to be some mechanism of control or regulation that will evaluate the doctrines of the teachings you know, to make sure that there are no distortions and honestly you can say that more than a million times almost everybody thinks that he is a super qualified preacher.

KN27 [2194-2397]

Well as I have said earlier, let me tell you in recent times I have come across, let me say, let me make of this popular man Yusuf Ali or so Yusuf Ali the late boko haram leader, you see he was also of..

KN27 [2420-2729]

Mohammed Yusuf sorry, he was also a leader, let me say, an Islamic leader and it was as a result of proliferation of this Islamic leader that is why he came in place and he has been preaching based on sentiment putting in practice things that are not there in Islam. So I could say is a contributing factor.

KN28 [1830-2044]

Well I believe this is a very great development probably when it comes to the preachers today because I believe their involvement into the teachings and practices of Islam is very crucial to the youth of nowadays.

KN28 [2181-2353]

Yes of course it has really been minimal because I believe with their influences and the preachings that is actually going on day in day out it has really come to a limit.

KN30 [1309-1327]

No it is not true

KN31 [1889-2274]

I quietly disagree with that because in most mosques or various Islamic centers that is where they worship, if you go I think most of the preachings that are done are being aired or mostly you hear them on speakers. And I don't think they will want to voice from the speaker trying to influence the minds or attitude of the Muslims towards conflicts. So I quietly disagree with that.

KN32 [929-954]

No no no it's not true.

KN33 [1175-1216]

Yes of course it can contribute to that.

KN34 [1136-1187]

I don't think there, I totally disagree with them.

KN35. [2288-2531]

Actually the tenet of Islam since there is only, we only have the prophet (SAW) as the great leader so the subsequent one even there are, we can call it division after the demise of the prophet that one is imminent so we cannot do without it.

KN36 [1712-1964]

Yes it contributes a lot because some people they do not allow their younger ones that acquire the knowledge of Islam from them to get the right thing or the right tenet that is contained in the Islam because Islam is a religion of peace not violence.

KN37. [1364-1569]

I don't think that is correct and to be very short and direct I don't think the proliferation of Islamic preachers is leading to violent Muslims as said by some non-Muslims. I don't think that is correct.

KN39 [1216-1444]

Actually my opinion in this side is that they are not doing so. What I mean by they are not doing so is that they are not embarking people to for example force them to practice their religion the way that they are not interested

KN40 [2170-2201]

I don't have idea about that.

KN41 [1457-1522]

Actually this might be true to some extent but am not that sure.

KN42 [2032-2202]

The idea is ludicrous, it is not so. Proliferation of Islam is even actually encouraging people to embrace non-violent and to live in peace. So this statement is false.

KN43 [3224-4250]

Yes, I don't as I earlier told you believe in Islamic militancy. Islamic, you know, Islamism and what have you. But the right question is the proliferation of incompetent Muslim scholars contributed to you know if you like ah ethno-religious conflict, I can say yes because it is not the proliferation, so to say, that cause militancy. It is the emergence of people who are supposed to be in the school to learn and acquire Islamic education but yet pretended to be scholars and misguide their followers that cause this militancy. Most of the preachers who preach, you know hatred, and animosity towards other followers of, you know, other religious ah, ah inclinations. If you look at them closely they are not supposed to be called scholars, they are not supposed to be given the chance to peach because they also need to be educated. They are suffering from inadequate Islamic knowledge, they don't even have a proper and they you know good understanding of what Islam is all about and what Islamic knowledge is all about.

KN44 [1790-2300]

I don't know what you mean by proliferation of ah Islamic preachers. Well maybe you are referring to a situation whereby many individual are involved in preaching activities and it is really unregulated. Ah this may perhaps contribute in some of the problems because ah ideally preaching has to be really regulated by the government and if people could be allowed to interpret religion the way they like, I think that would go a long way in creating problems between the followers of the two different faiths.

KN45 [1646-1917]

Yes, I agree that there are lot of Islamic preachers who preaches eh dangerous ideologies and there is need of eh the government to come in and censor the issue of eh Islamic preaching, preaching anyhow in the market places, in our streets, in the Juma'at mosques, yes.

KN46 [2965-3289]

Yah, I kind of agree ah because ahh the number of preachers is getting swollen and most of these preachers are not islamically ah I mean they are not well grounded in Islam. So you can expect all kind of this ah misrepresentation of Islam which may of course lead to such militancy and all sort of irresponsible activities.

KN47 [3340-4475]

Well, proliferation of ah Islamic preachers can be controlled, but I don't think it is the proliferation itself that bring the threats you know to grow into this kind of ah ah ah ugly, you know, ah impart that we have. Ehm what I see here is that it is not the proliferation per se, but kind of negligence from the part of the government to screen those who are credible, who are qualified to teach Islamic religion. You know the government ah was found wanting, for example, by not being able to screen them out, you know, come out with the people with the right ideology and the right knowledge to impart to the society. That is what brings about it, but not the proliferation of the Islamic preachers. If the Islamic preachers are good, if they can be more than one million there is no problem for that because they will not mislead the people, but one dangerous Islamic preacher can mislead millions of people at the same time just like what happened in Boko haram. It is just one person, Mohammed Yusuf behind it, with that stupid ideology I can say and then influence thousands of people and it is still we are having the problem

KN48 [1425-2016]

Actually, it is true based on what we are hearing and to me like I said earlier the way someone practice his or her own Muslim, his or her own Islam and being a Muslim ehn you should be able to know the kind of gathering, all this Islamic gathering that you are going to involve yourself in in order for you not to be misled, there are some, there are some Islamic preachers like that that they use to mislead people, but if you really understand all the way Islam is and the foundation of Islam itself, you should be able to know to distinguish between the wrong path and the right path.

KN49 [2150-2524]

I think eh the proliferation of Islamic preachers or people that are very ahh aggressive in terms of their preachings is I think ah diversionary its eh entirely different perspective to the whole issue. I feel it's not really that, we need to take holistic view of the whole thing; we need to look at the social, political and economic factors that breed such ehh scenario.

KN50 [1652-1980]

Actually the proliferation, the proliferation, actually the proliferation of Islamic preachers today ahh not that it contributes, but it's the way the preachers addresses the, the, you know, their preaching in con, in agree ehn, in con ahh, is ehh is how the preachers preaches towards their congregation, towards congregation.

KN51 [4243-5831]

You see proliferation of preachers if they are truly preachers will only contribute towards making people more just ok; more observant about things that are peaceful, more careful about their existence. If at all they are preachers, but our problem is this, since the extinction of the colonial masters, since the extinction of the colonial masters, now Islamic teaching has been undermined by western teaching, English teaching. So most of those who read Islamic studies, they read Islamic studies in English language and they understand it half way, in so doing now they explain to people things that are not in Islam because this are the things that they learnt in English language and Arabic is the language of Islam. If somebody is not properly taught Arabic, he will not have full access to Islamic text. So because of that, most of those preachers who are now educated in western perspective misinterpret a number of Islamic texts: Qur'anic text, Hadith and even Fiqh. This is because they are translated into a foreign language and there is, they have no substitute in that language because of that there is misunderstanding in that. And secondly, there are some Ulama who do not go to western schools and they don't even go to Islamic school, they are only reading the Qur'an, reciting without understanding the meaning. They only perceive their own understanding and they begin to preach with that, with that one. So these two things are the main factors that currently built in implementing people into militancy and misunderstanding or misconception about Islamic teachings.

KN52 [2197-2568]

Well that could be true really because if you don't regulate the kind of people that preach to the public, I think, you risk allowing a situation where, you know you have all kinds of people, fake and mediocre mallams coming to preach and if care is not taken they could start preaching all kinds of ideas and mobilizing people against other, believers of other faiths.

KN53 [2685-3059]

Well I can say the increasing Islamic preachers to some extent I think it influence Muslims into militant activities, why because some of the preachers do not really understand the translation of the Holy Qur'an so to their own perception they were transferring some, as in un-ideal translation to others to convince them and let them be convinced to partake in militancy

KN54 [934-965]

Islam is a religion of peace

KN55 [1438-1776]

I can say I agree and I can say I do not agree because if I say I agree I can back up my answer by saying most Islamic preachers are preaching now on radio stations, on televisions and this preachings are of vital usage to the people and also some of the Islamic preachers, some of them are selfish, some of them are greedy but not all.

KN56 [1761-2023]

Ok my opinion on this is that ah some of the Islamic preachers preach peace, but some bad Islamic preachers sometimes are greedy, they are only after the material benefits, they may preach violence, but actually I don't believe that Islam can preach violence.

KN57 [2092-2463]

You see yes because some preachers are selfish, honestly. Some are sponsored by some international organization or national organization for their own opinion or their own doctrine which is against the teachings of the religions especially quote and quote Islam. And also lack of proper orientation and knowledge also contribute toward the development of this, you see.

KN58 [5363-6212]

Yah it is true to some extent because those Islamic preachers, most of them are not preaching the true tenets or they are not even preaching the gospel of peace because they themselves don't understand what Islam is. They are not equipped or conversant with true teachings of Islam. So when they came public they only preach war, war, violence. They don't even preach the good side of Islam to Muslims. They don't call them to order, they don't even preach what is even Sunna because most of them don't even know what is Sunna or they are not even following they Sunna. So as such instead of preaching the true teachings of the prophet, they now preach violence or sometimes they don't even preach violence, they preach the wrong concept of what Islam entails. They end up preaching the tenets of their Shaihi which is a distorted form of Islam.

KN59 [3110-3866]

Hummm actually I can say yes, gaskiya it contributes because some of the cleric men are corrupt, corrupt in the sense that it is not corrupt in bribing, they have corrupt minds, they are being influenced by western people. They are not preaching actually what Islam said they should preach. They are not preaching directly from the holy books. They preach based on selfish interest and have some hidden agendas, you understand. Take, for instance, like let me mention a sect which is most of these Shi'ites if you go to their place they are doing their Wa'azi, they always preach of war, war, of fight, fight and they even fight their own Muslim brothers. So to me it contributes really but the contribution actually depends on the preacher, yes.

KN60 [2657-3622]

Actually to some instances, to some degree, I can agree, but to some degrees I would disagree because there are some categories of preachers that preaches fanaticism that is what they preach. So automatically such category of people and followers are bound to have themselves becoming violent and then are bound to fuel this act of unrest and this religious crisis as you can see but there are other categories of Ulamas or Islamic scholars who preaches peace and they tell their followers that ok unrest is not allowed in Islam because even Allah (SBUH) has said that those people who fuel or generated crisis would be dealt with by Allah (SBUH). So you can see it is even an offence for somebody now to preach violence or pro-violent activities anywhere in the world, be it in Nigeria or other parts of the universe. I think this is the little I can say about this act that is why I say in some instances I can agree and in other instances I would say disagree.

KN61 [1180-1305]

No, it is not true. It depends on how people perceive it, how we look at it. That is how I look at it. It is not like that.

KN62 [4471-4866]

Ehm proliferation of Islamic preachers today is contributing towards Muslims being influenced into ah militant Islam. I don't believe in that, I disagree. Yah I believe that as I said earlier, illiteracy is the cause and this very Islamic preachers today are helping people eh let's say eh wisening people, if you like, ah ehm ah enlightening, enlightening people yauwa. That is what I think.

KN63 [4508-5803]

Hmm, you know the problem is that preaching, you have to know the preacher itself. If the preacher have the knowledge of Islam as laid down by the Quran, by the hadith, there won't be anything like maybe preaching a wrong idea or incur, or may preaching wrong values into them. You know, the problem comes from maybe the wrong preachers, you know, if you have wrong preachers, even it happens in various schools, huh, maybe a lecturer, now lecturing, teaching students of what is not expected or out of the course, you just find out that every day, at the end of the day they go there and fumble, maybe their various employment of a thing unless, you know, like in medical school now, maybe you have a very wrong medical personnel that teach the students wrong values, you know. So the preachers, even is also applicable in Islam, if you have a wrong preacher, you know bringing, preaching wrong values to maybe to his followers or whatever, you know they are going to have wrong values as well. So it is also applicable in other things, just like we have it in maybe in, in Islamic society that maybe you are having wrong preachers, bringing, preaching wrong ideas. So it is not only to Islam, it is even applicable in all other religion as well in Christians and some other things like that.

KN64 [3041-3237]

Yes I agree, I agree on this, yes, there is problem from people who are treating Islam, so they are calling people to their opinion and their views, not for the sake of Islam. I agree about this.

KN65 [3757-4249]

Okay, uhm okay, the increase in the amount of Islamic preaching yes, it contributes to some extent to militancy in this part of Nigeria. Why did I say so? In the sense that most of our preachers or scholars have been divided into sects and each of them are now propagating Islam in their own school of thought whereby they tend to like criticize other sect, you understand, they do not harmonize rather they criticize each other, so in whenever they are preaching or disseminating knowledge.

KN66 [1265-1464]

ah to my understanding, this is not true because there is no, ka ce your opinion, there is no Islamic leader, I believe, that would come and preach for violence because Islam is a religion of peace.

KN67 [1143-1449]

Well I think it is true. Most of the preachers I say they are, they are not preaching the real Islam, what am, what I am trying to say is that they are not preaching to teach people, they are just preaching it in order to make themselves famous and ah to gain some recognition politically or economically.

KN68 [970-1023]

My view on this is that Islam always preaches peace.

KN69 [3062-3712]

The issue of proliferation of Islam is something that is fundamental in Islam in the sense that Allah (SBUH) in his Qur'an says (he recites a verse in the Qur'an), but in the course of the proliferation of Islam, problems used to arise by those that are considers as Ulamas, some of our Ulamas did not appreciate the exact interpretation of Qur'an as well as Sunna and even if those that are very knowledgeable in terms of the interpretation of the Qur'an and Sunna. At the end of the day, those that are listening are students, they too use to misinterpret the interpretation given by our Ulama. I think this is a factor which leads to this problem.

KN70 [2921-3304]

As, well, you see the problem with that, with concept is like militant Muslims, I think we have to be very careful when we discuss religious matters or maybe in even in, in, in, our conversation, some of those words are very tricky and I want to believe that eh if you want a very objective discussions you have to avoid the political undertones attached to some of this concept.

KN70 [3568-3972]

Okay, Okay, well my opinion is both yea, yes to some certain extent we agree, we would agree that certain ahm categories of preachers do use their influence, do use the opportunity they have of their popularity and the massive number of fellowship they have to really preach ah all sort of preaching that will really instigate ah violence or promote militancy or promote whatever is negative ah in ah .

KN70 [4078-4742]

Proliferation in a way, proliferation itself is not sufficient hum to explain to, to really ah correlate ah this, this idea of ahm militancy or whatever. In one way of course we have now people who are traveling outside Nigeria to acquire knowledge certainly the natural thing is that they would certainly come back, come back with new ideas, fresh ideas or maybe even ideas we don't know before ahm if we look at it from that perspective or we will say well yes, but in the other way, in the other way round you would equally have scholars if some categories of scholars are preaching violence or militancy, there are equally some scholars who against militancy.

KN71 [5169-6093]

It is true, because yes, let us be realistic. Each and every person due to the right given to him by the constitution of the Federal Republic of Nigeria can stand up anywhere and say anything with or without guidance, with or without understanding what he is actually preaching, so in the essence, he may be speaking his mind and you know whatever you come to preach on this earth definitely you will have some followers and if you are a Muslim initially it will in the way of Islam. Look at Maitatsine issue, look at this present Boko haram and so many other issues around us. One clergy of the other will stand out, will even gather you know people around him as supporters and maybe teaching something contrary to the fundamental of Islam, yet Muslims will follow him. As whatever he would say because he wanted to gain power, he wanted to gain recognition, he wanted to be known so he embark on starting, you know, yes.

KN72 [4826-5184]

Yes, yes it can be like that but when we look at the present preachers most of them did not follow or are not following the right means to preach because our prophet already told us that preachings should be in accordance with the techniques and such techniques must be look on social factors, economic factors and political factors. This is what cause ehh.

KN72 [5501-5786]

Yes, my opinion is that some of such preachers they miss or they were misunderstand the Islamic preaching because some of them just preach based on their opinion but not based on the hadith and kitab or kitab and Sunna based on the Qur'anic teachings and Sunna or prophetic tradition.

KN73 [2583-2973]

Propagations of the preachers is not contributing anything to Muslim militancy because if you already find any type of preacher, the Islamic scholar, he will not propagate or will not be behind Islamic militant. To me there is no Islamic militant. They just said it, but you called it the militancy, anti Islamic militancy because it is not the same with the practice or teaching of Islam.

KN73 [3587-4048]

If you say Islamic scholar that is the difference if you say Islamic scholar. To me it's somebody who reads Islam, who reads Qur'an, who reads hadith, who knows the real practice of prophet Muhammad (SAW) if that is what Islamic scholar means, if this is what Islamic scholar means, so there is no Islamic scholar who by his preaching will contribute to Islamic militant. It's only some who will proclaim or who will claim, when they are not Islamic scholars.

KN74 [8513-9772]

Okay let us look at ehh the, some ahh I can't say it is not proliferation or propagating ah I can't say Islamic preachers are not propagating such kinds of things, but before we say that, let us look at into three things, you know that most of the cases we had it ahh prophet Muhammad (SAW) says that if there is three things under possession of a youth, the people must exercise patience about this. Whenever a youth has a huge amount of money, the people that are surrounding him must ehh must eeh must exercise patience for his activities, also if the youth has a power the people around him must exercise patience and the third one is whenever a youth has knowledge the people that are around him must exercise patience. Therefore, if we are now, we are looking at Islamic if you look at it now, most if you look at this case, you find out that most of Islamic preachers if they were I can give an example with one of our teacher, Islamic teacher who saying that please my followers whenever I have saying it to you before, if you have a record about that, please bring it back to me so that we can look into it together and in order to solve the problem or whatever I have been saying about you because the word I have seen before, I heard there is ehn

KN74 [10148-10460]

Okay I think on the, the, Islamic preachers were not propagating such kind of ah militancy activities because there is a lot of preachers that we have, but I have never heard or come across with any one of them that is such kind of things for him to ehh influence his people into the militant.

KN74 [10581-10672]

That is what I have been saying before, they were not propagating such kind of activities.

KN74 [10751-11043]

Yah, they were not Islamic preachers because you find out that they were not, they have no good education of good knowledge for you to call them as Islamic preachers. Therefore, you can't call them as Islamic preachers; they just have something in their mind to ehh propagate to the people.

KN75 [9208-10609]

Hmm mm this is a rhetorical question, but it is not like that. In other way round we can accept that Islamic preachers today are contributing towards being influenced towards the militant Islam, as I told you, we have Muslim, nominal Muslim among the Muslims, you understand, some people you see today, different type of sects you see today, everybody is preaching according to his own primordial interest, just to gain worldly reward, but the original teaching is being kept aside. You understand, let us take, for example, the way and manner the Shi'ites are preaching is quite different from the way and manner the Ahlul Sunna are preaching. When a Shi'a man is preaching to you, you think you have never knew anything concerning religion, you would be thinking like are you a member, are you a Muslim or not because of the diversion, the direction they will take you into. You understand, if you come to the other sect, the fact they are using their primordial interest to preach, just to gain worldly reward. Talk of the Tijjaniyya, talk of the Qadiriyya, even from the Izala, you understand, although the prophet (SAW) already told us that Islam as a religion will be segregated into seventy-three places, only one would be the true religion, the companion ask him, which one? He said those who hold on to the kitab wal Sunna, those are the one that follow the right religion (recites Arabic).

KN76 [5855-7122]

Okay, actually ahh I can agree that ah if you look at the, my opinion on this, actually there is proliferation of ahh scholars that preach and ahh I can say that preaching in northern Nigeria especially among the Muslims is not regulated. All I can say is that there may not be any reason for regulation, but at times some people are not even qualified to preach because you need to know the subject matter you are preaching about deeply and you need to know the different perspective about that very subject matter. And one of the poverty we are facing is ignorance about the history of Islam and the the teachings of the prophet Mohammed (SAW), as a result a person that is not qualified to preach about certain issues concerning the life of a Muslim will come and preach and he would preach in such a way that he would captivate the minds of his listeners and you know that religion is a very sensitive affair in human life as a result when somebody is captivated and is agitated to take a certain action or to take a certain

stand about a given issue pertaining to his religion that thing is difficult to change and one's that person is captivated, it will be very difficult to change and it may take a long time before you can be able to change his view.

KN78 [4965-6105]

Yes and no (laughing) I think is a both way answer. Well it is true, some would say the Wahabi brand of Islam that was foreign to the history of Hausa land that emerged in I think somewhere around 1978, 79 or perhaps at the period where certain youths now traveled outside to study outside the country particularly in Saudi Arabia and some other parts of the Muslim world, and came up with new ideas, came up with more intolerant ideas. as they said, ahh as some people believe, but you see Islam is dynamic, there are certain things we just have to accept as the truth ahh Islam inherently is a religion, is a very vibrant religion. When Usman Dan Fodio staged his jihad, I think, he never had contact with the European or any western powers. When Al-Mahdi of Sudan did the same in Sudan somewhere at almost the same period ehh Usman Dan Fodio existed, they never had contact with those people, but they were able to stage a revolution, a jihad, which is internal, it is an impulse. So Islam has this inherent impulse for change, good or bad, we to admit the fact that it is within the Islamic belief itself.

KN79 [2464-2658]

Yes it is true. It is true because many preachers do not deserve to preach. They are only fueling conflicts and create violence because even their self ignore the Islam. So how would they preach

KN80 [3632-4679]

Yes. This is happening of course because today in the northern Nigeria Muslim state, almost everybody is ah anybody can be a scholar and can preach without attaining certain level of knowledge or reaffirming the authenticity of his knowledge as to whether he can preach or not. So this also contributed because if you look at the, our immediate communities in northern Nigeria, you can often hearing a number of people preaching, some are preaching contrary to the teaching of the Qur'an or the Sunna of the of the prophet Muhammad (SAW). This gave birth to the growing anti Islamic tendencies in this part of the country, had it been there is a systematic planning from the government since most of the state in northern Nigeria are occupied, at least 90 percent, by Muslims. So the state should have had established a body that regulates the affairs of Islamic preaching so that those ahh scholars with aspirations of preaching Islamic Islam should be screened and confirmed through that committee before going out into the community to preach.

KN81 [3075-3375]

Yes sir of course, to my opinion, they are contributing because many preachers do not entitle to preach in Nigeria, you know, there is no regulation concerning preaching, so this open a door that many stupid or I can say the stupid people can come and gather people to preach, so this is a problem.

KN82 [3804-4100]

It is true. It is obviously true as we highlighted from the start of this interview, perception of Islam itself because of the dichotomy or the sects that existed in Islam. Some believe that to revive Islam is by force that is or what create a kind of ahh divisions within the Muslim themselves.

KN83 [2369-2712]

Based on my understanding, this propagation of Islamic preachers contributes toward Muslims involvement into militant, into militant activities in northern Nigeria because most of these preachers are not preaching Islam, but their ideologies which are contrary to Islam. Islam cannot influence someone to be militant and kill innocent people.

KN84 [3390-3864]

I think there is no pure, is no pure Islamic preachers that have Islamic moral and discipline can motive these conflicts. If you are well educated in Islam your attitude must be guide by the Qur'an and Hadith and if you are given, if you are guide by Qur'an and Sunna, you cannot encourage or facilitate conflicts ahh, but this, so I believe Islamic preachers cannot motivated violence, is only for those that I will repeat this one for those that are so called preachers.

KN85 [1798-2161]

Yes actually the proliferation of Islamic preachers is one of the factors that contribute to Muslims being ahh partaking into militant activities. Amm you see some of them misguide people intentionally, ahh some of them misinterpret and misconceive Islamic principles, they misunderstand the basic concept of jihad as such they lead people into such activities.

ZA1 [2461-2923]

No. If you are talking about ahh we have IRA in Northern Ireland in Europe, we have even in central Africa between Saleka, we have problem in Rwanda. So all these things they are not Muslims. The problems that Islam, the real teaching of Islam has nothing to do with militancy. Now go to the southern part this ammm MOSOP and this men, are they Muslims? They are not Muslims. So why are you talking about the Islam is teaching, it is not the matter of teaching.

ZA2 [1852-1895]

Well to that aspect I don't believe on it

ZA3 [4032-4942]

As far as Islam is concerned is a living religion, so and this preaching is what keeps it alive and for as long as people keep preaching, we preach to those that have accepted and even those that don't and is a universal religion that is to all. The prophet (SAW) was sent to humanity. So regardless of whether-the message is supposed to go to everybody, but in recent times too, there have to be this injustices done on Islam all over the world where you will see whatever in a Islamic state or Islamic person does is considered as terror regardless of what has prompted that. So if people preach that fight for your right which actually is the right thing as Islam has enjoined that you do not cheat and you should not allow to be cheated upon, people outside may feel that as a militant tendency, but in the actual sense you are fighting for your right and it is legal as far as Islamic concept is concern.

ZA4 [8623-12501]

Alhamdulillah yes It is one of the, you know, the first one we said lack of knowledge of the youths, you understanding, they don't know how the prophet Muhammad(SAW) teach you how you can behave towards your unbelievers, he doesn't have that knowledge. Number two, bad scholars that are influencing, you understand, that are contribution to the negative understanding of these youths because if you have a scholar that have different akida on Islam in his mind, doctrines in his belief, he is trying to do everything it takes boycotting the Qur'an and the Sunna just to suit his own doctrines in his heart, his own beliefs, his own akida, then influencing these youths, giving them the Qur'an and Sunna wrongly, telling them that it is the right thing to do, telling them that if they do it they are going to aljannah, in which that is not the good teachings of the prophet Muhammad (SAW), you understand, so scholars are contributing negatively, but these type of scholars we don't even call them good scholars, they are bad scholars. We have scholars, because we have different types of akida in Islam that the prophet Muhammad (SAW) said (recites in Arabic) That is the day of judgment is not going to come until this Islam has been divided up to 73 types. And all the 72 types are going to hell fire, it is only one. So this problem is not from today. Islam is going to see different types of understanding, different types of ideology, beliefs and all that. But is only one part that is the Sunna of the prophet Muhammad (SAW). So among of the scholars you have scholars that are Shi'a, scholars that are Nkashabadiyya, scholars that

are Thariqa, scholars that call themselves Sunna and they're also divided, out of Sunna we have scholars that are Sunna, but they call themselves Salafiyya, we have scholars that are Sunna but they call themselves Izala, we have scholars that are Sunna but they also call themselves Al-Qur'aniyyun, they only believe in the Qur'an. We also have those that claim they are scholars that they call themselves Assuniyyun, Alhadisiyyun, they only believe in the Hadith not in the Qur'an. So you have different types of Siriqa, you understand, sects in the Qur'an and that is this thing has been, it has been told by the prophet Muhammad that this thing is going to divide into 73, but all the 72 are going to hell fire except one, and one of the Sahabas now they ask the prophet Muhammad, which is this only one part? He said (he recites in Arabic) only those that are following the path that I am today with my Sahabas. So anything that you are doing that contradicts the teaching of the prophet Muhammad, contradicts the Sunna, contradicts everything about even the Sunna of the prophet Muhammad and also the sahabas prophet eh Sayyidina Umar and Ali, you understand they are the guided sahabas of the prophet. Anything you do that does not, in terms of their preaching, in terms of their deed, is not all as the same as they are, you are a suspected sect that is not in the right path, right. So this contributions are, the influence of this, you know, extremism, militarism negatively killing people and all that are influence by the bad scholars, because it is these bad scholars that call this youths gather them together and be telling them lies, giving the wrong interpretation of the Qur'an, wrong information in order to make this people, you understand, to fall out with the society or with the government and start killing people wrongly. And this is the bad act because Islam is not meant for that. It is a religion for peace that teaches peace and success in this world and the hereafter. We are not being trained to, Qur'an does not say we should kill our unbelievers, kill innocent people and all that. So that is their own idea in the wrong path, is one of the path that affects their path of the hell fire (ma'adar).

ZA5 [4296-4937]

As I have already said, I said proliferation of Islam as in militancy in Islam is due to the half baked of Ulama as we are having nowadays. Somebody will just know how to speak one two Arabic and the next thing he will just come and start convincing the poor masses and also poverty also contribute, you understand, because when somebody that doesn't have something to eat and somebody will just come and preach to him and tell him this and that and that, then he will tell him that emm God said this, God said that, God said this and you know somebody that is hungry, you know how he will behave, very aggressive that is one of the reason.

ZA6 [5071-6693]

Ahh yes, that is, that is true, that is true, is very correct. The proliferation of Islamic preachers today really is contributing towards Muslims been influenced and the same ignorant Muslims are the vulnerable ones. When you don't have the prerequisite knowledge of the religion you are practicing, you are easily influenced, you are vulnerable to be influenced by anybody coming to tell you what you want to hear, what will favor you, as a human, you get. Now this preachers come in they don't teach what is in the Qur'an they alter the translation, the teachings to suite their personal needs, you understand what am saying. Now, for example, like in the case of Maitatsine of the seventies, just like Yusuf ahh what is his name Mohammed Yusuf if the boko haram, the one that really started the issue of boko haram, it is same case, they came in, brought in an adulterated teachings of Islam and now they will come to pull the followership and tell them what they want, they give them money, they tell them if you do this you will get the gain and every Nigeria is into the worldly gain, every Nigeria wants to hear a way to success now in a very short while. So you come to tell them if you do this, you succeed, you get this, you get this, with the influence of money and money and other things and then basically the lack of knowledge of this same people. They are very ignorant and that is why they are easily influenced by these teachers. And really the influence of these teachers, these emm emm teachers they have altered the teaching of the Qur'an have really influenced people in joining the militant groups.

ZA7 [2870-3743]

Well I don't really I have a complete definition of the word proliferation of Islamic preachers, but I want to believe it is certain preachers have influenced people into militancy from the whole word the whole idea of the question. Yes I think every religion, every religion has certain group of people that have different ideas of what religion is and I think a preacher can only influence you with his selfish interest perhaps, probably that is if he is not-I just want to believe the direction of preaching depends on the person preaching it actually and his believes and thoughts and the followers. I think if you preach violence to me and I think its violence, I won't take it. I think its just naturally the followers and the kinds of thoughts and interest that the preachers tend to give them and they accept to take them. That is just what I understand about it.

ZA8 [2196-3073]

Yah. I can, I will say that one too is another factor because there are many Islamic teachers now that they actually don't have knowledge of the Islam. They don't have real in-depth knowledge about what Islam is all about and they use mostly people that are, that they know they don't have knowledge because they even run away or will I say they avoid people that they know are very, very well verse in Islamic knowledge, so when they started teaching or preaching what their whatsoever, they don't go where they know that they are well versed in Islamic knowledge. They only go to those places that they know that okay this people don't know anything about Islam, so they tell them whatever they want and they will take it been that this is something that they say is Islamic something without finding out is this true or not. Yah I will think that one too is another factor.

ZA9 [2090-2547]

In my own opinion as the things that I have witness, let's take, for example, this boko haram insurgency, all, I think all the scholar that I have come across, that I have read some things about them, have condemned this act as it is not promoted or it is not condoned by the religion of peace as it is widely known. Most of this people are, they are evil just trying to use Islam to cover what they are trying to do, the bad things they are trying to do.

ZA10 [3543-4402]

Actually I will say no and I will say yes. There are some scholars that understand the faith very well that is Islam, so when they are propagating Islam in their own course they will say the right things, while some, some maybe they are possibly engineered, while some are not too occupied that is they are not too groomed to go out and propagate Islam, so they do it because of maybe the love they think they have for the religion and they are not saying it appropriately. So some followers and listeners that will hear this will now have their own different understanding and believe about the religion and with the little knowledge they have, it will now develop to a different thing, but all this is term because of, one, they don't have a complete or they don't have much western education compared to those who are from the south or the Christian part.

ZA11 [3291-4122]

Well, let's start by the understanding of Islam is but few that understand actual Islam. Some are born into the religion and then they grow up and continue in such, they all believe that because I was born a Muslim then I should be a Muslim and when I try to see them and ask them what is it about your religion, what is it you are practicing, majority of them don't even know the religion, they don't know the basics yet they are Muslims and then when you look at it from the parental guide, some don't even know the basics right from when they are coming out, like the Islamiyas the tauhiyya, they don't know this things. So when they hear some

verses or some preaching they don't tend to go further to the understanding they, just pick the verse the line without some actual understanding behind it and then they begin to act.

ZA12 [1888-2077]

As I earlier said that, the thing is that they try to brainwash a particular group in which maybe those group believes that yes that is the way, which is not or maybe to them it might be.

ZA13 [2276-2649]

Actually yes, I quite agree with them. The proliferation of Islamic preachers, yes ahh I do because if you look at one of those ahh most of this regions that we are especially here in Kaduna and if you look at some of the preachers we have here, I think they do it based on their own interest not the interest of the Islam and through that it affect the young coming ones.

ZA14 [1810-1966]

Yes because if you look at it you say we have so many half baked Ulamas that doesn't know much about Islam that just go and be talking about Islam anyhow.

ZA15 [3589-3916]

Uhhmm yes, I will say yes I will say no, why I am saying yes is, some of our preachers don't actually have or don't actually know how to preach because most of them do fuel these crises because they don't have enough knowledge on how to educate people with wisdom and so on. So that is what is causing most of these problems.

ZA16 [1936-2406]

Yes, my opinion on this is that, for every preacher, for every preacher that wants to practice Islam and wants to have students that follow him, he needs to, he needs to be watched by the authorities concerned because you cannot leave anybody to go and start preaching without knowing what he is teaching, so the authority concerned should be ehh should be guiding or should be watching the movement and the kind of preaching preachers use to preach to their students.

ZA17 [1290-1381]

Actually a preacher is supposed to preach the way Rasul (SAW) has taught us to preach.

ZA18 [2113-2554]

Ah gaskiya is true, you see Islam should not be, Islam does not allow whoever to preach whatever he likes, you have to go, some of the people preaching now don't go to schools, they will make use of the little knowledge ah the little knowledge they have to forment trouble here and there kagani which in fact government, if I should say, government should not allow each and every body to go and preach at will, there should be a criteria.

ZA19 [3257-4037]

Well I can agree to some extent because if you look at the prophetic explanation, I mean the theological, theologies of prophet (SAW) where he actually said there will be a proliferation of different sect in Islam, where you may likely get about seventy something different sects within the Islam. So actually some of the sects were been grounded or been actually sponsored by aliens that is the external or foreign forces actually in order to achieve some political and economical gains. So actually proliferation of these Islamic preachers, some were just ah enchanted or let me say actually wanted to get something either political or economic. That's what actually motivates them into preaching without having a ground and solid knowledge of what the religion is all about.

ZA20 [1792-2053]

Still I have to refer you to back to my previous answer. There is no actual statistics to certify the fact that Muslims are more involved in militancy, insurgency and all sorts of conflicts as opposed to or compared to those of the Christians or other faiths.

ZA21 [1516-1797]

Well I can say to some extent preachers of today preach the gospel of hatred and what have you. And that I said they do that to further their nest and to some extent build an empire as to say whether they ahhh the people with largest number of followers or things like that.

ZA22 [1741-1881]

I don't think there is no any pressure among the Muslims that preaches that Muslims should join militancy. I strongly disagree with this.

ZA23 [2478-3120]

The issue of militant Islam as I said earlier does not exist. But some people even some of the preachers are just accidental preachers. In the real sense they are not preachers. So some will assume the responsibility of mallam (teacher) or imam while they are not. So they will use all ways possible to see that they try to revoke, sorry I don't mean to use a revocation, ammm what will I say, they want to make people aggressive towards something, which if they feel they don't like this, they will utter words to destroy it and they will do it in the way people will believe in what they are saying so that people will be aggressive.

ZA24 [3228-4356]

It is true because majority of the people did not go to, they didn't go to school now, they are not knowledgeable in Islam, and they are not well equipped in Islam. So they always follow what their mallams tell them. So when their mallam says that if you kill one person you will enter paradise so they want to enter paradise so therefore they won't find out whether this is true that if you kill somebody or if you kill innocent soul you will enter paradise when Allah says that you should not even mistakenly kill somebody. So majority or Muslims now did not go to Islamiya they don't know their religion. That is why they always listen to preachers and those preachers their mind is to enrich themselves. If you see a preacher preaching hatred or preaching violence within a sprinkle of time you will see that he has already made money. So it is in money, they are just doing it to enrich themselves. Therefore I am advising everybody to go to Islamiyya to know so that if somebody says something you too should go and find out is this true, could it be true to kill somebody or to fight somebody because he is not a Muslim?

ZA25 [3721-4916]

As I have said, this is a serious issue and one major problem in Islam is that we are not organized, I will say so that is everywhere you go we hardly have an amir under which all the other Muslims are answerable to. An amir that is chosen by Muslims not chosen by politicians, so those we have are traditional rulers and they are answerable, one way or the other, to the politicians that put them there. So that is why you can hardly control the proliferation of Islamic preachers. And I am afraid even if you want to control it now, am afraid it is only those that are going to tow the line of the politicians that will be allowed. So what I will advise is the Muslims should organize themselves despite that for now we are not ripe for sharia system and complete Islamic state, we should make sure we organize ourselves in every region, every state we should have an amir chosen by us not given us by government. And in that way we can have a council of scholars-learned scholars that can put the extremist teachers and preachers in check. So such regional and state wide Muslim organizations they can be registered. But the leaders should be chosen by Muslims themselves not by government.

ZA26 [1945-2272]

My opinion is it is the proliferation of oppression by the western countries or orientalist that is what brought Islam to be under them because Muslims feel they are attacked. Some people abuse the prophet why? In the name of what, human rights, why? They know you cannot abuse someone's values and you go and rest. That is it

ZA27 [1246-1440]

Yes, actually as I said some of the preachers we are having in Nigeria, they don't have the understanding of Islamic knowledge. That is why they normally take people to this kind of activities

ZA28 [5062-6123]

Well proliferation I would say like amm is a factor that leads to the growth of am growth of so they say militant Islam. I want to emphasize on this issue of linking Islam with militancy. As I said earlier on they have no link they are far away from each other. Islam is a religion of peace and militancy there are set of ideas set down by people minority basically for their own selfish interests. And amm Islamic preachers amm some argue that proliferation of Islamic preachers today is contributing towards ...well as I said earlier on while responding to the third question and that both Christians and Muslim leaders that actually preach properly or let the followers really understand what the religion is all about. So I think this is basically amm this is basically due to their own selfish interests may be they want to influence some certain number of people to achieve certain goals may be basically for their own selfish interests. We have these kinds of people, we have them only God knows how many we have, but God will see us through.

ZA29 [7178-8904]

Well like I said if you look at the statement I just made, like I said the word proliferation of the Islamic preachers and likewise not only the Islamic preachers likewise are for the Christian preachers. What I said has answered this part of your question that yes definitely not all the preachers have earned enough knowledge to preach, but rather some earn a little knowledge to make money. If you find out you will see some group of people opening a little, little churches, you understand, and they will ask people to pay them and likewise you will see on the other hand even the Muslims also open a small, small, small houses we call them Islamiyya or anything they want to call it in the name of sharing or giving knowledge or proliferating knowledge. Saying whatever comes to their mouth and make people laugh and the next thing is they request for money and they get it. so they act like they are doing a kind of drama or something. But if you are truly preaching, if you really preach from the concept of Islam, if you really teach from the teaching of Islam the way it is revealed to the prophet Muhammad (SAW) and the way it is being passed down to ashaba those that we get the religion from, if you really follow the concept there is no way in which the proliferation of the Islam or cause anything like conflict in our society because there is no way that the religion has teaches you to harm somebody or not to let somebody to do what he thinks is right so far he does not do what is not right to your religion. So definitely what you said actually some preachers are contributing to the proliferation of it because those ones I do not call them preachers but rather the money makers, they make their own ways.

ZA30 [4174-5680]

I have say this earlier, we can't say the proliferation of the all Islamic teachers. I told you somebody might understand a single verse in that ehm, that ehm, I can't remember this verse that they usually, those boko haram usually mention and even cramming it because in any of their preaching, you will hear it or more like (he recites the verse of the Qur'an) so when you come across such that kind of interpretation of those verses more especially if you say you read some books written by Sayyid Qutb, all those people that are, that found themselves in problem or even they wrote the book they are in the prison, those emmm Egyptian people. So, they wrote the interpretation based on the situation they found themselves and they interpreted the verses in according with the situation, that some people are cheating them, they put them in prison and they didn't even allow them to do their own lives, so they interpreted the verse according to their location, that is location, their territory and also the situation they found themselves also in. So, when you come across such book and you carry it and keep on going, so that is why I put it from the beginning that some people got themselves in such act because their own limited, inadequate Islamic knowledge. So, somebody might have just come and mentioned a verse and keep on ehm make Allah or let me say making noise, it doesn't mean that person, that person is an Islamic preacher. So, he might mislead and also mislead other people.

ZA31 [2343-2959]

So, my opinion is, is not true. As I said earlier on, you know some people used to because of the name of Islam, there are some people that don't like the religion, you understand, they don't like the religion and they will try by all means to spoil the name by creating violence in the name of Islam like the way we have in Nigeria now, like boko haram. People are claiming Boko haram is an Islamic group which is not so. So Islam is not the religion of terrorism, It is, it is just some people that are creating, as in hiding under the umbrella of Islam and achieve what they want to achieve in the name of Islam.

ZA32 [4606-6070]

It is not true because once that preacher or the preachers are good, though I can say to some extent, it assists, it paves that way, it contributes but very little because you can see if you consider or if you look at the large number, the largest number of the Muslims in northern Nigeria, you can say, even in the world self, in the world, in it's entirety, you can see that those who are having strong or who are extremists or misunderstand the Islam, to be a religion of peace or I can say those who have the failure to follow the right teachings of Islam are very few to the extent that you can see. For example in Nigeria, we are having a conflict but you will see, the conflict is or the members engineering that conflict are very few and they claim to be Muslims. In fact, those people that are trying or that are generating the conflicts are not preaching, they are not preaching. You can see they are only fighting and that is not eh part of Islam, it is not on Islamic way of what, of preaching, yes, and that, with that I can say it contributes a little and eh I know the other Muslims, their friend or let me say their brothers, their Muslim brothers, those who are following the right teachings are trying to bring them, to call them to order. In fact they even try as well as possible, but you know, who is misguided, no one can guide him, who is guided by Allah, no one can guide him and who is guided, no one can misguide that is what I can say.

ZA33 [2093-2550]

Yes the proliferation of Islamic preachers is so intense in northern Nigeria nowadays because of the different school of thoughts in Islamic schools which there is no proper screening for preachers to preach on mubar and of course in the gatherings. So they use that as an avenue when they have an opportunity to exploit their selfish interest and to inculcate that interest in the youths who are not educated, who are not educated in Islamic perceptions.

ZA34 [4185-4928]

I disagree with this. Why? Proliferation of Islam is an achievement because as the population of the entire world growing there is also the tendency that the number of the preachers that is the proliferation of preachers must also increase. For example if it is ten million before now we are a hundred million so we need other scholars to also come up. But the problem is there is lack of control by especially those on the affairs of the government because in some countries there are limitations for preachers, and even before you go about preaching there are rules guiding the preaching of that religion. But in Nigeria and other countries they are left just like that without any rules and regulations to guide them. This is my own view.

ZA35 [1522-1974]

Yes the Islamic teachers I will say or preachers preach, their preachers today is contributing towards the Muslims being influenced into militancy because the way the non-Muslims in the north especially northern part of the country are killing or treating the Muslims is what, I think, is what make them, is what makes the preachers or the teachers to preach to the people about their Islam so that they would fight and strive for their own religion.

ZA36 [3212-3589]

Ahhh I don't see that as one of the issues, I don't see that as because the way I see the Islamic studies teacher, is somebody who would bring change, somebody who would be a good model to students, so I don't see why such a person would bring problems into the society, he is a model who is supposed to bring change, so I don't think an Islamic study teacher would do that.

ZA37 [1977-2415]

This is not true as I have already said earlier because the Islamic teaching, if you can divide the Islamic teaching into five, only one part of it is talking about this issue of militancy; the other four parts are talking about different aspect not this one. And if you can listen to the Islamic preachers about 90% of the preachers are not even interested in talking about this militant issue. So I would always disagree with this one.

ZA38 [4957-6550]

Actually this aspect it is not new in our society especially in West Africa in general, but then Nigeria in particular. Yah, the influence of Islamic preachers is something we cannot deny because just as I said earlier, I said some of them that travel wider to the Arabian society and other things, came along with some new sects that we cannot adopt it in our society and it became a problem. When they started preaching, they involved some people that are not even knowledgeable about religion, they don't even know the basics of the religion, they influence them and this becomes a major challenge actually to us. Just like the example of this issue of Boko Haram, actually even though we know that there is an external influence, but internally this is how it started. The Yusufiyya by Mohammed Yusuf, what are they passing? Why they just come overnight and say the modern northern secular education is a sin, you understand. What, I don't want to go deep into that aspect because what they say that, why they condemn secular education is as a result of people that pass through secular education, in fact they are the people corrupting the society. That is why for his own perception he feels that secular education have not played any major role in the development of the society. Some people did not get the right, but with that they could have preached or that preach it perfectly, remove the corn from the chaff, you understand, remove the corn from the chaff and let people understand why secular, the importance of secularism and the effect by some people in our existing society.

ZA39 [5219-6189]

Actually my opinion on this issue is that, that is not the position. Muslim teachers are not people who come from the sky. These are the same people that want to propagate and teach their religion, teach other people, those that embrace the religion the way they should be practicing the religion. So their increase in number would rather help to reduce the misconception people have in the religion which in the long run would assist in tremendously, assist tremendously in sensitizing and orienting people towards practicing the religion, and the religion don't forget teaches peace, love one another, be kind to your neighbor be it Muslim or non-Muslim. So there is no way their number would have this impact on the people but rather will encourage people to understand the religion with the view to treat the other one that are not sharing the same believe with kindness and respect. So that is not the idea, that is not the idea. I don't believe in this opinion.

Th 2.4: Proliferation of Islamic Preacher: A Source of Interreligious Conflicts

FG1[15635-15969]

The problem here is that there are too much teachings to follow so even those that could not be traced to Islam are there. So therefore you couldn't be able to identify which is actually right and which is actually wrong. Therefore the wrong is now mixed up with the original teaching. And that is what is creating the problem.

FG1[15971-16327]

On my own side I will disagree with this one because the case of this religious conflict is something that is indoor, intra within particular religion-Islam. The case of this shi'a-Izala-Darika is not affecting the Christians at all. Now the conflict or the, whatever is between the Christians and the Muslims and when it comes into such issues like this

FG2 [13421-13426]

Sure

FG2 [13427-13443]

To some extent

FG2 [13461-14386]

(F) because let's take for example, I am a Muslim and I have a Christian friend and since we are close I decide to like press here phone to the extent I heard something so abusive to my religion just like a preaching done in the church and or meanwhile in exchange she pressed my phone and played something just like a music and she heard something abusive to here religion so how do you think she will feel. Like it will offend you, it will be so offensive it will be like that is an abuse to us. So that is how it generates. Preaching in the place as in the preachers abusing our religion like just destabilizing everything, so you see that will give rise to conflicts. Let's assume I have a bad mind or a bad thought just like an illiterate so I will take that upon myself and move to the extent of returning back what was don't to my religion, creating disunity among the two religions. I think that is also something.

FG2 [14414-15061]

I don't agree. I do not agree that it has to do with proliferation of scholars. You see most of these conflicts that happen in northern Nigeria if you look at them, they are political conflicts which later on are being influenced to be religious. Just for example what was the original cause of the Jos crisis? It is politics. 2003 crisis in Kano, the religious crisis in Kano, it was politics. But later people were like ahh they are Christians and they did this to us and the Christians were they are Muslims and they did this to us. So to me it has to do with society and political influence that we are having today. Political influence.

FG2 [15092-15756]

I agree to what she said the other time. An additional input to it is that yah some of these teachings bring about wrong..., in fact some of this teachings are bringing about wrong ideas of what the religion is talking about. Like in jihad now it says that you should fight in the cause of Allah, but some of these people now misinterpret it to the extent that it is being exaggerated. Like these Christians that are among them now may be they feel that this Christians refused to come to Islam or follow the teachings of Islam, they may even cross their own territory and cross their boundary to go and disturb the Christians. So I think I agree to what she said.

FG2 [15760-16578]

But don't you know that the politicians to some extent are those that are causing these things? In 2011 what happened? Politicians, some politicians were going to the church and were telling the church members that we Christians, we are your people, do not agree with them and do not vote for them. The Muslims were like we are Muslims and they are Christians don't vote for him. You understand, politicians and before you know suddenly the Christians won and they (Muslims) would be like no ai sun zalunce mu ne, karya su ke yi (they only cheated us, they are just lying) sorry to use this language, but what I mean is that they will not concur. Politicians use religion, you understand, in achieving their aims. Most of the religious crisis in northern Nigeria, I repeat myself, is caused by political propaganda.

FG2 [16580-16828]

I partially disagree with him. Yah politics may be part of the factors that is causing this, but I also think that religious bigotry is the main thing causing these conflicts between Muslims and the Christians not only the political aspect of it.

FG2 [16830-17474]

Nigeria is the most multi-religious country in the world. Every Nigerian listens to his priest. If today I will be called to the mosque and the imam who I respect the most will tell me the context of jihad, that jihad means slaughtering and Allah will reward you, some followers they don't go far in thinking this man who said I should do this, is there any backup from the scripture and what is the extent of these words that he just interpreted to me. And what does it mean in another context? So I believe religion is the primary issue in Nigeria. All religious followers listen to their preachers and priests more than any other person

FG3 [24087-25768]

Yes of course. It is because the door was left open as I said earlier that everybody is a mallam today. Even if it is one verse you cram you just come and maybe when you are vocal, you can gather people. So at least there is need for that control as long as when government sees this kind of report they should try and put control because all the religions are not just left like that, there are guidance. What is religion or let me say in Islam, we are talking about Islam in particular we have boundaries that as long as you go out of Qur'an so you stay in the hadith so as long as something come after these two things, there is ijma and other things, but before you can be a person that will give fatwa or other one among them, I don't know, you must be qualified. So let government put control. Let people stay between Qur'an and hadith. Stay there; when they use that control that is all, because you cannot stand up and say something unless you know the Qur'an. You can stand up and make noise unless you know hadith. If you don't know these ones then stay calm.

- Sorry like, government putting control over this is a very difficult thing just like you said happened in your state. But one thing again like ... it is very difficult because when you are dealing with religion especially Islam is very very wide you know. The only way I think is through we ourselves that is jihad, we telling- because even the Qur'an said, the prophet said disseminate my word even if it one (someone quoted the Qur'anic verse) ok so government imposing law that no one should preach until he is certified for that I think it will cause problem

FG3 [25813-26340]

Yes because one, there are a lot of people that would bend the law and it will cause a little riot in the community which can escalate because it is religion. Two, you cannot say you impose law from the federal and the local units...you know. The only way I think is through safe information from government to tell people politely from the scholars possibly from the Amir of the country tell them ok as a Muslim you don't just disseminate any word which will come from the interest but from the scripture that is it or hadith.

FG3 [26342-27675]

I don't say I disagree with you, but what we mean by control is not just government to come and say we impose law. What they are going to do is that you know maybe (interjection- certification) ehhen sir where are we facing we use to go to-Muslims are facing the al-qibla to perform salat where the al-qibla is let me say Mecca. People are going to Hajj to conduct Hajj in Saudi Arabia so maybe that is the origin of Islam not even maybe. Let government invite the Ulama and tell the government of Saudi Arabia to give them Ulama that is learned people to come and interview or intervene into the problem of let me say a Muslim, now we are talking about just within Muslims, the division within Muslims. So they want maybe as to put that control let's invite let them write to the government of Saudi Arabia to give the Ulama. And when the Ulama come our own divisions, all those people that stand and think they know should come let those Ulama interview them, are they within the boundary of the Qur'an and Hadith? If I am not among or maybe am going out of the Qur'an or Hadith then you, maybe you are right, the other person is right so they might mark the two groups or one group that these are the only people that are right they are within the boundary of Islam they didn't go out so the other people should just be stopped.

KD1 [10797-12458]

It has played the part of in most cases fueling, fueling the crisis more because instead of in most cases where the preachers would have come to calm the nerves of people and give them hope. Most preachers actually come to raise fear, to make people actually to see the need for them to retaliate. Which in most cases the prophet (SAW) never did that. But you see somebody tell you, your brother has been killed in so, so, place, your brother has been killed in so, so country, your brother has been this, this that, that has been done to him or her. So by that, he is raising the adrenalin level, he is raising that your humor, that feeling you have in you, that sympathy you have for the religion and of course, he is channeling you into another path instead of him to challenge you that your brother is being oppressed because of there is no knowledge because they are less educated, challenging you to go and get more education, challenging you to go and exploit the business world and get more empowered and get more business for you to become or challenge you to seek elective position so that you can represent the people effectively as or in a better way. No, he will challenge you that you should go and get a weapon and retaliate and that does not solve the problem because an eye for an eye makes the whole world go blind and two wrongs does not make a right. Instead of him to make you see reason why you should not behave like them and actually show them the right way, be role models to them. No, he will show you to retaliate in a way that is more callous or wicked than the way they have done and that is actually where the problem arises from.

KD3 [3656-3773]

So is just the misunderstanding between scholars that do cause conflicts between Muslims and non-Muslims in Nigeria.

KD4 [4797-5155]

Well as I have said earlier on, I will just say that the ideas of this preachers trying to use that, trying to hide under the umbrella of Islam to portray their selfish interest it has a very high influence of the conflict, so you can see that there is always a relationship between that conflict and those proliferation. So you can link those two together.

KD5 [3455-3891]

I think are the only way proliferation of Islamic scholars contributed to the conflicts between Muslims and non-Muslims in northern Nigeria may be that of the advent of boko haram which I can cite an example, the period that a bomb blast erupt in a church in Kaduna led to conflict between Muslims and non-Muslims because they believe that it is Muslims that bomb their church. So, that led to conflict between Muslims and non-Muslims.

KD6 [4843-5343]

Yah. It plays a big role. For example, let me just take two instances. When we say am izala, ahlul sunna, the other one say I am Tariqa, the other say I am Ssfiam, because everybody is doing what, wanted to be known as a leader of a sect or something and which is Islam is one. So and without coming back to the umbrella of Islam completely, me and you leaving what we believe in and come to the what Allah said and the prophet. So, we will be having these conflicts, seriously, we will be having it

KD7 [4579-5000]

Hmmm It has played quite a role, it's still playing anyway. It is in so many ways. As I said before, we have so many teachers now, we have so many schools now and the each person wants to interpret the Qur'an the way he sees fit not necessarily the way that he should translate the Qur'an. That is where the problem begins and it translate into crisis for the people around whether they are Muslims or they are not[

KD8 [13714-14047]

I don't see any because I don't see any serious Islamic Muslim preaching violence. I don't see that, there are other reasons, but actually not Islamic teachers. I don't perceive it like that because why I am saying this is that because I don't see any Islamic preacher preaching violence either openly or behind the scene or hidden.

KD9 [6174-6829]

Of course it has played a big role. People tend to see ah others even among Muslim sects, some Muslims sects will see others as renegades, as not part of the system, as not true Muslim and of course these is a problem. So you are preaching militancy in your own brand of Islam and then your followers are looking at other Muslims as not, as good as they are. Probably as you are preaching it, what you mean or what you're trying to pass across is to a particular limit, the person you are talking to, he will take it far above limit by the time you begin to react or act according to your teachings, you yourself will not be able to control him anymore.

KD10 [3674-3802]

As I said earlier that ah what causes this violence it could be ignorance and lack of patience and tolerance with one another.

KD11 [7871-8313]

The proliferation of the Islamic preachers I don't think has generated any conflict rather what has generated conflict is the social and political, let me just say the political structure, the political economic rather you understand, a situation where there is poverty in a country, backwardness, you know, lack on basic amenities, people will have no option rather than to resort to primordial identities in order to get what they lack.

KD13 [2556-2580]

No. Nothing like that

KD14 [3134-3187]

I could say I still don't have much idea on that

KD15 [3510-3799]

By abusing their selves or maybe a religious ahm leader is saying bad word against another religious leader, I think that brings conflict too and which is not allowed in Islam, is not allowed in Islamic religion and I believe in Christianity it is not allowed too. So it is not normal.

KD17 [6373-7526]

Hmm I can say that because like you look at the recent issue of ah the so called Boko Haram issue in Nigeria that is in north eastern state of Nigeria, where you hear ok there is maybe the earlier person as we are told that started it maybe Yusuf that, I don't see Yusuf as a scholar because even I don't think he has even finished schooling under those that thought him, those that he said are his teachers before he even now start calling people to start raising arms based on what he heard on the media you understand. I don't, from that you can see that okay scholars as in people they call the so called scholars, proliferation, they are just all around, everybody is just all around just teaching as in they don't even take their time. Earlier on as in it is not like this, maybe due to spread of, people are getting more interested in seeking for knowledge, people are willing to seek for knowledge, there are more means to seek for, you understand. So you just go seek for knowledge, not seeking the right knowledge you understand, making proliferation of scholars all about, those that are not exactly scholars just trying to misguide people.

KD18 [4798-4903]

I think there is no proliferation of Islam teachers being generated between the Muslims and non-Muslims.

KD19 [5817-6686]

Generating conflict, yes eh one aspect that has played a big role is in terms of the preaching. I want to believe that eh every Islamic or religious teacher would not ask his followers to go and fight, no religion teaches that. So but you discover that in terms of preaching, especially among Muslims, if the Islamic scholar have one believe that if you don't belong to what I am doing you are not part of us and by extension you are not part of Islam. So that idea creates conflicts eh like you rightly know among the Muslims there are different sects, Izala, Dharika and what have you. So sometimes, some people in the Dharika aspect believe that if you don't practice what they do, you are not part of them, the same goes for the Izala sects. So it is not the teaching of the preaching, but the actions of the leaders and to some extent the action of the followers.

KD20 [3257-3323]

I think the answer is still lack of tolerance and understanding.

KD21 [3269-3508]

Yes they have succeeded in bringing up Qur'anic verses and then tend to translate it in their own understanding thereby always looking at the non-believers, people of the book as enemies that should be wiped away with the blink of an eye.

KD23 [4090-4225]

As I earlier said, I said so eh lack of regulatory agency or regulatory body that will be regulating the activities of these scholars.

KD24 [12590-13732]

Well because there is no any council of ulamas, just as I said earlier, because anything that is left open, anyone can talk, anyone can say what he wants to say, then there is no security, then conflicts will be there because if you even in ah family house if the father just allow the family members to behave the way they want, he will not say anything, no any rule just everyone should do what he wants, the house will be scattered, conflicts will be there every day every time, but if he is alone, you, you are the senior, you, you are the junior, you, you are the wife, you are the second wife, so this one is ahead of you, you this one is ahead of you, follow him based on normal things, if he cheats you report to me, things like that, don't take action on your own hands, things like that. The same thing apply to the Islamic umma and the religious side of the Muslims in the north, assuming there is

eh counsel of ulama, they set some rules and regulations, they make sure that no one is allowed to go into the media or mosque or any place to gather people and just speak out the way he thinks he can, then things will be resolved.

KD25 [17643-17648]

Hmm

KD26 [5188-5221]

I don't really get the question.

KD27 [4484-4547]

A great many conflicts are as a result of negative preaching.

KD28 [7703-7736]

I don't think there is any part.

KD29 [3890-4024]

Well ah to a greater extent ah I can say these preaching in the early stage have to, could have undergone certain stages of scrutiny.

KD30 [5463-5928]

I think for people that are living in the northern part of Nigeria I think we will say that the problem that is mostly happening between the northern Muslims and the Christians is not particularly religious, because there are mostly motivated by either politics, political or other things of such nature, so you will see that ah most of the uprising actually ah are not mostly ah being ah influenced by teachings of maybe these ah these clerics, so I think I will.

KD31 [6135-6186]

Ahm actually I don't have anything to say on this.

KD32 [4833-5124]

Uh definitely I can't say if there is any specific Islamic thought or any specific Islamic teachings that encourages conflict, so definitely conflict is human maybe as I have said is just an intolerance of the two religions, so there is no any, it has nothing to do with Islamic teachings.

KD33 [4365-4464]

No, no, no, no I don't think this proliferation of Islamic teaching or teachers bring any conflict

KD33 [4554-4676]

It doesn't make any impact, it doesn't make any impact or any contribution in conflict between Muslims and non-Muslims.

KD34 [5536-5943]

Hmm the parts it plays is that whenever a particular sect come and call themselves Muslims and they are against the other sect then the other religion non-Muslims, then those non-Muslims are just looking at them, all of them are Muslims, they don't differentiate even within the Muslims, within themselves the different sects, there is conflict, there is clashes within them, they all generalize all Islam.

KD35 [6117-6458]

Ahm the proliferation of this comes from both the Christian side and the Muslim side. Some pastors they preach what they think is right for them, some Muslims preachers they preach what they think is right for them whether it is right or wrong. So ahm the followers who adhere to that and then they stick to that and they look for trouble.

KN1 [10358-11335]

Now as I told you before, islamically, someone needs to be knowledgeable before you can impart knowledge. And equally in Islam, there is two kinds or let me say that the religion aspect is divided into two; the ibadat and the mu'amalat. The ibadat is the worship, physical worship; mu'amalat is the relationship between you the co-existent in the society or rather between the Muslims and everybody and it is specified in Islam how it should be done. However it is not everybody that understands this. And a times people are portraying their own interest and their own opinion and not understanding the actual teaching of the religion and actual stand of the religion concerning. So a times the bad ones or the misled ones or those that do not understand the religion rightly, probably been imparting knowledge that is not in the right something and based on this political democratic something everybody will be claiming that he has right of expression and right of religion.

KN2 [7833-9524]

Honestly it is not a proliferation of ideas that lead to crisis between Muslims and non-Muslims in Nigeria. It is not because new ideas are being imported and those ideas ...it is not because of those ideas, but because of a crisis within the Nigerian polity, because of a crisis within the Nigerian polity. It is not because a foreign idea has been imported into Nigeria which is preaching that Muslims should attack non-Muslims, but it is because of a crisis within Nigerian state itself. And in most cases it is because of provocation and most of these provocations are political. Take for example the last crisis in Taraba, the crisis in Plateau state, the crisis in Oyo State, all of these crises came as a result of confusion, selfishness, greediness and all of them are attached to politics. If you take Plateau for example it is a clear cut example. Crisis between Muslims and non-Muslims is because government did not take advice or deliberately did not take action because a Muslim is affiliated to one party and a non-Muslim to another party and that was how the crisis took place not because a foreign idea has been imported telling Muslims to attack non-Muslims. The same with Kaduna state, what happened during the 1999 sharia that was launched by Yariman Bakura of Zamfara state, what happened in Kaduna state was purely political. Muslims agitating for the implementation of Sharia at the same time non-Muslims saying why should they be subjugated under Islamic state because they also belong to Kaduna state and their own rights should be exercised by the government. So you see it is not because of the proliferation of ideas and bla bla bla bla and a host of other places.

KN4 [8023-9382]

You see umm, the increase of the teaching of Islam in the northern part of Nigeria does not cause the conflict, is the political development in the northern part of the country that cause the conflict between the Muslim and the Christian. It has no any change on its original setting and the present teaching all is the same but only we can see that people are struggle for power and the majority are Muslims, the minority would always say that or if I can say the non-Muslims are at the disadvantage side. From their own way of teaching, they too there is some eeh kind of teaching maybe among the two religion that am not satisfying, that I am dissatisfying with what you are saying, you too I am dissatisfying with what you are saying. But the lack of the central government that is just and justice is the main contributor, it is the main contributor factor to the crisis of Muslim and non-Muslim since none of them is a sovereign state, none of them is a independent state, none of them can go to preach without informing the government. Is only the negligence of the government that being the contributing factor of the crisis between the Muslim and non-Muslim, I think the government play a very vital role in causing the problem not the Muslim or Christian because they are all subjected to the law and order and the constitution of the federation.

KN5 [3110-4459]

Ah ah as we have said this people are working most of the mallams or the Ulamas or pastors, you have the religions leaders are working for the government and this government is always doing what will serve and suits its interest. As my view actually, as far as my view is concerned the previous government of Dr. Goodluck Jonathan has inflicted a lot of pain on the northern Nigerian people and that was as a result of voting eh the religious leaders we have that has been using eh their position to instigate chaos in the society ah eh and I think this is just one thing that maybe I can cite maybe what happen eh when Oritsejiofor, Ayo Oritsejiofor the CAN president jet was caught in south Africa to buy ammunitions, you can refer that as one of the reasons because, if not because the the the Muslim leaders have been calmed down by their superiors and the true leaders it is going to be a conflict that would may only God knows what is what would have been the consequences by this time ah ah because they caught him trying to buy ammunitions with his jet at the end of the day the Muslim people were killed and in the northern Nigeria they were a lot of bombs in the churches and they say the Muslims are the ones that do it and what happens is this religions leaders who are not God fearing that indulge into this businesses and terrorisms.

KN5 [3110-4459]

Ah ehh ah yes ah ah some Christian preachers normally try to inculcate this conflict in their church, in their church because usually they try to tell others those Muslims are your enemies and sometimes you can find some cases where you can find for example what is happening recently now ah when the prominent Christian were caught in this south Africa who tried to buy this ah ah ammunition. So some-those preachers of Christian are participating towards their rising up ah this conflict.

KN7 [4186-4662]

I have said earlier, that we-proliferation yes of Islamic teachers we've said, yes have contributed to ehm, to people getting involved more and more in militant activities because yes they are trying to, they are trying to bring, they are trying to let me say interpret the Qur'an and the teachings of the prophet Mohammed (SAW) that is the Hadith to do with their own taste, they are trying to interpret it in a way that few things should be done, but not in the real sense.

KN8 [3303-3758]

Actually, taking a study of that of Kano, as I have said initially, there was a man that said as the Sheikh Ibrahim Nyass of the Tijjaniyya is above the holy prophet. It has generated conflict even among the non-Muslim, they supported it. Even the Christians also supported the non-Muslims by saying because they know the values of the holy prophet (SAW), so this has generated a conflict as a result of the preaching, the proliferation of the preachers.

KN9 [3407-3819]

The proliferation of Islamic scholars basically is the main reason for this conflict I think because ah if the top is affected, I want to believe that everything is affected. These leaders are the one who preach the young the youth and every other person who would eh create any violence in any society. So once there is a problem with their ideology, I want to believe that conflict is, is definitely prone to..

KN10 [3441-3661]

No, I don't think if there is any, between the conflict, between non-Muslims and Muslims, no-the proliferation of the Islamic teachers does not cause any problem between the ah relations between non-Muslims and Muslims.

KN11 [4637-4942]

I have a little say here, you see as I have said earlier, some, some so called scholars they claim that they have vast knowledge when they have not. So, usually they gather people or those so called almajirai so they teaches them wrong, wrong way, so with time the thing will turn to other things, yes.

KN13 [4697-5181]

Hmm, like I have said earlier, it is as a result of communication barrier, lack of understanding the differences between the Muslims and non-Muslims because even right from the prophetic era whereby in Mecca and Medina we have the non-believers that have been allowed to practice their own religion and we've been-they have been allowed to use the facilities and the amenities whereby the Muslims enjoy although they pay some taxes and fares. So I think that is the major issue there.

KN14 [3242-3803]

This of course ah the issue of this boko haram, actually they are claiming Islam even though the our scholars are always criticising them giving them solid reason that this is not the teaching of Islam and Islam does not encourage all these conflicts and they are citing examples with our prophet that he lives with ah some other non Muslims. Even though there is jihad in Islam, but that is when the ah the need arises. There are some there are some there are some criteria that a Muslim has to play before jihad, one cannot stand up overnight and say this is.

KN15 [5026-5481]

Yah, proliferation of Islamic teaching it plays a vital role in generating conflicts between Muslims and non-Muslims in northern Nigeria because even we Muslims, there are you know some of our preachers that at times choose to support non-Muslims rather than a Muslim which is very, very bad in our religion. So by doing that it use to you know frustrate our Muslims to start acting on maybe, let me say, conditions that will grow a conflict between them.

KN16 [2463-2556]

Like the case of ah Islamic barriers, of different classifications, even case of boko haram.

KN17 [4426-4461]

Ah I don't think there is any part

KN18 [5894-6889]

Well well well well I don't I can't say, I can't say, I can't say that proliferation of Islamic teachers has generated this kind of conflicts but if we could say that yes there are, there are many un-Islamic teachers that come, these un-Islamic teachers that doesn't have lack ah that doesn't have enough knowledge of Islamic teaching are now misleading people now. We could say yes I agreed that it promotes eh crisis between crisis, but in essence, in essence if we could see the true cause of many religious conflicts in northern Nigeria are not as a result of a teaching of a particular preacher. I don't think, the boko haram crisis that are religious crisis, it is not between Muslims and Christians and ah it had never, you can never see them now okay saying one group attack another is not that group, all the targets now are Muslims, they are targeting Muslims they are not exempting Muslims. so proliferation of that is not the cause between the religious group or Muslims-Christians.

KN19 [5874-6662]

Okay, actually I can cite one there was a recent issue that happened in the town whereby somebody was ah somebody was ah was embracing an Islamic scholar over the holy prophet of Islam that is more supreme to the holy prophet of Islam, you understand, the so called Sheik Ibrahim, even though Sheik Ibrahim is a very great scholar of Islam in fact he is my he is he is a model of mine myself that I do embrace him, but the fact remains that that speech by him made majority of people in Kano town to rise over violence then they strike him out of the city, then this generated a very great conflicts even within the non-Muslims

that could understand very well understand the impact of the Holy prophet why could somebody say an Islamic scholar supersedes in all aspects of ramifications

KN19 [6700-7668]

Sheik Ibrahim Nyass, the one I'm putting at my chest, you understand, I follow him and part of Tijjaniyya sect, but someone could just rise up and say he is more than the, that the holy prophet is below Sheik Ibrahim according to him, so it has generated a very great conflict, this is an issue that is not more than two not three weeks, I was in town that day even I wasn't able to see the person, but it strike it brought conflict among people of the Kano of the Kano central whereby people were rushing up and down to strike against the man then he was sent out of the city, he went to exile, it was as a result of that word as result of that statement, so it's teachings in one way or the other has generated conflicts, even among the non-Muslims they contributed and supported the great Muslims that could, the non-Muslims that know the value of the holy prophet has joined together with the Muslims to strike against the man as a result of his wrong statement.

KN20 [4000-4041]

To to me there is no any part, no part.

KN21 [2431-2496]

I have said it earlier on the radical nature of their preaching.

KN22 [4516-4947]

Yes this proliferation of Islamic teachers has actually gingered a lot of enmity and conflicts between the indigenou Muslim in Nigeria, because most of these teachers are not even Nigerians. They are coming from somewhere, from Asian countries and they will come and instigate and pervert the minds of teeming youths in Nigeria to carry arms in order to fight for Islam which is contrary to philosophy and teaching of Islam.

KN23 [4179-4580]

Well, in Plateau state, the Plateau crisis, I have forgotten his name; there is this mallam who is always telling the Muslims to attack the Christians. He never preaches the word jihad to them, he doesn't even understand the word jihad. And like I have said, due to this illiteracy of a thing, people will just engage in the act without knowing the proper meaning because they are already frustrated.

KN24 [3431-3690]

Yah that is, that-let's go back to the first thing I said that most of the preachers the way they are preaching and understanding of the religion is not the way the religion is supposed to be understood. If you go there may be the way people are taking it KN25 [4886-5300]

Well yes truly it has contributed to the conflicts between Muslim and non-Muslims because some of these teachers they tend to translate the Qur'anic verses directly without caution so like ah some hold the opinion that there is no relationship between a Muslim and a non-Muslim. And they strongly believe that the only relationship that must exist if it has to exist has to be antagonistic, which is very wrong.

KN26 [4066-4790]

Well largely it is clear, its clear, you know, whether we like it or not there are street teachings, we have teachings in Islam that says your neighbor is your neighbor in fact even treat forty to your left, forty to the right, forty front irrespective of their religion they are all your neighbors treat them as you will want to be treated and so on and so forth and largely we all know this in Islam there is no compulsion in religion. These are clear things that Islam has said but there are like I said earlier distortions, you know, preachers bring distortions in their own myopic, which can be largely influenced sometimes even to some personal things are affected, you know, but we blindly import them for example.

KN27 [3879-4188]

Part of the teachings is that they believe in forceful jihad, they believe in forceful jihad and in one way or the other they have misinterpreted the concept of jihad itself. So they believe forceful jihad, in one way or the other, bring back non-Muslims to Islamic orientation which is kind of impossible.

KN28 [3130-3416]

Sure ahm the Islamic preachings always tries to make you understand the value of you living within the region as in within the state like taking anyone as equal now matter his religion no matter what you think he is worshiping just go ahead and live with him just like a normal being.

KN28 [3553-3758]

It has played some part though it is really drastical considering the way the non-Muslims say Islam is not the ideal and they believe Christianity is the idea while they never know the right thing to do.

KN32 [1437-1499]

No it does not. It does not in any way influence true Muslims

KN33 [1810-1844]

Sometimes it gears the conflicts.

KN34 [1663-1720]

To me I don't have any fact or reason that I will state.

KN35. [3812-4087]

Actually this proliferation of Muslim teachers and the teachings is that since ideology has been built, so the ideology being built and they have seen their teacher or sheikh as their role model, so they only take whatever they say as so and the correct and absolute truth.

KN36 [2999-3318]

It generates a lot of conflict because even- immediately you are not among of their clique, their group or association, they will think you are not good enough even to, you are not even a good Muslim talk less of non-Muslim because even to follow in prayer there is a lot of problems. They want to follow their groups.

KN37. [2459-2472]

Not at all

KN38 [1623-1662]

I don't think there has ever been one.

KN39 [1992-2061]

Actually I don't think there is any side effect with regard to that.

KN40 [3393-3413]

No idea about that.

KN41 [2053-2153]

Actually I don't think I have anything to say pertaining to this proliferation of Islamic scholars.

KN42 [3614-3631]

None whatsoever

KN43 [5674-6005]

Yah, as I told you the incompetent preachers who have emerged on the religious terrain of northern Nigeria are ignorant, they don't have, they have a very shallow understanding or, if you like, a misguided understanding of Islam because of that they have been instigating their followers to fight other followers of religions.

KN44 [3294-3391]

No, since I don't subscribe to the other question, I don't think I have an answer to that also.

KN45 [2747-2779]

I would like to skip this too.

KN46 [4975-4994]

No, I cannot say.

KN47 [6545-7270]

Yes, you see the understanding or religion is something that has to do with ah ah very good conscience and then the right ideology and the right teaching and the right people you stay with. As far as Islamic teachers are concerned, there are some who are not tolerant, you know, there are some who are not tolerant, you understand, about religion, they just all they know is, you know, there religion should be ah supreme and should be practiced in the society and there are those who simply understand that there is the possible inter-relationship between the adherent of various religions as it was you know exhibited in the life of the prophet Muhammad (SAW) used to stay with non-Muslims and he became nice to them.

KN48 [2992-3002]

No, idea.

KN49 [3891-4324]

I think eh there would always be radical Islamic teachers and scholars and the there would always be that difference, that gulf that exists between Muslims and non-Muslims. I think how we address issues, and how we acquaint and educate ourselves on how we should relate with others, I think is important, but the proliferation of ideas from scholars go a long way in changing the psyche of people or the entire population as a whole.

KN50 [2676-2715]

Ah, I don't think I can remember any.

KN51 [11381-16777]

You see there is no any imported Islamic teaching in this country at all. I have been saying it over again, Islamic teaching is one, it is the same teaching in Saudi Arabia, the same teaching in Sudan, the same teaching in Egypt, the same teaching in Nigeria everywhere, the same teaching everywhere. So for everybody to think that there is some teaching, Islamic teaching being imported into this country, he is wasting his time because, for example, when Shehu Usman Ibn Fodio (rabiyyallahu anu) ok made his own religious campaign, who imported that one into the this country? Ok when people like Mohammed Bello, like Abudalla ok like Emirs, when they revive, they reform Islam, who imported all this teaching? Nobody, because the teaching of Islam is the same teaching everywhere, the same teaching everywhere. The reason why we are getting this trouble today, people would think ah ahm some Ulama are importing ah teachings from eh outside is because a number of student are sent to learn in Saudi Arabia, some of them in Sudan, some of them in Egypt, others in Bangladesh and so on and so forth. But I want to say if that is now a means of importing foreign teachings into this country, so what would we say about the foreign teachings that is being imported by those who go to America to learn, who go to France to learn, Germany to learn, United kingdom to learn, what are those? Are they not importing anything into this country? It is only those who go to Saudi Arabia or go to Sudan or go to any other Muslim country to learn that is importing something different, something strange? I am still on this, there is no teaching that is being imported, yauwa, no teaching at all, no idea that is being imported because every idea, every teaching is contained in the Qur'an and in the Sunna. If there is proper understanding of these two sources, the same thing would apply everywhere, everywhere. So we are talking about conflicts, conflicts, conflict resolution or what have you. These conflicts, this is the genesis of these conflicts. How to address this problem should be the problem of all the scholars and all the Muslims and Christians. How do we live peacefully in a situation where someone is respecting others parents and they are attacking his parents, someone is revering, respecting the institutions established by the religion of others, and others are trying to destroy his own. They are not inviting anything that is peace. If we are to understand the problem raised by the Reverend Blyden in nineteenth century, it is the same problem that is existing today. Christians should desist from anything that is un-Islamic ok, anything that is belittling Muslims, anything that is cheating because no Muslim is Muslim if he cheats any Christian, no Muslim is Muslim if he at all attack anything Christian, no Muslim is Muslim if he thinks he can now belittle the personality of Jesus (alayhissalat wa salam), so this is the genesis of all this problem and I belief in the things, I think ah, reverend father Henry Martin made a very good observation when he read the Qur'an (he recites a verse of the Qur'an) those, you find those who said who are the most enemies of Muslims, those who are Jews (he continues to recite) you find those who are very close to Muslims in love ok, (he continues to recite) those who say we are Christians (he continues to recite) because among them, there are monks (recites) there are priests (recites) and they are not arrogant. This is the way al-Qur'an addresses the Christians. This is the way al-Qur'an views the Christians. This is what the Qur'an is teaching the Muslims to look at the Christians this way. So if now Muslims are thought to be looking at Christians and are people, humble people ok, very good people, why should Christians be looking at Muslims as evil people, bad people, why? This is the genesis, in this case when this reverend father read this verse, he made his own wonderful statement, and he said ok I can understand if you see any Christian now being an enemy to Muslims is because he doesn't understand what Christianity is all about. He is ignorant about his Christianity and is ignorant about the teaching of Islam. So you can see, if anybody is to talk about anything that is peace in this country between religion, one religion and another, Christianity and Islam or what have you. We have to look at it from this point of view, Muslims should respect like they are respected anything Christianity, Christian should respect Muslims like the Muslim are respecting their own Christianity, their own religion. So this is the genesis of this problem. Whatever one wants to say about anything that is bringing Islam into this, bringing into, is a different problem, completely different. Most of the people, why people think there should be jihad, there should be this, is because of oppression, oppression of ah our leaders that are being supported by the western power, oppression by the west ok, oppression by the group of G7 or G8 ok. People are becoming impoverished because of their own oppression. So whenever such youth cry for jihad for whatever, it is because they are denied their own rights, they are doing that for economic purposes, not for religious purposes, not for religious purposes. They are doing that because of their own economic reasons not Islamic reasons. This you must understand.

KN52 [3924-4381]

I responded by saying I do not understand what you meant by Proliferation of Islamic teachers because for me it carries some negative connotation because when you say the proliferation of Islamic teachers are you saying that the number of Islamic teachers you know is somehow not commiserate the with the quality of educations they have or what, I don't understand, that is why I said I don't understand what you mean by proliferation of Islamic teachers.

KN53 [4077-4086]

No idea

KN54 [1475-1479]

No

KN55 [2380-2396]

No there is not

KN56 [2504-2522]

I already said no

KN57 [3555-3656]

So I do mention Shi'ites and boko haram, here we say so called boko haram is one of them honestly.

KN58 [7806-8839]

Well to some extent sometimes, way back in time, some of the Islamic clerics even mentioned that for them to even vote a Muslim that belongs to Izala, they prefer to vote a Kafir. You can imagine this kind of statement, this kind of statements mostly incite their followers in seeing other Muslims as Kafirs. Now this would now start nurturing or maturing in the minds of the followers of those people that make this kind of statements and before you know it, the crisis erupts and once crisis erupts even if it is between the Muslims, the remaining other Muslims that are ignorant will now attack the Christians because it has become an order of the day in the northern part of Nigeria or in other parts of Nigeria that once there is religious crisis, the dominant religion in an area would attack the other religion. For instance, in Kano those in areas around Brigade and Sabongari, those in Brigade would attack the Christians and those in Sabongari would attack the Muslims because they see them as potential enemies or threat.

KN59 [6613-7413]

Actually the teachers in particular I don't have any person to say that leads to conflict between Muslims and non-Muslims. Mostly the one I know is between Muslims, a sect in Islam among another sect but Muslims to non-Muslims actually I didn't see that unless maybe there is like what happened in Denmark that they molest or they did a cartoon of prophet (SAW) you understand, so such things in the north, can lead to conflict between Muslims and non-Muslims because it is something that touches every Muslims irrespective of where you are or where the incident happened, you understand. So such thing can lead to conflict between Muslims and non-Muslims but for a particular teacher to create, to kind of encourage conflict between Muslims and non-Muslims is not all that common in the North.

KN60 [7100-7182]

Well I think I have spoken about this point in the previous questions you asked.

KN61 [2170-2334]

Ah, that is because we are only considered that is lack of understanding of the book or even, even the concept of the religions that cause this crisis or conflict.

KN62 [7082-7598]

Well ah still I am on that, that ah this very question is like one we have talked about or answered before. I, I think that ah there isn't any relationship between the teachings of our Islamic scholars and ah the insurgencies or conflicts everywhere in the northern Nigeria at least or in particular and ah what I reiterate and emphasis still is that the teachings of our scholars straighten our thoughts, our faith and everything, but it doesn't mar or destroy or distort our thought. That is what I believe, eh.

KN63 [8165-9645]

Hmm, I can't say, I don't think it has, that has generated any problem in Nigeria. This people have been, the Islam have been there for decades huh preaching the, this thing of the recent, is just happen recently, and maybe ten, fifteen years ago now or what you are talking about it is just happening ten years ago now so. and that, the that thing, the teaching of Islam has been there for how many years now, fifty, sixty years ago, you know something like that and if to say that it has been there, all this western, all this ah non-Muslim, they will never be allowed to stay here in Kano, for example. But the, the; in fact Kano is accommodating. If you look at, in the- it is even more, it is one of the accommodating regions, the northern, in fact the most accommodating regions in Nigeria compared to the others. How many people, how many non-Igbo's are living in the Igbo land huh, because they are not, they are not accommodating like the northerners. If at all, those things have been there, those teachings have been there right from there, they will never allow them to come and influence them with bad values or bad ideas. So Islam, in fact, those Islamic scholars need to be encouraged. The only thing that can say that maybe those that don't want to have the adequate knowledge of Islam, something can be done, you know, maybe going to the proper school, lay down rules and regulations, lay down the, the religion, good moral values of Islam, something like that.

KN64 [4486-4741]

Hmm, if you have preachers or preacher is preaching his own view, his own opinion, to what he sees not about the religion, but he is calling people to his own view, to his own selfish ah ideologies, this can cause anything within not only conflict, hmm.

KN65 [6590-7262]

Okay, ahm the part is this, most of our scholars, have already created a mindset between the foreign policies, and that of Nigerian policy. The mindset they created was, whatever policy that is emanating from America, U.SA or the university in Europe it has a Christianity backing you understand. So whatever interpretation they are going to give it, they are going to give that it is now backing the Islamic, ah I mean the non-Muslims individuals within the society. So they tend to condemn it and this has become the major, major problem we are having. So they did not, they fail, they fail to look outside box on any foreign policy that is coming into the nation, yes.

KN66 [2407-2435]

There is, there is no part.

KN67 [2274-2326]

I don't think there is any incidence I can recall.

KN68 [1566-1584]

I already said no

KN69 [5298-5865]

Okay in this regard the problem rise in two angles, in the sense that our Islamic scholars are expected to interpret Qur'an and Sunna in accordance to the Sunna of the prophet Muhammad (SAW) if this is happen I think our Islamic preachers doesn't have any problem. But another angle is the listener of the preaching, they use to have problem in the sense that in the cause of

listening, they use to mislead themselves, they use to mislead themselves by misunderstanding the interpretation of Qur'an and Sunna as taught by their scholars. I think this is the problem.

KN70 [7439-8284]

Well I think ahm, as I said earlier, in the case of Boko haram is quite interesting because I think ehm although ehm there are quite number of ah things that it will be too premature for me to give an analysis of ah the actual thing that happened taking into consideration that there are quite number of things we expect ahm to really come up with time, but huh I remember, a few years ago when they said some ah people go to the churches and bomb some churches, and they, they said as they claim said that they are Muslims, so that itself I think if we mean to, to cite that as an example, I would say yes, but long before that one for you to understand adequately that that could not be seen a factor in itself is the fact that Muslims and Christians have been living alongside for quite a long time, without that type of conflict happening.

KN71 [9455-10112]

If you say part, the part it played, of course the proliferation of the teachers is one issue, but which type of teachers is another, you have to differentiate. As I said earlier, any other person anywhere can feel that he is a scholar and wanted to establish a dynasty and would start preaching anyhow, but a disciplined scholar, one who is trained, like what they are saying ehn al-ulama-U-rabbaniyun true trainers of the religion that they play part in subsidizing the conflicts, but those other parties that are just speaking anyhow, I am sorry to use the word we call the yan achaba, they of course help in raising all this kind of conflicts anywhere.

KN72 [7085-7212]

Yes, their means of preaching which is based on violence or to say violent preachings can cause this to happen, this conflict.

KN72 [7376-7473]

Yes. Always they want to against non-Muslims without any reason, so that they can cause harshness

KN73 [6297-6883]

Yah. Islamic preachers or Islamic teachers. You know, I have said it. They haven't generated and they are not generating new conflict. They are not generating, if they are truly Islamic scholars. And if you find that if some Islamic scholars, the truly Islamic scholars, they are not generating. Their teachings and it always generates peace coexistence between Muslims and now Muslims. And it has been for over a hundred years. There are Muslims in northern Nigeria and there is no conflict. It is only been in recent times while some claim they are Muslims scholars while they're not.

KN74 [13027-13140]

This question has been answered before because the question that we have answered is similar with this one, yes.

KN75 [15655-16097]

Lot of things, this is a controversial question, but I don't want to mention names especially what is going on in Jos and Kaduna. Some of the scholars that are preaching in those areas, they are, they contributing a lot in the violence that occur between the Kaduna and Jos crisis that led to Muslim-Christian crisis. You understand, a lot of scholars have contributed honestly speaking kuma they are Muslim scholars. Let me just stop there.

KN76 [9135-9734]

Actually all I can say is that ah is the fact that played significant role in this, is the level of exposure among the scholars. For a scholar to preach in such a cosmopolitan society like Nigeria where you have many religions, take an example of Kano, Kano is a predominantly Muslim community, but there are certain Christian communities in northern Nigeria, in Kano state. If you take ah Anambra state, it is a predominantly Christian state, but there are certain Muslims communities there. And these issues about differences in religions and many other things have been on for over 100 years.

KN76 [10113-10615]

Well actually the part that this proliferation played is that, as I said before earlier in one of the question, I said that preaching is not regulated here because of that of the fact that it is not regulated that is why there is this proliferation of the Islamic teachers that preaches and a times they preach on the subject matter they know too little about and as a result it leads to conflict ah all I can say is that what bring about this issue is the fact that the preaching is not regulated.

KN78 [10419-10762]

Well I think I want to refer to what I told you, some of these conflicts are not sometimes religious in themselves. Some of them are economical, economic ah reasons, some are political reasons, some are ethno-social reasons and that does not mean that there is no religious reasons, but most of the conflicts are essentially not religious.

KN79 [4568-4722]

Hmm, many part of northern Nigeria, for instance Kaduna, Jos and North East, but not only Muslim preachers, there is another preacher that is not Muslim.

KN80 [7972-8659]

Yes ah they generated because as I told you ah earlier that this ah lack of methodology of preaching is playing a very, very significant role because you can ah because it is ah it is so apparent with the most of the preacher to proclaim a statement which is dangerous in the Muslim Umma and the people they are preaching are not Islamically learned enough to comprehend the statement. So if you look at the crisis that are taking place in Nigeria, northern Nigeria, some of them are generated from the preaching of the preachers because of their statements are not signifies emm to what to, on how those that are receiving the preaching should refer it in their own comprehension.

KN81 [5150-5275]

Well these so called Islamic preachers instigate unrest situation or violence between Muslims and non-Muslims in the country.

KN82 [6112-6307]

Ahh actually it has played a significant percentage to say 40 to 45, for example, because of the thinking of some ulama that a Muslim should not relate in any form, in any way with non-Muslims.

KN83 [3816-4013]

This emm emm proliferation of Islamic preachers bring obstacle between Muslims and non-Muslims because they are preach facilitated heart and inconvenience living condition in the northern Nigeria.

KN84 [4805-5034]

Yah the propagation of Islam by Muslim preachers also called, let me just use my normal word, also called Islamic preachers play a vital role in generating conflicts between Muslims and Christians in the northern part of Nigeria.

KN85 [3289-3665]

Yes, as we have said earlier on, ahh the activities of some preachers have influenced the conception and ahh perception of people on Islamic principle of jihad. This have led so many people to think that you can only carryout jihad when you kill people most particular non-Muslims in order to establish Islam. So this has led to most of these activities we are talking about.

ZA1 [4641-5279]

I think what the researcher will look about, what are the real geneses of conflicts? Now look at what happened in 80s in kafanchan, definitely government has set a committee and they come out that what happened there is not a religion. What is happening in Plateau is a problem of indigene-ship. What is happening presently in Borno, Adamanwa, Yobe is not Islam. So it means that no, the people, you can differentiate between people of nowadays or people of conflicts. Even between you and your spouse, you are aware that sometimes you may have a conflict, but if they cover the Islam, I am on the view that Islam has nothing over that.

ZA2 [2493-2789]

As earlier I have informed you, you see when you look at this Islam as religion, I think from the beginning of Islam it doesn't preach anything rather than peace, so if you can get anything contrary to that, I feel is just people's opinion towards the way they can achieve their personal needs.

ZA3 [6100-6821]

Hmm since I do not believe in any because if we are talking about proliferation as if what it ought not to be, but proliferation it is what is encouraged the revival of the din that people must always preach about their religion. So I think the most generating conflict between the Muslims and non-Muslims in the northern Nigeria is one, as a result of political influence. The political leaders who played, who always played on the majority illiterate of their power demand, if it so happened that those in control are Muslims, they try to preach to their that ahh this one is a Christian he is coming to Islamize your religion and that leads to conflicts and leads to hatred between the two families or two religions.

ZA4 [14628-15967]

What are the disadvantages of most of these teachers that are teaching Islamic knowledge influencing these youths negatively, proliferation that is diversities of preachings now, different misinterpreting Islamic, Islam. So yes, this thing has contributed negatively because we can see this people that have bad behavior eh eh doctrines in their hearts, bad akida, they will be trying to be using the influences of this primary schools, secondary schools because they young by then. The mind is not yet developed and all that. So they are using that advantage by preaching, misinterpreting the concept of the Qur'an, of the concept of the Sunna, influencing this people in terms of the jihad, telling this people that they are being cheated by the government, by the society, society does not care about them, they don't even care about these things, the only way they can, they should talk against them, they should try and make it in a form of jihad, all these things. So this proliferation, bad teachings of the Qur'an, you understand, that are being told to these youths especially in secondary school level and primary school level, have contributed negatively and advisedly they should be monitoring them, they should be monitoring the types of the teachers and they should stop them by doing, preaching this type of doctrines.

ZA5 [6967-7408]

Yes this proliferation of teaching that have caused crisis in Nigeria, we have issues in Kaduna, issue of ahh what are they calling them, this Zangon Kataf that have issue that happen in Kaduna. We have this issue of Matatsine, we have issue of boko haram, they you understand and also if you look at Shi'a sometimes, there is something that really happens and at the end of it, they come over it. Those are the issues that cause problems.

ZA6 [10603-11417]

Ahh the North East, Maiduguri to be precise, in Maiduguri there are Christians and Muslims and when it started, we start hearing something like Muslims bombing the churches and all that, though there is, there are elements of political manipulation there, but you manipulate using religion. So there is there is a correlation yes also. They manipulate you using the religion and then they use those adulterated Islamic scholars to get the followership from the youths now eh so the northern Nigeria they, like Maiduguri to be precise. Sometimes in Kaduna state even in Kaduna state, places like the southern Kaduna where we've seen crisis between the Muslims and non-Muslims and then other northern state, but precisely Maiduguri and Adamawa where you have large number of Christians living amongst the Muslims.

ZA7 [5400-5668]

Yes because they have thought violence a lot and indecency and, for example, the boko haram they have kidnapped most of our girls and this has had great effect on Nigerians as a whole and even businesses around those areas like establish such teachings. That's all.

ZA8 [5152-5864]

It has played a lot of part I think, even in like places like Jos, the conflicts, the riots that happened in Jos, in Kaduna, all these are caused now by the proliferation of the teachers, teachers that don't have in-depth knowledge about Islam because instead for them to come to teach what religion actually say, being that they themselves don't have that knowledge that Islam does not support riot, they incite it instead saying they should not allow this, we must kill them, all those things are not, I think it has played, in fact, majorly in all riots that are happening in Nigeria, this has played a very part, a very big part in it.

ZA9 [5295-5721]

Well I think, I think, in my own opinion, this has to do with jihad, jihad like fighting for the cause of Islam and Islam according to, my own knowledge, you don't force people to join or to embrace your religion, like I said earlier, I think this part of the Qur'an this people are misunderstanding, they are misunderstanding it and they are using it to perpetrate their evil act, they are using some quotes from the Qur'an...

ZA9 [5752-6460]

Well I think I have forgotten the part of the Qur'an which if you neglect the upper part, it was saying a different thing but when you come to the middle it talked about bloodshed and attacking non-Muslim and that particular quote was in respect to the previous ones which say if emm their existence like they are forcing you to do things you don't want to do or they are making life difficult for you that is when you attack. I think they are using that part to perpetrate their bad teaching that they are trying to do. They just bring out that quote and brainwash their followers since most of them are illiterates, they have it, they find it difficult to reason, like normal human beings, sorry to say.

ZA10 [6274-7340]

Actually, no because when you are teaching Islam, Islamic religion you use the Qur'an, Hadith and the Sunna, there is nothing that is out of these and when you use it accordingly to the teaching of the prophet, and they it has been stated, there is no conflict that will come, like I said earlier, I said it is some scholars believe, their believe, their understanding of the faith that make, and because of the sect they belong to, makes them teach in a particular way that will make some part of the country, part of the northern part, have this believe about Islam and some will have other believes so when both parties now have different believes and when I start saying about, talking about my religion that is Islam and you as a Muslim started talking it we feel we have

different understanding of this particular teaching because our both scholars that is our teachers that taught us particularly about this said it based on their sects and their understanding but amm so far so good it has not brought any concrete or like any conflict between two Muslims.

ZA11 [5588-6336]

Well, sometimes when you get to hear the outrage of some of the Islamic scholars make, then they have a lot of followers, he is talking and maybe due to one or two hurts he make an utterance and then he doesn't mean it in such a way, but the understanding of his followers now they will go along with that word or the sentence or that this thing, and it means a lot to them and before you know it they begin to have a different perspective about everything. I guess, you have to understand when you are teaching and you have a follower, you have to watch the way and then you make it, a kind of, \very vivid message you are passing. If there is any other explanation need to be done it should be short and necessary and precise without sentiments.

ZA12 [3631-3669]

The way and manner which they preach

ZA14 [2912-3086]

Just as I have said before, if you look at it, the conflicts that we having in Nigeria today, the issue of Boko Haram umm look at what is happening there no peace anywhere.

ZA15 [6012-6016]

No.

ZA16 [3687-3865]

Yes, by the type of their teaching, the kind of their teaching ahh this proliferation of Islamic teachers, the kind of, the way they taught or the way they teach their students.

ZA18 [3499-4186]

You see at times this proliferation is not only based on maybe religious conflicts between Christians and Muslims, it has gone to the extent of even creating problem amongst the Muslims themselves, you could remember in those days, there is one Maitatsine palaver that happened in Kano, this people are saying that if one should use wrist watch, it is contravening the tenets of the religion that it is wrong for you to wear a wrist watch and those that know the religion of Islam really believe or really know that it is not an offense for one to use a wrist watch. It is allowed, you understand, so as a result of those kinds of mushroom teachers, then this kind of things escalated.

ZA19 [4994-5528]

Well, to some extent, if you look at the current bedeviling issue now which is Boko Haram, the issue we have at stake, you can also attribute this to the proliferation of the sects within the Islam that is the sects being controlled by the late Muhammad Yusuf and presently controlled by Muhammad Shekau. So you can say actually they lack the proper orientation of what Islamic knowledge is all about. So it actually only triggered the violent and conflicts between the Christians and the Muslims and other religions in the country.

ZA20 [2866-3031]

to be fair and honest to you proliferation of Islamic teachers or Islamic teaching cannot, cannot, I have to be very clear, cannot increase militancy or insurgency.

ZA21 [2914-3313]

Well to some extent I said ab initio that this has to do with hatred; the preaching of hatred between Muslims and Christians as propagated by some Islamic preachers. This is to say that the conflict between Muslims and non-Muslims in Nigeria is mainly fueled by those Islamic preachers and of course the pastors, so to say, in their churches and this done only to further their parochialism.

ZA22 [3284-3787]

You know we Muslims particularly in northern Nigeria, if you interview any of the Christians that live here in the northern Nigeria, they know we are peace loving people. They have been staying with us here some of them over 50 years, but nothing has ever happened unto anyone of them. They know it. Even the security personnel know this. We don't have any forum where we meet and launch war against them. The know it. So as far as I am concerned Muslims are good people particularly northern Muslims.

ZA23 [3954-4746]

As I was saying even among the Islamic teachers, sometimes the kind of politics we are playing today in the world, do take part in it. Some, even among the Islamic teachers, are after positions. So with that they connive with the politicians. If you will trace back to history in Nigeria, the northern Nigeria itself, you will realize that so many Muslims then were living peacefully, there was peaceful coexistence between the Muslims and the non-Muslims. In those days if there is any festivism for the Muslims Christians do attend even though it is not all the Muslims that attend festivism of the Christians. But the Christians do attend and they are living peacefully with one another. Why now the sudden change? Do you get that? So politics is playing a vital role in these conflicts.

ZA24 [5854-6581]

In fact it has generated a lot of conflicts within Muslims and non-Muslims in Nigeria. Though Christians are at fault also Muslims are at fault. Some Muslim preachers are preaching violence and ask people to go and kill even some are killing their fellow Muslims where it is haram. The prophet (SAW) said that it is haram to kill the blood of your brothers in Islam, it is haram for you to kill that person. If you look at what is happening now people are killing Muslims and killing non-Muslims. It is from their preachers, they are following their leaders. And whatever they tell them that is what they will follow. Therefore it is has contributed to a lot of conflicts between Muslims and non-Muslims in northern Nigeria.

ZA25 [6420-6791]

Eh yes the part I would say is em they emphasize such extremist, extreme teachers or scholars, they tend to emphasize the hatred, they emphasize the hatred between Muslims and non-Muslims without also emphasizing the importance of exemplary characters that Muslims can show to non-Muslims which are capable of making them know-exposing them to the beauty of Islam.

ZA26 [3224-3834]

I don't know you emphasize on proliferation of Islam, what of proliferation of Christianity and other religions. I don't know why you emphasize on that? Because Christians do preach, they meet us in hostels, in the road and other places they preach. Why emphasizing on Islam proliferation? In Nigeria there is no census for Islamic preachers, there is no census for Christian preachers that is what brought all these because government is supposed to intervene in who preaches and who shall reach so and so level to preach. The census is from the two religions. But I don't know why they capitalize on Islam.

ZA27 [1968-1989]

Yes it is ignorance

ZA28 [8001-8061]

This question is directly related to the one following it.

ZA29 [12499-13346]

Well what I may say which I have already said and I don't have to recapitulate it. The process at which knowledge is imparted or the process at which message is disseminated to the lower level of religious practitioners, both the Islam and Christians, Islamic, Muslims and the Christians rather take some roots. There are so many ways in which I witnessed; some people have aims and objectives like I said. But if at all this two religions you are to disseminate the message that is being sent from the book, there is no way in which your own message will call to conflict unless you are such a selfish and self opinionated person that you only want to disseminate your opinion not the opinion of the religion. That may cause trouble. But if you are to disseminate the message of the religion, I see no reason why the message will cause trouble.

ZA30 [8329-11118]

The facts is that (clear throat again), still I will go back to my point because that is the starting point. As long as you don't, may be, find out the source, if you find out the source that may be the source of anything either it is a problem, so that is when you will look for solution. In the source of generating different conflicts is going out of Qur'an and Sunna. We would only remain in peace when we hang ourselves or we stick ourselves close to Qur'an, not to even close, when we stick ourselves to the Qur'an and hadith that is Qur'an and Sunna. As long as we go out of these ones, because some people are teaching different things. Okay, let me give you an example, somebody will come and say he have something in his own book that they put to say they have some certain salat, when you do to Rasul, when you recite it ones, you will get reward with somebody that eh, you will get the same reward with somebody that completed the Qur'an like sixty thousand (60,000) times or six thousand (6,000) times and that salat came may be six, five to six hundred (500 - 600) years after the demise of the Rasul, when the wahayi has been closed, that is revolution, revelation sorry, has been closed. Someone just say he say he went to the Ka'aba he has been doing some ibadat and someone, and some angels came to him, they brought a paper written meaning he has opened the door of revelation. So, he said that his salat is equivalent with a, almost when you read the salat that is suratul fatih, it is equivalent to like sixty, they say in some, they put six times of completing the recitation of the holy Qur'an and in other places ma within the... it is equivalent to six thousand complete recitation of the holy Qur'an when you read that single recitation of the salat. This is what we call a bidi'a that is an innovation into the Islam. That is to this area, then there other division may be like Shi'ite, Shi'ite has nothing than coming to be insulting the companion of the Rasul. Even me to say as a single person, I raised a family and I die and left them, you say all my families, let me say, all the families, all my friends, they are not righteous people meaning I don't even know how to raise people, the insult will come back to me not to that people because I don't know how to raise them. So, that is Shi'a side. We have different section and that is what am referring to that we can't solve Muslims' problem unless when we go back to the actual teaching of the Qur'an and the Sunna. So all these ones they are still invented after the demise of the Rasul, this different divisions: Qadiriyya, this Dharika, Raji'at, Murji'at, all those different classification that can give rise to what we are seeing today, Shi'a, Dharikat and all those things we are seeing today.

ZA31 [3981-4332]

Yes there is. There are some leaders, was it last week, four weeks ago, ago, there are some, there is one of our Islamic leaders in order to hold his flocks or to cause conflicts, he was, he was conveying false, false information about Christianity and in order to cause conflicts, which is not supposed to be like that. Hope I answered the question?

ZA32 [9465-11054]

It is what I have mentioned above, about above point of interview, I mentioned that people are having freedom, absolute freedom to preach about religion both Muslims and non-Muslims and some understand the Islam while some did not understand it and so also some understand the Christian system while some do not understand it, but with that, all are having the rights, are opportuned to preach, to go and call people to their religion and they even lack the manner both, I am talking about both Christians and Muslims, they lack the manner of approaching the people by calling them and they lack the forbearance and patience and they have no knowledge about that. In that way we can say, it played, this problem it played a great role in generating conflicts between to Muslims and non-Muslims and ah you see, you hear some Muslims or non-Muslims calling, most especially non-Muslims, calling people or establishing, they always establish the or telling their followers that, am talking about the teachers, the preachers among them, they always telling their people that those people are your enemies, just consider them as your enemies. You see, while in Islam, and ah even in Christianity, you are not allowed to establish that enmity. In fact, you are expected to call others to join you, to join your mission, to be, to engage or to have your faith, to believe in your faith, to have that faith you have, to believe in your religion and some or almost general numbers of the both religions have, have that failure of calling people or have that failure or lack the manner of approach.

ZA33 [3743-4102]

The proliferation of Islamic teachers and extremist teaching of Islam induced by the teachers to some Muslims, yes an example of that case is the case we had in Jos recently where the teachings of some Muslim clerics triggered the Muslims or most Muslims to fight with the non-Muslims due to the harsh words and harsh words and statements by the preachers.

ZA34 [8146-9316]

A great example as I said is in late 1970s and 80s, the Maitatsine idea whereby he condemned the teaching of the Hadith, he condemned the great ulamas, the sayings and the ideas of the great ulamas they only concentrate on the Qur'an whereas the Qur'an is our book of guide that needs some other explanation. That is why rasul (SAW) was ordered in the Qur'an that he should explain the verses of the Qur'an. Allah (Subahana wa ta'allah) says Inna anzalna ilaykal kitabul tubayyinal nasi manuzila ilayhim-we have sent this book in order for you to explain to the people what is being revealed to them. So the Hadith of the rasul (SAW) are the explanations of the Qur'an not really complimenting the Qur'an but explaining the Qur'an. But now the Maitatsine rejected this. There are the Qur'aniyyun even presently that are rejecting the Hadith and there are other people that are also rejecting the Hadith. This is a problem that generates and even escalates conflicts within two religions. Even the Christian side they have also such ideas, which part of their preachers they also lack the basic knowledge of their religion. So they engage in causing problems.

ZA35 [2649-2657]

No Idea

ZA36 [6926-7210]

What I can say about that? I can say that one is bringing peace, is bringing peace because you know your religion more and you know that your religion is not a kind of religion that brings conflict and crisis, so you try to avoid any conflict that is coming your way, you avoid it.

ZA37 [5068-5846]

No any ma kawai eh because it always brings about the understanding not generating conflicts. Islamic preaching, Islam is a religion that Islam as the word might mean as meaning of the word or as the word means, it means peace, so Islamic preachers always preach towards peace, so wherever there is Islamic preaching, there is peace in that area. As I said and I am still repeating it, if you can make examples from 1987 to date, what happens in Nigeria most especially northern Nigeria, if you can count them because you can be able to count all of them and traced what happened, what brings out the conflicts, you would see that it is always from the non-Muslims, the genesis is always from the non-Muslims. So this issue of this question I don't need to be, I don't need to...

ZA38 [10337-11348]

Actually the role the preacher plays in generating conflict, I would not say yes, but rather I would say no. But one major point I want you to believe me is when they brought this ideas from outside to our society, they refused to acknowledge that we have been staying with our non-Muslim brothers and sisters before this time. They didn't know how to fix this into the society, they feel that they are very, very hot, you understand, they are hot, no, the city cannot be like this, you can, yah common problem, they no, you can't be eating from a non-Muslim person, if he gives you food during festival don't eat whereas in the Qadiriyya brotherhood, the one Usman Danfodio brought, they said no, you can stay with your non-Muslim person, eat his food, but the issue is that there is some specific food that we didn't, Muslim is not supposed to consume especially the issue of pig and dog, you understand, that one you can avoid it, but any other one, you can stay with a non-Muslim perfectly, you understand.

ZA39 [9509-10448]

Like I said, I cannot say directly that the proliferation of Islamic teachers, the proliferation of Islamic teachers, it depends, like I said, who teach what. Those that teach the actual religion have contributed a lot and influenced many Muslims in Nigeria to live in peace with one another. Those that call themselves Islamic teachers, those who take advantage of the ignorance of certain Muslims, have influenced their mind into corrupting the religion with the aim to promote violence and misunderstanding in the country among Nigerians. So we always, don't forget we put it in our mind that proliferation of Islam, if they teach the actual position of Islam, we can say it has brought a positive impact. Those that came with false religion, false teaching and false misunderstanding of religion of Islam, have contributed negatively into the society or into the thinking and relationship between Nigerians, among Nigerians I mean.

Th 3: External Influence on the Understanding of jihad: A Source of Fundamentalism.

KD1 [32215-33387]

Yes, I think it has because from the history of the recent boko haram that we have in northern Nigeria. We've heard a lot of people linking them to Al-Qaeda, linking them to some other groups and all this things were actually foreign teachings and to a great extent, they are causing serious devastation in the nation because they have gone out of hand. I have heard several issues that even the local scholars like the late Sheikh Adam Ja'afar of precious memory are calling a lot of them to order, but after and even several meetings that sanction them to do the right thing and calling them, their attention to the kind of danger they are about causing, but they declined and went ahead and begin causing what is beyond, what we are now experiencing now. Actually this is causing a big problem, foreign I think good, a good level especially the Al-Qaeda challenge and likes is partially one of the challenges and we can see those people, they have weapons in their hands and now they are doing a lot of evil with and even doing more of things of more Islamic than things that we know are Islamic. So they can't represent jihad and they can't represent Islamic for that.

KD2 [12819-13083]

It hasn't. It hasn't influenced any Muslim to engage in negative conflict because what they are being taught, what they are being sending as propaganda to people, people just listen to them, but in fact people do not even think that those activities are going on.

KD3 [10467-10719]

There is no external influence on the current understanding of jihad in northern Nigeria. The only problem we are having is shallow understanding and people being misled mostly by politicians or just some particular people in order to gain their goal.

KD4 [19008-19417]

Yes, external influence, yah I think I totality disagree with this assertions because when you are talking of jihad, if you are truly talking of jihad, there shouldn't be any external influence because there are rules and regulations in which are set and then they are guided by the Holy Scripture. So you cannot bring any externality into it when something has been already been documented for donkey years.

KD5 [10759-11255]

I don't think that there is any external (the question again.) I don't think so because even if there is any influence that should be may be, may be the issue of western people, they feel that, people feel that western people are exploiting them which make the advent of Al-Qaeda and the rest in the international scene. So, I think may be, I don't know, may be it has contributed towards the recent or the current insurgence that is happening in the area of Maiduguri, Borno, Yobe and the rest.

KD6 [23052-23626]

Yah, I will say yes and I will say no. For example, boko haram is still external forces that come to us and before we don't have any, if you are a Muslim, you are a Muslim. What makes you to be a Muslim? What criterion makes you to be a Muslim? There is nothing like external forces or external influence as per Islam is concerned. Am not talking about western education or anything like that, but am talking about real Islam. Unless you have not attained that position in your own community that you thinking Islam brings new things, there is no any new thing under Islam.

KD7 [16105-16500]

Yes, this is very true, the influences we have had, Islam is a beautiful religion, it means peace, peace, peace. Today, the influences we have, we have over our religion, the western influences, today somebody practices religion and he believes that the only way you can do jihad is by strapping a bomb to your chest and bombing others, innocent people and that is not Islam, that is not Islam.

KD8 [34248-34777]

I cannot say to any extent because like I have been saying, I don't see any jihad. I don't see any jihad going on in the north.

There has not been any jihad that will influenced by external force. What is happening is just fight, conflicts between Christians and Muslims for a certain things, but there is nothing like jihad. Jihad has ended during Usman Danfodio. That is the time that jihad took place but there has not been anything like jihad in northern Nigeria. It is just fight, it is just conflict, it is just conflicts.

KD9 [21446-22354]

I think the whole talk of this paper is on jihad ah yes the way external influence has affected is the fact that people have been taking away from the true meaning of jihad, so the white man colored jihad the way he wants it. Islam has explained jihad in the right perspective, so the white man that has all the media hype has made it difficult for the ordinary man to actually understand jihad. So they feel, even a lot of people think conflict is synonymous to jihad, just as long as you have problem with non-

Muslim and then, you know, you have a quarrel with that person and then you go on the street. That is not jihad that is not jihad. So if the white man tries to tell you, you see this people, this is the kind of jihad they are talking about certainly we don't want this jihad, so that is the coloration that I feel the western man has brought to taint the true element or the teaching of jihad.

KD10 [14759-14998]

There is no doubt about that the external has influenced the meaning of jihad. People think jihad is just fighting, killing people, causing public disorder and so on and so forth because of lack of knowledge and self desires and caprices.

KD11 [19609-19939]

Yah external influence like ah what we see on the media, the killing for instance the 911 by Al-Qaeda, the ISIS, when you look at the Boko Haram now currently it is increasingly channeling its movement in the same fashion like the ISIS trying to capture territories. So there is, I will agree that there is an external influence.

KD13 [8033-8036]

NO

KD14 [9509-9620]

To me the influence exerted by current understanding of external influence. I say I don't have idea on that.

KD15 [14438-14565]

Ahm actually this really happened, but I don't think ah is really allowed in Islam or any religion so it's not proper at all.

KD16 [7539-7573]

It has eaten very deeply into it.

KD16 [7694-7718]

I do. I strongly agree

KD17 [25654-26483]

Of course just like here in the north where you have the issue of Boko haram and other things, presently we are in a global world now whereby people can access external information, go to YouTube, download videos, listen to preachings. As a youth, you have this zeal to learn more, but when you drive it in the wrong direction, it leads you in the wrong way. You get it, so by the time you listen to preaching of people that, maybe hear of terrorist groups, they start preaching, you just think ok they are, yes this is what the verse of the Qur'an says, but whereby they are not explaining it in the right way, you just see youths following it straight before you know the go and take up arms or look for one means of the other to go and meet them and they should start continuing all, with the jihad, with the so called jihad.

KD18 [13106-13485]

I think the answer is yes, there is external influence. Let's say for instance the issue of boko haram, there are some people that are sponsoring them from other countries that we cannot identify because you will see some helicopter they will that they supply them food, that they supply them weapons, where do all those things come from if not there is an external influence?

KD19 [16542-17158]

Yes, eh external forces or external views has affected the concept of jihad in the sense that ahm most of the things people read are not the true Islamic position today. So people tend to be more of extremism extremists than true Muslims. Ah there are things that eh, let me give you an example, one thing that eh external views have changed is the concept of jihad itself. Right now when you mention jihad, what came to people's mind is just fight, war, but that is not the only meaning of jihad. That is an external view of jihad. That is what the westerners think, is all about fighting, but it's more than that.

KD20 [12431-13116]

Yes it has influenced so many Muslims in many ways, in the sense that let us use this boko haram as an example, in those days there is nothing like boko haram and even though if there is a conflict or misunderstanding in a state or in the country, it does not, it does not the external influence were not involved, but now they are involved you can see the people that supply boko haram, the weapons and food, you'll see some helicopter they will come in the in the midnight to supply weapons and foods to the boko haram, but who are those responsible for that? I think is an external eh, I think is external influence yes that has affected our Muslim communities in negative way, yes.

KD21 [11081-11484]

Yes these external understanding has engaged Muslims engaging in negative conflicts. We don't have to go far, you look at the Muslim at large, today the Muslims in the Tijjaniyya sect, the Muslims in the Ahlul Sunna sect and the Muslims in the Shi'a sect just don't dine on the same table. They all see each others as non-believers. These are part of those influences. Sometimes, it leads to bloodbath.

KD23 [11200-11266]

Yes it has led and engaged ah some Muslims to negative conflicts.

KD24 [41455-42968]

Ehmm I can say, for example, these ah media, the media actually if they are not careful in taking news of what is happening, they will fall and eh make people to understand things in the negative way, not in the positive way. Ah actually I myself have been watching sometimes, I can't even mention, I will not mention some of the media will be stating some things that are happening here in Nigeria particularly the northern part of Nigeria, I use to wonder, is it that these people doesn't use to go and ask the good people the right people to ask that please what is happening in really so that we will know what to tell the world, but you will see that they will be speaking of some things which actually they are even out of what is happening. I use to wonder then, I don't know how to tackle those problems and how to act about them, ah a journalist has to be very careful of what he will say to the public. What to take to his own office so that they will speak it out to the public that in Nigeria or in northern part of Nigeria or any other part of the world so, so, so things are happening, he has to make sure to be fully sure that what he is saying is the actual right, if not hundred percent, at least eighty percent is right sometimes they will be speaking some things that you that is living there you will even be wondering, imagining how, who did they ask? Who did they ask that gave them such answers? That is not actually what is happening, so maybe that this is what I can say about this one.

KD25 [55113-57219]

It has, to some extent, it has because if you look at this ISIL, this ISIS they are not just pushovers and ah they have their wealth and that is why they are mindless of whatever America would say or would even hold or want. They have, they are given money, you understand, they have the real money ah all these eh you can see, these heavy weapons they are using anybody that has got no money cannot use these weapons, so they continued, they started importing those weapons into this country too because eh like I think it was 2014 that eh these eh so called ah boko haram leader Shekau came out to say that he has ah pledged allegiance to the ISIL ah meaning that eh he would be abided by their word yah, he is ready to support them in short, globally and internationally, so you can see that it is money that the ISIL are using, so that external influence is, it has really to some extent eh affected the some of the youthful ah Nigerian Muslims most especially those in the boko haram. Aha you can see the heavy weapons, you can see the expensive ah cars they have been, all these what do you call it this pickup something, Aha Hillux

and the rest, it's not a poor person's car, it is a very expensive car ah you will see anywhere, both starting from Maiduguri to Yobe to Adamawa to Bauchi and the rest of them, you find out that anytime they said there is an attack in so, so state, you will find out that they will say the people came in Hillux and with heavy, who gave them? Who supplied them those weapons? It is the people from outside. So you can see by that the external influence has really exerted on some of the ah youthful Muslims who are mostly unemployed I know, mostly they are unemployed because somebody that is employed and getting something and ah has this ah Islamic training right from his ah parental home will not just have the mind or interest to leave all what he is doing and to go and join such people, to go to bush and let them continue living there, killing innocent people and all that in the name of jihad. That is not jihad, it is just insurgency, it is not jihad.

KD26 [14201-14421]

Yes. Yes it has. The external influence that has affected, like I said, the proliferation of teachers and preachers is one of it. We seeing foreign whatever, like the new sects that are coming up, it has influenced it.

KD27 [16318-16354]

Well I wouldn't say, I wouldn't say

KD28 [19847-20323]

Yes I agree there is because the external influence is that the western education which came into the north, tried to condemn some aspects of the Islamic aspect of life, the way of life in the north. With this it gets some northern leaders irritated. Now the understanding of the western education and Islamic education is trying to conflict each other. That is the issue because right from the onset, I told you what, unless you have the understanding of what you are after.

KD29 [11534-11581]

Well to a certain degree I can say yes I agree

D31 [12613-12706]

Okay ah I think the or just skip that skip that please I don't have much to say on that too.

KD33 [14391-14908]

Well! It is true that external influence exert on the current understanding of jihad in northern Nigeria is true because when you look at what the people that are calling jihad we are doing in the northern Nigeria you will see that I totally not Islamic because Islam doesn't permit you to kill even a non-Muslim without reason. So what the, so the so the influence, the external influence is really exerting on the Muslim in the northern Nigeria so that they will kill each other with non-Muslim and start conflicts

KD34 [15063-15819]

I agree, I agree because as I said now we live in the world of media that is internet of everything. Some of the activities that we never witness before in Nigeria we are witnessing it ten years back, like bombing of either mosque or church, targeting a group of people that they know nothing, they know nothing, they have nothing to do with others. You just fix a bomb in a market where a lot of people come there, some people are Muslims, some are Christians, some are children, some are kids, some are looking for what they will eat and fix a bomb to destroy them. It happens to other countries a long time ago in a foreign complex and now we are seeing it in Nigeria. So definitely there is foreign influence or external influence in our own society.

KD35 [16152-16710]

Yes clearly I cite an example with what is happening in the Palestinian territory now ahh the northern Nigeria, a common Muslim in northern Nigeria think the Palestinian are being molested, are being deprived of their right because they are Muslims so a common man in northern Nigeria think western ahh I mean the Europeans don't like the word Islam, they don't they don't like Muslims, so that is why the common man, the common Muslim man in the northern part of the country is ready to fight in colonialism or the European you know concept of the rule.

KN1 [38511-38993]

I will agree with you because as I told you now knowledge is moving freely, before ours are moving out to read out of Nigeria to have their degrees and they obtain ideologies, the capitalism ideology, the Karl Max ideology, that is theee... this Russian ideology-Marxism, so not only about Islam and jihad, when I go out to read out of the country they obtain ideas and now as I mention that knowledge is moving freely on the internet and the air so there this external influence.

Yes, one, probably by those that don't understand religion or have a misconception of the word jihad and probably by those that want to manipulate religion to collide probably the country, we may not even understand our external enemies a times are trying to divide us and make us fight ourselves so...

KN2 [21482-21670]

There is external influence and it has gone a long way since there is this proliferation of arms and people claiming to be Muslims have taken up arms. So you see it has gone a long way.

KN3 [27590-28219]

Well as I said the misunderstanding of the leaders or their selfishness, but Islam is not like that. Islam is quite clear that jihad is defensive not offensive and that if you are going to preach, do it with tact, diplomacy, wisdom and good speech (he quotes a verse of the Qur'an). Go on to the path of your lord with tact and good speech. It is quite clear there. So it is not Islam it is the people's selfishness or misunderstanding, ignorance that has brought about this or deliberate attempt by colonial masters and neocolonialists in order to bring confusion into the Islamic world so as to control them as they did before.

KN4 [34811-36682]

Well you see when you make to think like you, when you makes me to behave like you, when you colonize me, there must be a conflict of interest so that conflict of interest has-is a factor that influence the current situation of the northern, in the northern Nigeria. When you look at it when French colony establishing their government the people there they make them to think like them, to behave like them, to eat like them, to undress like them, that is assimilation principle. There is also association principle, that is way their own way of doing things. When you look at it England that is our mother, ehn if I can say, in the modern world, we use their official the official language in the country their own language, so it influence our mentality; their own dress, they are the people, they are the westerners, they think they don't give priority to religion and they people here in the northern part of the country they give priority to religion, so when you are trying to take your culture and makes me to be like you, you are coming with something very, very, very vital and very, very true but myself it could be difficult for me to accept, I can be very, very inflexible to some extent as a result of interaction, we acculturate some of their culture we-they influence us on some certain instance and in some certain instance the people here in the northern part of the country couldn't allow them to influence them to accept their own way of life that caused the conflict of interest, is true. It is their influence on us as our parents and we that we think that we have another parent before they came, caused a little misunderstanding when it comes to some engagement amongst us. The influence and the conflict of influence affected the understanding between the northern Nigeria and the external or between the entire Nigeria and the western world.

KN5 [14938-15170]

Ahhh actually ignorance is one of the factors and ah the external influence has not actually eh made much impact, if it does in any way, it is by, by through inculcating and instigating poverty in northern Nigeria, that is just it.

KN6 [15168-15548]

Yes not only Muslim, both Muslim and Christian because even those who are claiming they are jihadists in this northern part of Nigeria, for example, like Borno and Yobe, there is some Christians who are participating in the issue so is not the issue of ah is not the issue of Islamic, it is the issue of maybe politics or is the issue of ah maybe I don't know, how can I say, so.

KN7 [15830-16682]

Hmm, yes eh, when you look at it from in the real sense, when we talk about politics, definitely, definitely, one way or the other, conflict would come in. It would come in in the sense that ehm, some politicians, some politicians believe that ehm, conflict ehm, would solve would ehm really, really solve, yes, because we have some political thugs within the society, what are the functions of this political thugs? They are just there to cause crisis and when they feel yes, we want to change this ideology, political thugs doesn't, they don't understand any language apart from the fact that yes, there have to be conflict, there have to be conflict and ehm yes, so indirectly or directly or indirectly we are saying that yes politics, politics of the western, of the ehm northern Nigeria has been influenced so definitely conflict would come in.

KN8 [12899-13088]

Yes, in fact my answer is absolutely yes because as I have said initially, the western ideology is an influence over people that are embarking on jihad in the contemporary northern Nigeria.

KN9 [13663-14056]

Yes this dear ah the whole scenario has encouraged Muslims in engaging in conflict, this is because ah they are, the westerners have successfully brainwashed most of the Islamic scholars into promulgating actually what is not the correct teachings of Islam. So as to create ah, you know, a very chaotic situation in order to just ensure that the religion is backward and relegated in history.

KN10 [10791-11245]

What happen in the world now is that justice is not being doing to Muslims. So this is such external influence, yes can affect ah can really cause conflicts within the people because once Muslims realize that there is no justice from the other parts of the countries or from outside of the country, so of course they will use the idea or their chance or opportunity that they have to respond in such external influence that is ah that they are facing.

KN11 [15464-15474]

Yes, yes.

KN13 [16286-16336]

No, it has not influence on any negative conflict.

KN14 [12111-12402]

Yes of course, the issue of this boko haram as I told you before is ah is imported ah ahhhh things from abroad, and I cannot say from, I cannot say this is the country that imported boko haram, but it is a planned thing that most of the most of our respected scholars do not agree with it.

KN15 [13388-13797]

Yes indeed, it really influence Muslims to engage themselves in negative conflicts nowadays because the international communities they use to at times supply them with maybe weapons, sophisticated weapons, money and at times even food materials so as for them to continue you know protecting their influence, so their interest sorry for them to continue protecting their interest, so this is what is going on.

KN16 [6906-7014]

Yes external influence has influenced some people to engage in negative conflicts, for example boko haram.

KN17 [16351-16381]

Yah, well to a little extent.

KN18 [25936-27006]

Eh well external influence in this context you could always see it from maybe from the fall of Ghadaffi, okay, fall of Ghadaffi, fall of Ghadaffi brought about circulation of many arms and ammunition in that particular axis, Sahara axis, from Niger, Mauritania, Mali, Chad, okay, Cameroun and some parts of Nigeria, they were free and there were, there were there were many groups okay, okay, smugglers arm smugglers operating in that vast Sahara vast Sahara free without, without any, any, facing any problem from any challenge from any authority. In that context we could say there is external influence, external influence that there are circulation of arms and other things. Secondly, we could say that from what happened in Libya where armed group carried arms against a government and with the support of the West they toppled the government that kind of a conflict and together with what is happening in Syria and Iraq we could say that it could have influenced, it could have a little influence in the mindset of the people of around that region so its two way.

KN18 [27044-27083]

Yes engage in these negative conflicts.

KN19 [17055-17469]

Uh actually ah tracing ah em tracing it from the concept of globalisation, you understand, the world we are in a global village, people are reading text, people receive messages, people chat, people research aboard, there are a lot of influences of book, you understand, from there so in one way or the other there are elements of regulation and moderation of people's ideology, you understand, from the external.

KN19 [17579-17594]

Exactly, yes.

KN20 [9859-10304]

Eh if you see it through what people see on the screen, the TV the news and the rest of it when they see people in the middle east are even fighting when it comes to the north, some people that are-their knowledge about Islam is very myopic so they want to like take advantage of that to revenge on what has happened, but normally jihad should be a kind of soft thing from your mind not like seeing what has happened in the external world to

KN20 [10401-10429]

Of course of course I agree

KN21 [6630-6648]

Of course it has.

KN22 [12832-13059]

Yah because-well as I said earlier, one of the challenges of contemporary Muslim is that of extremism and fundamentalism that led to terrorism. So this external influence we are talking about, we are seeing what ISIS is doing.

KN22 [13145-13344]

Definitely, we've seen and witnessed what Al-Qaida has done and so many Islamic terrorist organizations. So that has to some extent influenced and perverted the mind of teeming youths in Nigeria.

KN23 [10132-10351]

External influence, from my own view, they are not doing any good because these people they are the people that are saying jihad is this, jihad is killing, jihad is violence, they don't give people clear view of jihad.

KN23 [10471-10497]

Yah to a very large extent

KN24 [10792-10815]

To a very large extent

KN25 [12157-12201]

I think it has a very great impact on that

KN25 [12320-12346]

Exactly. This is very true

KN26 [13214-13434]

Well it is a subconscious one. Subconscious in the sense that there is no necessarily for a direct influence but rather a subconscious influence like I said earlier on in media, largely media. largely media that is it.

KN26 [13551-13572]

Very well, very well

KN27 [12149-12636]

Looking at it from a more political aspect, there is what we call in political terms neocolonialism that is indirect ruling; indirect rule in the sense that these people are invisible, you won't see them but yes they are ruling you indirectly. So in one way or the other yes I want to believe to a very large extent there are western ideologies that still exist and is still existing in the cultures, the orientations and the understanding, believes of the northern Muslims in Nigeria.

KN27 [12755-13013]

Yes it has. It has because when you look at it, the westerners they are of less, let me say believe in the fact that if they just want to achieve something, they don't want to know how the implication it would since it doesn't touches them. So yes it does.

KN28 [9879-9932]

This I don't think there is any at all, not at all.

KN30 [12441-12499]

It is been long since I did this...not at all, not at all.

KN31 [14106-14182]

External influence in northern Nigeria, hmm they don't have any influence

KN32 [5627-5791]

ah Kabiru as I have told you before I don't think there is any relationship between external influence and the current understanding of Jihad in northern Nigeria.

KN33 [5121-5180]

By teaching wrong interpretation of jihad, yes it is true.

KN34 [7048-7422]

When you look at the, it has an impact, when you look at the way they use to use their western media- western world use to talk about jihad it's just like Muslim or Islam or Muslims in short want to convert non-Muslims by all means whether they like it or not to practice Islamic religion once they are not willing to submit to that so they must leave or vacate their land.

KN34 [7538-7562]

hmmmm I don't think so.

KN35 [10050-10202]

Yes, simply because the contact of the Muslims in the northern part of Nigeria and some radical Muslims in some part of the world, so it can influence.

KN36 [9541-9841]

Yes there is a lot of external influences like issue of the Shi'a and other groups within the Islam which interprets the jihad in wrong way because religion, our Islam does not preach violence. But this people they always protect the interest of their society rather than the interest of the Islam.

KN37 [8388-8433]

Yes I think I will agree with that. It has.

KN38 [5764-5768]

No

KN39 [9555-9782]

Actually I don't think there is something negative with regards to the teaching of Islam because all the time Islam doesn't teach Muslims to make ah to do conflicts, always Islam is teaching Muslims to conduct a peaceful life.

KN40 [11001-11022]

No idea about that.

KN41 [7433-7633]

Ah see jihad doesn't really mean fighting, fighting in the sense that you will be hitting yourself, beating, being at the battle field, using sword or gun and whatsoever. Fighting is a synonymous word

KN42 [12941-13803]

Yes. I agree. External influence has been part of the reasons why people, people now see the ehm, Islam has a violent religion, a religion that preach about killings and maiming of people instead of religion of peace. Take Boko haram, for instance, is said to be an Islamic organization whereby we all know it is political in nature because they are not after any religious benefit but actually to divert people's mind away from the national question. Take the Al-Qaida, ISL, they have always been that they were sponsored by western, by external influence, not actually from the people within. This external influence, providing weapon with arms, financial, logistics and everything thing and what have you has that actually contributed in how people see Islam in a negative light rather than the positive one. So it is really a very great problem in Islam.

KN43 [14867-15370]

Yah, as I told you, the only external influence which to me, in my own opinion, that is you know, antagonistic to the peaceful coexistence of Muslims in northern Nigeria is the importation of shi'a. So the importation of shi'a has nothing to do with non-

Muslims, is ah an internal problem, is a kind of, you know, problem that bedeviled the Muslim community not the non-Muslims. So the external influence as far as I am concerned has nothing to do with the relationship between Muslims and non-Muslims.

KN44 [10139-10439]

I don't know, I don't, I don't even believe there is anything like northern Nigerian in Islam. Islam is Islam everywhere is a universal religion applicable everywhere. So to really narrow Islam to only northern Nigeria, that is part of the reason why perhaps I wouldn't like to answer that question?

KN45 [10873-11537]

Yah, but ehh I think there must be a ehh I can agree to a certain extent that there is some external influence on some of the insurgence fighting in especially the North East areas maybe you can say that there is influence of Al Qaeda, maybe Al Shabab in Somalia on them but ehh, to a larger extent that influence is very minor because I know before many of the commoners, the masses living in northern Nigeria took people like Osama Bin Ladin, and the likes of them as heroes, as heroes of Islam that was before the coming of Boko Haram but when Boko Haram came to northern Nigeria, people realize ehh that even Osama was not that sane after all, after all, yah.

KN46 [19515-21199]

Yes, there is this external influence, for example, ahh you know people, Muslims have different understanding of how to go on their activities. So, for example, there are some ideas that started in other countries which maybe ahh they are maybe 100% Muslims, so definitely their understanding of how to relate with non-Muslims will be different from that of Muslims living in a multi-faith societies and communities. So I think this ideas coming from those countries contributed negatively in shaping ah understanding of some Muslims living in Nigeria specifically I would, I would like to cite Saudi Arabia as an example. I would not say Saudi Arabia deliberately are trying to negatively influence the Muslims here in Nigeria, but I would say ah for the fact that Saudi Arabia is almost a monotonous country, I mean, they have only one religion and to a great extent, one ideology. So some Muslims who are influenced by scholars from this country try to import their understanding of how people should live into our own, our own context which is not relevant because they live in a monotonous country they don't know any other religion but Islam, they don't know any other ideology but theirs, and they think this could be applied in our own society which is not possible because we in Nigeria live in a multi-faith country, you have Muslims, you have Christians. Even in Islam you have people who have different ideologies. Some of them are Sufis; some of them do not share this inclination, so we need to develop our own way of how to solve our problem, we should not import such ideas from outside because we may end up complicating our problems rather than solving them.

KN47 [24370-25565]

Huh, I don't think ah external influence has anything to do with to do with determining, you know, the concept of jihad because they are not preaching Islamic religion even if they do, do we here in northern Nigeria don't really listen or don't really depend on them for that kind of meaning. So what I know here is that ah, you know, we are already know the jihad, you know, we know, you know, what is the meaning of jihad and then we have better interpretation of what is jihad in northern Nigeria. But when you come to, you know, look at it from the perspective of the of the West, you can simply see it from the perspective of Islamaphobia because they are very much afraid of Islamic religion, you know, looking at the growth of Islam in Europe and United States, you know, and what happened immediately after, you know, December ah 11, 2001, you understand. So you can simply see that their own is out of phobia, what they call Islamaphobia and our own understanding of jihad ah we simply find out that it is not about the fighting, it is not about bombing, it is not about killing and shouting, you understand, so we believe in other concepts of jihad which is better practiced nowadays.

KN48 [8436-8446]

No, idea.

KN49 [14278-14831]

I think it does, ah people go out of the country and they become radicalized and they come and they preach ahh violence, they preach terror, they preach ahh unrest and it goes a long way in disorganizing the stable society in which we use to live in and ah people go and adopt other practices and obtain other concepts that are not workable in the present system we have and they expect, they expect ehh to work with those concepts and ehm not taking into consideration that we live in a multi-ethnic and multi-religious and very, very complex society.

KN50 [7512-7597]

Ah yes, I think some negative influence has made some Muslims to engage in conflicts.

KN52 [18432-19332]

Well I would say yes of course there could be some kind of external influences on the way in which contemporary Islam in Northern Nigeria is practiced especially if you look at it in terms of this new, you know, more sort of militant sects such as Shi'a for instance and other salafi groups like ahh the boko haram for instance, right? You could say, for instance, some of the inspirations that ah these groups might have had, you know, come from external sources. For instance, take the case of the Shi'a, you know, their funding comes directly from Iran, how the Iranian revolution inspired the Shi'a group in Northern Nigeria and things like that. So yes of course in that regards, there could be some external influences and the boko haram crises also for instance, there have been attempts to really establish the links between boko haram and other external influences; Al-Qaida, ISIS in Iraq,

KN53 [9719-9757]

I don't really have the idea of this

KN54 [4604-4618]

Well it has

KN55 [6025-6052]

Yes it has influenced them

KN56 [8767-9180]

Yah actually external influence has greatly exerted on the current understanding of jihad in Northern-Nigeria why because the western influence, the western countries always try to portray Islam as a religion of terrorist and they always try to portray Muslims as terrorist through propaganda in their medias, you can name them BBC, VOA and the rest. They always repeat negative things about Islam and Muslims

KN57 [9790-9820]

Yes of course, yes of course.

KN58 [21919-22552]

Yes because they have been taught of different meaning of jihad or meaning of even the religion. They were told that Islam only entails violence that by being violent or by killing they are now carrying out the jihad. And where does Islam say that by killing a fellow Muslim you are carrying out a jihad? Where? Who can tell me? If you look at what is happening in the North Eastern part

of Nigeria whereby a whole community or village would be wiped out. Is that Islamic? It is not. So there is serious influence of western culture to distort the true meaning of jihad. So that eventually Muslims would be labelled terrorists.

KN59 [16911-18468]

Humm actually yes there is actually, Humm actually the external influence has exerted the current understanding of jihad because to them they are not really, it is not that they want the peaceful nature of the north, but all they know is just to go, some of them you would see them as if they are Muslims, the external forces, some of them are not even Muslims, they just hide behind the curtain as Muslims just for you to have a misunderstanding maybe they have some economic influence they want to extract from that particular country, you understand, they would now train a person, go there do this, do this so that they can harness your resources there, you understand, let me use the issue of this boko haram in Nigeria that is currently going on, to me, my understanding of this boko haram is the external influence because based on the perception of people that there is oil in Maiduguri and this boko haram based on the perception of the rumor that we are hearing because I don't have a proof, it is just a mere saying that it is being influenced by French, you understand, so that they would carve away Maiduguri from Nigeria, let it be part of Cameroon because Cameroon is being colonized by the French people, so that when they scrap away Maiduguri from Nigeria then they would now attach it to Cameroon then they can easily have the oil. So the people in charge of this boko haram, the members are Muslims, but actually they are not true Muslims. They might not actually know why they are being sponsored to fight the Muslims and Nigerians.

KN60 [19624-19649]

It has actually, it has.

KN61 [8234-8324]

Yah, definitely there are some external forces, some external forces that cause this one.

KN62 [28265-29296]

External influence of course has come, infiltrated our mother land, our people, our Muslim community, and it has bastardized our ways through this very dangerous trend, and trendy, and passionable way of life in name of globalization. This has, let's say, ruined and distorted our ways of life. So through media, we have the, through this media, you understand, we have so many problems. People watch television, people use their computers, people spend more time on television, people spend more times on their computers, on their television screen, on their cellphones, on their this social network and that social network and through this social networks we see ahh some ah, let's say, western thinkers, we find western thinking, you understand, posting some, some unbecoming an wholesome and very obnoxious words about Islam and this words are actually eh becoming problems to our young Muslim brothers and sisters, who haven't ahh or who are not well vast in the religion, so actually there are so many things to say on this.

KN64 [13005-13295]

Yes, there is some, there is some external influence and I agree with this. Like I said to you ah in the past ba? People outside, they are come with their views and force it to our youths in order to make them ahh useful to them to achieve their goals in bad side. This, I agree with this.

KN65 [16168-16189]

Yes, yes very well.

KN66 [9652-9835]

Yah, external influence such as the westernization has influenced in some Muslims to some extent and it has changed some, the attitude of some Muslim in the modern northern Nigeria.

KN67 [9857-10159]

Well I think there are so many influences which are, may have happen in Nigeria or in some other places which people started ah giving it another interpretation and that caused many problems and that makes people to think that the western, ah the western people I can say, they are against Islam, so

KN68 [4986-5078]

Ohh, external influence has entirely changed the conception of jihad in northern Nigeria.

N69 [18754-19234]

External influence influenced those that are in Nigeria particularly northern part of the country as Muslims to engage themselves into jihad, that is to say the so called jihad because it is based on their understandings. This is almost what is happening almost worldwide to the fact that some extremist not understanding the exact interpretation of Qurn'a and Sunna and they engage themselves to the so called jihad. To me is a so called jihad because jihad must be conditional.

KN71 [31577-32999]

Yes, like the Islamic revolution in Iran, you know it kindled light, this similar light in so many other places of the world. And like what, like even this al-Qaeda of Osama bin Laden and so many other organizations of their type, of their nature. We would see that what always use to happen in a man's life is that man wanted to be a hero of whatever he ventures into. You can remember how the name Saddam was so, you know, random in our state or in the whole, in our country due to the 1991 Gulf war because Saddam was seen as a champion among the Muslims, you understand, so similar impact of the revolution of Iran and so many other places like that, of course motivated so many other youths, not only in northern Nigeria, but in, I mean in the whole continent of Africa as a whole. So of course and in that you can see that is why even when we having this now on the leader of Shi'a sect in the name of the El-Zak zaky what brought him, what took him there? Was it not first motivation of the revolution, then the issue of being a member of the Muslim Student Society then now transforming to what he is now. Do you understand? And when there was this faction, we have one side, at one side the, what do you call them? JTI, you have the Zak zaky on the other side and you have so many other similar movements either big or small all having the same feeling of that one day they will revolutionize the nation, yes.

KN72 [17417-17731]

Yes exactly, there is so many influence for external influence that make this happens because when the colonial masters come to Nigeria especially northern Nigeria they were trying to change the mode of thinking of the people, so such ehm changes in the mental or to say making rational is what makes this happen.

KN72 [17847-18250]

Exactly because that influences to take so many advantage because when we look at the other side like ehh Egypt and most of the part of the Latin is this Latin America or to say yes it is Europe especially the Russian side where Afghanistan and so on try to change their code of conduct based on the Islam so this influence the people of northern Nigeria to attempt to engage in negative conflict, yes.

KN73 [16995-17490]

Yah. Really there is external influence. This external influence and to what extent? Really we have to find extent of external influence and some Muslims that you find or they engage, it's not only external influence that makes them to engage. There is

poverty, like I was always telling you and some they don't even know what and what this concept means and what jihad concept means. They are only after what type of or what kind of cash will I get when I engage in. That's the only influence.

KN74 [29010-29230]

Ok, this question seems to be almost the same thing with the previous one we have discussed about. I think there is no any an external influence exerted to the current understanding of jihad in northern Nigerian Islam.

KN75 [30684-31471]

A lot of western influence have negate the influence of Muslim ehnn this conflict especially in northern Nigeria. Let me take a typical example of the Israelite, they call it the Jewish conspiracy by which whatever they are going to do, whatever let us assume what the conflict that is happening between the Muslims and the Christians in the northern Nigeria they contributed a lot, yes there is external influence because let us take example from Jos, they are the people telling the people of Jos that look Jos is for the Christians, any member of Jos, take only 5% of Muslim are in Jos, they should not allow the Muslim to dominate in their government affairs so they have to strive, they have to fight to make sure that what happen in Kaduna states should not repeat itself in Jos.

KN76 [20591-21108]

Actually ahh in modern society and with the present ahh ahh globalization we have and ahh seeing the level of ahh connectivity between, in terms of ahh movement of information and many other things, you can say that jihad ahh that the view of jihad in northern Nigeria is not influenced by some external factors of an hour or in some minutes you can you can know what had happened in certain areas, that thing may have either positive or negative impact on an individual depending on his educational and disposition.

KN78 [26983-27644]

Hmm mm I think conflict has been part and parcel of a process in the Hausa ahh society. I think we should not ignore one very important point. We had series of conflicts even long before the the 70's, long before the 80's. We have, for instance, conflict between the Tijjaniyya brotherhood movement and the Qadiriyya brotherhood movement. Those conflicts could not necessarily be violent in nature, but we do have conflicts long before that time. So I think it is part of a process that we have to ahh we have to understand that ahh those factors are really part of the process of a wider impact of certain values that comes from other part of the world.

KN79 [14112-14122]

Yes, yes.

KN79 [14296-14637]

Because many of this external influence or many of this ahh external ideology as I said that are coming to our country they are using our people, they come with their own ideas which our people didn't understand and that idea is just like ah I can say is just bad ideas and they are using our people to propagate their own ideas, of course.

KN80 [26140-26495]

yes of course because a number of Muslim do travel to some countries like ahh our mother land Saudi Arabia and other Muslim countries. So Muslims, northern Nigeria Muslim has the spirit of Islam, so through these visitations so they come up with so many ideologies and perspective on how themselves should be governed, so really it influences their mind.

KN81 [13170-13359]

Yes of course external influence facilitated negative conflicts in northern Nigeria because most of this jihadist in Nigeria copied the idea of Arab jihadist and adopted it in the north.

KN82 [16821-17108]

Yes, yes, as we said, the fabrications, the distorted Islamic teachings inserted to the Muslims and some of the Muslims misperceive that of course resulted in a serious disagreement that some are fighting in a very wrong way claiming that they are fighting for Islam which they are not.

KN83 [10749-10930]

Hmm yes I agree because before our people started importing jihadist ideas, no Islamic militant activities in the north only in Arab countries we had and some and some western part

KN83 [11090-11225]

Yes all this kind of things ahh happening in some part of Arab countries like Afghanistan, Pakistan, Syria, Iraq, Yemen and the rest.

KN84 [12517-12777]

Of course there is, of course there is. There is external influence because western power influence this jihadist movement and so called jihad. So in Muslim countries also jihadist movement, in Muslim countries is also influence northern militant operations.

KN85 [12853-13308]

Yes we said some of the activities of some groups in the Middle East and North Africa has actually exerted some influence on the understanding of people of northern Nigeria of the very concept of jihad, yes it has influenced them and this influence has ahh actually molded their behaviors, has molded their activities towards militant Islamism. This has actually ahh had a great influence or has influenced them to a great extent to engage in conflicts.

ZA1 [15661-16190]

External influence. I think if you are talking about the external influence that is the things that happened nowadays in North East is a problem of the westerners, is a westerners conspiracy, not a jihad conspiracy because all this arm that people are using, no any country in Islamic country that are producing this AK47, this bomb. Is there any country that are producing it? This America, this America they are the one who is producing. So let us ask them who are they providing this ammunition, this external to. So is not.

ZA2 [15219-15771]

There is nothing like that because to me as I am telling you, if you look at, when we look at the teaching of Islam, there is nothing going to be there, nothing that you bring in will influence because this is what is already been in the book of the creator. So anything coming in new it should just be of the negative or a way of given my own needs. So the influence then is not so to that extend that I believe it hat you know, it is determined by our attitude that is the western influence, there is nothing that comes in rather our attitude.

ZA3 [14164-14502]

Toh external influence, the religion has never been a closed circuit. Islam is universal religion as I have said and, but due to break in barriers, the world turning into a global village, of course what happens in other parts of the world could definitely affect what happens in the community world groups so there could be that effect.

ZA4 [30452-30889]

Yes now. External influence in the sense that sometimes we normally send our students, our people, our children to Jazeelatul Arab, we send them to Saudi or Iraq to go and study Islam, so sometimes they get negative understanding from there, they get bad understanding of Islam, even when they came here they will be rebellious to their parents and all that. So this is how it contributed negatively to we in Nigeria here, you understand

ZA5 [17363-17635]

Just look at external influence that we have in Nigeria, sorry to be using Shi'a whether this thing or is not even Shi'a if you look at it Shi'a were getting their sponsor from where? From Iraq, Iran that is where the sponsors come in that is from international bodies.

ZA5 [17743-17752]

Yes sir

ZA6 [41975-43955]

Of course, in fact aahh majorly it is, this issue of militancy and their notion of jihad is an external influence in most cases. Is an external influence because that is why it is an imported adulterated amm and it is an imported teaching of Islam from outside, they come in just for them to benefit in one way or the other, mostly you find out that this happens in countries with oil, with oil ahh with crude oil around the world now. It is an influence, external influence in the sense that they try to use this people, this imported scholars to come and teach altered message, they alter the messages in the Qur'an, they teach this ignorant people hmm and they get their sponsors from outside, externally now ehn, they pump in money to this people, this ignorant people, now you see success in the short while and they teach you this is what Islam says, of course they will gather followership and as they gather followership now, the sponsor now they start giving them, they tell them about the jihad of fighting, bombing, where do they get this sponsors? It is from outside. They sponsor them; they push in weapons, bombs and money. They become very rich, if you bomb this, you get this and they tell you Islam allows this. Now they tell you, you are a Muslim, you know if you do this is bad, so you won't want to do it, and now somebody is coming to tell you if you kill this person, Islam allows that and not just that that means you will be rich, you will get the reward when you die, in case you die, if you live you will get the reward in this world because they will give you money, you will be rich. Now come to think of it, you have nothing to lose, if you die you have the reward, if you are living you have the reward here. So what are you to lose? Of course you will what, so the external influence is what is really killing this people. It is, in fact that is the major ahm set back that is what is really causing, you know, the growing of this militant groups.

ZA7 [15919-16531]

Yes from what I said to you earlier I think I answered this question before and I said external influence, people from external countries have their cultures, their way of lives and religion in any other country and the way of life must also be influenced, the religion must also influence your religion wherever you are, you understand, despite the fact we Africans we practice Islam and Islam says that there is no religion we have to practice it, we still influence some our cultural activities, so definitely there must be bad influence, if the external, if he external influence is of bad intention to us.

ZA8 [32411-35145]

Yes. I think so because most of this terrorist groups like the ISIS, the al-Qaida that they are claiming to be fighting for an Islamic state that is very unnecessary. Now all this kind of things are what some of the illiterate also in Nigeria that don't know anything about Islam are trying to copy or let me say to emulate. That okay since in so and so state and so and so country they are fighting for a state, now why not in Nigeria? Like, for instance, this boko haram sect of a thing, they are claiming to be fighting for an Islamic state and they are killing innocent people indiscriminately because if actually you are fighting for the cause of God, a jihad like they say that they are fighting for Muslims. Number one, it will be so obvious that you will never kill a Muslim, no matter who he is. The moment you know he is a Muslim, apart from that, even if he is not a Muslim and he claims he is a Muslim you leave him alone because you claim to be fighting for the same religion, so why kill him if you are fighting for the same religion? Now it has come to light that these external factors have also influenced almost crisis, like the current unrest in Nigeria, it has influenced because if you ask them now, they will tell you that they are fighting for Islamic state while they are killing innocent people, women, raping, killing children, kidnapping women. I have never heard when religion asks you to, in fact, during the time of the prophet (SAW), they don't fight in the town. Even the rule of war entirely, generally, not Islamic, if we want to fight you, we don't come into your residence and fight you, we will tell you look we are bringing war to your country meet us, you only fight war in the border, border of your state. We will come to an open field where you will not hide. Anybody that comes there knows he is coming for one purpose to come and fight war. So you are prepared, I am prepared, now let's fight. If I kill you I kill you if you kill me you kill me. That is number one rule of law. But this one that is happening in Nigeria, they enter into the town, kidnapping women, killing children, during the time of the prophet, if they want to fight war, it is when the idol worshipers invites them that look if you don't come out for war, we will come to your house. The prophet will now mobilize and tell people that look we don't allow them to come and destroy our property and kill our women and children rather we will go and meet them at the border to stop them from coming into the town. This is how, even in the rule of modern law that is how, modern war, you don't kill, bomb peoples home. Find a neutral ground then you go and fight your war there. If you win you win, if you lose you lose.

ZA9 [17733-18436]

Yes. If you look at what happened, if you look at what happened, what is happening in other Islamic states, look at Iran, look at Iraq recently Gaza was attacked by Israel, just the same thing happened during Sadam Hussein's period. So many things they believe and this people are fighting for a different cause, they are fighting for territory, but this our, I think our northern Muslims are not fighting for their own territory, they are, the Muslim political leaders in northern Nigeria are using that experience that is, what is happening in other countries to brainwash our own northern illiterate mostly or northern Muslims to perpetrate their own personal interest which is bad for our country.

ZA10 [20030-21050]

Yes, some external factors, let me use that word, have actually affected, has negatively affected some northern Muslims, negatively because when someone is exposed to some things that un-Islamic like some teachings that are un-Islamic and back before he is enlighten about those negative things, he doesn't have Islamic knowledge, it will make him have these strong belief that what he is doing is right and they are all wrong. So coming to the northern part or the Muslim states, you will see he will be exhibiting some characters that are un-Islamic, so with that he will easily form his pears, and they will be influenced by this character and that's how it goes. So those are the external factors that actually affect these because even if it is a foreigner that comes in and make friends or mingle around, you will definitely inculcate some attitude or some things that are un-Islamic that is when there is no jihad fi sabilillah, there is no constitution guiding some, a lot of activities like that in the state.

ZA11 [15441-15810]

Of course, when you look at it now, you will hear about the ISIS and other activities going on and then, it is always on the media, it gives the notion that that is the only way they could be heard, so creating other sects like boko Haram and others this thing. It is all about the notion and the perspective that it gives, so I believe it has something to do with it.

ZA12 [8577-8707]

Yes it does because the external forces, if one believes in such, in their teachings, then it has great influence on the Muslims.

ZA13 [9484-9874]

Yes, quite right it has because in one aspect, if you can look at it especially bringing about this boko haram that we have, to some extent we will be able to know that if it were being handled, we will be contented with it by now, but due to some external influences that we have maybe from the Alshabab and Wherever, influences of Al-Qaeda, this fueled this crisis to where we are today.

ZA14 [9235-9420]

Yes sir, because if you look at the issue of Boko Haram, there is no difference with the one that is going on in Sudan, all the Al-Qaeda, Alshabab, they have almost the same ideology.

ZA15 [15401-15639]

Yes, as I have said, you know we have some Mallams, their views, they are too harsh, too extreme in such a way that they over preach what they are not supposed to preach. So it has actually influenced most people particularly in Nigeria.

ZA16 [9183-9188]

Yes.

ZA17 [9126-9140]

Yes I has do.

ZA18 [12872-12933]

Gaskiya there is that possibility, there is that honestly.

ZA19 [17106-17649]

Well to some extent ah this western influence has negatively influenced some Muslims, and not even Muslims alone, to involve in conflicts because some are highly intellectual while some where not intellectual. Some you can use propoganda, different forms of propoganda techniques to actually ah convince or confuse them to involve in some conflict and violent acts in the society. So to some significant extent, the western influence has impacted on the behavior of some northern Nigerians particularly Muslims involving in some conflict act.

ZA20 [9400-9659]

The current understanding is that many people are saying current influence, it may be the influence of this current phenomenon of ISIS like Boko Haram who are receiving support from ISIS you know. So I don't think ahhh any way let's go to the next question.

ZA21 [13617-13987]

Of course yah. The extremist here in the northern Nigeria are blindfolded by thinking that ok whatever they are doing they are doing for the cause of Allah which is not true. This is to say that the external influence as said here and that they are brainwashed by some of the Islamic scholars and this is the reason why they are involved in all these activities.

ZA22 [11723-12040]

Yah like this Boko Haram they are calling, this brothers that are militant in Islam, we heard the story that they got the idea from Algeria, all those Somalia and the rest of those countries. So it is a foreign ideology that they came and adopted in Nigeria, which made it impossible for us to achieve what we want.

ZA23 [16904-17557]

Take for instance the advent of internet. Originally to our understanding those that were the advocators it they didn't bring in internet in any way to help Islam and the Muslims, but only to see how they will separate Muslims from Islam. You maintain the name a Muslim, but in practice not a Muslim. And they tried to see that they groom some people, they finance them, they do whatever they could do so that they will use them to destroy the Islamic teachings from the Muslims. Take for instance there was so many episodes that happened for example the Maitatsine move, the present Boko Haram. This is all anti Islam, but in the name of Islam.

ZA24 [22467-22969]

Yes there are external influences. There are some they call Al-Qaida, those ones, in fact, some people- there are in different sects now, if you don't belong to their sects whether you are a Muslim or not you can be killed at any time. Therefore those people are influencing-you know we are not wide knowledgeable in Islam in Nigeria -so majority of people did not go to Islamiyya, but they just heard that in so and so country they are fighting Islam, they don't know who are those they are fighting.

ZA25 [20058-20544]

Ahh yes I would say so. You know as of now the whole world is a global village. Whatever is happening at every part of the world is eh Nigerians are well exposed to it. And you some brothers that are not all that patient that tend to take some learned scholars as not proactive, as timid or fearful, so they are apt to start practicing and dramatizing or that is implementing what they see in other parts of the world are doing. That is in terms of suicidal attacks and what have you.

A26 [9635-9803]

Yes, this issue of attacking Palestine and other things is part of it. Korea owns a nuclear something but when a Muslim country tries to own it they will say no, why?

ZA27 [8085-8263]

Yes, like this issue of politics, politics like some northern Nigerian Muslims this their issue of bringing politics into religion is what is also contributing to this problem.

ZA28 [19158-19748]

Well may be this question I will attribute to amm some self centered leaders that preach wrongly to people and let them engage in all this kind of negative conflicts. Some of them are really, really, really influencing people that is why I say it is very necessary for people to go out there and search for knowledge. It is not every religious leader that you and kneel yourself down to learn things from and you might not know who exactly you are engaging in your search of knowledge with. So I think people should be very mindful of the kind of people they go to in search of knowledge.

ZA29 [28070-28375]

Yes I do agree. Like I said the jihad is misunderstood and misconceived not only by the non-Muslims, but by the Muslims themselves. When heard the word jihad what first comes to your mind is fighting and draw sword, guns and no that is not jihad. And it is misunderstood and it influenced some Nigerians.

ZA30 [38668-39461]

Gaskiya, I don't think we have any external forces that forces Muslims to behave differently. Well, it is just now we are hearing that ehm this Imam Shekau have an alliance with ISIS, but if not this time around, all the fighting that took place in Nigeria, in northern Nigeria is just happened internally. I don't think that there is anything happening that we say that it is caused by the external agents. It is may be within us, created by aggrieved politicians. That is just it. But now that Boko Haram pays allegiance to ISIS, so we don't know. Although, Yah I agree, I can say because some weapons they are using, they bought it as a result of breaking down of ehm Ghaddafi's empire in Libya. So it might happen this thing just started. The external forces just begin to influences now.

ZA32 [33748-34814]

So I can say to some extent ahhh some people or the people in northern Nigeria that are carrying out the jihad or rather claiming to be jihad undertakers ahhh honestly speaking, they are, they are influenced by other ahhh sects or groups in the world that are engaging themselves in jihad and they understand it as to fight and they understand jihad that is just as what, as fighting which is honestly it is not which is contrary to the real nature of the jihad as provided by the Qur'an and the Hadith of the prophet (SAW) and ah it influence, really it influences some Muslims to engage in negative conflicts. Like for example, the issue of boko haram, it is a greater example ah available to us now to refer ourselves to eh when talking about the influence of external ah influence ah external ah negativity in carrying out the jihad, yes.

ZA35 [10277-10285]

No idea

ZA36 [15702-16034]

The external influence I can see is watching movies, I can see that this people are even influenced by watching movies because the way they see people killing and shooting and maybe that thing is attracting them so that they are trying to practice on us. So maybe that is what influenced them to come and be doing all this rubbish.

ZA37 [18165-18582]

Actually it is to the extent that many people, in most cases non-Muslims and some parts of Muslims misunderstand the real concept of jihad, real concept and meaning of this jihad. It is to that extent at least and the influence has almost reach to the point where each and everybody knows what is or what happens in Maiduguri area and some areas of northern Nigeria. All these are what influence of external factors.

ZA37 [18704-18746]

Yes of course it is what I am saying.

ZA38 [23783-24483]

It is something I cannot deny personally, yah it influence, it influence to the extent that as I said earlier that most of those people that traveled outside, the wider for Islamic knowledge, some of them went to the wrong side and got the other side of knowledge. When they came back they started teaching people, teaching their followers and this is how it turned from religion, instead of them doing the moral aspect of religion they started practicing sectarianism forgetting about religion. That is why we started having problems between the Shiites and the Sunni, the Sunni and Qadariyya brotherhood or the Qadariyya brotherhood against the Tijjaniyya brotherhood. This is what influences.

ZA39 [33790-34014]

Yes I can agree with this. There are some people in one reason or the other, but such reason must be un-Islamic, unconnected with Islam, engage in promoting a particular cause that is not the true position of the religion.

ZA39 [34061-34827]

Actually this external influence has made a serious impact on some Nigerian Muslims. I think particularly the ideology, the Islamic ideology. There are some ideologies that are not connected with the true teachings of Islam, so some people that believe in this ideologies use money, use their own necessary means available at their disposal to bring this issues to Nigeria. As a result it attracted a lot of people who now share the same ideology with those external Muslims or foreign external ideas, as a result it generates a conflict not only with the non-Muslims, but even among the Muslims themselves because of the misconception of Islam. So actually it created a lot of problems in Nigeria not only among the non-Muslims but also among the Muslims itself.

Th 4: Qur'anic Provisions: A Source of Fundamentalism

FG1 [31399-31896]

Though there is jihad in the Qur'an but that doesn't mean or doesn't say that you should strive as those people nowadays do. I think what is expected of the preachers now is to preach on jihad let them actually classify or try to bring out what jihad really means because many people try to do jihad based on the perspective they see it. There are many people who are saying jihad this jihad that but later you will see that there is nothing in common with the real jihad so that is the problem.

FG3 [46327-46914]

I disagree. I strongly disagree. It is a verse in the holy Qur'an and I quote (he quotes in Arabic). He whosoever kills an innocent soul, his destination is hell fire. Not just hell fire, you know in our religion we have categories of hell fire and I believe in Christianity also, we have purgatory; we have like, not, but the last hell fire; deep down and forever. He will be there forever. If that book or let me take it. If my holy book will say such a thing how comes from nowhere somebody will say that you should kill and take life and you do not give life and you don't take it.

FG3 [46916-47407]

There are many verses you can use to buttress the point that say (he quotes a verse). Whoever saves a soul it is like he has saved the whole world. And there is another verse that says (he quotes the verse) There is another one that says (and he quotes the verse). There is no compulsion in religion. Another one says let your religion be your religion and let my religion be my religion. So there are so many verse to use to buttress that point. So the Qur'an never encourages violence.

FG3 [47409-48555]

In addition to what they just said, somebody might just read the Qur'an and maybe read some verses that are calling towards the jihad, yah really there are such kind of verses there, but as I said earlier that jihad has conditions, this holy book, the Qur'an was revealed to prophet Muhammad (SAW) and he is the first person that practiced it; how did he do jihad? Immediately after revealing the aya he started fighting people? I told you from the beginning, first educate people, he spent 13 years educating people. He even migrated to avoid the conflict, he migrated from Mecca to Medinah, he spent ten years in Medina also. So you see there are conditions. And also I told you that before you embark on jihad you must have an imam, you must have khalifa that everybody believes in, mubayi'atu. So you see when you see the verses there, there are interpretations. You can just go to the, that is why if somebody comes and interpret the Qur'an they will tell you who interprets before you, who is your Salaf. Do you have any reference? Anything you interpret there are those sahab with rasul, so any interpretation they must have a reference.

KD1 [33605-35567]

That still takes us back to the case of unexposed, inexperienced or half baked preachers in the sense that we've always been warned that this religion is not a religion of my father, it is not a religion of my grandfather and it is not a religion of my town. It's something that actually has a source, has an origin and we are not the first people to practice this religion and this text, this Qur'an is not that it was revealed today or yesterday, it is something that has been revealed over a thousand years ago, over a thousand four hundred years ago. So we need to, when we are interpreting the holy Qur'an, we need to do it, we need to take a cue from all the past predecessors interpreted it. We need to take a cue from how the scholars of the Qur'an actually interpreted it, how the scholars of tafsir interpreted it. You don't just come out and interpret Qur'an anyhow when we have scholars like Ibn Kathir, Attabarani and the likes and the other scholars of tafsir having their interpretations, and you just coming from the blues and putting your interpretation on and twist it in the way that suits you just to turn peoples heads. So if people are actually conversant with the interpretation of these scholars, certainly such problems will not emanate. But I think that's, the Qur'an does not have such thing because God is not a word, is not a God of destruction. He doesn't create people to just come and destroy themselves, this Qur'an has been existing for long and all these problems are just kind of a new problem. So you can't just say it's just now that we realizing those things are in the Qur'an and we now want to be following them. Actually we have to trace it back to how do those people interpret the Qur'an and how did they follow it because certainly the prophet (SAW) says the best of nation is this generation (recites a verse in Arabic). So, we can't, we can never prove, we can never claim to be better than those past predecessors.

KD2 [13296-13389]

To me, actually I don't agree with such Quranic provisions as they are being misinterpreted.

KD3 [10932-10964]

No. I did not agree with that.

KD4 [19630-19904]

I will totally disagree because Islam, as I told earlier on, is a religion of peace and it encourage peace and it does not encourage violence and it cannot encourage violence and there can never be conflict when you are adhering to the rules and regulations of the Qur'an.

KD5 [11471-12094]

Hmmm I think there is a Qur'anic provision that suggests Muslims should engage in fighting with Christians or non-Muslims, but under a condition, because if I could remember the verse, it stated there that (la tu qatilu hum) that you should not fight them, you should not kill them, that is the Christians or unbelievers, but (wa inqatilu hum) but if they kill you, (faqutulu hum) that you don't have any option than to retaliate and kill them back. So, I think the only verse that encourages Muslims to engage in killing of non-Muslims is only when non-Muslims kills Muslims and then it encourages them to kill them back.

KD6 [23840-24811]

No. You say some not we muslims. It's some that say that, may be in their own understanding or they don't understand Islam that's why they say that. Nowhere in the scripture that tells you to go and kill. What they are talking about is maybe they are talking about a verse that teaches you what to do. Qur'an is the complete moral of human being, nothing you can do in this world that you can refer it to Quran, nothing, it's not like other books. That is why you see Muslims, as a Muslims you are supposed to do your things according to Qur'anic teachings. Islam in any aspect of life you want to do. Anything you want to do, Islam teaches you how to do it. The only thing that Islam says, everything you want in life, anything, Islam already has the answer to it, forget about Jihad even in literary meaning, I can't fight you, you can fight me. Islam teaches me how to defend myself, come out of fight you. If you say I fight you because I defend myself, I fight you.

KD7 [16700-17071]

I agree because the people translating the Qur'an are translating it in such a way that they are making the polity heated and they are engaging these youths who society has left misguided to encourage in violence. They translate the Qur'an and they translate it in such a way that it suits their own purpose. They heat the temperament of these youths to go out fighting.

KD8 [34990-35277]

Violent conflict is not jihad. Violent conflict is different and jihad is different. Jihad is to strive in the cause of Allah, which I say it could be in terms of current education, building mosques, preaching, converting people. The other jihad too is there, but is not in modern time.

KD9 [22507-22550]

I don't agree. I won't say more than that.

KD10 [15161-15243]

No. I don't agree with that. It is false. It is completely untrue and misleading.

KD11 [20091-20351]

No because jihad itself is not a fight against non-Muslims. Those who had reduced the meaning jihad as a fight against non-Muslims have abused or have the wrongest notion of da'wa, sharia you understand, but yah, it is a very wrong notion of the word sharia.

KD12 [23214-23604]

Ah the Qur'anic provision does not ah does not, where we have some Qur'anic provision for ruling ourselves or for living together with non-Muslims, it doesn't give any way to anybody to go and kill non-Muslims see what the principle expected is just to give people awareness and then preach to them so without ah even without pointing accusing fingers to anybody ah this is what I can say.

KD13 [8258-8289]

I don't even agree with this

KD14 [9794-9820]

I do not agree with this

KD15 [14777-16471]

You see this, I will just go to ahm go straight to one verse of the Qur'an which says Qur'an 9 verse 41 where Allah (SBUH) says match forth whether you are light, being healthy, young and wealthy or heavy, old and poor and strive hard with your wealth and your lives in the cause of Allah that is better for you if you knew, but you see we nowadays and that doesn't mean that okay because Allah (SBUH) says all that, we just go pick weapons and start killing each other ah you see the word fighting itself even though by its nature it is disliked by humans because of the liability of being killed or being taking as a captive or being injured with the wasting of lives and properties and wealth, the stigma of the industry, the destruction of the country, the spreading of the feat in the soul and the possibility of being expelled from ones home or ones land, Allah has made ready good reward that cannot be ah by a human for the mujahidin, so you see all this statement ah Allah has made a reward for the mujahidin, but that doesn't

mean that ok because Allah has said okay anybody that fights for the cause of Allah will be given paradise, will be in good whatever, so that doesn't mean we should now just pick a weapon and kill each other. It is not allowed in Islam. So you mustn't pick, in our generation now I don't think fighting with weapon is even jihad in our generation now, by your good deed and by your good intention I think that one only in our generation now is the most jihad stuff for me that is my own opinion. So you mustn't pick weapon or whatever I think doing a good thing, be a good person and be a good neighbor. I think that one is also jihad and very strong one.

KD16 [7871-7910]

I disagree. It is just misconception.

KD17 [26691-27428]

I don't agree. Which Qur'anic provisions? Which verse supports for you to go and be fighting non-Muslims? People that doesn't raise arms against you, they don't fight you, they don't stop you from practicing your religion, which Qur'anic verse? If there is any verse that person should go and bring the verse and bring it, as far as Qur'an is concerned, let him bring the verse that says you should go and fight people that they don't take up arms against you, they don't stop you from practicing your religion, they don't hinder your rights, you go and take up arms and go and start fighting them, for what? As in logical, let's even look at it from logical as in from a logical angle, you understand, there is nothing like that.

KD18 [13695-14158]

The answer is no and I disagree with it. There is nothing like that written in the Qur'an that say we should be fighting and make the provision for killing people like that. Even though when ka'aba was completed the last, when they opened the ka'aba and when the when they all gathered there, so they even said that the Qur'an, the words we have in Qur'an is that we should not fight anybody and there is nothing like a conflict written in our Qur'an, that's it.

KD19 [17385-18168]

Well, well I don't agree with that in the sense that like I told you, Qura'nic pronunciation or verses does not encourage a Muslim to start war, like I told you earlier, what Qur'an says fight in the way of oppressors, but do not start the oppression. So any Muslim that just starts fighting and he says it is the Qur'anic aya that says fight, then he has misunderstood that you should fight in the name of religion, but do not start the oppression. It is not possible for you to stay maybe at your home you are practicing your religion somebody comes and start attacking you and you are expected to keep quiet because you want to be a true Muslim, you want because the concept of the religion is peace, no. You are supposed to fight him back, if you do that, you are doing jihad.

KD20 [13266-13288]

I disagree with that.

KD20 [13308-13752]

Yes, because in the our holy Qur'an, there is nothing like fighting in the holy Qur'an, there is no any place in Qur'an that said we should be fighting each other that we should be fighting non-Muslims, so the Qur'an even advise us that we should live in peace with any with anybody whether they are our religion or not, so there's is nothing there is nothing like that written in the Qur'an that we should be fighting and killing people, yes.

KD21 [11911-12139]

The Qur'an has always been a blessing to mankind. It is never going to engage in violent conflicts with Muslims and non-Muslims. This goes to those who have a little understanding of the book as it goes al-ilmun kalilan fitna.

KD23 [11474-11814]

No. I did not agree with this. I totally disagree with this because all what Qur'an has already state everything, so Qur'an is our ah is our driving force, so whatever Qur'an says we have to follow it, so as I earlier said, I said it's negative act attitude of some scholars that are saying some things contrary to the teachings of Islam.

KD24 [43238-45338]

Ah is not right. That is not what the Qur'an says. I have mentioned this one too earlier that the prophet Muhammad (SAW) in his first place Allah (SBUH) has been mentioning (recites in Arabic) don't fight them, be patient, be patient, if you are calling them, call them with peace, call them with truth, say the truth, declare, be violent, don't am sorry, don't be violent, be...of what you are saying, make sure is the truth you are saying. Don't be angry on their own reaction towards what you are saying or your own mode of life or your own things that you are reciting to them. So if that should be the case, then the Qur'an in many places has mentioned that it, between the Muslims and the non-Muslims, we should sit in the same community, environment, none should touch none because of certain things, no. You are to touch someone, you are to fight someone if certain things happen which ah, ah concerns your religious part, that should stop you from practicing your religion just as I have mentioned earlier and the suggestions which I can mention is that the Qu'ran has been mentioning in so many places that before you fight somebody in Islam, you have to call him first. Secondly, you have to call him again. Thirdly, call him, if he refuses and at the same time he is abandoning you from doing your own that is when you are to treat or take action on him. And another thing is not to the action just on your hand, no. It should be from the leader and the leader too has no any right to just take decision, he has to call some of his, some of his colleges that are just sitting next to him and they should be neutral, they should note the mode of life these people are in, if we say we are to fight now, what will be the reaction, people will die even because of food, if there is eh war or conflict, no one will open shop, no one will open his own market, no one will come to market and sell food. Then there are the poor people that their own food they used to go and get the daily the next food they will eat, it is now that they will go and look for that money to come and settle, so.

KD25 [57605-57635]

That is really, really wrong.

KD25 [57755-59260]

I don't agree that is that is a falsification to the Qur'an. It's mendacity to the Qur'an, it is a lie. There is no place in the Qur'an that Allah provided that the Muslims should go and eh eh wage war that by so doing that eh to encourage the Muslims in ah engaging in violence. There is no were that Allah said the Muslim should be violent. No place in the Qur'an, even the prophet, Allah said what? (he recites in Arabic) it is because of the mercy of Allah that you the prophet is very soft and mild to your people, to your companions that are around you. Allah said (he recites in Arabic) if you were violent (he recites Arabic) a very strict hearted (he recites in Arabic) they would have dispersed away from you. So what, this statement is faulty and I am afraid that this kind of statement can lead to a person going out of Islam. It can lead to apostasy of course because the prophet said (he recites in Arabic) anybody that should translate the Qur'an based on his own wilful or wishful ah feeling or desire he is going to, he will not, eh God will not really have mercy upon him. That he should quickly go and maintain his seat in the hell fire. That was what the prophet said, anybody that should translate or interpret the Qur'an based on his own wilful desire toh on the day of

judgment, if he should die on that course, then on the day of judgment God (SBUH) would really deal with him. He would not ask, he will not admit him to paradise, but instead can punish him in the place of fire.

KD26 [14574-14588]

No. I don't,

KD27 [16566-16583]

No. I don't agree

KD28 [20557-20683]

I don't agree that there is a provision the Qur'an that yes you have to make a jihad of this nature. I don't agree with that.

KD29 [11799-11885]

I totally disagree with that. It is an attempt to misrepresent the Islamic teachings.

KD30 [19798-20663]

I think this is part of the misunderstanding of Islam that I say people need to stand up, the Muslims have to stand up in order to show people the what Islam truly teaches ah peace ah I think peace is ah even mentioned more times than war in the holy Qur'an, so you will see that before it comes to war to carrying ah jihad or carrying ammuniton in Islam there is going to be a lot of, unless if you have been left with no option, but Islam is a religion of peace and the before it, unless there is no option, in Islam, we always try to show the beauty by good conducts and inviting people into it. That is why I said people need to learn more about Islam, people need to indulge in such jihad where you invite people, you show them the beauty of Islam so that they take away this misunderstanding of Islam where it is always about force or carrying ammuniton.

KD31 [12871-13163]

I don't, I quite seriously disagree with that like I said most people doing that don't have proper understanding of the Qur'an because the verses of the Qur'an if you look at they are always trying to like preach peace because that is the meaning of Islam itself the word Islam from salaam.

KD32 [17242-19097]

Ah most people, most people are just quoting some certain verses for their own selfish interests in the holy Qur'an without looking at the context of that verse, without now for instance if you quote the verse that was revealed one thousand four hundred years to the prophet during the time of his rule of kuffar in Mecca and you are trying to make that as a reference of nowadays, I don't think you are being, you are fair to Islam, this is very, very unfair. First of all if you are quoting a verse from the Qur'an you just look at the context of that verse, the context, the reasons of why God revealed that verse to the holy prophet and after that, if you observe all the verses in the holy Qur'an that are talking about the fighting with non-believers, if you look at the immediate verses, the immediate verse, the verse that follows after that they always talking about peace, so when they said if they attack you, attack them back, while if they want peace escort them to the place of security that is when unbelievers, when they come for peace not only give them peace but no, escort them to the place of security. There are so many instances like this in the holy Qur'an that if they come to attack, attack them back this is what the verses are saying, so anybody who is trying to defend his own selfish interest against Islam will just quote, will just quote the verse without giving the real contents of the verse, without looking at the reason of the revelation, why God revealed that verse, without looking at some verses that came after that, so many verses so when they speak about the war immediately after the verses in the holy Qur'an talking about the peace, so when they want peace give them peace if they come for peace as the Islam, Islam is peace, it derives from the word salam and salam means peace, so this is totally not Islam.

KD33 [15121-15194]

No, I didn't agree, I didn't agree with that, I didn't agree with that

KD34 [16037-16450]

I totally disagree, I totally disagree but I come across some quotations, some people are quoting Qur'an without reference, they will just quote a particular verse that say something without adding the next verse after it or before it to explain the true meaning of that word jihad or that word fighting or conflict or whatever they are just defining it. I come across it online written, but I totally disagree.

KD35 [16945-17312]

I don't agree with that. Ahh Qur'anic verses encourage Muslims to fight to the last drop of their blood when it is necessary, when they are touched, when they are killed, when they are deprived from practicing their religion, but with the exception of that I think Islam always preaches we should stay behind peacefully and cordially with even non-Muslims brothers.

KN1 [39991-41154]

The Qur'an does not encourage, it allows based on the circumstance as I had been mentioning and the situation, it allows but it does not encourage. It always, the almighty

Allah (Subh) has said wa subuh khair that negotiation and reconciliation is the best. That is the verse of the Qur'an wa subuh Khair. Reconciliation is the best, negotiating is the best. That one is encouraged by the religion but it depends upon... I cannot sit down while you are pick arms against me to kill me you don't expect me to sit down without defending myself, it doesn't make sense. That is it so that is why am saying a times especially nowadays people don't understand religion and they don't read about religion, they assume once you are answering a particular name it makes you a Christian or a Muslim. I know about a lot of Christians that if you quote the Bible, they will not even know you are quoting the Bible. I know about them. So that is it. So please there is need for you to know Islam to judge Islam, not to know Muslims, that Muslim may not be practicing the right Islam or doing what Islam has said right. So try to understand the religion not the adherents.

KN2 [21974-22000]

No. that is not correct.

KN2 [22033-22301]

You see jihad itself is not between Muslims and non-Muslims. It is between Islam and any contradicting force that happens to pose a threat to Islam itself not merely attacking non-Muslims. That is why I say jihad itself is misconceived. So that notion is not correct.

KN4 [36897-37037]

No, there is no way or a place in the Quran that say that a encourage fighting amongst people, no. Quran does not permit that. I disagree.

KN5 [15563-15644]

no I do not agree with this saying actually. That is not what Quran has taught.

KN6 [15763-16432]

I don't agree. Quran does, Quran does not encourage people to go and kill other people. Maybe you can't find it in the Quran so maybe you can find it in Bible. So if I didn't forget I can quote from the Bible that says you should go and fight, so maybe I can give you some paraphrase when you look at the either Matthew or Luke it says that you should go and kill those who are not part

of your religion so this is a paraphrase when you take this Luke or Mathew you can find but you can't find it in Quran because it is clearly that it says in the Bible those you should go and kill those who are not part of your religion so maybe this is the western orientation.

KN7 [16892-17160]

No, I don't really think ehm this is relevant enough. It isn't. Qur'anic proooo, there is nowhere in the Qur'an that you come across the Qur'an saying that ehm you should go into conflict before you can ehm resolve little problems that is existing within the society.

KN8 [13302-13959]

Am, I think I disagree with this because according to the holy prophet (SAW), the holy prophet said, (he recites Qur'an) that it is not the righteous man, it is not the most powerful one that can be able to defeat his mate or somebody more than him, you understand. But the most powerful according to the prophet is the one that can control and suppress his temper, you understand, at the presence of words of anger. You can be able to control your temper that means truly the holy prophet is recognizing you as a powerful one. So in a nutshell, violence, conflicts, disagreement is not the element or tenet of Islam because the word Islam preaches peace.

KN9 [14272-14622]

Well I agree, but the truth is a most of these people are people who have gotten the wrong interpretation of the verses of this Qur'an. If only the person who have gone through these verses accurately, he would know that ah you are not just to strike an unbeliever at chance. There has to be adequate reasons for you to carry out such activity, yes.

KN10 [11460-11478]

I disagree, yes.

KN11 [15689-16463]

Some say Quran is teaching Muslims to fight, as I have said we can't deny it. There are some verses that talk about jihad but how would jihad be taken place that is the problem. Of course there are some verses in the holy Quran that talk about jihad, but how jihad would take place that is the problem. So some people misinterpret the word ehen but really, as I have said earlier, even in the bible, Old Testament, New Testament, there are some verses or there are some chapters that talk about jihad but how will jihad be taken place that is the misconception, where the misconception came. If you look at Moses, even Jesus Christ fought in the course of Allah (SBUH).

KN13 [16554-16570]

I am not agree.

KN14 [12614-12878]

No, there is no ahhhh verses in the Koran that says you should go and fight non-Muslims, except there are some conditions, one of these conditions of, ah ah is when they disallow you to perform your religion or some other reasons which I cannot now explain to you

KN15 [14011-14447]

Yes is true that Qur'anic provisions for fighting, jihad and war encourage Muslims to engage in violent conflicts with non-Muslims is true because sometimes you cannot come and say something bad on our beloved prophet and expect us to leave you and go free, so we must at least make a move and do the right thing and the right provision that the holy Qur'an gave us, so we have to follow it with due process.

KN16 [7227-7357]

Qur'an provides us to fight but not encourage people to engage in violent conflicts, except if our religion is being confronted.

KN17 [16535-16539]

No

KN18 [27237-27269]

I do not agree with this please

KN19 [17742-17754]

I disagree.

KN20 [10590-10694]

No, no, no, no, no, no, no Qur'an never, there is an extent an issue will get to before you go on jihad

KN21 [6786-6809]

I disagree with that.

KN22 [13678-13693]

I do not agree

KN23 [10650-10895]

ah, I agree because some people have the proper understanding of, they don't have the wisdom to access al-Qur'an the way it is supposed to be. And Islam is dynamic itself. There are things that can be useful now that they won't be useful again.

KN23 [11121-11221]

Yah I believe so because it is written crystal clear but people don't have the proper understanding.

KN24 [11091-11129]

No that is not true, no I don't agree

KN25 [12499-12788]

This is because of theeeee (Interjection with do you agree?) Well I don't. This is-why they engage in this violent conflict despite the fact of the laid down procedures by the holy Quran is as a result of misunderstanding and misconception of the true intent of the verses of the Qur'an.

KN26 [13735-14037]

Ahh I think it goes back to the earlier response I gave. It is all the matter of the leadership of the umma largely, you know, it is largely the leadership of the umma. You know when the umma is may be not truly guided ah to some extent they tend to teeter, follow across the violent part of it, yes.

KN27 [13161-13179]

No I don't agree

KN28 [10081-10095]

No I disagree

KN30 [12650-12675]

I don't agree with that

KN31 [14340-14363]

I disagree with that.

KN32 [6007-6135]

ahh I don't agree with that and as such I don't think I should be responsible for given you any provision that will suggest so.

KN33 [5381-5399]

No I don't agree

KN34 [7710-7768]

I don't agree. They are just misconceiving the whole lie.

KN35. [10350-10352]

No

KN36 [9989-10182]

No I do not agree because Islam is a religion of peace and even in the Qur'an and even in the hadith of Rasulu, there is a lot of provision for the non-Muslims to reside in the Muslim society.

KN37. [8581-8617]

No, no, no I don't agree with that.

KN38 [5915-5919]

No

KN39 [9928-9956]

No actually I don't agree.

KN40 [11230-11373]

Thank you very much. I disagree with that in the sense that Qur'an or hadith does not state that Muslims should be fighting against non-Muslims

KN41 [7847-8291]

Actually I disagree with this assertion because Qur'an doesn't make any provision for fighting or encouraging Muslims to engage into violent conflict with non-Muslims and on the other hand jihad doesn't mean fighting. As I said earlier that fighting is a synonymous word, it might be preventing yourself from doing something which is bad or trying to engage into doing something that is good. All this can be called fighting against something.

KN42 [14013-14871]

The Islam does not encourage, we should know that it is the Quran and the hadith especially the Qur'an is divided into four parts; what has happened, what is to happen, what is happening and what would happen. So whereas in the Qur'an is part that has preached about fighting, but they are for the people that are before us that is for the people that have been oppressed and we are told if they have oppressed you to the point of you not being able to take it again, and you are calling to your lord, your lord has not given you a reply, fight them back. But in this present day, which is what is happening there is no place in the jihad that is telling us to fight them back. Those are the people that misinterpret what is already said in the religious thinking. So there is no way Islam is suggesting violent provisions or anything that has come our way.

KN43 [15581-15888]

That is also misinterpretation. Islam or Qur'an does not categorically encourages or rather encourage Muslims to go into war. Qur'an preaches peace and peaceful coexistence. Probably the verses of Quran that talks about war and jihad are not properly understood by some segments of Muslims and non-Muslims.

KN44 [10645-11071]

I don't have the Qur'anic text to support my argument and since I don't have the provision I cannot be able to recall most of these Qur'anic injunctions, for me to comment on that is, it won't be ideal for me, suppose I have all the Qur'anic injunctions on the jihad that would have helped me to quote some of them and justify this, I mean, my response to this question. So since I don't have I don't like to talk about that.

KN45 [11747-11910]

No, I don't think there is any eh Qur'anic injunctions that encourage eh Muslims to fight non-Muslims, yah. I don't think there is any Qur'anic injunction that.

KN46 [21409-23183]

I think it is the misunderstanding of Qur'an, if the ah really understand all the provision made by Qur'an for one to engage in such things, I don't think you should understand that. So actually the proper thing to do is for Islamic scholars to engage their brothers and enlightening them, educating them about true Islam not their own understanding because, you know, ah people, scholars, Islamic scholars I mean, are trying to interpret Islam differently. So some of them ah, have narrow understanding some of them are broad minded. So I think Muslim scholars should come together discuss this hot issues, especially the issue of jihad what does it mean and even the misconceptions Muslims themselves have about the word or the term jihad, Muslim scholars should do something about it because ah we tend to complain that jihad is misunderstood by non-Muslims, no, jihad itself is misunderstood by Muslims first. That is why even non-Muslims take the advantage of that understanding some Muslims have about jihad, they fuel the misunderstanding. So I think Muslim scholars have this obligation, they need, they have this duty to Islam to come and explain this misunderstandings Muslims have about their own religion, they need to do a lot of enlightenment campaign, they need to carry a wide and eh maybe intensive campaign to ah to try to make ah Islam understood by the Muslims themselves before because I would not say that non-Muslims misunderstood, misunderstand Islam, yes of course some of them misunderstand Islam, but those who most of them write about Islam they know Islam and they know what Islam is ah all about and they know the place of jihad in Islam and the true meaning of jihad they deliberately misrepresent this fact. This is my understanding.

KN47 [25778-27088]

Well, there are many, you know Qur'an, you know, as a book as a sacred text is interpreted, you know, differently by different scholars, you understand, so according to the popular understanding of the holy Qur'an, you know, as I heard sometimes, you know, a reference to the Tafsir of Sheikh Ja'afar Mahmud Adams, you know, the late, he simply said that it is not enough for somebody to read a verse in the holy Qur'an and go out and say you just want to practice that particular teaching of the, of the aya, you understand, he has to go by many, many Tafsir; many, many interpretations. They were written in a lot of books of interpretation of the holy Quran. So according to the interpretation, I mean the popular interpretation, of such kind of verses, you have to, you don't have to go and fight people, it is not an encouragement, you understand, some ayas were even kind of, were even giving you kind of self-defense, you understand. When you have self-defense that is where I said, you know, before in the interview that, you know, there is no situation anymore that you go or somebody come and say you should not practice your religion. You understand, so we don't have the situation whereby if you are attacked for practicing your religion you go and attack somebody and continue to attack somebody.

KN48 [8654-8808]

No. because there is, there is nowhere in the Quran that it teaches us anything like that to be to be fighting or causing a kind of conflict everywhere.

KN49 [15042-15432]

I think I do not, I totally disagree because Islam as an entity preaches peace, but ah I think some people misunderstand the scriptures, they directly translate the scripture and the verses of the holy Qur'an, but eh in terms of the interpretation of the Qur'an, we need to take into consideration several factor. There are ways of translating and people directly translate, which is wrong.

KN50 [7808-7954]

I totally do not agree because this is misconception of the holy Qur'an. In Qur'an there is no verse that says Muslims should engage in fighting.

KN52 [19542-20436]

It is not true because most of the people who argue, you know, for that position either do not understand those provisions in the Qur'an, those Qur'anic injunctions or they simply deliberately quote them out of context, you know, and that I think it is the case in most cases. You know, they quote those verses out of context. So you need to understand the context of the Qur'an within which the Qur'an, those verses were revealed. So if a verse revealed for Muslims in Medina to rise up against enemies coming from Mecca for instance, that verse should be interpreted strictly contextually, you know, within the context of that historical time. So you cannot simply lift up that verse and then try to apply it to a situation where you have peaceful and harmonious coexistence between Muslims and non-Muslims groups in the society for instance. So that is the problem, quoting out of context.

KN53 [9968-10217]

A'a, A'a, A'a wallahi this one is not true Madam. This question is not true because Qur'an is just meant for is to understand the rule of Allah and what Allah did not want so that we could also preach the same thing to other people. That's all.

KN54 [4830-4849]

Actually it is no

KN55 [6258-6333]

No because Islam always preaches peace and Qur'an cannot allow violence

KN56 [9390-9615]

Actually this is a ridiculous question because Islam doesn't preach violence and there is no way that the Qur'an of our creator Allah can preach violence. So this is even to some extent blasphemous, a blasphemous question.

KN57 [10030-10193]

You see I do not agree with this, Islam is nothing but peace. So some people misunderstand what the word Islam mean. So I strongly disagree with this statement.

KN58 [22760-22772]

I disagree

KN59 [18678-18690]

I disagree

KN60 [19859-19875]

I don't agree.

KN61 [8474-8493]

No, I don't agree.

KN62 [29646-30472]

I don't believe that Qur'anic provisions ahh encourage fighting. I don't believe in that. I told you the first verse ahh about, about fighting, about jihad in Qur'an that (he recites the Qur'anic verse) that is the first verse you are not allowed to go after your non-believer or ah an unbeliever or a person who actually thought to have been taken a sad ahh a different part, you understand ah well until, until when that person wrong you, you shouldn't go after him. So I don't believe that there are Qur'anic provisions that encourage jihad or war or anything of sort. So many people, historians, philosophers around the globe talk about this peaceful nature of Islam. They believe that Islam doesn't in any way encourage ahh this war, jihad and other things, taking weapons, yah Islam doesn't encourage people to do so.

KN64 [13571-13779]

There are verses in Islam that calling Muslims to come out for jihad, but this does not mean to go and killing people discriminately, no, no. Jihad means you protect your religion, hmm, protect your religion.

KN65 [16423-16823]

I do not agree. Quran never encourage any Muslim to go violent with non-Muslims. Okay when we are talking about non-Muslims, the Qur'an refers to the Jewish and the Christians as ahl kitab and he has never, he has also encouraged us ah ask us, we should respect those alh kitab, he has never encouraged us that we should kill ahl kitab. So the Qur'an never encouraged any Muslim to kill non-Muslims.

KN66 [9990-10150]

I don't agree because in, because Islam is a religion of peace, the word Islam is an Arabic word which means peace. There is no way it will encourage violence.

KN67 [10309-10537]

Well people are misunderstanding or misinterpreting the Qur'anic ahh verses that relate to the jihad. I think yes I agree, there are so many issues that people are misunderstanding and are using it to create violent activities.

KN68 [5289-5371]

Ehh, Islam always preaches peace, so the Qur'an cannot preach and teach violence.

KN69 [19453-20744]

Well at the same time it is the Qur'anic provision which show us how to live with non-Muslim in a good way, in harmonious way, mutually. Therefore, problems lies always on the interpretations of the provision of the Qur'an as well as the Sunna of the prophet Muhammad (SAW) even if there is outright provision which commanded you to do jihad that is jihad in the sense of physical combat, if time is not in your favor I think it is not allowed for you to do it. This is one of the rational of Islam because Islam always gives room to his people to make sure that they live in harmony, they are not expected to do things which at the end of the day it will be the detrimental to them. I may cite it, I may cite you example during the era of Prophet Muhammad (SAW) Sayyidina Abubakar intended to go to Ka'aba in order to break down all the idols there and the prophet (SAW) responded by telling him that he is not eh, he shouldn't go there because it is not right time, it was not right time but Sayyidina Abubakar went ahead and do it, what was happened to him? They almost killed him by beating. So even if the provision of the Qur'an and Sunna

mandated us to engage in jihad in the sense of physical combat, if we see that the time is not in our favour, we are not expected to do it.

KN71 [33227-34080]

I really don't agree, if somebody is saying we are having what, we are being encouraged by Islamic quotations, as regards to this, I don't agree because from the verse that started to give Muslims instructions to go to the battle field to the last one, it was not an instructions just for you to go and fight, but for you to defend yourself (he recites the verse of the Qur'an). This is the ground. (Re-recited part of the verse) on condition that they were being maltreated, they were treated unjustly then they were given a chance, an instruction to fight back (re-recites another part of the verse). So it is not an issue of because there is (he continues the recitation). What did Allah say (continues the recitation) you fight the cause of Allah who, those that are fighting you. So Islam is always on self defense mission. So get this very well.

KN72 [18466-18620]

No. I do not agree with that because there is no any versions that allows peoples or the Muslim peoples to engage in violent conflict, yes there is none.

KN73 [17699-18202]

Ah, really this provision in the Qur'an, for how long has Qur'an been? How many years? Is over 1000 years. Yah from all this time to now. Why some Muslims don't really engage in fighting conflict wherever they find themselves? How many countries there are Muslim, why don't they fight or engage in fighting? From there you will really agree that it is not an Islamic provision or a Qur'an provision. It is not that contribute or motivate them to engage. So it is only as I have said it, it is the cash.

KN74 [29939-30104]

No, No that is what am trying to tell you, therefore, nothing in the Holy Qur'an that eech encourage Muslim to engage into violent conflicts with the non- Muslims.

KN75 [31745-31775]

I disagree with the question.

KN76 [21324-21355]

Actually I don't agree with it

KN78 [28133-28516]

I think I disagree ahh certain, I think we have to be very careful, there are certain interpretations, when you say some group interpreted the text of the Qur'an or the authoritative text of the Muslims to suit their purpose, that I agree, but I think it is not something that is acceptable to the whole vast majority of Muslim communities. Is just a matter of interpretations, hmm.

KN78 [28782-29658]

...this group, the group, the group of cause because you see we have all the scholars who disagree with them at the same time and they equally have some text, Qur'anic text to support their position. If those quoted Qur'an to support the fact that violence is legitimate, violence is allowed, there equality number of scholars who disagree by quoting the same or different source of the same text, giving a particular interpretation, there they feel that their are position is right. So the whole idea has to do with what is you interpretation of the Qur'an? If you have a group that has a political agenda, they will certainly quote verses from the Qur'an, text from the Qur'an to support that position. If you have all the people that disagree with the political agenda of the other group, they will certainly have all the verses of the Qur'an that hahahah (laughing)....

KN79 [14851-15236]

Well there is no any Qur'anic verse or Qur'anic verse that encourage Muslims to just engage in ahh violence just like this because all the jihads during the lifetime of the prophet Muhammad (SAW) all the jihad that the prophet Muhammad (SAW) engage on is just for retaliation, that is for ah self defense, defense. I think there is no any verse that encourage Muslims just like that.

KN80 [26710-27442]

So the three words you mentioned are different from each other. Fighting is different from jihad, war also is different from jihad. The jihad which Allah (SBUH) categorically mentioned in the holy Qur'an is the jihad with conditions that is jihad fi sabilillah. There is so many steps governing the conduct of Islam as it was prescribed by the injunction of the ahh Qur'an. so but never for once Islam enjoin wage of jihad for political gaining or for economic reasons rather for Islamic reasons. But in the case of war and fighting, all can be waged in both reasons, politically of economically it is what makes fighting and war, but as far as jihad is concerned it is only for the sake of the religion that jihad will be waged.

KN81 [13924-14158]

I disagree because there is no such provision in the Qur'an that encourage conflicts, you understand? Qur'an does not provide anything to encourage, to encourage conflict or war, you understand, or fighting. So this is what I mean.

KN82 [17320-17539]

Okay Qur'an suggests means, a course for someone to fight, but, as we said, Qur'an demarcated a bench mark if someone cross will result to jihad, but the situation we are, such a situation does not warrant in Nigeria.

KN83 [11432-11620]

Hmm I totally disagree. I don't know why people misunderstand like misunderstand the position of such verses in Qur'an. They do not encourage fighting or war but revenge or self-defense.

KN84 [12984-13107]

I disagree. No verse in the holy Qur'an that encourages war or influence conflicts. No verse, no way in the holy Qur'an.

KN84 [13110-13208]

What about verses that talk about conflicts in the Qur'an?

A: With conditions, with conditions.

KN85 [13517-13907]

Yes Qur'anic provision have enjoined Muslims to fight, has enjoined them to engage in war with non-Muslims, but only on certain conditions, when they prevent them from practicing their religion, when they persecute them, when they persecute them, but under normal specific situation there is no need for those emm activities. Yes Qu 'ran has enjoined them, but only when there is provocation.

ZA1 [16341-16732]

So let me ask you, who sent America to conquer Iraq? Is it an Islam? No, it is not. Why does the America conquer the Afghanistan? Is it an Islam? Why does America conquer, go and destabilize Libya? Is not an Islam. So all these issues they are talking about is not Islam. Islam didn't give door for a single person in particular because you have been wronged to take arm and retaliate, no.

ZA2 [15921-15942]

No, no, no, no, no.

ZA3 [14716-15072]

So am wondering now why the author is having jihad and war, so you mean there is jihad and there is war, so if there is jihad and war then as I have been saying all this while that jihad is striving does not necessarily mean war, so what I will agree with is there is no such provision that they have to be involved in violent conflicts with non-Muslims.

ZA4 [31108-31971]

All the ayas in the Qur'an that is talking about jihad is when jihad is necessary after you have to do some other things before you talk about that one. So ayas in the Qur'an is not talking directly that you should take a gun and start killing, you understand, that is how prophet Muhammad interpret al. these ayas in the Qur'an and he understand the Qur'an more than everyone. So you have to follow the concept of the of prophet Muhammad not you reading the Qur'an alone and you start and go and do it, you will be wrong because we have prophet Muhammad that is there to interpret the sayings of the Qur'an. So those that just quote the Qur'an because the Qur'an is saying this one (he recites the Qur'an) you just have to kill them, they are evil people because they are misinterpreting the Qur'an. That is not the teaching of the Qur'an or the prophet (SAW).

ZA5 [18236-18304]

I disagree with that that is what am saying. I disagree with that

ZA5 [18380-18615]

Qur'an never teach us to fight non-Muslims neither for you to like preach to them, give good to them, they you understand, we have good character of prophet Muhammad (SAW) that you behave, you look like ahh yes this is a true Muslim.

ZA6 [44168-46649]

Ahm no, no, no, no. I don't agree with that. It does not, it does not encourage fighting with non-Muslims because I told you striving in the cause of Allah, jihad itself has conditions, it goes with conditions hhm. For you to practice real jihad, you have to know the conditions guiding the jihad itself that was why I told you jihad of the heart is the best jihad hhm. The cleansing of the heart is the best jihad, being charitable to people, being honest and being just to people is the best jihad, Now if you want to engage, you know, the other aspect of jihad maybe the force, the forceful aspect, like I gave you an example now ehn before in the university now, in those days you see where people dress, you know, indecent, the nudity becomes the order of the day in the university, the boys goes into the girls hostel to stay the night ehn maybe if a girl is with another girl, you know, there are always problems. You see a guy coming to stay with a girl inconveniencing another girl that is not into that kind of life style, you get? Now in that in those days now the Muslims Society of Nigeria, the MSS now decided to engage in a forceful jihad not really fight, you get, it was a forceful jihad. Now the new, they understood the guiding principles and they followed it and they achieved their aim. Now you see their dress code, they dress decently mostly in school especially in ABU here where we are, you understand. So fighting, I don't think, you know, the jihad itself will promote fighting with non-Muslims, no. In fact it will entrench, it will promote peaceful coexistence because if you understand the tenets of the jihad, you would understand that it is only proper for you to live peacefully with your non-Muslim brother, you will know it is only proper for you to treat a non-Muslim ehn in a very nice way, it is proper for you to be charitable to a non-Muslim. So you see when you practice the jihad the way it is supposed to practiced, you find out that it only promote unity rather than, you know, when you start seeing fighting and all that within the non-Muslims then that is not jihad, it is an imported teaching of jihad just like you find, you see in the North East and in even the emm Jos plateau state and Kaduna. That is not jihad, it is an imported teaching and that is why you see fighting like that. If they should practice real jihad then I think, I believe and I know and in fact it is the fact that they will live peacefully and harmoniously.

ZA7 [16752-17027]

Well Islam has not provided any people with thoughts of going to fight people just like that. Islam has only said if you have been oppressed then and you've been maltreated then you can fight back. So I don't think Islam has encouraged anybody in any way to fight anybody.

ZA8 [35339-38599]

Ahm I don't agree with this point. There is never a place in the Qur'an where is says that you should engage in fighting conflicts with non-Muslims. In fact, it was stated that if they come to you, for instance, you know in war sometimes, if people realize you have been conquered, for them if they realize they are going to lose the war, they will start waving a white flag calling for peace or surrendering. Now during, in the Qur'an because this Qur'an was revealed during the prophet's time and it was revealed to him, so everything he does was told to him by God. If he said, during that time because there was conflict actually, like I said, there was hostility towards the Muslims then because they are very, very minute. So for them to die then prophet as they are increasing in number now, people are converting, increasing, increasing, now they now have the power to also conquer other states and they don't conquer states by just going and start killing. The prophet used to address, write a letter of address to the ruler first, if is a king, if he is a senator or whatsoever that look this is what God says because it is binding, it is compulsory on him to do that because they are worshipping idols and stones and whatsoever. So it was compulsory, it was made compulsory on him by God that write a letter to so, so state, they should stop worshipping idol, they should worship God. So he will have to address them first that look we are calling you to worship God, we are not going to collect your property, nothing, everything is yours, but you must not worship the idols you are worshipping any more, you will have to convert and start worshipping God. They will tell them because if they refuse to agree then you will now tell them that look God has made it compulsory on me to fight, how do they call it, to fight Shirk, Shirk in Islam means worshipping anything other than God, is made compulsory on me to fight Shirk wherever it is. You must find it and fight it because the sole purpose of the creation of people is for them to worship God. Now you are not worshipping God you are doing something else, it is compulsory on somebody that is worshipping God to tell you and call you to the right path. So then God tells them that look you are enjoined to fight, not physical fight, you understand what am trying to say? Fight Shirk wherever it is, call the people to change, but do not force anybody accept Islam. It is only God that can do that. It is only God that when God wants you to change, its just to change your mind before you know it you will just start changing your mind to whatever it is. So God told them, tell them this is the truth, leave their conversion to me. So there is no Qur'anic verse that asks you to kill people or to fight innocent. There are only place that says you should protect yourself if somebody wants to kill you. Protect yourself, protect your family, protect your wealth, you are allowed to do that. But apart from that, there is nowhere that the Qur'an said pick up arms and kill no, no, no, no. It only say fight corruption, fight Shirk, fight injustice wherever it is until they become good, they do what is good, they worship God, they fight they believe in justice. That is what I think it means.

ZA9 [18645-19034]

Like I said earlier the I believe jihad should take place only if this people, only if non-Muslims are trying to claim everything... I disagree with that. I disagree. Jihad should only take place if this people are attacking Muslim, in my own opinion. We should not have, we should not be the ones striking. We can only attack them if they are stopping us from practicing our own religion.

ZA10 [21253-22105]

Umm I actually can't say any provision in the Qur'an that stated that, it's possible, but there is no authentic hadith that said you must fight violently for jihad, no. The only provision is for the second step, like I said, that is alternatively that is when some situation actually warrant, like back in those days we've seen how the prophets conquered some country through jihad, it was actually not through fight directly, it started from sending messages and then like that. So but recently Qur'an is compiled and it is complete and it has shown us everything, so I think, what I think, in my opinion, it is not right to use violence to fight someone to tell him your religion that is jihad in the other way, but instead jihad fi sabilillah which you use Quran to tell him the word of God, Sunna of the prophet to preach to him that is the best.

ZA11 [16025-16189]

I believe it is lack of understanding. It is lack of understanding of the verse that has brought to that because it is misinterpreted. So that is my point on that.

ZA12 [8956-9025]

I think they lack the understanding of the provision in the Qur'an.

ZA13 [10083-10105]

Ahhh I do not agree.

ZA14 [9634-9879]

I disagree even though there are some verses in the Quran that mention jihad, jihad, but it is not jihad, we have so many ways doing jihad, but it is not a physical jihad that we are talking about here rather we are talking jihad fi sabilillah.

ZA15 [15853-15969]

You use the word violent. No I do not agree, what will solve that is peaceful understanding or peaceful agreement.

ZA16 [9612-9632]

No I do not agree.

ZA17 [9355-9459]

No, actually there is no any place I read in the Qur'an that says you should fight without a reason or...

ZA18 [13145-13164]

No I don't agree.

ZA19 [17858-17882]

I disagree with this.

ZA20 [9870-10146]

The Islamic provision, I mean the Qur'anic provision which guarantees Muslims to embark on jihad, that very provision though I can't remember the exact ayat, but that very ayat is very specific and has laid down specific conditions before a war is waged against unbelievers.

ZA21 [14201-14823]

We don't agree because there are quite a number of unbelievers close to the holy prophet as we said ab initio. And never once the prophet ordered that this should be killed this should be that. Even to the extent that when they go for war between Muslims and the Christians, Prophet Muhammad do order that ok if somebody runs away you shouldn't go and kill him. You shouldn't go about killing children or women and as well anybody who uttered the word la illah ha ilallahu you should let him go. This is to say that it is not in the interest of Islam for people to be killed mainly because they have not accepted Islam.

ZA22 [12250-12692]

I strongly disagree, Qur'an preaches for peace. Qur'an calls for peace and good interpersonal relationship with even non-Muslims. There are many verses and hadith of rasul (SAW) that quoted that and encouraged that. So Jihad as I said is just for our military strength as a society or as a territory. You must have military strength that will be able to defend or to avert any attack that might be launched on you. So that one it is there.

ZA23 [17766-18146]

No I disagree. Islam will never encourage Muslims to fight. As I told you earlier fighting in Islam has a condition and the condition is those non-Muslims to fight you then you must fight. Those wars jahidu fi sabilillah bi an waliku bu anfusikum is not addressing fighting. But use your own health, use your own wealth in doing what Allah subuhana wa ta'allah ordained on you.

ZA24 [23180-24520]

I agree that Qur'an says we should fight non-Muslims or unbelievers, but not in the present now. It was- we cannot say that Qur'an is old, old or new Qur'an, so this aya that is in the Qur'an when the kafirin sent prophet (SAW) out of his own town, he did hijra to medina and from there they still wanted to kill him then Allah now ordered him to fight them just to defend not to - Qur'an preaches peace and it says in the Qur'an that we should not enforce anybody on Islam that we should not force anybody to embrace Islam. I forgot the aya, but now I want to suggest that I totally disagree that we should use the aya of the Qur'an now in fighting non-Muslims. What are you fighting them for? We should not fight them now, but if I want to suggest what we should do the provision that suggest to do this is when somebody came now as I was always saying and for instance let's say when we are praying in the mosque and somebody came and destabilize us or started beating us so we too should fight back because they are already tampering with our religion, there is no freedom. If there is no freedom of religion so then we can use jihad to fight back, we can use that aya, but is there is freedom then we are free to pray any time and nobody is harassing you there is no any harassment then we do not need to use that aya of the Qur'an.

ZA25 [20754-21311]

Yes the problem is in Islam you don't do a partial analysis of verses and hadith that is you don't just take a verse in isolation and interpret it the way you like. So every- almost the interpretation of every verse depends on the provisions of some other related verses and the ahadith. So but some uninformed Muslim brothers they can just go and take some verses and say qatilu fi sabilillah. Qatilu then start fighting without having to resort the scholarly analysis of such verses in terms of the manner of interpreting and implementing such verses.

ZA26 [10012-10381]

I told you earlier there is no war in Islam. All the jihad fought by the prophet he was attacked. He just revenged. But when these people oppress you and when you retaliate you are called a terrorists. I don't know, I don't know. All this issue of terrorism they are creating the war and sending it to Muslims. Anybody you attack, he can respond. Stop oppressing them.

ZA27 [8472-8534]

No actually I don't agree. I didn't agree with this statement

ZA28 [19954-20984]

Qur'an. Allah himself does not want killing, unnecessary killings. He doesn't like unnecessary killings. And even when they say jihad fi sibilillah as I earlier mention based on my own understanding, the little knowledge I have in Islam is eh striving in the way of Allah, for the sake of Allah did not say you should go out there and fight people just because of your selfish interest. Qur'an or Allah himself have given the proper channel to follow while carrying out jihad as contrary to what people have in their minds. May be some people maybe when verses talking about jihad comes to them, they interpret it just the way it is, which I don't think this that is how people should conceive or perceive. They should really go in search of the meaning of that verse, what it is really saying, what way does Allah provide, has Allah provided for jihad to take place. It is not just willingness of somebody to just rise and say he is going for jihad with no leader, no acceptance from other leaders. So basically that is it
ZA29 [28593-29303]

This is a big fat lie. Qur'an the holy book, from the name the holy book does not in any way give a provision, in fact does not in any way give the followers of the religion the fight, does not in any way. Bismillahi rahamani rahim I will like to quote a verse here. There is a verse that says Wa man yaqatallah ... whosoever kill an innocent soul muta ammidan suddenly, just like that, his destination, his final destination is hell. It is the same Qur'an that says such, then how comes the same Qur'an will encourage or give provision for that? Is that not contradictory? That is the western role. That is what the western is. That is why I tell you that the western and the Islamic, there is big dichotomy.

ZA30 [39729-40112]

I disagree; I strongly disagree with this one because I mentioned it earlier, some people due to their inadequacy in knowledge, in Islamic knowledge, they engage themselves in such act while I told you the actual teaching of Islam, even during war did not permit the person having weapon to go and kill the person that don't hold weapon. So I already answered this question earlier.

ZA31 [13799-13814]

I don't agree.

ZA32 [35028-35803]

I don't agree. Strongly, strongly disagree with this point because Allah said la iqra ha fid din, no compulsion in religion and Allah said ahh you should not fight them until when they fight you and the prophet (SAW) was maltreated by the non-Muslims in his era, I mean in his period, lifetime, in his life time, but nevertheless, he never encouraged the sahaba to kill non-Muslims unnecessarily. In fact, even during the jihad, there are categories of people that are not allowed to be killed. Prophet (SAW) disallowed the Sahaba to kill old people like old man and women and young boys, young children are not allowed to be killed. So by this you cannot say or you can strongly disagree with this point and no any provision, Qur'anic provision that suggest that hmmm, yes.

ZA33 [9715-10064]

No. I think I don't agree with this because Qur'an does not encourage or permit a Muslim to fight with non-Muslim except if the non-Muslims fight him first. In the Qur'an Allah is saying do not fight them until they fight you and when they fight you, you fight them and when they kill you, you kill them. So therefore Qur'an does not provide such.

ZA34 [21392-21905]

I disagree because there are some verses also that talk about living in peace with others because Allah (SBUH) says la iqra ha fid din-there is no compulsion in the religion of Allah. And there is also a verse that says la ya -l-haqqumu-l-lahu katil wa la... Allah does not compel on you to fight those that do not fight you. See it is a verse. So how could you just pick one verse that says that you fight while the other verses are saying don't fight, live in peace with others. So I don't believe on that.

ZA35 [10489-10565]

I disagree. Qur'an does not, Qur'an is not a provision for fighting jihad.

ZA36 [16231-16255]

I don't. No provision.

ZA37 [18957-19005]

No. This is not true. This is not true actually

ZA38 [24694-25737]

Yah, I disagree because this Qur'an you are saying is a word of God. If you don't have the wisdom to read it, you would read it abstractly, you will read it differently from its teachings, that is why you see some people would say ah ehn go for jihad and kill unbelievers. This is not how the, no this is not how the religion is saying it, you need wisdom to read it before you pass the knowledge, you understand, because there is a chapter in the Holy Qur'an that says that be careful of the non-Muslims especially the Jews and the Christians. It is referring to the period when the religion is finding a ground, when the non-Muslims, the Christians and the Jews are conspiring to make sure that this thing did not see the light of the day, this is when the revelation came and he addressed this issue perfectly. Presently now we are not looking at that aspect, what we want to do now is to try to ask ourselves and say why is this thing like this? What are the solutions to these things? Is only what we find, I didn't see any other thing.

ZA39 [35037-35496]

Actually I don't agree because if it did not promote or encourage Muslims to fight against Christians and Jews during the life time of the prophet, it cannot promote a modern Muslim, a Muslim of this day to do the same because a reasonable and serious Muslim is expected to do is to practice the religion or a good Muslim what he is expected to do is to practice the religion according to those people during the life time of the prophet. So it is not true.

Sub-Research Question 1.1

Th 5: Theological Interpretation and Fundamentalism

Th 5.1: Imported Fundamentalist Islamic Teaching: It's Influence on Muslims

FG1 [10743-11160]

There is this influx of trying to bring in some teachings into Islam particularly in northern Nigeria. Nowadays we have scholars from here going far to Iraq and Iran to study and we have some going to Sudan and Saudia to study. We have some going to Senegal and Mali all of them to study. All of them are bringing different aspects, different forms of knowledge and understanding of Islam into the society.

FG1 [11162-11559]

That is not even the problem there. If the teachings from the various countries were actually Islamic, if the teachings were actually of the prophet there is nothing wrong with that. But that paves way for other non-Islamic activities to come into the country and you know when you are trying to prove, as you say extremists, they tend to prove that we are Muslims and we do things the best way.

FG1 [11561-12026]

The case here is that, you know even in Islam we have different schools of thought, we have the Malikiyas, we have the hanafis, etc. What is applicable in the Hanifi society may not be applicable in the Maliki society. A country like Iran may be part of Shafi'i school so there may be something which is applicable there that is not applicable here. So a scholar may be there to study and viewing that as right to him he may try to impose that here in the society.

FG1 [12028-12314]

From the beginning of Islam that has never developed a problem. The perspectives that you are a Shifiya or a Malikiya or whatever. That has never developed a problem. The problem is from these sects the Shi'a sect, the Darika sect, the Qadiriyya and so on (and uproar of voices ensued)

FG1 [12315-13494]

For now scholars if you are watching on social media, there are people who are trying to analyze the issue that they are saying that this issue of religious sect conflict is sponsored by the Europeans, for example if you look at the Shiites they said that they are sponsored by the Jews, the Israills and the Americans to come and destroy the social order of Nigeria and particularly in northern Nigeria and there are so many proof, video proof that I saw. You will see El-Zak Zaky together with Benjamin Netanyahu, Barrack Obama and all of them watching together, sitting together in fact they even go for exile to Israel, Rome and other part of the countries. So people are suspecting them. That is why even the sect crisis now is even reduced, for example between the Izala and the Darika what they are trying to do particularly the Ahl Sunna part, the Daurawa and this Kabiru Gombe, what they are trying to do is they wanted mobilize and harmonize the two sects into one. That see if we are not taking care this shi'as they are coming into us, they say that this Shi'as are going into the other part the Darika part for example in the Maulud and there are so many activities

FG2 [8978-9455]

(F) Sorry I have a different view, with respect to this issue I strongly disagree because when you are a Muslim you should be a Muslim and when you are a Christian you should be a Christian. And I believe there is no any religion on earth that encourages immorality or callousness. So if you are a Muslim you know the teachings of Islam and how the ... of Islam so I don't think there is anything that can influence you to go bias or to go the other way. That is how it is.

FG2 [9457-9737]

I totally disagree with her because there are Muslims that are so soft and are so easily addicted to the western life. So anything brought in new they would like to adopt it and try to make some other innovations to make it as part of Islam. I believe there is a western influence

FG2 [9747-9802]

I too agree with him that there is western influence.

FG2 [9804-10150]

I also disagree with her. The reasons is that Muslims of nowadays can easily be brainwashed, some may be through aids, some may be through finance this money that will make them go against Islam even though they are Muslims because of all this material things they could easily against Islam though it is not all but some Muslims are like that.

FG3 [18347-19443]

mmmmmm we can say like, this in ehhhh there are some books that usually came to us in 1970s I think came to northern Nigeria written by those Egyptians, Sayyid Qutb. Some of the books that they brought, aha Hassan al-Bannah so the kind of books they brought into northern Nigeria then, they wrote the book while they were in prison. They wrote it based on the situation they found themselves and also the situation of their country and the situation they found themselves. Most of them because of their preaching the government caught them and put them in jail so they wrote the book while they are in jail. When you see the book from the beginning to the end you will see those verses (he quoted the verses in Arabic from the Qur'an) That will be the verses that they will keep on reporting and expatiating more and they are right because those people are cheating on I don't know cheating suna zalintan su they pack them an put it there so they have been importing the book to us here and we just see those books we carried it and we read it and we just took their own interpretation...

FG3 [19472-20493]

not really assessing. They interpreted it based on their own condition (An interjection – and it doesn't suit our country. That we can say something may be the influence of external forces that came to us may be is that one, but almost all the crisis we have been having in northern Nigeria I don't think there is any influence or any external forces. Because let me say from Boko Haram there is no any country or other people apart from Nigerians that are claiming boko is haram I don't think there is. Before boko haram-Maitatsine is also almost the same process. I don't think it exist in any where before this country. Then this eh religious crisis we have been getting right from Tafawa Balewa, Kafachan, this sharia, Kaduna and other places I don't think there is anywhere that this thing maybe as we are reading I don't know whether I never come across it maybe someone has come across it. I don't think there is any external forces that maybe lead us into the present situation we find ourselves.

FG3 [20527-21373]

I disagree with mallam it has. That external influence it has because from the research I have mad that late mallam Yusuf the one that founded Boko Haram, someone reliably told me that he in fact he really he really loved one of this name you mentioned Hassan al-Bannah, Sayyid Qutb, there is another one they call him Abul Ala Maududi all these people are jihadists and what they were preaching to people was unIslamic in their own time because their own belief was to wage war against the government and topple the government of that particular country and what I heard they said even this Yusuf happen to be an admirer of these people. So most of these things they are agitating for in Islam they did get it from the books of these people they read and trying to implement it in this country. The thing is there are external forces.

FG3 [21377-21875]

Really not to argue with him, but I could remember before they killed late Albani he sat down with Muhammad Yusuf also all the books he tried to figure out written by this al-Banna, Sayyid Qutb, he only had the photocopies while Albani has the original copies. So in any aya (verse) he brought, when they came here they are the ones that came with their own recording, they did not allow the cassette to go out because Albani finished them academically with scriptures let me use this word.

KD1 [7603-9140]

When you talk of imported Islamic teachings, the bottom line is Islam did not originate in Nigeria. The Islamic teaching better the fundamental or the recent one that we are having that we assume is causing a lot of problems, they are all foreign, but what I will say is that, the world is now a global village. Nobody is isolated from anything that is happening. If you look at the case of terrorism that we are having in the places like America, Europe and in Asia, in Arab world, is already here in Africa. We have some cases in Sudan, some in Kenya, some in Ethiopia and of course Nigeria and some other, some of our neighbors. No nation is an island by itself and you can't isolate yourself from what is happening over the world. But one thing is the case of sympathy and the case of foreign teachings because when we know actually realize like some cases like recently when we hear cases of the

history of Shiites, you realize that they in fact sometimes they even give themselves some training in the anticipation for fighting against either Christians or even Sunni and some other cases like, you have sympathy to some other people like those that are maybe we say cases of Osama bin Laden and the likes. So it depends on the teaching of Anwar Awlaki that this thing. But it all depends, some of all those teachings actually are some those things that causes it, but if you realize they are actually most of them are unpopular. They are very, very few but they find themselves filtering in and of course causing big problems.

KD2 [3516-4005]

To me, I don't think there is any imported Islamic eh behavior in Islam because everything is already been there in the books, in the ahadith, in the Qur'an. Except if people misunderstood it to be a different thing and they started using it in another form like in the form of, in the form of militancy or in the form of jihad or something like that. People do misinterpret other things to mean another thing differently, but there is nothing imported actually. Nothing is new in Islam.

KD3 [2841-2978]

So based on the question you asked. To me, there is nothing like imported Islam. Islam has just been there the way it is right from time

KD4 [3361-3786]

Ah! My brother, if it is said Islamic, imported Islamic teaching. I find it very difficult to understand that word. Islam as a way of life is universal and is found everywhere. So Islam as it is practiced if it is true Islam you can never find any imported teachings in it, rather than you can say that some people try to bring another idea outside the religion. So you can't call that Islamic eh imported Islamic teachings.

KD5 [2409-2760]

Hmmm I think all the teachings of Islamic scholars have been the same. I don't think there is any new teachings that have been imported into the country that is responsible for the growing conflict or make you to engage in militant activities. Rather misconceptions by some of the Islamic scholars like Mohammed Yusuf for example. I think that's it.

KD6 [3237-4025]

What I understand by this question you are talking about may be in what way imported Islamic, there is nothing like imported Islamic something in Islam. Islam is one, but it depends on how you understand it, it depends on how I understand it. What I say at the last question is still the same thing. Leadership problem, we have a leadership problem and if you have a leadership problem, you have a big problem. Under leadership, you will see many factions coming out. So, with that, you have many things to come. In the time of Sahaba they have differences, but they have a leader. So, it makes them to go the same way. Without a leadership, anything can go on, anything can happen, still the same things that happens that derive militancy because there's no leadership. That is just it.

KD7 [2962-4240]

It has a very big impact in the sense that today, we see, we are more eh there is more, there are more schools, there are more teachers that are there than they were before, but the character of the people of today is different from that of the people that have gone before us in the sense that they take up laws into their own hands. The preachers we get today from our preacher are different, every preachers has his own style of preaching. So they, the people who are following that preacher, have, they try to interpret their own understanding on others from the way they see the preacher is preaching. For example, you will see a preacher calling somebody arne and my understanding of the term arne is somebody who has no religion, who does not regard God and the from the Qur'an, we have seen and we have read that their people we call the people of the book, the Christians and the Jews, they believe in one God. There are some things that are permissible between us and them. We all believe in the one true God, but we have our ways of worshipping him. Arne means somebody who is godless, when you call somebody an arne, you promote hate for that person and Islam always encourages us to encourage people through peaceful means to bring them to our side not by force.

KD8 [10522-11556]

Well the influence is in terms of understanding the religion better because most of the people that go outside, they are young people, they go and get, they go into research and get deeper knowledge of the religion. Therefore, they come and preach it. There are many preachers than before, so they propagate the issues of Islamic ideals. The only thing is terms of giving fatwa, in terms of giving fatwa because they are having their, they are having, there are more researches, they research more, you understand, they have wider understanding of the religion. So normally, they give conflicting fatwa that with regards to the, to the life of Muslims in terms of may be inheritance, in terms of prayers, in terms of certain things, you understand, that's the only thing. So, what I will say in summary is that, it has influence it in a more positive manner because they have more understanding of the religion, they are having modern ideas, they are teaching peace, you know not violence, so it has actually impacted positively.

KD8 [11628-12041]

Well the teachings in terms of well, I will say the general teachings is the teachings of prophet (SAW), he teaches us to be God fearing, to be violence free, to love our neighbors, you understand, like we love ourselves and your neighbor could be a neighbor in the office, it could be a neighbor at home, in residential home, it could be a neighbor that is a Christian, so this what the teachings are all about.

KD9 [5238-5753]

I will have to go back to Boko haram again, as far as am concerned, it is imported Islam in quote. Northern Nigeria has always been peaceful place even with the encroachment of non-Muslims and trying to, we have always been peaceful, this is unprecedented. within months people that are supposed to preach Islam are now carrying guns, throwing bombs, as far as am concerned this is imported. It has really turned around everything as far as am concerned. The culture of the people of northern Nigeria is concerned.

KD10 [2752-3207]

You see the imported behaviors from other countries, is that not, into Nigeria or in into the northern part of Nigeria actually it as influenced. You see some imported behavior which is in accordance to sharia alhamdulillah has influenced the Muslims. When some Scholars come from Saudi Arabia they teach, they propagate, they preach this correct Islam, as you can see the Muslim women in northern part of the country, they are putting on hijab Annikah.

KD11 [7032-7495]

Well when you talk about imported Islamic teaching I don't really understand what you mean. You mean, ah Islamic teaching is Islamic teaching anywhere, but when you talk about ah I don't know if you are really talking about this thing ah Muslim exposure to probably through the media by group such as Al Qaeda and the rest, such terrorist group I think has contributed negatively towards ah towards the socialization of the Muslim Umma especially on the youth.

KD12 [5949-6908]

Hmm in fact in the northern Nigeria bringing new customs to the Islamic way, in fact it has influenced the real faith that people should have, like now most of the people are having their own handset now or electronic gadget where foreign songs, foreign systems of an atrocity like drinking, adultery is being done secretly and then the way they can do it, so most of the people that are not godly, real faith, you see, they fall prey to all these systems. So it is only where it occurs or when the Mallams, when Mallam knows that this is the way, these are, it looks like thorns in one's flesh, so when they observe it is only good Mallams that put it into da'wa, to preaching to people because it has influenced, it has continued to influence too, most of them dance, you see them in the television too, most of the Muslims most of this song praise song praises you see them dancing beyond what Islam has said so that .

KD13 [1962-2249]

You see the teachings in the northern aspect of Nigeria you see Islam has actually helped because Islam is the education that the northern Nigerian Muslims they have and perfectly those who try to abide by that education they survived it and truly they become a disciplined human being.

KD14 [2693-2820]

This question imported Islamic teaching there is nothing like imported. Islam is not imported. Islam is the total way of life.

KD15 [2538-2808]

Ehm actually you see the prophet (SAW) sorry for saying that ah says ah any religion or any ahm activities or any religion in short introduced newly or imported to Islam I think is ah is not accepted in Islam. So Islam is one, Islam is peace and ah I think that is it

KD16 [1356-1372]

Well negatively

KD16 [1559-2026]

Hmm actually it has ah led to segregation between the Muslims. Long ago even before we are born from what we have heard from our parents, the Muslims tend to be one, unlike we have today. This person belongs to this sect, this one belongs to another sect of which some do not even have value for the person that is not from his sect. Those days even right from time there was nothing like. We speak in one voice. We see ourselves as Muslims not as this or as that.

KD17 [4446-5116]

Hmm not exactly because the only thing is that ok you see maybe down there in the Middle East, people, maybe like due to the access people now have to the social media and the internet, they can get anything right from, even things that are alien to this country, they bring it in maybe they try to download some video they see what is happening, you understand, maybe through YouTube and other social media. I think those teachings that they are not Islamic, you don't have Islamic, basic Islamic tenets being imported into this place that is it is alien actually. So I think part of these is among what is causing all this Islamic militancy affairs here in the north.

KD18 [3372-4091]

Islamic teacher most especially maybe from Saudi Arabia or from other Islamic countries, I think its because, I think they came to they came into the, they came to the country I mean to our own country here to try to mobilize some people and try to educate some people as well, but this thing has, you know the understanding is different because they are not Nigerians, so the way the Nigerian people understand it I cannot really say because the way the I mean the over their I mean is like they did not get the message well that is why the, is like most of majority of them they misinterpret it, they misinterpret they misinterpreted what the imported Islamic what they came to Nigeria to teach them it's like the...

KD19 [3994-4667]

Well eh imported Islamic teaching, I want to believe that every aspect of the religion is imported because eh in the olden days, this part of the world we do not know of Islam or Christianity what we have is traditional religion with time, people bring this religion to us and so we believe we should accept it. If I decided to be a Muslim, it is not by my own making but is by the grace of Allah. So all these imported teachings tend to shape one's opinion and believe towards the other person. So I don't think the imported religion or certain aspect of the religion play a role in all these crises, no, it is what the people want to do that creates all these problems.

KD20 [1863-2328]

think you are talking about the foreign knowledge, the people that came from outside, most especially the people that came from Saudi Arabia and our own people here that use to go to their country to have more knowledge about Islam, the reason behind it is that they misunderstand the, what the those people there preach to them and they have their own, it's like the people here in Nigeria add their own culture into it that is what makes it to be different. Yes.

KD21 [2487-2843]

Yes, they have influenced Nigerians so much. Let's say ah prominent Islamic scholars, Sheikh (speaking hausa) the Sheikh Ja'afar of blessed memory, the al-Mawi, the ah scholars that have succeeded in going outside Nigeria to update their Islamic teachings, when they come back, you tend to see that their way of approach varies from the indigenous scholars.

KD23 [3534-3728]

Well imported Islamic teachings ah and I don't think it influence the behaviour of Muslims in northern Nigeria because Islam so eh what Islam has so is already compiled, it's already compiled.

KD24 [11278-12392]

Ah actually it has brought so much ah contribution in the sense that, see normally what we heard from our fathers and from the history even in school spoken then some fifty years back sixty to seventies back when Islam is not formally functioning strong as it was or as it is today in Nigeria, the way the Muslims used to dress is not even the way they are dressing now, the way they used to pray is not the way they use to pray today, the way they use to interact with people is not the even they way they used to because then even though they are Muslims, but they are not well equipped with Islamic knowledge. The number of teachers, preachers, imams, sheiks that were then they are not as much as those we have today, so according to what happened based on time, is passing by and ah younger ones are growing up, sending some the children aboard to acquire this Islamic knowledge, things have been changing from time to time. See mode of dressing is being changing things like that, trust between people if not of ah today that things used to begin to change again, we don't know what we will say about that.

KD25 [12361-15912]

Well I won't say that ah, you see, just as the English man says, charity begins at home. There are many Nigerian youthful Muslims that were opportune to have ah ah ah succeeded in getting admissions into universities outside Nigeria like Mecca, Medina, like Malaysia, like Dubai, like Egypt, like Morocco, like Kuwait and the rest of them, but the problem is you know if the youthful Muslims lack the basis of Islam, by going to Malaysia or Kuwait or Egypt if care is not taken the what they are expected to get is not what they will bring. It will be another thing. It will be an imported knowledge, just as you said, because not all the

scholars that teach in those, you know, universities, Islamic universities outside Nigeria or even outside Africa that are really (coughs), you know, sticking or abiding by the teaching of the Qur'an and Sunna. They have just digressed. We have the Shiites, there are those that are pretending not to be Shiites, but they are Shiites, if we come to know that through their teaching methods and methodologies, so eh really if you look at those most especially those that must have ehm studied at eh let me say, let me use these two countries of eh maybe Egypt and ehm Sudan or Malaysia you find out that they, not all anyway, but some of them or few of them use to be, you know, arrogant, you know, or trying to even outclass our scholars that taught them, they want to say that now they have possessed knowledge more than them. So maybe they are even, are mocking or making a jest of the our scholars here that ai our scholars have not even gone outside Nigeria. All the knowledge they have acquired here, but in their own case they have even flown, you now, outside, not even outside Nigeria, but even outside Africa that they have gotten the knowledge and now they have come back so therefore whatever, so that clash will come and that eh religious egoism trying to say that if it is no me nobody again, you know, that is what ah amounted to ah that but to some extent I won't say it is average, if I am to score that, that is the proliferation of the imported knowledge, I will say it is average, not eh not even half talk-less of ah full but ah really ah alhamdulillah our scholars have ah noticed that and they are taking precautionary, you know, steps towards curbing that and bringing those students who must have studied, you know, but in the case of Saudi Arabia I have no doubt, nobody you see that studied from Saudi Arabia will start behaving in such a way like Malaysia and the rest, but Dubai you know Egypt, Sudan you will find out that those that most especially even Egypt, anybody that go and say that his name is al-misri, you know, because he studied in Masar, Masar means a big, you know, ah country or a big town, so since I studied at Misra that is Egypt, he has the guts to say that he studied in one of the or maybe the oldest university as it is been said. That is about 1000 years now, the Ansar university or maybe the some of the Nigerians, some of the youthful, you know, Muslims that are opportuned and lucky to study there, when they come back here, they will start, you will start seeing them behave am behaving in a pompous and insolent manner that ah in terms of knowledge ai that they are the best that even they have outclassed our scholars and the rest of them. So you can see that the important knowledge must have brought all or learned from there to bring here is to some extent, minimal is not even up to half, so it will not really impact on the Islamic populace

KD26 [3938-4513]

There are some, yes what ways, like, for example, the Islamic state that is the ISIS militancy group, they are kind of, their mode of propagating Islam is totally different from the teachings of Islam. Their, I don't know, their own word is sort of like imported and then we, we don't really understand, we don't get the complete picture of what the teaching is and then it affects us because most of them, those are the kind of people we looked up to, the ISIS the Al-Qaeda those are the kinds of sects we look up to. That is what has generated this problem in the country.

KD27 [3082-3751]

Ehhh most of the militancy we have here are home-grown. I don't think there is much-if there is any influence from outside I don't think it is really that apparent because when you look at the issues of those Boko Haram, you know, it is home-grown. We have Maitatsine in those days. Those are deviants. We had previous experiences with the Maitatsine and, you know, several others like them. So to me it has little foreign influence. It is basically as a result of ignorance, lack of knowledge and the laziness of some of our preachers. They refuse to read, to learn, to seek for knowledge. They prefer to just create their own and just to get followership.

KD28 [5532-6235]

Ahm I am sorry to say this question I cannot because am not more of northern people. Am sorry to say that is why I will not be able to say much, but in my own opinion, as we have said, you know like what am saying, you know like this our own area presently, the leaders of Islam will have to come down and get the basic knowledge of the understanding, what really is Islam about and us we know that Islam as it is, is a religion of peace and God has said that yes you have to, if you have to serve God, you have to be contented with whatever you are having but you know that this earthly needs of nowadays has given us, messed us up in the religion of Islam or maybe you will understand what am saying.

KD29 [2806-3140]

Well based on my discussion with some other learners Islamic learners I happen to understand that there are other bodies, other bodies that do engage some of our students that do study Islamic studies abroad, that they were being sponsored to carry on certain ah Islamic, certain beliefs through what they have actually gone through.

KD30 [3620-4348]

Ahm if you mean the influence of western ah the foreign Islamic ideology by imported Islamic teaching then I will say that I think it ah it acted positively, it influenced positively, it influenced ah the Nigerian Muslims positively because if I will refer to the ah the Medina, there are some group of Muslims nowadays is to call them yan Medina I think they are those who mostly went abroad to Saudi Arabia possibly Medina to study Islamic education and when they come back here, they come back with more awareness on how to practice this religion and is mostly peaceful. So in think if we are to look at that as the western ideology I think these people only brought peace and more awareness on how to practice the religion.

KD31 [5303-5945]

Actually I don't eh I don't think yah the import of some Islamic teachings has really influenced some things in some parts of this world because like I said like I earlier mentioned there are people of, they are fake people who call themselves scholars Islamic scholars who are been sponsored by some unknown groups called the shadows I don't know the it has really affected them and ah me as far as I'm concerned I don't have any particular Islamic teaching that will go against even though there are some that are not being honest with themselves like I said like let me call them the sponsored ones I think that is all I have to say here.

KD32 [3177-3935]

Yah the imported Islamic teachings ah this brings about a different denomination in Islam like we have the Shi'a and the Sunnis, so we have the Sunni is specifically imported from Saudi and we have the Shi'a being imported teachings form Iran, Iraq and other parts of the world, so this has bring the diversification in terms of practicing Islam, so some people are viewing they are practicing it based on the teachings of the prophet that is the Sunnis, these are the teachings imported mostly from Saudi Arabia that is Mecca and Medina specifically, they are practicing the Sunni Islam and if you look at from the other parts of the world Iraq and Iran they are practicing the Shi'a, so these are the two major eh teachings that are imported into Nigeria.

KD33 [3031-3586]

Well I don't I don't believe because Islam as I know as a Muslim everywhere you go is the same, so importing it I don't believe in importing Islam to another country because everywhere you go the Qur'an is the same Qur'an you read in Nigeria is the same Qur'an you will read in Indonesia, the same Qur'an you will read in china so I don't believe of importing Islamic teachings or preachers so as I said earlier the misunderstanding and misinterpretation of Islamic some of the Islamic teachings and values and verses that was bring Islamic emm conflicts

KD34 [4374-5367]

Hmm to some extent yes they did because one thing I notice is that the moment a student was opportune or been able to travel abroad to study he will make sure that on his way coming back he bring up something new or he find out something that he will criticize the way we are practicing Islam. Am not saying that what we are doing the olden way are all perfect, but no, but whenever somebody went out to study abroad if he comes back, you will see him he will took something that he will use to get popularity among the people that is one and then secondly the teachings, the foreign teachings it influence to some extent too, it influence the behavior and the attitude of eh of people. I don't want to call a particular sect, but there are some activities that we did not know them 10 years back, but now they are new and definitely they are foreign because there are other countries that have been practicing it a long time ago and now it has come to Nigeria and now they are practicing it.

KD35 [4249-5037]

amm ... you know we have ahh people who are really ignorant of ahh method of preaching, method of understanding the hadith, the Qur'an itself, so this is why they preach. Let me cite an example, if an imam or preacher is preaching, the moment you throw a question to him that he don't understand instead of him saying the truth, I don't understand this, he may tell you whatever and the follower may adhere to that and trouble may come. So I think there are a lot of ahh preaching's that are foreign, they are imported into the country in order to make trouble, so I think is I mean Muslims scholars should understand the reason very well, they fear God, they fear Allah and they preach well then you know once you preach and you don't preach your selfish interest, things will go fine.

KN1 [7540-8085]

I think you will agree with me if I say now the world is becoming a global village, now based on this philosophy of global village not only religion even tradition and culture are moving freely without borders, so actually if ... I can say to some certain extent there is influence or to some certain extent and most of the time it is having impact on others or those that are not deeply ammm they are not quite knowledgeable about the religion or are misled that is in error way and so to some certain extent that is affecting the younger ones.

KN1 [8302-8755]

That is what is exactly what am saying, the free flow of knowledge, the knowledge is flowing freely on the internet, on the media, and the handset whatever, so knowledge is flowing freely and you cannot even ascertain the source of the knowledge, it may be from the Muslims, it may be from non-Muslims, it may be from anybody you cannot ascertain the source of the knowledge and you don't even know the motive, so because of the free flow of knowledge.

KN2 [6204-6617]

Yes there are numerous, a lot of them. A lot of them are springing up and they have not stopped. If anybody has a knowledge of group dynamics, he knows that groups will continue to evolve and fragment and become sections. It is because of that fragmentation and sectionalism that a lot of scholars who claim to be Muslims are coming up and preaching Islamic injunctions, each one from his or her own perspective.

KN2 [6670-7189]

There is no clear guideline to regulate because there is no affiliated government. You see screening and regulation can only happen when there is an authorized body. So if the government of Nigeria which is secular will appoint a scholar, which scholar is it going to appoint? If it appoints a scholar there are several others scholars which do not belong to that sect which that scholar is from. So if he made any screening, it is definitely going to favor his own section and the others will reject that screening.

KN3 [11932-13292]

Certainly, Allah says that we are Ummantan wahidatan- we are one people. But we are now becoming different people. But you see again this has something to do with colonialism. First of all years ago we had this movement, the Ahmadiyya movement. The Ahmadiyya movement was the creation of the intelligence of a country, foreign intelligence. They wanted to bring division into the Islamic umma. I think it all started when they realized the last Islamic empire-the Ottoman Empire, Ottoman Turks were becoming strong and they were even penetrating, beginning to penetrate into Europe and they wanted to break that Islamic cohesion, so they were trying to divided them. They were encouraging the Ahmadiyyas and the Ahmadiyyas broke away and claimed that they have their prophet; they were different from the others. Then the Shi 'a also they wanted to penetrate into the Shi 'a in order to divide the Muslims and break that cohesion. The Wahabis are now very strong through the Izala. The Wahabis which is an offshoot of Ibn Taymiyyas doctrine or teaching are becoming strong and behind all these movements are foreign influences or foreign intelligence intrigue. That is why. The attempt to divide the Muslims because those colonial powers, former, realized that the unity of Islam will make the Muslims strong and the Muslims will be a formidable force.

KN4 [4706-6467]

Islamic teaching has influenced the behaviour of Muslims in northern part of Nigeria because Islam has become part of life, has become their doctrine, has become their lifestyle and above all they are the most populous people in the northern country and they use common language Hausa. This language it makes a lot of impact in the northern part of the Nigeria. I can say, I can say, you see (humm) the teaching because there is sect in Islam and there is also sect in ah ah ah in Christianity but there is some high opinion or there is some, there is some those that are local and some that are well learned. This makes the sects between even the Muslim. Some to see that we are disadvantage and some to see that we are on the advantage side. So as usual as normal routine that is happening in the world, people are of ah if I can say our opinion that if I am on the disadvantage, I have less majority that I can say that have been affected. I think ah that population also on the side of the sect is also affecting the teaching if I can refer. Those people that have much population, they have more followers, there is also ah ah ah affecting the teaching like I the northern Nigerians nowadays much of some people of Sunni I think they are of the more ah in population that also affect the teaching most of them they are Sunnui despite the fact that there is Shi'a , there is Qadiriyya there is eh eh eh Darika there other things ah ah ah other sect like that. But the electronic media I can say and the teaching itself is also affecting the pattern of the teaching in the northern part.

KN5 [1886-2474]

If the imported teaching means bidi'a it has actually impacted more harm than good in the Islamic teachings in the northern Nigeria ah we all know that Allah (SBUH) has forbidden bidi'a and ah and not only that, but bidi'a in its minimal ground has led to a higher ground in Kano state with eh making reference to what happen recently in Kano state where a sect of the Tijjaniyya who tried to uplift Nyass to the almighty or to the great or noble prophet (SAW) with respect to the noble prophet (SAW) which led to an insult by a member of the sect to the prophet (SAW) wa iyazu billah.

KN6 [2315-2481]

Yes, some way that can influence the teaching ah in northern Nigeria is those ways that ah Ahl Sunna wal jama'a follows for teaching our youths and their students

KN7 [3449-3856]

Ooh well ehm, when you talk of imported Islamic teachings that is we are talking of teachings that are outside Islam so ehm I think it is totally negative, it's a negative impact. It would definitely, it would definitely impact negatively on the people that are having Islamic teachings that is the real Islamic teachings and ehm I don't think I have any particular teachings I can refer to. I don't think.

KN8 [1743-2368]

Hmm, actually it is true, there are so many teachings that are affecting as a result of the influence of bringing it from another country into here, you understand. All this preaching is in one or the other affecting the action of the doing of the people. For instance, look at uhm vision, virtually all the scholars in the northern Nigeria, there was a recent person that was saying; ah Sheik Ibrahim Nyass of Tijjaniyya is above the prophet of Islam. The majority of the people strike against him, sir all these teachings and sayings of the people are affecting the action of other people and they are imported ideologies.

KN9 [2447-2909]

Well the imported teachings have eh influenced Muslims in the northern Nigeria. This is very true because ah you see when you look at the average northern person, northern Muslim. His teachings are basically the ideal teachings of Islam but because of imported knowledge, you understand. It tends to create a rift and it tends to create ah, ah controversy between what he initially believes in and what he learns from the imported knowledge. So I think this is.

KN10 [2678-2682]

No

KN11 [2294-2576]

Yes, and the question is are there particular teachings you can refer to yes, based Islam ahh, our scholars are supposed to be cosmopolitan what I mean is to be versatile that is to know the different areas of knowledge in order to know how to teach the real Islamic teaching, yes.

KN13 [3048-3599]

Hmm, yes there are particular teachings, teachings like eh, the teaching of Al Mahardi has actually-the teaching of people like ibn Ghazali. This are all scholars from the Arabian side, so this traditions I think they are traditions-even the-even the teachings from the people from this Shi'ite traditions, they have actually influenced Islamic teaching in the northern part of the country, not even in northern-it has even extended part to some western and eastern part of the country, where we have some Muslims who are practicing their traditions.

KN14 [2299-2616]

Yes, the imported teachings I can give example of is the example of boko haram because this boko haram is ah from the beginning initially is not the teaching of our people here in northern Nigeria but it is an imported teaching that comes from other countries and those teachings actually influence our youths today.

KN15 [3708-4324]

Yah, let me give a direct example you know by myself, uh imported Islamic teachings it gives me a lot of influence in Islam because at times I prefer to you know listen to imported preachers than to hear some of our you know preachers locally here that we are going together with them because they use to bring in their interest while trying to extend that Islamic message so those imported preachers sometimes, even though I use to you know I use to select them not all, so they don't use to put their interest much on the issue so I prefer imported Islamic teachings and it gives me a lot of influence of course.

KN16 [1720-1993]

There are so many teachings that imported into Islam which are not Islamic and can influence the behaviour of some Muslims, example what happened what had happened in Kano state one man abused the prophet (SAW) and it is as a result of that such imported teachings accord.

KN17 [2664-2982]

Yah there are particular teachings I can refer to as in the em most especially the teaching of em these em Tijjaniyya sect of group they have this dogmatic believe in their practicing of this religion that they see their selves as the superior sect that these are the real Muslims that are actually practicing Islam.

KN18 [4526-4844]

Toh ai I don't know any sort of imported Islamic teachings, imported Islamic teachings, Islamic teachings. All I know is that Islamic teaching is one and the source of these Islamic teachings the eh the source of these Islamic teachings is from the Qur'an and Sunna so so we don't now where this concept of imported

KN19 [3264-3606]

Uh actually I cannot really justify that because I didn't stay in the northern region but with the look of things to some extent could be justified that there are some western and imported ideology that is affecting and ah in moderating the activities of the people of the northern region which is controlling their doings and their actions.

KN19 [3661-4450]

Uh, actually I can't really cite any but looking at the ah looking at the conception of the ah prevailing boko haram and the rest of them virtually all the sects that exist under them understand, look at the teaching there are a lot of scholars under the Tijjaniyya, under the Qadiriyya all these sects of Islam in which their preaching in one way other is an is an influence or a means of ah of moderating the activities and the doing of these people. There a lot of there are lot of teachings someone could mention though any could not be specified understand this present moment but considering the aspects of the Tijjaniyya, the Qadiriyya, there are a lot of scholars of them that have in one way or the other they are contributing and making a statement that is influencing whatever.

KN21 [1859-1957]

The question is not well framed; I don't think there is anything like imported Islamic teachings.

KN22 [3638-3772]

Yah, actually when we are talking about imported Islamic, it has actually influenced the behavior of the youths in northern Nigeria.

KN22 [3835-3999]

Yah, like the jihad movement, like the extremism, like the fundamentalism of Islam, this is a new attribute. It is a new attribute that emerge in northern Nigeria.

KN23 [3287-3680]

Well imported Islamic teachings like the sects we have across the Middle East the Allawites and some of this people have links with those Islamic violent groups. They are even sponsoring them financially, which if you-England itself want to stop Islam,

English citizens from accepting any help from external countries. I think it is a good thing. Nigeria should try and put that in place too.

KN24 [1887-2440]

Yah like the teaching of the way Islam was practiced in Maiduguri. If you take example, the way their imam the former late, what is his name, the Boko haram person, Mohammed Yusuf. The way he understand Islam is different from the way the rest of the Muslims understand Islam. So that is why sometimes we don't want people like them that are not well intellectuals to come and be preaching to people what Islam is all about because he doesn't know what Islam is all about. Had it been he knows what Islam is all about he won't go and start preaching.

KN25 [3795-4158]

Ah well I can say most of the imported Islamic teaching turned out to be radicalism. So it has affected Muslims in northern Nigeria in so many ways, like most of our youths are lost into sects, some sects that during the prophet's time they didn't exist. So I think it is causing chaos, a deviation from our normal Islamic course into other non-relevant courses.

KN26 [3027-3093]

Hmmmm yah to some extent actually but to some extent yah it has.

KN27 [2841-3341]

Well in many ways, in many ways in the sense that there is this imported Islamic teaching, let me tell you, it is hijab or let me say a corb, you see in a corb it is imported Islamic teaching, Islamic teaching that originated from the Saudi Arabia from the Arabians but you could view from-recently that most northerners, or let me say some part of northerners now see people that are not using the corb as people that are not, let me say, fully practicing Islam in the normal way which is not so.

KN28 [2458-2493]

Well the teachings not any for now

KN30 [1430-1739]

Muslim is not imported. Muslim is a generally teaching that you cannot say is imported. It is only that there some interests, some opinions, some teachings that are connected or that are being influenced by some groups in the world towards or to make it look like Islam and they influence people with that.

KN31 [2381-3044]

Well Islam generally, you know the meaning of Islam is peace which means everything it preaches is peace. So I think Islam on its own and its preachers are always trying to preach to the Muslims on involvement in the act of violence that they should discard involving themselves in violence. So mostly why you go to Islamic societies or even where the societies are mixed, both Muslims and Christians, you find Islam or Muslims indulging in such activities, it is just their own wish or their own attitude which they have married to their selves, but it is quite unislamic and I don't think any knowledgeable and reasonable Islamic preacher will preach to that.

KN32 [1117-1129]

No, no, no

KN33 [1371-1455]

Yes, and it's by teaching different perceptions on Islam and the teaching on Jihad.

KN34 [1345-1356]

Actually no

KN35 [2690-2982]

Yes I think like the shi'ite influence in the north most especially the Kaduna issue of the El-Zak zaky and Sheikh and then they have the influence in the northern part of Nigeria. I can say their activities are being got, are being imported from the Middle East, if we can trace the origin.

KN36 [2073-2256]

It has been imported to Nigeria based on some radical Islamic preachers and the teachings in the Middle East that are not teaching what we expect them to teach or the tenets of Islam

KN36 [2313-2381]

Like the principle of jihad and how the jihad should be carried out.

KN37 [1727-2141]

You see in the northern part of Nigeria we can say it is that region which practice Islam and a times some scholars may argue to the extreme and you see in particular some of the teachings I can say influence the kind of character or habit of the Muslims in northern Nigeria is that of extremism. Extremism should be pointed out as that teaching which influences the character of Muslims in the northern Nigeria.

KN38 [1124-1140]

A positive way

KN38 [1195-1283]

Yah, for example the teachings of Islam when it comes to morality and ethics of living

KN39 [1561-1674]

Actually importing this kind of habit or creates in the minds of Muslims, actually it sometimes brings disunity.

KN40 [2359-3067]

Ok. Thank you very much. I know teaching naturally influence the follower Muslims especially an issue that happened recently about one mallam that was preaching in Kano state it has not even reach may be a week now, preaching about the Maulid of prophet Muhammad (SAW) talking against other religions, you understand. And this followers they only just try to hear whatever their mallam says to them and they try to follow it, unlike them just trying to know more understanding about what the mallam is telling them or about what mallam told them at that particular preaching. So I believe that in the northern states the fellow Muslims they normally use to accept and obey what their mallam preach to them.

KN41 [1674-1736]

I'm lost at this actually, you can move to the next question.

KN42 [2360-2840]

Imported teachings, imported teachings here ehm I am understanding it to be innovations in Islam right? If it is innovations in Islam which is said to be wrong and it is like teaching us different doctrines, which is already not in the Quran and not even in the hadith, and if it is something that is imported that means something that is not supposed to be there in the first place and so all are wrong and there is no-since it is not supposed to be there, there is no example.

KN43 [4410-5352]

Yes, if you look at eh, shi'a as an ideology is imported to northern Nigeria in the early 80's. The ideology of shi'a is antagonistic to the mainstream Sunni ideology that majority of Muslims in northern Nigeria adhere to. So the coming of shi'a or the

importation of shi'a to northern Nigeria created a kind of two antagonistic camps. The shi'a on one hand and the mainstream Sunni Muslim on the other hand and this shi'a are aspiring to create a kind of religious space for themselves and promote the ideology and teaching of shi'ism. So a number of Sunni Muslims are not happy with this because of the way and approach of the shi'a and the unhappiness of the Sunni we find a kind of, you know, antagonistic relationship between the two groups. So in a nutshell the importation of foreign or new ideological ah Islamic ah groups to northern Nigeria has contributed in creating a kind of misunderstanding and if you like conflict.

KN44 [2454-2753]

Well I don't know, I don't know what you mean by imported ah Islamic ah ideas. Islamic ideas has been with us for long and ehh maybe you are referring to recent trends whereby maybe Shi'ism and ahh is really getting ground in the country. I think that may have contributed in some of the problems.

KN45 [2252-2305]

No, I can't refer since I am not aware of them, yes.

KN46 [3448-3947]

Well ahh I think the, I cannot call it imported because I do not think it is imported. It is found in books which are, some of them are written by ah Muslims who are not from this country and some are written by those ahh scholars who are from our own ahh country. So I think ah this ideas, the idea of not tolerating ah divergent views is the one responsible for that. Any idea that is intolerant of divergent opinions ah is the responsible for causing ah this ah militancy and all what you said.

KN47 [4636-5476]

Well, I don't know imported, imported Islamic teaching influenced the behavior of Muslims in northern Nigeria? Well, you see, so Islam as religion, you know, it has to do with history, you know, it was really imported by the Arab, I mean Arabian traders during Trans Sahara trade, you know, who came from the border of Borno to northern Nigeria. So in the Kanem Borno there are many scholars, you know, who came from East Africa and other places. They brought Islam along so if you say now imported Islamic teaching, I don't know whether you are referring to the current ideology, current religious ideology talked in Sudan, in Egypt and in the Saudi Arabia. They might be different from what had been known to be have been brought up as a religion during the Trans Sahara Arabian trade. So I don't know which one you are now referring to.

KN48 [2179-2415]

What do you mean by imported Islamic teaching? I think it shows that we are getting everything wrong, to me Islam is Islam nothing like importing any preaching from elsewhere that will now be misleading Muslims all together like that.

KN49 [2683-3262]

I think it has greatly radicalized them, it has made them more forceful, its made them more violent, its made them more reactionary. I think ahm people who go to certain part of ahm the Islamic citadels of knowledge are more prone to violence, are, are more prone to be reactionary, people that go to Islamic Nations such as Iran, Iraq to study become greatly divergent when they, when they return and I think they, they tend to become more reactionary, more forceful and much, much more violent in their ways of dealing with situations they feel do not favor them so.

KN50 [2137-2375]

What is imported Islamic teaching? Moreover Islam is Islam all over the world, anywhere you go, anywhere you just find yourself Islam is Islam, but I don't understand your word, I don't understand you by saying imported Islamic teachings.

KN51 [5987-8522]

Is it ah in northern Nigeria, I can tell you there is no anything that is imported teaching, nothing like this. What is happening is this. Most of the Islamic schools are abandoned. Anything that is Islamic is being undermined. Now the Muslims youth who cling with teachings or to the Islamic teachings, they think they have to understand as they want to understand Islam properly and they don't know, they don't, they have nowhere, they have nowhere to go and understand it properly. So most of them we send to neighboring countries for example ahm Saudi Arabia, Niger, ahm Ghana, Libya and other places to learn because there they would be able to maybe understand more than they understand here because a number of them they don't understand English and government is not making any effort towards integrating those teachings, properly integrated, into our educational system because of that, most of the people who we believe to be militant ahm come from that, I think, ah aspects. But for anybody to say their particular teachings that this children or this people bring from outside I doubt very very much, I doubt very very much. Most of the teachings are here most of the ulama are here in Nigeria, yes. They don't even go to any country, any any, any abroad, any country abroad, they don't. They are living here, they learnt everything here but our problem is that they don't understand it as it should be understood because the government under the tutelage of western power is heedless about anything that is Islamic education, is heedless about anything that is Islamic morality, is heedless about anything that is Qur'an and Sunna because of that people now want to understand Islam the way it should be understood or the way they think they understand it. That is the reason, but there is no, no teaching. I have been challenging people to tell us where from do we get anything, any strange teaching, any teaching that is still strange to us, that is foreign to us not, nothing like this. Most of those who incite children to fight they are here. Most of those who now employ this militancy against people they are here. They don't even now go to anywhere. So to begin to think that people are bringing, is just like thinking people who go to America to learn, who go U.K to learn, who go to France to learn, they are bringing foreign ideas to us, they are bringing trouble into this country, things since like that which I believe is not so. So every trouble is being are created here not brought from outside.

KN52 [2724-3371]

Really I still do not understand what you mean by imported Islamic teachings because there are people who argue that even the idea of Islam is itself is foreign is imported. But once Islam was introduced to this part of the world, Northern Nigeria, of course you have other types ideas that were still coming in like this sectarian ideological believes; Tijjaniyya, Qadiriyya, Ahmadiyya, Shi'a all this are strands of Islam that came from other parts of the world. But I do not really think that there is something we can call imported Islamic teaching that is contributing to the rise of Islamic militancy in northern Nigeria, I don't think so.

KN53 [3213-3599]

Actually I can say imbibing other cultural ethics from the Asian countries can also cause this because I could remember a friend of mine that travelled to, what is it called, Libya so he went there to study this Islamic religious knowledge then when he came back I can see what he was trying to teach people here is not really along exactly what we are expected so I can agree that yes

KN54 [1123-1153]

In Islam nothing is imported.

KN55 [1930-1933]

No

KN56 [2178-2181]

No

KN57 [2618-3096]

You see there are many ways. Some they use money to influence the people, to sponsor them in doing, for example, just like I here I am sitting jobless without doing anything somebody would come and call me to toward his way of life or toward his system. Once he try to make me financially sound, I would branch his system. Take for example Shi'ites, take for example this so called boko haram. All these are some of the examples that you can refer to in the Nigerian context.

KN58 [6367-7051]

Of course, I just mentioned one, the teachings of the Shaihi. That is completely alien to us. It all began with the division of Islam into sects, the so called Tijjaniyya, Malikiyya, Wahabiyya, and the rest where Muslims are now pointing accusing fingers to other Muslims that they are not doing the right thing or those sects are saying that if you are not following their sects they now level you as Kafir. With the coming of the Wahabi teachings or what you refer to as the Izala when they were vibrant and militant those that are so militant among the Izala sects equally leveled other Muslims that are not following the Izala sects as Christians. All these where Alien to us.

KN59 [4022-5377]

Actually the imported of Islam teaching to me, really influence the northerners because like we in the north if, take for instance, you went abroad and studied there is this prestige or this thing attached to you that you are more superior to them irrespective of what you learnt from outside, there is that perception that this person is an Ustaz he studied in Sudan, he studied in Iran, you understand while they have their own ideology there which might not go in line with the teachings of Islam, which might not go in line with the Sunna, which might not go in line with the Qur'an, so when the person just come in the initial stage he would not reveal that Akida to you, you understand, he will not reveal it to you, when he has already capture you people then he would now say gaskiya, he will now be telling you the hidden agenda in what he has learnt in the outside world. Most northerners are being carried away with such teachings and such Imam that be went outside to learn, but not all. Because the knowledge of Islam has already gone wide in the north, we have our own Imam locally that you know teach us right from our traditional age and alhamdulillah gaskiya the impact or the influence is not all that harmful to the northerners but it has played not a significant role but a minimal role, to my own understanding.

KN60 [3780-5696]

Ok you see, to me, I don't agree that there are imported Islamic teachings because Islam is one universally. The books, the text, the teachings, the practice you find in Saudi Arabia is the same practice you would find here in Nigeria. It is still the same practice you find in China. So anywhere you go, the source of these Islamic teachings are well known they are three as we know, some people might add the fourth one. The first one is Qur'an and what it preaches, and then the Sunna of the prophet Muhammad (SAW) that is his actions, what he says and what he saw and then he gave his nod to it. And the third thing is the ijma that is where the scholars come together and agree on certain rules and regulations upon certain injunctions, probably the fourth one is the qiyas that is you could not find what you are looking for in Quran probably your knowledge has not reached that level and then probably you did not get it from the hadith of the prophet maybe because it is a new invention and what have you and also you could not derive the guidance or the rule guiding the particular things you want to talk about in the ijma of ulama then the leader is allowed to use what we call qiyas. So these four sources of sharia in Islam anywhere you go you find that they are the same thing. How I pray here in Nigeria, it is the same why the Imam of Mecca or a person in America or another one in China prays. The prayer is the same, the teaching is the same. So maybe if you are talking of imported ideology I can agree to that and such ideologies, to me, they are un-Islamic actually, they are un-Islamic, because a situation whereby you tell our followers, ok any non-Muslim you see just take your weapon and kill him, automatically that is un-Islamic. So we cannot categorize it as imported Islamic teachings, but rather imported ideologies that are un-Islamic that is my understanding of this issue actually.

KN61 [1462-1482]

There is none, no.

KN62 [5026-5950]

Hmm mm, well imported Islamic teaching, I underline that very expression, well, well ah imported I don't believe that there is any imported ah practice in Islam. Only that some are damaged or distorted, but there is, you know, Islam is like a kind of a closed system. Nobody can add anything into it and whatever you add is easily understood and recognized ah by scholars. So I don't believe that there is any imported Islamic teachings so, so, so what we may say maybe ahh, ah Shi'ism, you understand, and boko haram beliefs, if you like, are the things maybe this question is trying to ah address. I don't believe that we have any imported Islamic teachings beside this two and it is generally ah accepted and believed that Shi'ism and boko haram insurgency ahh with boko haram beliefs, you understand, are not Islamic teachings, are not Islamic ahh let's say, movement or Islamic teaching yah they are not, yah.

KN63 [5962-7067]

It has influenced them a lot, it has influenced the northerners a lot. You know in Islam, everything, the way of life completely, if you are the type that has the adequate knowledge of Islam, everything is there. So for those that have the adequate knowledge of Islam, you know, it is going to mold their way of life, dressing, talking, in eating, in behaving, everything in Islam, Islam teaches. And you know, if you look at the northern part of Nigeria, you know, we have those good Islamic scholars that maybe even right from, before they even start this primary education of a thing, they, they, they, maybe their children is ahh being put into Islam schools and right from there they learn all this values. So it has influenced that a lot, you know, if you talk about maybe their mode of life, and even trading, if you look at the way they trade huh in trading, you know, it has influence them in trading, it has influenced them in dressing, it has influenced them in, in learning, you know, and many other things like that, you know. Islam has influenced them a lot, there is no doubt about that.

KN64 [3447-4169]

Ah yes, imported Islamic teaching from outside country ko? Yes all this is not what happen in Nigeria, some, if you recall, it is not the problem, the origin is not in Nigeria, so it is from outside Nigeria. Therefore I agree there are some people who are coming into Nigeria with their views and their bad opinion and import it to the people of Nigeria. Even if you see what happened in Nigeria now, you can understand that the problem, the problem started from the, started may be five years or six years ago ahh past five years or six years back. It is not-it happened in some countries, years before they come to Nigeria. This will eh make you to understand that this problem is imported into Nigeria from outside.

KN65 [4405-5237]

Yes uhm ah imported language ah teaching, right, as in one way or the other able to shape the life of an average northern Nigerian in the sense that it influences it positively, because in those days Islamic teachings are very, very minimal, in the sense that you have to travel a thousand miles, before you are able to learn how to recite Qur'anic, you understand, but with the emergence of this ah ah important ah teaching which was ah initiated in Nigeria, by the ah Sunna sect, then it was being referred as Izalatul bidi'a wa ikamatul sunna. I think they bring in those ah imported knowledge or teaching into our ah educational

system, and it has helped a lot in ah shaping Nigerian behavior by embracing the life of a true Muslim, so we can say that the imported Islamic teachings has influenced our behavior positively, yes.

KN66 [1569-1945]

Ahh, Islamic, Islam, the teachings of Islam what I believe is ah general thing, it is one thing, you can say ah Islamic teaching is being imported or is not imported because Qur'an, Muslims abide by the Qur'an and Qur'an is one Qur'an. You can't get two Qur'an, so anywhere over the world you go, you will find out that the teaching of Islam is one. So I don't believe that.

KN67 [1603-1743]

Eh, actually here, I don't think to my understanding there is anything imported in Islam, so I don't think there is any teaching imported.

KN68 [1184-1237]

No. There is nothing like imported Islamic teaching.

KN69 [3876-4109]

Islamic teachings is imported to Muslim to all aspect of their life in so far as that Muslim will strictly adhere to the principles of Islam as it is taught by their scholars because Islam covers all aspect of life, of human being.

KN70 [4860-5176]

New way of thinking, new method of ah I mean you see, let us be frank and very sincere as I told you previously that Islam itself is foreign, it is not indigenous to the history of ah, I mean to the original history of Hausa people, but yes, when you mean ahm, there were people who go, who go out of the country...

KN70 [5575-6449]

When you say negative influence, it simply means ah some ah some ah, ah imported Islam ahm original Islam was really imported technically speaking ahm but in one sense if you say, if you mean in certain teaching that are not originally found in some of our Islamic teaching in the northern part of the country that I will say yes, certain teachings are negative, certain teachings are positive. They are negative because they are most probably ehm ehm they are instrumental in instigating some certain or unrest, disorder like the case we have of Boko haram. Positive there are certain importation that are positive in eh like the new challenges we have now, the horizon of knowledge has been widened. People are now ahm learning certain jurisprudence that they are not used to. So it all depends on what exactly we want to discuss about, importation, Islamic importation.

KN71 [6463-7577]

In many ways, in many ways. One you can see that, let me take you back to the years around 1978 to date when there was this strong movement of ah Izalatul bidi'a wa ikamatul Sunna on the other part we have the brotherhood movement on the other part we have the Qadiriyya, Tijjaniyya sects. All the four parties were not living in peace with one another, as you can see that there were clashes that when this, especially the mid 1990s students started coming back home, you can see now, it is condensing even the ... is created and so many issues are now brought to the table to discuss and iron out things, maybe recently about the issue that has happened in Kano, you can hear these scholars of belonging to Izala, belonging to Darika belonging to Tijjaniyya coming together to air program with the view of let us understand ourselves, let us know what is actually Islam, let us know this and that, so it impacted a lot on one: in the area of unity; Two: in the area of understanding Islam itself; Three: in the area of peace: Four in the area of mobilizing the younger generations to go up looking for education.

KN72 [5907-6482]

The imported Islamic teachings influence the behavior of Muslims in Nigeria or in northern Nigeria in so many sense because before the advent of such imported teachings, most of the northern Nigerians ignore Islamic, the purity of Islamics because they were mixed the practice of Islam with their traditions and this cause them to misinterpret much of the or most of the rules and regulations governing the code of conduct of Islamic, but with the advent of this foreigners, they contributed to what I can say socialize, the behavior of the Muslim Umma in northern Nigeria.

KN73 [4220-4285]

Really, I don't even know if there is imported Islamic teaching

KN73 [4567-4980]

But that to me is not an imported. If we say imported, it means that we don't have it, and it's not part of Islamic teaching. But if it is an Islamic teaching, it has been for all wherever you are in the world. It is not imported, it is yours if you are in Nigeria, and it is yours if you are in America. Yes It is not imported and then I don't know any type of imported Islamic teaching because I don't know it. [

KN74 [11398-11929]

I think there is no any imported Islamic teaching influencing the behavior of Muslim in northern Nigeria. There is no such kind of things because if you can remember the Islamic has reach our people since many years back ah in those days that Islamic reach us is the same thing that we have been practicing still now. Therefore, there is nothing we can consider as a imported Islamic teaching. We don't have, we don't have such kind of an importing Islamic teaching that influence the behavior of our Muslims in northern Nigeria.

KN75 [12111-12960]

Yah Islamic teaching, thank you for your clearly understanding, Islamic teaching Islam that came from the Arabia Peninsula down to the west, ehh North Africa to the west Africa in Nigeria in particular have influenced a lot of people in Nigeria even me in particular, because going back to the history how Islam came to Nigeria through Maghrib you find that a lot of paganism and other type of worshipping that our forefather practices that led to a lot of magic and witchcraft in the society have been eradicated to have a belief of natural being, to have a supernatural being belief, now a lot of people in Nigeria have such, have no such belief in their mind again. You find that the importation of Islam have influenced the teaching or the behavior of a common man in Nigeria by true preachers, Muslim preachers, Muslims scholars and the like.

KN76 [7276-7898]

Actually there are none. I can't say that there are any imported because Muslim society as a whole ah is one, is only that there are different views, different school of thoughts and I can say that in the northern Nigeria actually before the colonial period, we are purely Maliks and after independence there was a introduction of ahh Sunni ah actually other schools of thought. And that came about as a result of interaction between the northern Muslims and other Muslims in the other part of the world. So as a result of that exchange of opinions and views is what resulted to having so many other views about Islam.

KN78 [6425-7901]

Well I think ehh it would be a very difficult question to answer right away because I don't want to fall into that trickish barb wire meaning, as I said earlier, because essentially or ahh technically when you say foreign or imported, I think Islam itself is not indigenous to Hausa history, in other words the Maguzawas who are the original Hausa people have their own religious belief. So Islam itself is an importation. They must have in themselves importations, so I would begin to wonder what, specifically, do

we mean by importation, ahh imported Islamic teaching. It would be very difficult for me to give one straight answer to that. But if you mean may be ahh traditionally in the Hausa here, in the Hausa land where we had ahh when Islam came into contact with the Hausa people I think in somewhere in the past ahh we had practices that were here for more than centuries, but in this modern centuries, they were other teachings that were not part of that teaching, the past ahh in the history of the Hausa land, like for instance the Izala, the Wahabis, the Shi'ites, I think when you talk about, when you are referring to this, I would say yes, it is an importation way because the indigenous Muslims never had an experience, never knew certain teachings not until ahh in the 70's and then of course in the early 80's. If you mean by that importation, yes they are. Like the Wahabis as they say or Salafi brand of the Islam or the Shi'a brand of Islam.

KN79 [2994-3211]

Yes, of course. Imported Islam influenced Muslim to engage in religious conflicts especially this Arab jihad, but some imported teaching does not influence us to engage in violence. I also report to these teachings.

KN79 [3408-3525]

I am referring to the imported Islamic teaching that does not that didn't cause violence in Nigeria, hmm of course.

KN80 [5875-6775]

Yes of course both are happening because if we look that the current position and state of our Muslims in northern Nigeria. So Muslims are more concern on ideology than the real Islamic knowledge. So if you look at some of this ideologies come from outside foreign Islamic ahh countries and the concern which Muslims are always showing on such ideologies are becoming more greater than the concern of learning ahh ahh primary resources or secondary resource of the Qur'an, but if to say northern Nigeria Muslims devoted their lives to the teaching, pure teaching of Islam because Islam, the knowledge of Islam superseded any other practices which is against, which is not contained in the sources of ahh Islam. But what is happening nowadays is that ideology supersede the real teaching of the ahh of Islam, ah he real teaching of Islam and people can defend their ideology and live religion alone.

KN81 [3530-3693]

Yes ahh Islam itself is imported it was not originated from Muslim north. So Islam influenced us from all angles and we refer to this teaching as we are Muslims.

KN82 [4274-4582]

There re many ways that the teaching of Islam influence the behavior of Muslim in Nigeria even though it is a long history, but the impact of colonialism has greatly influenced this teachings that is to say the western ideology, existence of different ideologies which the western world has been preaching.

KN82 [4869-5483]

Yes that was the root, it traced its origin from the western ideology because of the stiff opposition or their perception that Islam is solely behind or against their ideology. That is why they try to introduce, to induce something which is quite new or divisive in nature in order to make Muslims ignore the real content of Islam that was the genesis. So as a result of that where where wrong insertions, things that are inserted in the holy Qur'an, in the Hadith simply to divert attention of the Muslims, to divert their attention to hold on something that is not real Islam in order to achieve their purpose.

KN83 [2867-3080]

Hmm imported Islamic teaching influence the behavior of Muslims in northern Nigeria both in negative and positive ways. Example, in negative ways and non jihadist ideologies influence our people in positive ways

KN84 [4090-4187]

I don't understand this imported Islamic teaching, please can you just move to the next question.

KN85 [2316-2664]

Yes ahh some of the activities of militant Islamic groups in the Middle East and the North Africa have actually influence the thinking and activities of Muslims in northern Nigeria and most particularly they misinterpretation of the concept of jihad. This has particularly led so many people to partake in militant activities in northern Nigeria.

ZA1 [3151-3831]

So if you are talking the influence, are we talking about the positive or the negative? You have to specify. If you are talking about the positive influence that teaching of Islam, surely Islam, if you go back the real word of Islam, Islam is a religion that can teach and bring good morality to a Muslim. If you are talking about this, but maybe you as a researcher you are talking about bad activity that happened. If this is the case, has nothing, has no any connectivity between this their activities and the teaching of Islam. Islam has given no any other way that Islam has influenced Muslim to go and indulge, to engage in bad activities. It has nothing to do with Islam.

ZA3 [5099-5479]

I don't understand what is imported Islamic teaching because Islamic religion has fundamental laws and the laws are universal and there have been completed and sealed some 1400 years ago. So it is either one is aware of a section of such laws or not. So it is universal, so there is nothing new of what is happening today that has not happened before in terms of religious laws.

ZA4 [12656-14116]

Yes Alhamdulillah if you want to get good morality and also in terms of your behavior, the way you behave, it has to start with your parents at home. First of all the parents have to be very sensitive about their children, they have to know the kind of Islamic school they will take him to, they also have to teach them good behaviors in the house, so this are all the basic aspects how you can get a good child starting from the parents. The parents should show good concern and to monitor every behavior of their children and they should also know the kind of scholars or any school they will take them to because that is how they can get their ideology and start the problem. Number two, they have to, the person has to engage themselves in good knowledge of Islam. We have good scholars that if you are listening to their cassette and also you read their books, Islamic books, you will get good morality, good behavior that will motivate you to have integrity that you should take your child to, scholars like Ja'afar, scholars who have, different types of scholars that have good teaching, good morality, good behavior, how you talk, be a very good person of this world and hereafter. So this should be influenced by the parents, influenced by the scholars, and also influenced by the reading of the Sunna of prophet Muhammad (SAW) and also negating yourself from bad ideologies that this type of evil thing you separate yourself from this type of evil.

ZA5 [5161-6099]

When you say imported, is something that is brought into Islam, if I may understand your statement. There is some, so many things that are imported into Islam, like if you look at the issue of boko haram, look at what is boko haram? They say boko haram, who said boko is haram? Ehn western education is haram, for what? If you look at, that is what emm that is Yusufiyya people are doing. They imported something that this boko is haram, which is not, you understand. They imported that which is not ehn before Shi'a was doing the same thing, but at long run they have to put it aside. They have to go back to school now

ehnn because Islam was not in support, Islam is in support of modernism as in everything that comes with time, we have to modernize it and continue like that ehnn because Islam is a very peaceful religion that really preach peace, is just some of the people that just brought something that is innovation into Islam.

ZA6 [6848-8039]

Hmm okay if I should understand the question now an imported Islamic teaching that is you are not teaching what is really in the Qur'an ahh? So like I have said, of course it has influenced the behavior of Muslims in northern Nigeria in a great deal. Look at the boko haram issue now and okay you say I should set an example, okay, for example, now telling a Muslim, a fellow Muslim that if you kill someone, if you go to bomb a place, you bomb people, you kill people that that is jihad and after doing that, you will be among those that will enter heaven, the heaven hmmm and you will be giving the wives promised to those that will enter that will make it to heaven. So it is an imported teaching, hmmm. The Qur'an made it vividly clear that if you hurt any human, if you hurt any human you have sinned against him and against God. You cannot hurt a fellow human, a Muslim, a non-Muslim or whatever, it is haram for you to hurt any human not to mention killing. Even when, you only kill someone when he commits the crime of murder and then he has been taken to Islamic court, a murder for murder and that is the work of the sharia, the court now not you in person. So it is part of context.

ZA7 [3896-4417]

Well from the word imported it has to do with teachings probably from outside Nigeria, maybe scholars coming to Nigeria from outside Nigeria and, you know, one thing about any other country is our cultures defer. The way an Arab man's culture is definitely different from a black man's culture. So even in the religion I think there was a particular period in Islamic that the Arabs thought, had this believes that Islam is theirs. So I think it has effect on us and yes it has had big influence in our Islam in Nigeria.

ZA8 [3387-4139]

Yes there are some of some sects in Islam that I think their origin is not from here, like, for instance, this Tijjaniyya sect of Islam, I think the actual root of that Tijjaniyya is from Senegal. There was a man there at that time they use to call him Shehu, I don't know his name actually, Shehu something Nyass or whatsoever. So I think those ones too are also a factor and like, for instance, like this Shi'a too, Shi'a sect of Islam all those people don't have in-depth, am not criticizing them, but I will say they innovate, there are some things they brought into the religion that was not actually there and was not actually practiced by the prophet Muhammad (SAW). So I will say yes some of them also contribute to all these things happening.

ZA9 [3976-4389]

I believe they are getting, they are getting some things wrong in those teachings because even if ahm your religion states some rules if they state some rules, they have their limitations. Those limitation are what I think northern Nigerians are trying to just to shy away from, they just want to go straight according to the teaching without applying their own their own emm their own personal reasoning to it.

ZA10 [4560-4974]

Yes. Islamic teaching has actually ahh has actually positively influenced some northern Nigerians positively because it is the teaching that we know is on a believe on a particular scripture which is the Qur'an and as we know Quran is the word of God and also from hadith and the Sunna of the prophet (SAW) which those teachings and preaching's have actually influenced most of the northern Nigerians positively.

ZA11 [4488-5214]

Well, actually I, if I could get you correctly, the only aspect I could raise in for now is base on the sects we have, Islamic sects, even within the religion itself they conflict each other. So with that I guess those teachings they have from the sects make one or two misinterpretations. Like let's give that of the sects of the Qadiriyyas and the rest, so when you see some will believe that the way you worship is not suppose to be that way, so for that some don't believe in the book, maybe because you do some Dua, they say no you don't do the Dua you doing that so and ahh I don't know. When you study well the beliefs in those sects, I think is one the reasons why we have one or two misinterpretations or there about.

ZA12 [2634-2918]

Yes. It does because most of the groups in northern Nigeria, they are being grouped to so many groups as in group, subgroup, we have the Izala, the Shi'ite, then the Tijjaniyya which is brought from I think the west African side that is Senegal, then, so I think it influenced a lot.

ZA12 [2957-3237]

Positive or negative, I think is based on how they understand it, they understand it to their own understanding is positive to them and if they don't, I think is negative, that is the other group will take it as negative just like the problem between Izalas and the Tijjaniyyas.

ZA13 [2809-3190]

Particular teaching I can refer you to, yes quite right I can refer you to the Tijjaniyya, this is imported from Senegal and if you talk of Shi'a today as we know what its been doing, are being imported from Iran and those are I think the basic two I can and if we look at the Sunni that we look, these are the most basic from Saudi Arabia, so the teaching come from Saudi Arabia.

ZA14 [2125-2357]

Yes, you know we are in the northern Nigeria and if you look at people in the northern Nigeria majority of them are Muslims because most northerners believe that Islam is their birth right and nobody can go against that, thank you.

ZA15 [4653-5123]

Uhhh definitely because as you can see we have different sects particularly in Nigeria and also in the world and even within the Muslims, if you notice, you will see that there is no unity, because they share the same, the Shi'ites will say this one is a Shi'ite, the Dharika will say this one is Dharika, he is allowed, this one will say he is allowed. So people believe even, you say are there particular teachings, no there is no particular teachings to be sincere,

ZA16 [2564-2810]

Yah, the, in the ways that these imported Islamic teachings influenced the behavior of Muslims in the northern Nigeria is that, you see, when, is just all about forgetting the teachings of the prophet, yah forgetting the teachings of the prophet.

ZA18 [2962-2987]

I have no comment on this

ZA19 [4192-4544]

Well actually based on my own view, I don't think there is any part of Islamic teaching that is imported, because Islamic teaching is a divinely revealed religion from Allah (SBUH), so Islamic knowledge is not imported knowledge. It has been there and it has been authenticated and enshrined in both Christian Bibles and Islamic Qur'an that is Qur'an.

ZA20 [2210-2504]

The Islamic teaching that has influenced most of the youths in Nigeria is a different sect in the Islam we have. The Izala sect, the Darika sect, the Shiite sect and all other sects we are having. And every one of the sects, you know, they are actively educating their young men and women there

ZA21 [1955-2289]

Well I can say imported Islam as you said here, yes changed the behavior of many people. Islamic culture from either Saudi Arabia or elsewhere in so many parts of the world try to change the behavior of people of northern Nigeria particularly the Muslims. But that I told you these has not been existence since time immemorial.

ZA22 [2041-2851]

Yah, Muslims in northern Nigeria were living in darkness before about 35 to 45 years ago. But nowadays wherever you go you must see that sign of Islamic teaching within them. And what really actually I know brought this is the call or the da'wa by the late Sheikh Muhammadu Abubakar Gumi (founder of Izala Sect). The man has really tried and he has inculcated values particularly the ways of the rasul (SAW) that is sunna into the life of many Nigerians. For instance, before no woman even bothers to cover her body, but nowadays wherever you go in cities and villages you see people covering their bodies. People pray anyhow in the masjids they don't they don't join their feet during Safur but based on that call from Mallam Gumi (May Allah have mercy upon him) people are now getting more sensitized.

ZA23 [3275-3491]

I don't even know the imported Islamic teaching. All I know the teaching of Islam is contained in the holy Qur'an and the sunna of the holy prophet (SAW). Any other thing imported Islamic teaching I don't know it.

ZA24 [4512-4955]

To (Hausa expression) to my own observation if you look at the northern area, poverty is everywhere and majority of people they want to cause problems in order to get money to sustain themselves. So my own advice is that there is no particular teaching, the only thing is that all the preachers should preach peace. Let every Muslim know that Islam is a religion of peace. So they should stop hate preaching or conflict preaching that is it.

ZA25 [5078-5612]

what I don't understand here is that concept of imported Islamic teachings. Yes Islam is a worldwide, is a global religion so everybody is free to learn from any part of the world, any new thing that is found that it is authentic in Islam every Muslim is allowed is at liberty to take such an opinion and practice it, but has to be very very careful about it. Eh as regards this issue of militancy, you know especially bad times are very infectious. May be one of such is the rise of the so-called Boko haram group in Nigeria.

ZA26 [2431-2562]

Let me tell you one thing, those perpetrators of these conflicts most of them are illiterates. They are not knowledgeable people.

ZA28 [6283-7383]

Well I would like to say a little about this, an Islamic teaching per se amm there are set of teachings that guides the life of a Muslim and amm it is important for each and every Muslim to rise and search for this knowledge without this knowledge there is no way you will know what this religion is all about, you will even know how to address issues regarding to your religion thereby ironing issues that that does not even belong to your religion. So here in northern Nigeria we I can say that in the whole of Nigeria I think northern Nigeria are really trying their possible best in terms of Islamic knowledge, not the negative aspect of it. There are some people that use Islam, they use Islam for their selfish interest and use it to blackmail Islam, and there are a lot of issues arising like the issues of insurgency we have in this country, it is I can say it is basically because of the low understanding of the teachings of Islam people find themselves being influenced I can say

ZA29 [9551-11203]

Well in this case when you talk of Islam to my own knowledge being said the imported Islamic teaching, you don't talk of imported, that word I would underline it because Islam there is nothing being imported into Islam rather unless if you do not have the ability or the chance to lay your hand on the books that have been there for centuries before they born our forefathers. So the religion is like I said and I reveal and I quote the verse al-yawma aqamalta lakum di lakum. So the religion is completed there is nothing that is to be imported. When you import anything into the religion we call this what, what do you call it, we call it bida'a –innovation. When you bring something that is not part of the religion it is an innovation and it is told already that anything you bring that is not part of the religion, that thing will be kept for you in the hereafter and it will be taken back to you. So when you say imported to me I have not actually seen anything being imported into my own religion, the one I practice and if there is I have not laid my hand because if you bring anything to me I would ask you to tell me, refer me, give me reference, tell me the book where you read it from. But like I said some people they will tell you that this is the religion and they will ask you to do it, and you because you are not opportuned to lay your hands on the most important books, you will think that yes they are right because they think they know better than you. And ... those things that they say are not in the book actually they are being imported. To me I don't consider anything imported in my religion because my religion is complete.

ZA30 [5843-6678]

Hmmmm, I don't think there is importation, you know in any situation, we usually go back to our book, the Holy Qur'an, Allah (SBUH) is saying (he recites a verse of the Qur'an), everything is inside it, nothing like out, everything that Muslim is doing is doing ibadat unless if he is doing it out of sharia. So, when Muslims remain under the boundary of their religion, meaning they remain under the boundary of sharia, actual Islamic teaching depends on the Quran in whatever that is not in the Quran then they should go to hadith, after hadith, ijma all those divisions of sharia. So, when they remain, they involve themselves fully with the actual teachings, remove all, anything that is not even in accordance with Islam, take it away. So, they will be in peace. That's staying with the Qur'an and the Sunnah of the Rasul (SAW).

ZA31 [3125-3293]

Yah, there are some teachings, many teachings I believe our, our Ulama, or our religious leaders, they were trying by conveying the truth, the true teaching of Islam.

ZA32 [6229-6902]

So if we say imported, something that is import from outside. Am I right? From outside to Nigeria, from outside the country to Nigeria, we can say there are some teachings that influences the northern Nigerian Muslims especially or I can say for example, the issue of marriage, there are some imported cultures or behavior, am I right, that influences the culture of northern Nigerian Muslims. Example when the Muslims, when the Islam arrived, the issue of marriage, there are many customs which are contrary to Islam and that behavior, Islamic attitude, Islamic way of making the contracts greatly influenced the traditional way of northern Nigerian Muslims. That is all.

ZA33 [2710-3046]

Yes the influence of Islamic teachings on the behavior of Muslims in northern, one particular example is the extremist preachings of Mallam Muhammad Yusuf which led many of our youth Muslims to follow him and behave abnormally and such it contributes to conflicts in the, which influence the behavior of the youths in northern Nigeria.

ZA34 [5088-6880]

Well yes. In fact like those scholars that are going for abroad that is other countries to study may be Islam and other education of life that means science, technology and others, some if they went to such countries they try to bring to their countries that is after their studies, they try to bring some new may be method of teaching or may be method of ideas to especially the youths. And virtually we have several of branches or several ideologies in Islam and even within the Muslims. And even within the schools of thought that is school of law sorry school of law, the madhabs we have the Hannafiyya, Shafi'iyya, Hanbaliyya and Malikiyya. The people of may be far East of the world, may be they are Hannafiyya, the people of may be Arabs, may be jaziratul Arab, may be they are Hanbaliyya or something like that while those in the Maghrib that is we in the West Africa and part of north Africa we are Malikiyya. So some if they went to the far East or central Arab they try to bring their own teaching back to our, which sometimes the ideas are conflicting with one another. So this is one of the factors and one of the ideas. For example, most of the Malikiyya teachings here presently, during our forefathers our this thing being explained and taught by our ulamas that is local ulamas now some of the youths that came back they tried to may be deviate, contradict from such whereas they have their bases either from the teaching of the Qur'an, from the Sunna or from the teaching of the great scholars like Malik and others while they try to contradict such with other madhahibs, not even madhahibs even scholars of thought like the other sects of thoughts they try to bring it to our own locality, which also may be ignites some conflict between the youths and other people.

ZA35 [2131-2330]

Yes like in ahm teaching, like MSS for the student, MSS gathering for the student opening seminars and the rest, public lectures for the people, for the Muslim brothers and sisters by the preachers.

ZA36 [3695-4173]

Ahmm I can give our mode of dressing as an example. The way we use the Hijab now because I can say in those days, for example, in those days when we were in secondary school, we don't know what Hijab is. There is nothing like hijab, we just put on our uniforms and go to school. But these days you see that hijab has become part of the uniform and even the way we ourselves dress it is far more better than the way we dress in those days. We are even more comfortable in hijab.

ZA36 [4479-4827]

Yes because ahm decent dressing matters a lot in our lives, if you dress decently it tells more about you, it tells more of who you are. If you are a responsible person, the way you dress matters, so if you dress good people would look at you as a responsible person and that would earn more respect from them. So I think the way we dress matters.

ZA37 [2710-3580]

This imported Islamic teaching is the one I am asking because Islam is, there is no any imported Islamic teaching. Islamic teaching is all in the holy Qur'an and Hadith of the Holy prophet Muhammad (SAW) and this Qur'an and the hadith of the holy prophet Muhammad (SAW) is all the world where Muslim Umma are there. So this statement imported Islamic teaching, from where? This issue of hijab is also there in the Holy Qur'an, there is one verse in suratu l Nuh and there is another one in suratul Ahazab, saying that (he recites the verse) meaning that they should wear their hijab up to what, up to down their foot, so saying imported teaching that is what I am even arguing about this imported Islamic teaching because if you say this is an imported something that is to say something that comes from an area or from somewhere to somewhere and Islam is everywhere.

ZA38 [6707-9106]

Yah basically, as I said earlier, the most of our students that left for Arabian countries and other Middle East for Islamic knowledge have come along with new sectarianism, and we are saying the issue of Shiites, there was no Shiites in Nigeria for up to more than five decades ago or four decades, nothing like Shiites, you understand, even the Sunni, the Sunni you are hearing today, then more than five or six decades, seventy years ago, there was nothing like that, it is only the Tijjaniyya brotherhood or the Qadiriyya, the one the Usman Danfodio, the reformer came along with it, it is what we have being using all this while, yah but when this people start coming around, they started looking that they or they felt that they are reformers, the Tijjaniyya brotherhood and the Qadiriyya brotherhood have not been doing enough to put Islam in a better shape. That is why when they went, people that went to Saudi Arabia because Saudi Arabia are practicing the Wahabiyya Sunni and this Wahabiyya Sunni, what they feel that, they feel that they, their hands are too clean, they don't want anything, they so much believe that it is only the teaching of the religion and the teaching of the Holy prophet Muhammad (SAW) that you must do, you must not do any other thing that is new to the religion. That is why you see when you come around basically I want to bring an example, far back thirty years ago, our mothers have not been wearing this hijab, you see what they use, they use the veil, this gele to cover their head, you understand, but because of the result of our people traveling, in the 90's, it became compulsory that if you are going to Islamic school, you must put on a hijab, but I tell you formally more than 20 or 30years ago there is nothing like hijab in Nigeria, but with the travelling of these people, going to Sudan, going to Saudi Arabia, the Sunni brotherhood, putting of Hijab became compulsory in our society. Hijab is one of the major things they brought into the society, they are many O! Ahm talking about the aspect of the Hijab, you understand, the wearing of hijab, then they cover their, not that they, they cover themselves O! But they have not been wearing Hijab not that they expose their selves out, but the coming of the Hijab is just something of the early 90's, just now we are using, just two decades now we have been using this Hijab of a thing.

ZA39 [6344-8090]

Ahm actually foreign, you call it foreign Islamic teachings, I am I correct? Imported Islamic teaching, actually, you know, Islam is a religion that trace, that is practicing, that is being practiced by Muslims, as I said before earlier, ahm the religion is safe when you look that origin background of Nigeria, came about 46years after the Hijra that is the migration of the prophet Muhammad (SAW) from Mecca to Medina. So under the leadership of one of his companion called Ukba bin Idinafi led certain his entourage into the area called Kanem which is presently now in Chad Republic, but later it spread to, he came with the people with this religion Islam, they spread it to the people, inhabitants and that is how Islam came into Nigeria, so Islam itself you cannot call it just how imported. Islam itself was introduced into Nigeria, it was not, the practice did not emanate from Nigeria. So therefore to my understanding there is nothing like imported Islamic teaching, but rather corrupt Islamic teaching, if we may use this word, I think it is better, but to call that imported Islamic teaching, actually Islam came to Nigeria as a foreign religion. So there is no way you can say that how it impacts, if you say how it impacted, I can simply say it impacted into converting so many people millions of people to become Muslims. That is how I understand it because it is not a Nigerian religion itself, it is a global religion which later found its way to Nigeria, like I told you by this companion of the prophet. So in totality I can simply say Islam is self-introduced or imported, if I may use your word, into Nigeria. So its impact is that it converted so many people to become to embrace Islam. That is the impact I can say.

Th 5.2: Proliferation of Islamic Teachers and Teaching as Source of Religious Fundamentalism and Interreligious Conflicts

FG1 [13929-14698]

Yes for me I may say there is a relationship because for me I don't think there is any fact that someone can lay to me that someone can give me that all these problems we are facing in northern Nigeria and even all developing countries are not sponsored by the Europeans. For me I don't think there is any fact that can convince me that the Europeans are not responsible for this problem because personally I believe that they are the ones sponsoring all this. So all those teachings our scholars are going there to acquire, they came here sponsored our scholars there and our scholars are there to learn they will impact that knowledge on them and they will come here to deliver the knowledge on us and we the masses we have nothing but to follow. So that is what I...

FG1[14702-14872]

Yah that is that major problem even on the political side. (a rowdy exchange)That is the problem of brain drain. Send our people there to train them and bring them back

FG1 Interview [14874-15408]

That is the case that happened to the leader the initial leader of Boko Haram Muhammad Yusuf, they said that Muhammad Yusuf committed a crime in Nigeria and the Nigerian law enforcement agents wanted to arrest him and in all the airports there was security agents that wanted to arrest Muhammad Yusuf. Muhammad Yusuf was in Saudia on his way coming back, when Muhammad Yusuf came back before they realized Muhammad Yusuf came to Nigeria peacefully with the security agents and went down to Maiduguri and started doing his activities.

FG2 [10314-10505]

Yes of course sir because if I could remember the origin of Boko Haram really of course it is through one of Tariqa they have really brought the issue of disunity actually into the country.

FG2 [10507-11233]

(F) Yes, you see in northern Nigeria especially Islam as a case study, we have so many sects with different beliefs. Like the case of the Shiites I could remember an incidence that took place in Zaria long time ago when some Shiites came out to do one of their religious practice and there was an exchange of bullets between them and some soldiers was it that there was really an exchange or something really happened that they rose up to take the law into their hands. So you see they believe that yes they are perfect and their own practice is supreme compared to other sects in Islam so they could take the laws into their hands and with such kind of things you know there will be proliferation of crisis and so on.

FG2 [11234-11659]

(F) Yes in addition to that I could remember also the present incidence of Boko Haram what happened in Maiduguri was that, due to the increase of those preachings I don't know or whatever it gave rise that most of the youths that got enrolled into system that is Boko Haram it was as a result of constant preachings by those scholars and that is what influenced them and it gave rise to the problems and whatever whatever.

FG2 [11661-11848]

I do not concur with what my friends have said. With regards to her point of the constant teachings of scholars which led to the members of Boko Haram joining Boko Haram.

FG2 [11850-12299]

(She interjects) sorry it is not the constant teachings as in the number of teachings constantly, it is different from proliferation of teachers because I could remember during that time most of the youths, like 70% of them were carried away by the preaching of the so called Boko Haram leader, initially it wasn't Boko Haram. So they were carried away by his preachings so like ahh we won't go for western education. That was what influenced it.

FG2 [12301-13282]

You see what influenced that is more than the constant of preachers or the niyya of Boko Haram or the then Boko Haram leader. It emanated more from poverty. I see it from the poverty angle. It has nothing to do with the scholars. You see most of the youths in northern Nigeria are left handicapped, if I would say, having nothing to do with their minds almost dead. So that emptiness that is in them, it is just like a cup, a glass cup that you leave, whatever you pour inside is what it will hold. It has nothing to do with the glorification of the ahhhh, it is just that that was what came at that particular time to them that was why they accepted the government was neglecting them and this people came, called them and gave them money. Most of them that were arrested that were interrogated you realize that it has something to do with money, I was given fifty thousand naira to go and explode this place. So it is more confined to poverty than the proliferation of teachers.

FG3 [22081-23914]

Yes it is very possible. You know I can remember this present president, am sorry to deviate from the point am just trying to make a reference, he said Nigeria is not corrupt it is Nigerians that are corrupt. And there is a system put in place if that system is followed accordingly no problem will come to Nigeria and everybody will be happy. So this thing, what am saying, what I will like to point here is control. That is all we need. If there is control there is hope. The proliferation will be put really and those that think they are mallams or whatever so they call themselves by just memorizing a verse or so whatever and start preaching around, preaching wrongs things around and those that think they are mallams and believe in them and pick up what they hear from them and think that it is a religion, definitely if there is control which I believe last two years ago or last year it happened in Katsina state, the governor but a control that nobody should stand in the mosque and preach unless he gets a clearance from the government house. When he started people thought that what he was doing is wrong-meaning you are putting restriction to religion the thing was escalated beyond what you expect before you know some people looked into it very well and they found that what he was doing was right because there some people that, if now I have personal grudges me and Mohammed, and I stand in the mosque and preach Mohammed will just go one side and wait for one mistake, and you know that we are not perfect, and he will wait for one mistake and if I make one mistake he will pick and emphasize on that very mistake not passing the message but condemning my own preaching to make himself known all over. So what I think here, the only way to do it, to me, is control. When there is control definitely there is hope.

KD1 [9289-10627]

As I have said earlier, the relationship is actually on the increase because if you look at it, there are two things involved. Before we have little preachers, we also had problems because some people were practices of fetish beliefs, some people were killing twins, some people were bearing of female children and several other fetish beliefs. They even cut human part to make different things. So no preacher, no real kind preacher will preach such things. But when something goes and there is substitution, sometimes substitution might be worse or be better. So I would think what I just say is the un-exposure, inadequate exposure of

the preachers. I think that's what actually causes the problem because if you actually encounter as in get to have a conversation with some of them and put your point to some of them as some of the beliefs are having are on the wrong side. You see some of them are actually of the objective and open minded to accept, but how many of them can you actually reach out too and give them some of the ideas that actually cause them to change some of the ideas that are actually causing problem in the society. But the relationship actually on the direct proportional actually the more of the inexperienced and unexposed preachers, the more we are having such instances of conflicts arising in the society.

KD2 [4154-4861]

Religious conflict is not as a result of the proliferation of Islamic teachers alone, but rather it is just as a result of sentiments from a particular sect or a particular group of people or a particular group of Muslims, not only Muslims, but religions, even from the Christians. Some are too harsh, some are bias in the way they teach their followers while some are not. And those that are being bias or those that are being harsh or being strict in the way they confer knowledge to their followers, that way they become very extreme or very harsh in their doings. So there is nothing between, there is no any link between proliferation of Islamic teachers and the, and the cause of religious conflicts.

KD3 [3127-3486]

Yes, the relationship by will establish between the proliferation of Islamic teachers and the teachings in the current rise in religion conflicts are mostly political because, politicians usually use this division in various sects to cause conflict because of different understanding and different ways of view between each of the scholars of different sect.

KD4 [3931-4627]

Yah! I think it has a, the current religion conflict that is happening especially in the current crisis that is happening which I can classify as the most violent ever witnessed in Nigeria that is the boko haram. It has a proliferation of Islamic preachers in it. Taking for instance the genesis of it, which is start from the, the genesis, the propounder of this which is Yusuf, he brought it trying to preach it with his own in ideology proliferating the din with his own ideology which is what is even the rise of the conflict. So I will say that it helped, proliferation of Islamic preachers have influence with this conflict that is presently happening in the northern Nigeria particularly.

KD5 [2909-3284]

I think that the proliferation of Islamic preachers and the teaching may have contributed towards the growing conflicts, in the northern part of the country because the high growth in the rate of Islamic preachers and the recent understanding by the new preachers has contributed towards the conflict. I will also refer to Mohammed Yusuf, Abubakar Shekau and co. That's it.

KD6 [4174-4672]

Yah, I can say it depends; it's the lack of knowledge, lack of understandings. In Qur'an, sometimes Allah will say this, but the prophet is the one to practice, practicalize it for us. But our problem is, we don't follow the teachings of the prophet and our Ulama after the prophet know when and where and do and don't of Islam and the time in Islam. So, you have to wait for your leaders still, am still referring to the leader. We don't have leaders, if we have it all these won't be happening.

KD7 [4395-4410]

Yes, yes, yes.

KD8 [12190-13534]

Well to a certain degree, I may refer to like the issue of the boko haram, it is a movement that was seen to be exogenously motivated, you understand, it is an instrument or it is a platform that is used in order to destabilize Islam and it is perceived also to be an instrument that is used in order to cause problem not only in Nigeria, but African sub-region because neighboring countries, the countries that are bordering Nigeria, they are Muslim countries, most of them. So, it is an instrument of trying to use them in order to create problem so that Muslims will be stereotyped globally. That is my own understanding. They could be stereotyped globally and be hated. That is the way I look at it, but they are not, they are not having any link to any serious Islamic movement or any Islamic movement that is going in accordance with Islamic injunction. Some people will link it to Al-Qaeda, to ISIS and all that. We perceive this to be the creation of the West in order to attack Islam, we don't see Al-Qaeda, ISIS and whatever as Islamic movement. Of course certain Muslims can be used within them, you understand, plus other people, they can be used in order to perpetuate certain atrocities and link it to Islam. It has been happening like that, it happened in Egypt, it happened in Algeria, it is the machination of the West I may say.

KD9 [5905-6007]

I don't quite get the question. I don't know whether it will pass. May be you can ask something else.

KD10 [3354-3515]

Well if those are imported teachings, if they are good and sound ones, you see people use to follow it. Whereas there are some imported teaching like violence.

KD11 [7641-7704]

Well! I don't think I can establish any relationship on that.

KD12 [7064-7817]

Hmm in fact there is no much ah difference, the proliferation of Islamic teachings in both eh lower level of eh education and the upper level of institution too, see we know it is going because of the awareness that is coming that Nigeria is increasing in population every day so far that we are increasing in our population we want to compete with eh we are being called developing countries. See, as Islam has said we want to be among the developed countries of the whole world too. So the proliferation of mallams and deans of Islamic teachings does not bring any havoc, does not bring any things that we may say that is bringing problems to people is only people when they don't eh really follow what is being thought is where we have problems.

KD13 [2395-2398]

No

KD14 [2971-2981]

I can't

KD15 [2958-3356]

Ah actually it has a link because you see brothers of devil they preach, even though they preach normal preaching but at least they introduce their own selfish interest because and you know brothers of Shaytan, brothers of devil they always have followers. So I think it takes part, if we have good Mallams or good pastors or good religious leaders, I think everything will be in peace that is it.

KD16 [2182-2632]

Ah truly the teaching in the present isn't it? That is in the cotemporary time isn't it? Today people have more awareness, but one thing about them or we can say people today are more religious, but there are not godly unlike the people in the past, they are godly even though they didn't have as much knowledge as we have today and it is not they cannot acquire such knowledge but the resources was the problem then.. So this is the way I see it.

KD17 [5262-6215]

Just like I said earlier about the proliferation of Islam scholars you see, I don't even like to called them scholars because they are not scholars, but maybe you just... people will say a scholar. What are they teaching? They are misguiding people telling them what is not, telling them what the Qur'an doesn't teach, you understand, twisting the teachings, the Sunna, the hadith of the prophet (SAW) just to suit your own inner most believe even though you know this is it not the way the early predecessor, you understand, I mean the Sahabas and so you understand, these are not the way they explained this facts. These are not the way the early predecessors explained these verses, but you just use it just because of your own inner most believe, what you feel it ought to be you understand, you just use it to twist people and start teaching them what is not known to them, making them to raise arms against people. I think that is just the issue.

KD18 [4245-4633]

I don't think there is any problem, and I did not think there is any conflicts between the Islamic men between the Islamic eh proliferation of Islam teachers and the teaching in the current rise in religious in the sense that I think they are able to understand each other in that part, so there is no any conflicts and there is nothing there is no any problem pertaining to that.

KD19 [4808-5652]

Yes ah like I rightly told you, in one of your questions, in the olden days, you discover that a whole village or a whole town has fewer number of worshipping centres, fewer number of eh religious training centres, so in such aspect you discover that there are fewer teachers teaching a whole community virtually all aspects of the religion, but these days, there are too many teachers, too many teachers, everybody teach passing across his own believe or his own set of values. So that tends to create more problems for the society unlike in those days. In those days even if there is a problem, you know who to attack, but these days, somebody will just come up with his own believe and would want to impose it on other people, not minding the fact that those people do not share the same believe with you. So that tends to create a problem.

KD20 [2469-3093]

I think there is no any relationship among them because even though within the Muslim themselves, there are some group we called Tarika, Tijjaniyya and that are some group we call the eh shi'a there are some group that we called eh Ahlula Sunna, there is some hadith that contradict each other, they used to find this among themselves not to talk of other religion so if there is a tolerance and understanding I think there can be peace, but since there is no tolerance and understanding, there is going to be a misunderstanding and this is going really cause conflicts between the religions, those religions yes.

KD21 [2983-3104]

Yes I will still go back to my previous answer. The Maitatsine and co, the Mohammed Yusuf of the recent boko haram sect.

KD23 [3868-3925]

No, I cannot eh establish any relationship between that.

KD25 [16079-17436]

Yes, to some extent eh that proliferation of ah Islamic knowledge has ah really ah add has added to the conflicts that is ah you know ah going on eh especially from the northern part of Nigeria because if you look at ah most of the actors in these conflicts from the, you will find out that they are youths and I will not and I will never until I die accept this or compromise this ah statement that ah Islam is terrorism and the Muslims are terrorists, that is not. That is really a total and perfect misconception of Islam in its entirety, so eh eh just as one of our ah worldwide ah known scholar Dr. Zakin Naic, there is no, there's no part of the globe that he has not gone, been to and preach Islam and anywhere he went and preached you will find out that before he finish or finishes you will find out that many people both males and females coming trooping to embrace Islam. That is because it means those that have been you know ah ah telling them different things in Islam, they have now come know that all what they have been hearing before is not true, so that is they only life of the scholars is to tell people the truth, to manifest and make obvious what religion of Islam is really all about, not just for us to continue you know swallowing things ah within us and trying to in the name of wanting to have the materials of his world.

KD26 [4706-5033]

as I earlier said, what we are being taught because of lack of broadened knowledge of what the din teaches, it influences us and then okay by the time a preacher comes and tells us we Muslims are being oppressed, we have to take up arms and destroy our enemies and everything and we use it, most of the time it is being used.

KD27 [3898-4321]

Yes basically it is the same thing I am saying. Most of these preachers preach not-they don't preach for the benefit of the people, for the benefit of the masses, for the benefit of the umma. Most of them preach for their own benefits, what they look at is the followership that they will be able to get by preaching what they feel the youth or the people or the Masses want to hear but not what they are suppose to hear.

KD28 [6592-7338]

Well the way I look at it is that you know like Islam as it is, is a comprehensive, is very comprehensive as it is because it encompasses all aspect of life as far as it is and we Muslims or our Islamic scholars of nowadays whatever, I will have to put it like that way, tends too, if we do not focus at a particular aspect of Islam and people don't really know how to come together and really know the basics of Islam, what Islam really means in totality, if you are to basic aspect in totality of the Islam, then by then you can know what can you do that Islamic teachings, but like Islam as it is now it encompasses all aspect of Life and if you are to take it from any sector then you will be very careful on whatever area you are going to.

KD29 [3454-3725]

Well when you relate the two, you will understand that ah the rate, the rate within which these Islamic preachings is coming up and everyone is jostling to be a preacher so definitely it somehow sometimes do conflict with the teachings based on my shallow understanding.

KD30 [4497-5288]

Ah I think the ah these ah the proliferation of Islamic teachers and the teaching in the current rise in religious conflicts ah I think the, I think these proliferation I think goes with the population boost, if you look at the population now and you look the population before you will see that the number is not that much if you compare the total number of the population and you see religion is what brings ah good ethics and ah and ah responsibility, sense of responsibility within the people itself. If you look at Nigerian population and you try to take away religion then you can imagine when people with such diversity can be able to live in one place I think the proliferation is going to an advantage, is an advantage to the society right now rather than to the person elsewhere.

KD32 [4098-4673]

Ah definitely the only relationship I can say about the conflict and the teachings of the Islamic preachers is all I know the Islamic preachers are preaching nothing but peace, like all the time peace and tolerance as what the prophet did. So there may be some other bad eggs, so we can't judge all, but there may be some people are preaching some things against these which is against the

teaching of the prophet. So what the prophet preachers, he teachers peace and tolerance with other religions and I'm very sure this is what most preachers are preaching in the mosques.

KD33 [4120-4194]

No, no, no as I can as I said it earlier that doesn't make any difference

KD35 [5173-5952]

Yes really ehm Islam there is no any other thing that is not said in Islam, there is no any other new thing that would be added, whatever you going to teach, whatever you going to say should be in accordance with the teachings of prophet Muhammad (SAW) ahh if you are preaching about jihad, you know what is jihad first. If you are preaching about qisas you know what is qisas first. If you are preaching about whatever in Islam know it first before you preach against that thing, but the moment you preach ignorantly, you don't know what you are doing, you have not gone and learn how to preach, you don't know the words in Arabic, they are being translated, you don't know anything you just decided in order to make money to preach, so this is where the trouble comes from.

KN1 [8964-10002]

To some extent I will say yes there is because a times I want to believe that most of those a times that are claiming to be Muslims or Christians are not, because probably they are bearing the name, they are having the sort of dress that are dressed by the Muslims or Christians but deep down in their hearts they are not believers of the religion or are not practicing it. So actually some, most of the times some other people are using these things to achieve their aims to collide the Muslims and the Christians against each other a times, and equally as I told you the misled ones whose percentage is quite low, and even among the Muslims they are fighting the wrong ideas or the evil idea, most of the Muslims are against that one, because actually if you are talking about jihad there is a criteria for jihad even in Islam, there is criteria. So now if you want to actually weigh whether they are on the right way or they are doing the right thing you have to know this criteria and compare it with their ideologies and practice.

KN1 [10312-10326]

Yes there is.

KN2 [7320-7702]

Definitely there are. There are. The issues of this militancy attacks, the issues of this suicides are very very unlike black men. If you study suicide, you will know that black men are not used to committing suicide. It is indoctrination of a foreign idea that makes them to commit suicide thinking that they are on the right path. But suicide is nowhere in Islam being preached.

KN3 [13522-16381]

In the first place, during the colonial days we had different religions but of course we are under a foreign master, but we lived peacefully together. Even after independence in the first republic as I said earlier, when we had different political leaders, they were leaders who understood the teachings of their religions and practice them we lived peacefully with one another. I will give you a specific example, in the northern part of the country in the first republic we were able to unite all the different tribes and religions coming from different parts of northern Nigeria and we became one. In those days people did not refer to themselves to their tribal or religious, cultural backgrounds. We were all "yan arewa" (northerners). Now this happened because we had leaders, leaders who understood their religions, leaders who practiced the teachings of their religions. Leaders who refused to bring religion into politics believing that after all the teachings of all the religions are basically the same. We had in the north two leaders who built the northern unity and who made northern Nigeria one, the late Sardauna of Sokoto of blessed memory. He was a Muslim. He was a descendant of Shehu Usman Danfodio the reformer and when he was premier he was also vice president of the world Muslim congress. The king of Saudi Arabia was the president. But in spite of that his best friend among the traditional rulers of the north was the chief of Kagoro Gwamna Awang, a Christian coming from a minority tribe in Southern Zaria. Gwamna Awang could be said to be the spiritual leader of the Christians in the north. And yet he was cooperating with the spiritual leader of the Muslims and they built the north, and we lived happily and peacefully together. Yes we understood the teaching of our religion, our leaders. Now people take a cue from their leaders. We have a saying in Hausa if any congregational prayer goes wrong it is the imam leading it that spoils it. Our leaders did not spoil our prayers, they led us well. I had never heard any of our leaders in those days in the first republic going to the mosque or the church preaching politics or discussing politics. If they went to the church or to the mosque, they went there to pray. Of course they will pray for the country, but not bring political ideas into the church or into the mosque. Today we are doing it and that is why we are having problems. We are having problems and that is the entire society. Every aspect of our society has now been affected as a result of this introduction of religion into politics or politics into religion. Even the family, you sleep happily within the family, in Yoruba land for example in a family, the same parents living in the same compound some are Christians, some are Muslims they live happily together even intermarry and there is no problem.

KN4 [6613-7846]

It has in some ways and because you can't differentiate between the jealousy and happiness is part of human being, the ecstasy and joy all is part of the human being. You can't differentiate between flesh and blood because they are going together. So, if I can say there is a much of of of increase of teachers, it is also affecting the teaching in the northern part of the country that is why I umm before the the the first question I answered most people are are of the Sunni sect and they have more teachers and they are, they are using modern tools and modern techniques toward the expansion of Islam in the northern part of the of the country and also yah teaching because they have, they are more influential so it is affecting the teaching of the religion in the northern part of the country. Ah in the is affecting and what am seeing in the teaching also does not cause the conflict, the cause of the conflict is that of the political struggle to see that am being in power that is it to control the economy to control the political and social activities of the of the the the immediate people of your region. I think that is also affect ,yes

KN5 [2621-2943]

Yes we say if this people are not God fearing they would be doing what the government is asking them to do not what the Islam is asking them do. So the proliferation is actually leading to the conflicts we are seeing in northern ehn ehn Nigeria as they are all terrorism not jihad in any way. So they are political based.

KN6 [2627-2656]

I can't do this relationship

KN7 [4002-4019]

Ehm, no I can't.

KN8 [2513-3133]

Yes, the proliferation of Islamic preachers is contributing to the rise of the conflict presently especially in the northern Nigeria because most of the preaching of this people, majority of the people listening to them and in one way or the other is limiting and affecting the doing of the populace. So as a result of this, it affects the action of the people which at the end of the day brings

about a negative or positive result towards the economic development. So, in short, the conflict, the growing conflict in the northern Nigeria is also can be linked or related to the preaching of the words of the religions.

KN9 [3056-3226]

Well, I would want to believe there is a relationship but ah as at this time, I cannot say this is the relationship, but there is a relationship. I cannot establish any.

KN10 [2831-3085]

Hmm, like I told you ahm, the -most of the preachers are not teaching based on the Islamic or based on the teaching of the companions. They are just teaching based on their opinions so this may definitely cause confusion ah within the Muslims like that.

KN11 [4418-4469]

But as I say, I disagree with this to some extent.

KN13 [3745-4526]

Yeah, there is a kind of relation between it because of the Islamic preachers are actually being-they serve as spiritual leaders in the society whereby now they are the people that come up in line by most-at family level they are actually the ones the people look up to for spiritual guidance. Now in terms of conflict resolutions whereby conflicts normally arise, these are people that actually to come out to address issues, to sit down with the conflicting partners that this is how we are going to handle it. But there are some instances whereby they don't normally sit down. That is why I said earlier, that there is communication barrier whereby they don't normally sit down. So it is actually these leaders that serve as the figurehead to solve the main conflicting issues.

KN14 [2819-3071]

Yes, as I told you, ah the Islam is mixed with other things that are not Islam, so those things actually influence out youths today, more especially in northern Nigerian which contribute to many factors such as ah ah conflicts ah ah with other religion

KN15 [4665-4856]

Uhm, yes between proliferation of Islamic teaching and teaching in teh current rise in the religious conflicts yes sometimes they use to have different opinions, so this is my this thing.

KN16 [2138-2293]

The proliferation of Islam preachers is contributing towards current religious conflicts because when people listen to them it can affect them negatively.

KN17 [3122-3169]

Hmm, I don't think there is any proliferation.

KN17 [3391-4243]

Yah its-the teaching in Islamic eh eh Islamic principle, let me say, Islamic perspective actually increase because of some major factors, it is far back as ah let me say ah few years back, most children, we normally know children normally ah ah normally before children normally memorise Qur'an at the age of 6, 9, 8, 10, 15 years but it is very, very difficult for you to find it at this age to find someone they normally call as the hafizi that memorises the whole Qur'an and this has actually led to most especially in the northern eh part of the country as made a lotof people to come out and to devote their time into teaching this Islamic perspective because they believe uhm by teaching the new, the upcoming generation is another way of passing that tradition of Islamic principle to the upcoming eh to the next generation that is growing up.

KN18 [5154-5720]

Well we could not say so because what we are saying that the people now engaging in these Islamic conflicts are not truly educated in Islam, they don't even have the true knowledge of Islam. Proliferation of these teachers, if are teachers that are teaching Islamic ah Islam very well, then they will not be because Islam itself does not preach eh conflict and violence. It does not promote, it promotes peace, it promotes ah culture, so proliferation of these preachers then it will it should result to something, different from this conflicts, Islamic conflicts.

KN19 [4775-5397]

Okay actually, there is a very great linkage between the two concepts. There is a great linkage because in one way or the other the proliferation of the Islamic scholars, you understand, their words and their teachings their guidance is a great factor militating and regulating the current rise of conflicts in the northern region in which their actions or probably their own conclusion their position majority of people will listen to it, it might be a base of reacting over any issue on ground which might result into conflict of disagreement between two or more people

KN20 [3406-3836]

Yeah you see the proliferation of the Islamic teachers bring more awareness to people about the religion of Islam, people get to know the dos and don'ts, people get to understand more about Islam. This made people reason, think about their social happening. So most of them tend to like react to what they are not happy about maybe that is what is causing the...

The current rise...

KN21 [2154-2226]

A lot of relationship especially the radical nature of their teachings

KN22 [4305-4346]

Yes, there is a significant relationship

KN23 [3820-3932]

Yah, indeed there is contribution that this teaching is impacting on individuals, to be specific, young people

KN24 [3134-3197]

Yes, as I said, there is a very large this thing between them.

KN25 [4298-4721]

Well the basic relationship here is that just as I have mentioned earlier, there is centralization of authority on Islamic teachers. So the teaching of conflicts presently has to do with; the relationship here could be seen in the fact that these people preach nothing other than radicalism, you understand, so with radicalism comes conflicts. So the relationship here is basically the teachers promulgate the conflicts.

KN26 [3352-3886]

Well you see the problem with Nigeria is that we, since you are talking about imported Islam, we don't look at things from the contextual point of view. If you see somebody probably in the media largely the media you know in the middle east or other countries that have had years and years of ingrained conflicts in them and then and we see them doing some things and ah we

tend to blindly just import those that without looking at what is our own specific and try to adopt, largely this is responsible for a lot of conflicts really.

KN27 [3489-3728]

Well there is this, the correlation between the Islamic teachers and teachings, it is so, I wouldn't say it is insignificant because these teachings, Islamic scholars are one of the basic factors that is influencing militancy in general.

KN28 [2635-2848]

The proliferation of Islamic teachers and teaching in the current rise in religious conflicts has really been a step forward towards the development of the existing sets of rules and regulations of Islam itself.

KN28 [2873-2909]

Yah it does influence to some extent

KN28 [2928-2957]

Yah negatively sure it does

KN30 [2052-2608]

I don't think so. The only think is what I told you earlier on is there are people that come. There was a video I watched and I read about some issues like that. There was a guy from Bauchi, he was a Christian, he was a pastor, I can't recall his name. But ah what he explained is they were taking to Saudi Arabia to those Arabic countries to learn Arabic, to learn Islamic teachings and for them to come back here and be influencing Muslims. May be putting them in a wrong direction, teaching them something that may look like Islam but it is not Islam.

KN32 [1271-1274]

No

KN33 [1596-1640]

ah they push people in militant activities.

KN34 [1495-1498]

No

KN35. [3126-3642]

Hmm actually if we are to look at this question critically we can see that there is a relationship from what these teachers are taking and their teaching. For instance, I like we mentioned the Shi'a if it can be taking as an example as the popular dominant in the northern part of Nigeria. We can't say how the ideology emerged, so through this we can say even their teaching being relevant despite the fact they are ready to do what they wanted to do, so based on their own ideology and they still stand on it.

KN36 [2526-2728]

Yes because there are some people that are teaching Islam now, they are not teaching the word that it wants, so those that know what they are doing and those that are not teaching the way it is supposed

KN37. [2281-2296]

No not at all.

KN38 [1422-1459]

I believe there are no connections.

KN39 [1814-1827]

No actually.

KN40 [3208-3228]

No idea about that.

KN41 [1880-1889]

No idea.

KN42 [2982-3447]

Proliferation of Islam has not actually helped in reducing Islamic conflict not even fueling it because when there are more people that are learned and ready to tell people this is what is supposed to be and this is what is not supposed to be. This is violence and this is, this is right and this is wrong, then the violence is reduced. There is no relation instead the proliferation of Islam has actually helped to reduce conflicts not increase or fuel conflicts.

KN43 [5498-5508]

Hmm, mm no

KN44 [2967-3131]

Proliferation of Islamic teachers ko? I think that is what you say, ehh, and proliferation of Islamic teachers and teaching, no I don't, I don't subscribe to that.

KN45 [2550-2581]

I don't have any idea on this.

KN46 [4280-4623]

Yah, because some of this preachers or teachers ah their aim is to get more followers because more followers means more control of resources, even the resources of their followers, they can exercise some control over them. So this makes these teachers competing against one another which leads to ahh lead them to be intolerant of each other.

KN47 [5617-6378]

Yes, there are of course since there are less checks and balances ahh for the issue, you know, there is no proper screening of the ulama or the teachers. So now as there is no proper ah checking, there is no proper ah screening, of course we can say that proliferation of the teachers also bring the problem because you know anybody can have a kind of ah ah, what do you call it, ah anybody can have a hay day, you understand, to come and preach whatever ideology he just wants to, you understand, there is no check; so if somebody can do it and scale through, then this will trigger another person to also do it and this is proliferation.

Some person also in other places will copy and the process will continue. So this would bring multiple problems of that.

KN48 [2566-2826]

Yah ehh actually I can say yes, I can say yes to it like I said earlier if you unfortunately find yourself in gathering whereby they are giving wrong information, so it means those people giving that wrong information, they are creating a kind of conflict so.

KN49 [3404-3725]

I think aammh right now; the situation is not really about proliferation of ideas and what not, I think it's, if we take a holistic approach to our scenario, I think our home situation, I think it is all about people reacting to the present dynamics, existing within the country I think that's what is really happening.

KN50 [2518-2522]

No

KN51 [8669-11215]

You see that is why there is any conflict. In my opinion most of the religious conflicts in this country is because of the attack of non-Muslims against the teaching of Islam. If you see any Muslim now trying to fight back, it is because of this problem. But if there is no such problem you wouldn't see anything that is religious conflict that is number one. Number two, ahm we believe the way we teach people in our mosques is not the same way Christians teach their people in their churches. We don't instill hatred, we don't teach antagonism, we don't teach that one we don't teach kill Muslims like they say, we don't, we don't teach kill Christians, no ok. So you see if one is asked to establish any relationship between proliferation of Islamic teachers and teachings in the current rise in religious conflicts, what one should say is this, such proliferation, if it is at least so, it will only prevent religious conflicts because by teaching people proper Islamic teaching, by teaching people the ways that they should conduct themselves from the Islamic perspective, there should be no, there would be no religious conflicts at all. But unfortunately even if the Muslims are distancing themselves from anything that would bring conflict, non-Muslims would do it. I have been saying it over and over again it is only when you respect my father, you respect my mother, then you respect me. In a situation where I respect your father, I respect I, I consider your father to be my father, your mother to be my mother, but you continue to consider my father and my mother to be foreigners to you, you can even abuse them, you can attack them, you are inviting conflict, you are inviting conflict. So this is what is happening between Muslims and Christians in this country. Muslims, as far as Islamic is concerned, they are prohibited from belittling anything Christianity. On the other hand the Christianity or the Christians are not prohibited from doing this. They do it not even in this country, all over the world, all over the world. Look at what is happening in places like ah France, in places like ah what do you call it, Denmark and other places. They must belittle the teaching of Islam, they must attack them Prophet (SAW), they, so this is ah our own main problem. I want you to know this, to tell everybody this, the proliferation of Islamic teachers and Islamic teaching will only prevent conflicts if now Christians are to observe the teaching of Christianity as it should be observed. That is my comment on this.

KN52 [3650-3754]

Proliferation of Islamic teachers, I don't understand what you mean by proliferation of Islamic teachers

KN53 [3742-3909]

Well I don't think I have any idea deeply, but I believe maybe they were just trying to reorient ate people, to get along with exactly what they are supposed to know.

KN54 [1304-1307]

No

KN55 [2083-2211]

Islam preaches harmony and peace and does not preaches conflict and all kind of things, violence and things that are not good.

KN56 [2330-2335]

No

KN57 [3239-3386]

Yes. They all claim that they are preaching toward the revival of their religions, this is a very good and flourishing relationship between them.

KN58 [7196-7636]

Yes there is. Take a look at what happened recently where someone came and leveled himself God (Wa iyazu billah), it was blaspheming. Most of them that teach this Islamic religion, some of them even blaspheme against the prophet Muhammad (SAW). You can imagine a situation whereby somebody is telling you that if you don't have Shaihi you don't have peace or salvation that salvation only comes through Shaihi. Who is Shaihi, is he God?

KN59 [5594-6446]

Actually I can say yes, I can say no, it all depends on my answer. Take for instance now an Imam that is teaching his followers something related to Islam and maybe this Imam has already won the hearts of his followers whenever he says you should do this, you see virtually all his followers will agree to what he says and they would follow him, you understand. Take, for instance, like this El-Zak Zaky, when he gives an instruction that his followers should do this, you would see all his followers would abide by what he said and they would react to whatever he said. if he said maybe they should wage a war against a particular sect definitely they would do it because he is their Imam, he is their teacher, he is the person that passes religious teachings them. So to me I can say yes it can, it has a link to this religious conflicts.

KN60 [5839-6931]

Of course, of course that is why at the initial stage I said to some degrees I can agree and to certain extent I disagree depending upon the school of taught maybe depending upon the ideology of the preacher. Actually some people do preach violence that is what they are preaching. So automatically a situation whereby you find a scholar preaching violence there is no way you can prevent his followers to indulge themselves in the act of this violent activities you are seeing: killing people, maiming people, doing this, doing that, abducting women and children taking them to become hostages and what have you. All this are some of the kind of violent activities that some people are posing and it is a threat actually to even how people are living anywhere you find such kind of violent activities being imbedded among the people. Actually it does contribute immensely to the rise of this may be religious fanaticism and then the end result of it is as I have said, what we are seeing now people carrying arms, killing other people, killing both the Muslims and the non-Muslims alike.

KN61 [1629-1997]

There is relationship maybe in terms of maybe ah particular when we are saying maybe a kind of in terms of books, in terms of ah maybe I can call it in terms of ah understanding also that is the only relationship that can occur when there is understanding, depending on the book because there are some book people understand this book better than the other book, yes.

KN62 [6227-6736]

No, I don't think there is any relationship between the two. Islamic preachers, Islamic teachers are guiding people, enlightening people to the righteous path. That is what I believe. But for this, what do you, what do you call it ah kind of ah insurgency, religious conflicts that we see here and there yah, it is something that has nothing to do with the teachings of our Islamic scholars. It has nothing to do with it. In fact it is going against the teachings of the scholars, yah that is what I believe.

KN63 [7204-8000]

You know, you know it is still the same, you know you have a good Islamic scholar, huh, a good Islamic scholar will never preach wrong, will never preach wrong values to their, into their students. You know, Islamic teachings, I don't really think it has, in fact it is even trying to bring it down, you know, all this violence, all these violence of a thing or whatever you can talk of, it is even trying to, you know, bring it down, now trying to kill it, you know, to sort of because if you bring, if you preach the wrong eh, they preach the right ideas into the your followers, they will not have the thinking of maybe attacking, you know, killing other people. So it is even, is even enhancing, trying to stop it, for those that are involved, they are having the wrong ideas about Islam.

KN64 [4313-4320]

Yes,

KN65 [5384-6421]

Yes there is a direct relationship between the teachings and the religious conflicts that is happening today. Why do I say so is this, most of our scholars, when ever given their sermon or lectures, they try as much as possible to condemn any government policy or any decision being taken which is contrary to their own understanding, being that they understand the implication or ah they do not understand, they always condemn it, you understand. And by the time they condemn those policies or decision, it will now have a multiplying effect on the followers, which have become the major, whatever crisis that happen in Nigeria today, if you trace it back to the root, you will see that emanated from one of the Imam or Pastors, you understand, because they fail to really understand the difference between ah teachings and being part of the leadership, you understand. So whatever that comes is contrary to their own understanding, so it is condemnable, and this has, had a great effect on ah on those conflicts we are having in Nigeria

KN66 [2093-2235]

As from the above answer I give already self, it is clear that Islamic teachers don't have anything to do with the rise in Islamic conflicts.

KN67 [2067-2104]

I can't establish any relationship.

KN68 [1389-1393]

No

KN69 [4269-4887]

As I told you earlier the issue of proliferation of Islam is something that is fundamental but the problem lies in a situation whereby if scholars preach to people but it may happen that people misinterpret the interpretation of Qur'an and Sunna which could lead them to this problems we are having nowadays. But in so far as Muslims will understand to make sure that the interpretation given by the scholars of the Qur'an and Sunna is according with the Sunna and they will follow that interpretation, definitely we will not find ourselves in this kind of problem, we will not find ourselves in this kind of problem.

KN69 [4939-5125]

We can say that there is a relationship, the relationship, the relationship resulted as a result of misinterpretations of the Qur'an and the Sunna of the prophet as it has been revealed

KN70 [6620-7067]

Well I think if you will give a ratio of scholars that preaches violence or instigate trouble with those ones that advocated for peace, and harmony in the society, you discover the ratio of those calling for violence is relatively insignificant. So to be very faithful to this discussion I think ah, ah, what applies really is that you have more numbers of preachers who preach peace, who preach order than number of preachers who goes contrary.

KN71 [8447-9285]

Even if there is relationship it is that of being apart because a true Islamic teacher who actually teaches the true teachings of Islam teaches peace, teaches embracement of one another because it is common knowledge, common saying, common declaration anywhere la iqra ha fid din and it is common knowledge from the teaching of the prophet, from the practice of the prophet Muhammad (SAW) that Islam means peace or embrace peace and more than any other thing. So the teaching did not in any way impact or imflame this Islamic conflict or what you call it, did not impact it in any way, but rather subsidize it and maybe let me take you back to the years around 1986 to somewhere around 2001 even to about 2003 and 2004, the crisis around those years were so immense than today. So even if there is a relationship is such of being apart. Yes

KN72 [6643-6913]

Yes there is a relationship between this two because the teachers they were miss the techniques of the preachings since from the ground. So they are doing it based on their opinions, so they can easily influence the people to involve in such occurrences, so that is it.

KN73 [5377-6117]

Yah, the relationship is that Islamic teaching and Islamic teachers. There is different relationship. Islamic teachers as I've said before. Some Muslims or some people are claiming that they are scholars or Islamic scholars while they are not Islamic scholars. In fact they don't even know Islam and they don't even know where or how Islam came into being. Because they don't read about Islam and they can't even speak Arabic and those who can't speak Arabic we can't call them Islamic scholars. You get me? So from there on you will find some claim he is an Islam teacher. By his teaching or by his practice you will they are totally different. His teaching or his sayings are on the other side while his activities are on the other side.

KN74 [12312-12643]

I can't esta, okay if you, if you can look at our people now, you say that, you are asking for the relationship between the propagations of Islamic teachers and the teaching in the current rise in the religious conflict, okay therefore I think there is no any relationship between them, there is no any relationship between them.

KN75 [13906-15442]

Yah, it is influence, a lot of Islamic scholars are contributing to the conflict that are arising in Nigeria. Look, let me tell you, Islamic teaching has its own methodology. The problem we are facing in Islam today is regulation of our Islamic scholars from our Ulama's, we allow anybody any person to come out and preach in the name of he is a Mallam. It is not everybody that can preach. There difference between a preacher and Mallam. It is not everybody that can preach, is not everybody because this preaching has it's own methodology. This methodology need to be taught by some scholars if not we lead to end up ourselves making some utterance that will arose conflict in the society. A lot of scholars, quite alright, they have contributed, when they have something is going on in Afghanistan, they will use it as a reference to be preaching to their Muslim ehh followers, follower that this is what is going on in Afghanistan, this is what is going on in Iraq, so we should need to wake up, all those kind of things which is not supposed. Is it the footstep the prophet took? Is it the footstep the ehh Esari took? Is it the footstep Wathabina took? This is not the footstep. Gaskiya they need a regulation between the Muslim scholar to know the method of preaching or methodology of preaching.

KN76 [8143-8917]

Well to establish the relationship between the proliferation of Islamic teachers and teaching in the current rise of ahh, actually there is and ahh we can see it in such a way that some people are indoctrinated with certain ideology, with a certain view or they come to identify themselves with a given school of thought within the Islamic ahh religion and as a result when they identify themselves with that they preach and you can see that all around in every mosque, in every gathering even when you are discussing even among your friends you may find certain people given certain opinions and taken authoritative positions in subject matters you know little about.

KN78 [8189-9787]

Well I think the case of Boko haram is a very, very good example of a serious conflict ahh which ahh of course there is a relationship between proliferation of Islamic teachers, ahh we had, although let me very, very frank with this, I want to be very, very honest. I think in ahh when you have, when you have those few examples to cite, we have to be very honest, few examples are not sufficient enough to really buttress or to support the point sometimes. You have to make sure you have substantial number of examples to cite to really give a very coherent, a very consistent reason why we feel ahh there is a relationship between ahh certain things that has happened. But in a way if I would if I am right, am I stand to be corrected actually, but ahh with question they said, I mean establishing a relationship between proliferation of Islamic teachers and the teachings in the current rise in the religious ahh conflict, well, you see first and foremost, I think ahh if not quite recent during the emergence of this ahh Boko-haram phenomenon, we have proliferation of quite a number of Islamic teachers, everyone preaching ahh what he felt is the best way of looking at Islam. We never had a conflict in terms of using weapons or eliminating people, ahh but then we do have some limited ahh conflicts in the sense that I disagree with you, you disagree with me, ahh I have an opposing view, you have an opposing view, ooh yes. If that is the case, then we say ahh the more the numbers of Muslims who have different views, the higher the number of conflicts you will tend to have, that I agree.

KN79 [3815-4019]

Of course there are teachings generating conflicts, but I mean Islamic preachers that misinterpret Islam and Islamic teaching and in another way non-Muslim preachers fueling conflict in northern Nigeria.

KN80 [6920-7803]

Yes we can say because not all people are educated islamically. The issue is this, most of the preachers are not educated enough islamically, so also the people that are preaching. So if to say the scholars are learned in the principles of Islam, the fundamental basis of Islamic knowledge and also the people that are preaching also have the idea of Islam, so they may all comprehend, they may not blindly follow what the preachers say without comprehending it and see as to whether it is in the consonant of the real teaching of Islam or not. So if you look at there is what is called Taqlid most of the people ah Muslim northern Nigerians are receiving Islamic injunction in a form of Taqlid, they are just applying it the way the preacher said it or the way they see the scholars are doing it without critically looking isz sources from the ahh ahh real teaching of the Islam.

KN81 [4047-4175]

Well I think ahh it facilitated especially in many parts in northern Nigeria such as Kaduna Kaduna state, Yobe, Borno and Jos.

KN81 [4554-4864]

Yah well now am getting you so you have to avoid saying Islamic preachers because those categories of preachers that facilitate conflicts in northern Nigeria are not pure Islamic preachers at all. They only preach their interest not Islam, so if you refer to such preachers of course there is no relationship

KN81 [4921-4981]

There is a relationship, sorry, there is ahh relationship.

KN82 [5627-5936]

Yes. This proliferation of course has significantly influenced and affects the way and manner Muslims think on what religion is all about. You can clearly observe that Muslims nowadays have different thinking of use concerning Islam. So this ahh development has actually made the Muslims to think otherwise.

KN83 [3370-3611]

Yes. There is a relationship because most of the contemporary Islamic preachers do not preach in accordance to the ways and manner of Islamic preaching and they only preach their ideologies not Islam, but I don't say all, but most of them.

KN84 [4335-4639]

Yes I do agree with you ah there is relationship between some Islamic teachers, they only preach violence and unrest situation among Muslims and non-Muslims. Take for instance, in the northern militant of Borno Yobe and Adamawa, their militant activities are related to what their teachers teaches them.

KN85 [2804-3123]

Amm you see there is emm actually there is proliferation of Islamic teachers. Almost everybody tries to teach Islam ahh through different doctrines, different sects. This has actually led to different kind of teachings, some inconsistent to the Islamic principles. This has actually led people into these activities.

ZA1 [3975-4475]

My friend, Islam if you are talking about those who are preaching, so now who has the responsibility to control the conflict? It is the government. Let them come and establish a ministry to screen those who will preach. Now there are some certain cases in north east were non-Muslims have been caught with bomb trying to bomb a church, but had it been they succeeded in doing such, now they are going to say, they are going to blackmail Islam and say this is the teaching of Islam while it is not.

ZA2 [2095-2322]

The relationship there rather I don't think it will be having much things to say rather than they are all preaching towards peace, toward peace and I think when we talk of peace that is mainly what the Islam is talking about.

ZA3 [5622-5932]

Hmm I don't know what you mean by proliferation because it is encouraged that for every believer you should spread the knowledge of Islam even if it is only one aya. So it is encouraged and it is incumbent on all of the people professing Islamic faith to extend the knowledge of their religion to others.

ZA4 [14317-14356]

Yes ehm according to my understanding...

ZA5 [6370-6799]

Yes if you look at it there is, proliferation, what is really proliferation? Is something that they just brought into Islam now, you understand, and which is not there, we have the Qur'an and hadith of the Prophet Muhammad (SAW),shey you understand. Then you don't have any other thing to follow than to follow the Qur'an and hadith of the prophet Muhammad (SAW) and other people are preaching other things that which is not so.

ZA6 [8182-8483]

Okay amm as in the current rise in religious, the teachings in the current rise in religious conflict, is it in the sense that the real teachers, Islamic teachers preaching what is in the Qur'an in contrast to those that that teach imported ahh that imports, you know, innovate things into the Qur'an

ZA6 [9591-10386]

Yes, yes of course, in fact the, what do you call it? The proliferation of Islamic teachers, their teachings is what is leading to the Islamic rise now. So that, of course there is relationship. The adulterated teaching is what is leading to the Islamic rise because they come to teach the youth what is not in the Qur'an and they motivate the youths to do it boldly and fearlessly, to kill and

murder, now they make the youths become very violent and when you become violent and they tell you the only way to relieve yourself is to now is to go and kill, they make you become violent and they tell you the only way to relieve yourself, to make yourself to be at peace now, the only way to be at peace is for you to go and kill, for you to go and bomb. So there is definitely a relationship.

ZA7 [4687-4872]

Well I want say yes because this proliferation, sorry this teachings by (Sorry don Allah let me see) Sorry I want to say yes because this teachings by proliferation, it is proliferation

ZA7 [4925-5235]

I think is I better use ulama, people that don't have the extensive knowledge of Islamic doctrines have emm have been bad influence in the rise of religious conflict because there are teachings and I think this is the cause of problems of boko haram we are presently facing in Nigeria, in northern Nigeria.

ZA8 [4343-4936]

Yah is because of all these teachers and whatsoever they call themselves. There are some of them they are only teaching, they are not even teachers to begin with. They only teach, they only incite some group of people just to cause riot. They are not actually teachers of Islam because a very good teacher of Islam will never, will never insight people to go against anybody no matter, in fact in Islam you are not allowed to kill a non-Muslim, you understand. So any teacher that you see preaching saying this and that, we should kill them whatsoever, I don't think that is an Islamic teacher

ZA9 [4561-5131]

Like I said before, the evil ones among them are the ones perpetrating, they are the ones hiding behind this religion because I think I have read like five or six different articles by different scholars of Islam all of them have been condemning this act. Islam does not support on just killing of humans, you can only kill when you are push to the wall that you don't have any other option apart from striking the person. I don't think you should force people to like embrace your own your own belief. I think that is the main problem we are facing in Nigeria today.

ZA10 [5116-5774]

Yes, up till date we, our Islamic teachers are still (the Islamic teachers we know) because they are still going by the constitution that is using the Qur'an and the hadith and the Sunna, so but you know when we talk about religious teachings we are talking about faith and it has to do with also policy and your understanding, but the fact still remains nothing have been changed from teaching of the Qur'an and the Sunna as it has been right from the time Islam came to Nigeria, but recently the innovation of some Mallams because of maybe possibly their sects they belong to has actually affected some of their teachings in some parts, but not generally.

ZA11 [5394-5416]

Well, ahh not really.

ZA12 [3426-3460]

I don't have any idea about that.

ZA13 [3331-3543]

Yes I think there is a relationship between these two in the sense that both of them are tilting towards peace and when we say peace, we all know peace brings unity, but each of them has a different view of it.

ZA14 [2503-2750]

Yes, if you look at it, look at the issue of Boko Haram in the northern Nigeria most especially between Maiduguri, Yobe, look at their teachings of that particular place, they also affect the teaching of Islam which is the real teaching of Islam.

ZA15 [5272-5850]

Uhhh yes as per se if you look at particularly, since you are talking about Nigeria itself, we have some particular teachers, I will say those teachers are not, will is say they are too extremist, I will use the word extremist in such a way that they don't take things gently, they over do things and ehm we also have some that take things gently and those ones that are extremists is such a way that they take things or they over do things, if they try to preach to people, you will see that they will ginger people or they lure people into doing things that is not right.

ZA16 [2956-3519]

Yes, ahm the relationship between these two terms is that when somebody feels that he is now morally educated or he is now educated, he feels like ok it is now time for him to establish his own school or his own, to start ehhh teaching students not having a certified, certified, let me call it, a certified certificate, let me call like that way, from his teacher because he needs to taught and he needs mentored by another person before and that person needs to give him, graduate him, he needs to graduate him before he went on to establish his own teaching.

ZA17 [1869-1899]

I do not have idea about it.

ZA18 [3144-3282]

yes it does, it does actually, as I was saying before, if you allow each and everybody to preach whatever gaskiya there will be problem.

ZA19 [4686-4835]

Well I cannot actually establish any relationship between proliferation of Islamic teachers and teaching in the current rise in religious conflicts.

ZA20 [2655-2709]

Well honestly I have to reserve my comments on this.

ZA21 [2433-2751]

Well I can say there is a very good relationship between the two. Why because most of our teachers these days, Islamic teachers or preachers so to say, learn from the west or as well from the Arab countries. They don't tend to see our old teachers here in Nigeria as somebody that can be a force to be reckoned with.

ZA22 [2999-3116]

No. I don't think Muslim teachers may have contributed positively towards this militancy. I am strongly against it.

ZA23 [3634-3786]

To (a Hausa expression) as I have said, that imported Islamic teaching I don't know it. So for me to bring any link or relationship will be difficult.

ZA24 [5099-5688]

There is no relationship between proliferation of Islamic teachers and teaching in the current conflicts. If you look at those that are knowledgeable in Islam hardly will you see them fighting. For instance look that those that are in Ahli sunna wal Jama'a they

are always encouraging people – those are preaching conflict they always say that if you go to school it is haram all those boko haram whatever, so they don't want people to be knowledgeable in western education. Therefore there is no relationship between those that are preaching peace and those that are preaching conflict.

ZA25 [5756-6253]

Yes. Ah it is observed that this so-called boko haram, for example, boko haram group, whose name is jama'atul ...jihad, their head then who is Mallam Yusuf, he reneged, he broke away from some of the well organized respected scholars in the north such as Mallam Ja'afar and the rest. That is when his teachings tended to be far from the way and manner ehh the sunnatic way of preaching in Islam. So, it think that is where the whole thing began from and it has become difficult to quench for now.

ZA26 [2706-3057]

I told you it is a political issue it is not Islam, Islam forbids violence because from the name Islam-peace. Islam forbids it. if you catch those who are making all these things, I told you they are not the ones that are strong in faith or are knowledgeable than. Most of the people that are knowledgeable they don't involve themselves in fighting.

ZA27 [1766-1771]

No

ZA28 [7534-7826]

Well this is a very difficult question because any question that says relate this to this it needs to be definite and actually the relationship between the proliferation of Islamic teachers and teaching in the current rise in the religious conflicts, but I can't say much about this honestly

ZA29 [11539-12326]

Well the teachings in the current rise of religious conflicts if you look at it very well, our scholars are trying hard to see that yes knowledge is imparted and the teachings of Islam is imparted in our own heads let me say and the teaching of Islam is imparted so that the conflict or the current conflicts should be cropped or put to an end. Well what is happening actually in the proliferation as you said the word to me, the way I understand it is like the propagation, if I may say that is how I understand the word proliferation whether any definition apart from that to me as being used here like the propagation of the preachers today and the contribution towards the Muslim being influenced in Islam, to me actually I have no much to say there actually. I have no much to say.

ZA30 [6831-8053]

The establishment I already mentioned in the first question that Muslims should stay calmly to the book and this thing cannot happen in this our region unless may be when government intervenes because we were divided already. In the last question, I talked about Islam and Muslims, politicians divide people, they use politics to divide Muslims and Christians. Also within Islam, there are different divisions. So, some people were bad, they were, they will just were born, they were born and under that kind of, let me say division and they also got their reasons and support of some verses, but if to say the government will intervene, they will call all those groups, call some people to make them a judges may be invite particular Ulama from Arab countries, let me say like Saudi Arabia, so that they come and be the judges. So, that whatsoever those people are mention, they would be asking them one by one, what are your reasons for what you are doing, they should just stop between the Qur'an and Sunnah. Anything doing outside Qur'an, outside Sunnah, they should just cancel that issue and they should just and let people should to be on the right path, the actual teaching of Islam because Islam teaches peace.`

ZA31 [3525-3803]

Yes, I can. You know we have to, we have to tell our, we have to go into preaching, telling the truth of the religion, telling which is not true, telling the, as in, telling as in making information about the true religion and making information about the non-Islamic teachings

ZA32 [7048-9295]

Yes. I can say that there is a relationship though the relationship is little, somehow little, but since there is existence we have to say it, we have to verbalize it out, we have to speak it out. Ahh the relationship can be like or can be as follows; there are some, some preachers in northern Nigeria, who are not trust, who misunderstand Islam, who do not understand the proper teaching of Islam. So, you see someone else is not guided, how can he, how can you expect him to guide other people and that influence, that contributes, that or that can be a relationship between the rising conflicts between Muslims or non-[Muslims in Nigeria or in northern Nigeria because the conflict, for example we have like boko haram in northern Nigeria and this sect claims to be Islamic sect while it is far away from the real teaching and real principles of Islam. They follow not, they do not follow the right teachings of Islamic. They claim to be Muslim and they claim to have been undertaken jihad and that is very wrong. It is not an Islam, the jihad that they are just fighting or something else, but not for Islam because in Islamic provision, no reason why you can go, you have no any facts, you have no any base to go and kill people and you have no any base to say that all people in general, even the Muslims self are not Muslims because they are doing something that is wrong or something that contradicts the teachings of Islam in one way or the other. You can't call them as an infidel. But you see those are calling people in general, the general Umma infidel starting from the masses up to the leaders including Muslims and non-Muslims and they claim to be what, to be mujahidun, to be strivers, to be strugglers and to be jihadists, let me say jihadist, they claim to be that while they are not really. And that can be a relationship because in Nigeria almost everyone has a right, almost everybody has a right to preach most especially Islam, we have no any ahh committee or organization that stand for the verification or I can say ah given a chance for people to preach. The one that understand Islam can preach as well as the one that does not even understand what Islam is all about. I can say this is, this can be a relationship.

ZA33 [3190-3576]

Yes the proliferation of Islamic teachers and teachings in the current rise in religious conflicts? Yes because of the intensity of the way they preach and teach the religion which is not in accordance with the teaching of Prophet (SAW) so that triggered the religious conflicts to arise not even to arise between Muslims and non-Muslims but rather even within the Muslims themselves.

ZA34 [7011-7978]

Hmmmm well yes I can. One of this is the idea that some of the teachers that are teaching now as I said some of them are half baked teachers. Before you engage yourself in teaching, there must be some basic knowledge that you need to acquire before you are called a mallam (teacher). During our forefathers, our great ulamas, before somebody engage in teaching, he must undergo some screening by his teacher to know that yes he has acquired the basic knowledge that he can teach. Like during Shehu Usman ibn Fodio before he engaged in teaching his great mallam Sheikh Jibrila had to test him, scrutinize him before he was given the license to go out teaching likewise his brother Abdallah and others. So but presently some ulamas are half baked. They only know Arabic. They don't know the basic teaching of may be the Hadith, the Qur'an and others, but yet they engage in teaching and preaching to others, which at the end they deviate people, they cause conflicts.

ZA35 [2471-2481]

No Idea

ZA36 [4971-5900]

Humm the way I see it, there are more and more people are trying to go into Islamic studies deeply because they are trying to understand more about their religion especially on this sects. So more and more people are trying to go into Islamic studies because even those, the people we know before, our former mallams, when we are eh, you know in those days we have this makarantun allo Islamiyya because our modern Islamiyya is a mixture, they also teach them in English, but in those days we use slates ehen, so the way I look at it eh even those our Mallams in those days who are, who lack modern education, western education as in you know in those days it is purely Arabic, so these days they are trying to go back to school so that they would have a bit of western education into the Arabic they know and then that would make them study Islam more widely. I think that is why they are going in to study Islamic studies.

ZA36 [5951-6758]

Hmmm I think that can be, because the more you know, you know more about your religion, you get to understand the differences between the sects, so you yourself you would be able to choose which one is more comfortable, which one you believe more or in the one that you agree with. So by doing that you see people would start diverting, maybe this set of people would say that the Shi'a is more preferable because of their attitude or the way they dress and some would say Ahlul Sunna is the best because their rulings and everything they do is purely according to the life of the prophet (SAW). So by doing that it would bring conflict, yes because this side would see as if they are more superior than this side and the other side would see as if theirs is more superior, so that would bring conflict.

ZA37 [3724-4899]

Yes there is a relationship between it. This relationship is that this Islamic teachers or Islamic preachers always preach towards the development of Islam, towards to the, most especially to the hearts of youths most especially. They should be motivated about the teachings of Islam, so the only relationship here is that on this things, some of the youths seem to misunderstand some of the aspects of the Islamic teachings as usually because youths wherever they are, they have some, their sort of understanding and maybe some their mental, what can I say, they have some mentality at that very stage. So misunderstanding of some of these teachings may lead this one because something that one can be able to afford if he is mature enough, a youth cannot afford it. So to me this is the only relationship I can say. And also another relationship is that this increment of these Islamic preachers also contributes towards the understanding of these youths, the actual teaching and meaning of this Islam and it reduces this conflict. That is why I already stated earlier that most of these conflicts use to happen where the non-Muslims are the dominant and not the Muslims.

ZA38 [9248-10168]

Yah actually, as I said earlier, I mentioned the boko haram aspect, isn't it? The founder Mohammed Yusuf, they say they are Yusufiyya, you understand and the idea is that people say that they said the secularism is a sin, you understand, I don't know how come, I don't know how he got his own from, he got his own doctrine or would I call it a dogma, I didn't know where he got it from. With this thing, it will lead to conflict why because the people in the environment they met cannot buy this idea very cheaply, you understand, basically it triggers conflict even though our government did not manage the conflict well, but we still call it a conflict, because conflict is still a conflict. This is how the preaching and the present conflict we are witnessing, is as a result of Islamic sorry as a result of the proliferation from the preachers, this is what leads to the conflict we are facing today in our society.

ZA39 [8232-9336]

Well actually, like we said earlier, that when you say proliferation of Islamic teachers. Islamic teachers, it depends on who is teaching what. It is not associated only in Islam, it is associated in everything, every aspect of this world, be it in religious activities or economic activities or whatever it is. I can simply say or divide it into two. There are people that propagate Islam, they call themselves, they promote Islam through their teachings, they promote what is the true picture of the religion and I would not deny the fact that there are other people who promote violence and hide under the banner of religion or rather Islam to have so that to have a bad picture of the religion. So if you can take the second group, category of this people, I can say that they have made a negative, they have contributed or they have impacted negatively into the Nigerian society particularly Muslims by teaching the false and fabricated actual meaning of Islam and hiding, by teaching the fabricated one and hiding the actual teachings with the view to promote violence and conflict in the country.

Sub-Research Question 1.2

Th 6: Knowledge about Maududi

Th 6.1: Heard of Maududi

FG1 [32011-32039]

- We have never heard of him

FG2 [57384-57411]

Yes the Pakistani Scholar

FG3 [48643-48685]

Abul Ala Maududi. I have heard about him

FG3 [48687-48838]

Mmmmm his name is no more pronounced as Sayyid Qutb and Hassan al-Banna but I think maybe they have the same kind of ammmm, they are all from Egypt ko?

FG3 [48842-48878]

No Ala Maududi is a British Indian

FG3 [48879-48901]

He is Pakistani now

KD1 [35617-35911]

Yes, I have actually heard about, I think I have come across that name in Saturday column of Bala Mohammed of Daily Trust, but actually I have done little research, just sparingly I have heard about, I have heard that name of something like renaissance like that is it in Egypt or thereabout.

KD2 [13439-13475]

Hmm I have never heard of that one.

KD3 [11023-11027]

No.

KD4 [19955-21083]

Abul Ala al-Maududi as he is called, I have heard about him, but it is unfortunate I did not take time to study any of his scripture. Only I read a little bit of his write up. What will I say about Abul Ala al-Maududi? I think he is a scholar that portrays the meaning of jihad to be the carrying of sword and a violent means. Though I don't think if you are dwelling on only the perspective of Abul Ala al-Maududi, you will be able to understand the true meaning of jihad because Abul Ala al-Maududi, as a scholar, portrayed the use of force to achieve any Islamic state or even using the sword to achieve the truly Islamic state which I totally disagree with him and I think if you can go into the scripture itself, there are a lot of scholarly views not only Abul Ala Maududi talk about jihad. So you cannot take only Abul Ala Maududi's perspective and build on it. You have to look at other scholars too so you can understand and merge them together to understand the true meaning of what the Islam is. But if you take a particular section, you can never understand the religion, if you truly want to know the religion

KD5 [12144-12166]

No, I don't think so.

KD6 [24861-24947]

Abul Ala Maududi. I have not heard about him. May be you can tell me more about him.

KD10 [15293-15556]

Yes have heard about him. I heard about him but Ulama, Ulama ah Abul Ala al-Maududi is not alhlul Sunna,lima analkalima. You get me right? He is not alhlul Sunna because he had some doctrines, creed that are not in conformity with the sharia. Are you getting me.

KD11 [20405-20426]

He was a revivalist.

KD12 [23658-24213]

As a scholar I heard of him, Abul Ala al-Maududi in Pakistan or in Egypt hmm see he has done a lot, he has done a lot. What Abul Ala al-Maududi has done is the colonialism they know themselves that they want to impose their customs on people law and then so far that we have strong balance, so he has to combine some people that you see, people should revolt because where people say they want to disobey what almighty Allah has put down see no Muslim should sleep and look at them without responding so Abul Ala al-Maududi has done good in what I know.

KD13 [8337-8341]

No.

KD14 [9869-9873]

No

KD15 [16544-16548]

No.

KD16 [7977-8003]

I haven't heard about him

KD17 [27487-27500]

Not at all

KD18 [14203-14217]

No, I've not.

KD19 [18219-18223]

No.

KD20 [13796-13819]

I've not heard of it.

KD21 [12184-12209]

I have not heard of him.

KD23 [11859-12019]

Eh yes I know some little about him, so all what I know about him is that Abul Ala al-Maududi is an Indian ah died in 1974 ah is journalist and a philosopher.

KD24 [45427-45431]

No

KD25 [59323-59343]

Hmm to some extent.

KD26 [14714-14730]

No. I haven't

KD27 [16631-16636]

Yes

KD28 [20730-20772]

I have heard of him, I have heard of him

KD29 [11940-11975]

Ah I never, I never heard of that.

KD30 [20718-20782]

Yes I have once come across him once, I think a number of times.

KD31 [13208-13255]

No no no no I've not heard about him for once.

KD32 [19157-19161]

No

KD33 [15243-15292]

Yes I have heard about him have heard about him

KD34 [16504-16567]

No oh, I have never heard of that, I have never heard of him.

KD35 [17361-17365]

No

KN1 [11481-11490]

Yah I do

KN2 [22364-22368]

Yes

KN3 [28464-28469]

Yes
 KN4 [37089-37091]
 No
 KN5 [15697-15724]
 No. actually I have never
 KN6 [16484-16503]
 I never heard him.
 KN7 [17230-17235]
 No.
 KN8 [14010-14250]
 Hmm, actually I have read about him when I was in Arabic school, but I have not done much research about him, but I know he is a great Islamic scholar and he has contributed to the aspect of fiqh, you understand, and Islamic development.
 KN9 [14676-14806]
 Of course, of course have heard about him. He is a great scholar; he devoted his life to revival of Islam during his period, yes.
 KN10 [11530-11562]
 No, no I never heard about him.
 KN11 [16515-16639]
 Abul Ala Maududi was renown scholars, but I don't have much about him, but I know was a renown scholar, an Islamic scholar.
 KN13 [16622-16807]
 Yah, I have heard about him. He is an Islamic scholar that has written a lot em or a lot classic about Islamic philosophy definitely and even a contemporary-how Islam society should be.
 KN14 [12925-12928]
 No
 KN15 [14497-14527]
 No I've never heard about him.
 KN16 [7407-7413]
 No.
 KN17 [16590-16696]
 I think I have heard of the name. The name is very, very familiar but I am trying to decode the meaning.
 KN18 [27328-27361]
 Abul Ala Maududi? Yes of course.
 KN19 [17820-17885]
 Uh, I have heard about him sometimes like that but I can't really
 KN20 [10848-10882]
 Yah, yah, yah, I've heard of him.
 KN21 [6896-6902]
 Yah.
 KN22 [13738-13764]
 Yes Abul Ala Maududi, yes.
 KN23 [11357-11394]
 No. I haven't heard about him before
 KN24 [11174-11184]
 Yes I have
 KN25 [12833-12879]
 Yes I have come across the name once or twice.
 KN26 [14276-14313]
 Ok yes, yes I have heard, I've heard
 KN27 [13224-13226]
 No
 KN28 [10138-10149]
 Not at all
 KN30 [12720-12757]
 I have heard of him a long time ago
 KN31 [14407-14560]
 I have really heard of and read about him but it has been long. I don't think I have anything to say about him but I think he is an Islamic scholar too.
 KN32 [6161-6173]
 Yes I have.
 KN33 [5444-5475]
 Yes I have ever heard the name
 KN34 [7811-7821]
 I didn't.
 KN35. [10396-10400]
 Yes
 KN36 [10225-10255]
 Yes he is an Islamic scholar.
 KN37. [8661-8695]
 I think I have read about him yah
 KN38 [5962-5974]
 Yes I have
 KN39 [9998-10021]
 Yes of course I heard.
 KN40 [11424-11434]
 No idea.
 KN41 [8335-8341]

Yes
 KN42 [14918-14923]
 Yes.
 KN43 [15935-15983]
 Yah I have been hearing about Abul Ala Maududi.
 KN44 [11118-11142]
 I have heard about him.
 KN45 [11957-11991]
 Yes, I have heard Abul Ala Maududi
 KN46 [23230-23336]
 Yes I did, I still do, Abul Ala Maududi the Indian or if you like Parkistani scholar of the twenty-century
 KN47 [27134-27156]
 No, I haven't heard.
 KN48 [8855-8858]
 No
 KN49 [15480-15553]
 Of course I have, he is an Islamic scholar ahh one of the, one of the ehm
 KN50 [8001-8004]
 No
 KN52 [20483-20569]
 Abul Ala Maududi yes but I can't say much about his scholarship, Yah I do about it yah
 KN53 [10264-10281]
 No idea of that.
 KN54 [4896-4911]
 Yes of course
 KN55 [6380-6384]
 Yes
 KN56 [9662-9689]
 Yes I have heard about him
 KN57 [10238-10254]
 Yes of course.
 KN58 [22819-22846]
 Yes, I even have his book.
 KN59 [18737-18739]
 No
 KN60 [19920-19944]
 I have not actually.
 KN61 [8540-8557]
 No, no I didn't.
 KN62 [30524-30547]
 No, I don't know him.
 KN64 [13826-13830]
 Yes
 KN65 [16870-16948]
 Okay Abul Ala Maududi, yes I have heard of him he is a political philosopher.
 KN66 [10197-10215]
 Huhh, I have not.
 KN67 [10584-10607]
 Yes I heard about him.
 KN68 [5418-5421]
 No
 KN69 [20838-20842]
 No
 KN71 [34139-34217]
 I have heard of him, I have heard of him and I think I read so many articles.
 KN72 [18677-18702]
 Yes, I heard about him.
 KN73 [18248-18293]
 Yes really of course I have heard about him.
 KN74 [30189-30227]
 Yes, yes I have heard about him, yes.
 KN75 [31822-31827]
 Yah.
 KN76 [21402-21406]
 No.
 KN78 [29704-29738]
 Of course, of course, of course
 KN79 [15651-15668]
 Yes, of course.
 KN80 [27487-27506]
 Yes I heard about
 KN82 [17584-17598]
 Yes of course
 KN83 [11665-11687]
 Yes I heard his name

KN84 [13254-13278]
 Yes I do heard about him
 KN85 [13955-14001]
 Yes I know about Sayyid Abul Alah al-Maududi
 ZA2 [15989-16153]
 That is a sect, Islamic sect? It should be a sect, but I don't know I, don't know, I don't even see this closer here, but by the name
 I think it should be a sects
 ZA4 [32017-32022]
 No
 ZA5 [18692-18766]
 Okay yes am I heard about him, but not much I don't have too much about it
 ZA6 [46697-46734]
 Kai I have never heard of the name.
 ZA7 [17080-17110]
 I have not heard about him.
 ZA8 [38644-38675]
 No. I have not heard about him
 ZA9 [19085-19089]
 No.
 ZA10 [22156-22161]
 No.
 ZA11 [16243-16252]
 No sir.
 ZA12 [9072-9076]
 No.
 ZA13 [10151-10190]
 Ala Maududi I have not heard of that.
 ZA14 [9931-10026]
 Yes I have learnt about Abul Ala Maududi and I have a little knowledge about Abul Ala Maududi.
 ZA15 [16021-16025]
 No.
 ZA16 [9683-9687]
 No.
 ZA17 [9510-9538]
 No, I have never had of it.
 ZA18 [13236-13267]
 I have never come across that.
 ZA19 [17928-17959]
 I have never heard about him.
 ZA20 [10191-10236]
 I learnt the depths of knowledge about him
 ZA21 [14870-14909]
 Well I have not heard about him before
 ZA22 [12740-12761]
 Abul Ala Maududi yes
 ZA23 [18194-18234]
 Yes I came across even one of his books
 ZA24 [24568-24627]
 No. I don't even know such person. I have not heard of him
 ZA25 [21355-21365]
 Yes I have
 ZA26 [10431-10441]
 No I don't
 ZA27 [8870-8873]
 No
 ZA28 [21031-21222]
 Well certainly I have heard of the name but not all, I know of Abul but this complete name I don't know whether he is the person
 I am not really sure? So really I will say I have not heard.
 ZA29 [29354-29367]
 No actually
 ZA30 [40179-40250]
 Gaskiya I have never come across such a name because me am Ahlul-Sunna
 ZA31 [13864-13931]
 I heard but I don't have total knowledge about his, his preaching.
 ZA32 [35852-37394]
 Yes, Al-Maududi, I have heard about al-Maududi but a little, I heard but not too much about him. I know that al-Maududi was born in Orangabat, Orangabat Heidrabad state in India, currently in Maharastrat state. He died in September, 1979 at the age of 75. He was known as Sheikh al-Hadith Maududi, he was a South Asian scholar. His father was Ahmad Hassan, a lawyer by profession. Maududi received home education and he received religious nature in the hands of his father. Importance of, al-Maududi also is an important early twentieth century figure in the Islamic revival in India. He is, he was trained as a lawyer, he chose a profession of journalist, of journalism and wrote about contemporary issues and most importantly wrote about Islam and Islamic law. He wrote, he wrote about Islam, I mean he wrote about Islam and Islamic law. Maududi founded Jama'ati Islami party in 1941 and he remained its leader until 1972. He extremely influenced, his extremely influential books translated into many languages. They were written in Urdu, Urdu language, translated into English, Arabic, Hindi, Bengali, Tamil, Burmese, this are some, this are the some languages into which his Urdu written books were translated. Al-Maududi believes that

everything is the universe; in the universe is Muslim for it obeys God by submission to his laws. Maududi also believes that Muslim, Muslim society could not be Islamic without sharia and Islam required the establishment of what, establishment of Islamic state. That is all I know about Maududi, yes.

ZA33 [10112-10140]

No I have not heard of him

ZA34 [21951-21961]

I was

ZA35 [10612-10615]

No

ZA36 [16302-16502]

As if I heard the name, but I don't know anything, I can't say I know anything on it, but as if I have heard this name Maududi, as if I have heard the name, but I can't say anything concerning him.

ZA37 [19052-19083]

I have never heard about him.

ZA38 [25784-25816]

No I have never heard about him

ZA39 [35541-35554]

Yes I have.

Th 6.2: Information Known about Maududi

FG2 [57447-57551]

I think he is a scholar who propagated the institution of an Islamic state in Pakistan or is it India?

FG3 [48957-49264]

mmmm As a matter of fact many scholars they did not really reckon with him with all he did because most of the claims, when he was alive, he was like encouraging crisis. That is all that I know about the man and he himself is a jihadist, so most of the scholars they don't agree with some of his doctrine.

KD1 [35956-36338]

Actually the only thing I, I think Islamically you say yaku ma banna because we don't know, when you don't know some things you shouldn't say (he recites in Arabic) You shouldn't say what you don't know. Actually, I don't, I actually know little of him, but what, I don't think what, the context he was brought, it was not in the positive context. So I don't know much about him.

KD11 [20467-20660]

Ah Abul Ala Maududi Ah was a revivalist, those were the scholars who of 19th century who tried for the revival of Islamic teachings in a period which was characterized by lethargy and inertia.

KD23 [12057-12149]

Yes I only just know little about him as a man that ah that ah struggled for his religion.

KD25 [59411-59942]

Well this Maududi kind of a person is well, I would not deny that he is a scholar, but ah to some extent he has, he has derailed. He has derailed from the right path. Most of his speeches are violent, they are violent speeches and physically pushing statements that instigate the Muslims to engage in jihad because most of his words are always jihad that jihad is the only way the people, the Muslims should come out physically to fight for their freedom and that is not what the Qur'an says. That is not what the hadith said.

KD27 [16677-16707]

He was an Islamic revivalist

KD28 [20812-20885]

Well I heard of him but I have not known much to know much about him so.

KD30 [20822-21255]

Ahm I think ah Al-Maududi is ahm I think is an Asian scholar who believed in living under and ahm taking ah going to a lot of length in order to achieve an Islamic state and beauty about it is if I am saying the right thing about him is he believes ah in a more intellectual process of ah Islamic state before an having Islamic state where I think he once ah propagate ah forming an Islamic party in order to achieve what they want.

KD33 [15332-15461]

I know of his preaching, the teachings of Islamic emm practice, I know of his ah golden prize from Faisal in the Saudi Arabia

KN1 [11530-11600]

I don't know much about him actually, but I read some of his books.

KN1 [11648-11703]

Yah they are in the market freely, they are on the net

KN2 [22405-22447]

I have read some few of his publications.

KN3 [28528-28822]

He spoke about this jihad too, and said jihad is defensive and not offensive and I think he went further to say that even the slaves captured during the jihad were prisoners of war and not real slaves. After the jihad they can be released according to his opinion. And there are so many tings...

KN8 [14294-15160]

As I have said initially, he is a renowned Islamic scholar, a classical one to be precise because it has been long and most of his documentation, you understand, are guidelines for Islamic history development, you understand, as well as how Islamic society could be restored. There was a book that was written by him, you understand Al-fara Izzal Ghazalla, you understand, that is the process through which the society can maintain its teaching, how you can give recommendation to leaders, you understand, so through this, through this his book I have noted about al-Maududi that he has much put of his work on how to society could be restored with Islamic discipline, Islamic tenet, teaching of the Qur'an and the word of the holy prophet (SAW), you understand, he is a classical Islamic scholar that is has contributed immensely towards the development of Islam.

KN13 [16849-17020]

I know a bit about him but because I just come across him about through listening to him or through some readings. I know he is a very well known, renown Islamic scholar.

KN17 [16938-17003]

Yeah I think I now remember now, I think he is ah he is a scholar

KN18 [27412-27932]

Maudud, Maududi is one of the scholars that have written extensively about Islamic revivalism okay, he has contributed a lot in Islamic revivalism and his revivalism is carrying both political, social and economic revivalism of Islam making Islam, and in his course I mean in his work provide many mechanism for which you could carry that ah Islamic revivalism which he said jihad and his own jihad and his own interpretation of jihad may not necessarily be carrying arms just against the non-Muslims and other things.

KN19 [17920-17958]

I just know he is an Islamic scholar.

KN20 [10924-11011]

Ah he's an ah one of these three most influential scholars Indo-Pak ah scholars

KN21 [6940-7121]

Maududi was a journalist, a theologian, Muslim revivalist leader, political philosopher and a controversial twentieth century Islamic thinker, in British India and later Pakistan.

KN22 [13803-13958]

Maududi is a revivalist, is an Islamic scholar, Islamic philosopher, a reformist that tried to promote the doctrine of Islam from political point of view.[

KN24 [11223-11327]

He is a revolutionary and an Islamic scholar. He contributed a lot to Islam through spreading of Islam.

KN25 [12914-13027]

I know he is a contemporary Islamic revivalist and his works have gone a long way in reviving Islam at his time.

KN26 [14357-14474]

Mmm not too well but I see some of his followers and how they practice the religion that is all I can say about him.

KN32 [6208-6233]

He is an Islamic scholar

KN33 [5514-5593]

He is an Islamic scholar from either Pakistan or India, either one of the two.

KN35. [10434-10461]

He is a Muslim revivalist.

KN36 [10293-10392]

He is an Islamic scholar who struggled for the revival of Islam in the part of India and Pakistan.

KN37. [8734-8783]

He is one of the three Indo-Pak Islamic scholars

KN38 [6011-6064]

I know that he is an Islamic scholar from Pakistan.

KN39 [10059-10162]

Maududi is an Islamic preacher and his effort actually led to the establishment or nation of Pakistan.

KN41 [8379-8499]

Although I don't really know much about Maududi all I know is Maududi is a philosopher and a political Islamic thinker.

KN42 [14963-15649]

This is one of the prominent ehm, what is it called, scholars of our time, he is from the East and he is one of the most religious, one of the most learned scholar because he wrote a lot, he wrote about democracy, he wrote about people, western people actually see us as a people that don't have democracy because we only believe that, we only believe in divine representation, but Maududi has actually written about the fact that you can mix democracy with Islam to bring about Islamic democracy. He is a scholar that believes that this western, this ehm, some of the western ideas can actually be infused into Islamic rule and citizens allowed to vote and actually remove the leader.

KN43 [16023-16057]

I know very little, very little.

KN44 [11182-11386]

Maududi, I believe is a renowned Muslim scholar that is well known globally. That is the little I know about him and I think he should be from Pakistan. I am not too sure but I think he is from Pakistan.

KN45 [12033-12384]

Yes, I think ehh his writing has influenced ehh the Ikhwan of Egypt, the Muslim brothers ehh brotherhood of Egypt, yah and ah I also know that he wrote a Tafsir a Tafsir book Tafhīm al-Qur'an that is the name of the Tafsir in Arabic. In English it means in the shade of the Qur'an. I know him as a scholar and I know him as a good English writer too.

KN46 [23376-23641]

Ahh, I read some of his books, I read some of his books and ahh I can say that Maududi is a, was a Muslim scholar who tended to be a little bit leaning towards extremism. I would not describe him as extremist but certain fatwas of his a leaning towards extremism.

KN49 [15593-15783]

I think Maududi was one of the early Islamic thinkers who contributed in forming, reforming and framing of the Islamic political thought. He was instrumental to so many great things.

KN52 [20610-20646]

I cannot talk about his scholarship

KN54 [4951-4964]

His writings

KN55 [6424-6441]

Their writings

KN56 [9729-9853]

I know that Maududi is an Islamist revivalist who was trying to revive and bring back the old Glory of Islam and Muslims.

KN57 [10294-10324]

Through his writing of books

KN58 [22886-22970]

Maududi is a renowned Islamic scholar of our own time, a true Islamic revivalist.

- KN64 [13870-13958]
I know he is the person or scholar who tried to call people to the right path of Islam.
- KN65 [16990-17106]
Hmm, not much ah, he is just an author, a writer and ah an activist also. So that is just the few I know about him.
- KN67 [10642-10760]
I know he is a scholar, Islamic scholar and ahh he wrote many books mostly in politics and the issue of ah ehn jihad.
- KN71 [34346-34669]
If you mean a particular text, I cannot really say I read this or that but I believe that because, you know, being an MSS member in so many stages, we use to have series of lectures that will tell us may be about his writings, about his principles, about his views of Islamic politics and what have you, That is what I know
- KN72 [18751-18887]
Maududi was an Islamic reformist, but he himself at times misleads the Islamism because he mixes his activity ehh with non-Muslims ideas
- KN73 [18331-18404]
I know a lot; an Islamic scholar, the very precious scholar, that's all.
- KN74 [30189-30227]
Yes, yes I have heard about him, yes.
- KN74 [30276-30341]
Yes, Abu Ala Maududi is an Islamic Scholar, and his preacher yes
- KN75 [31872-32155]
Abul Ala Maududi, what I know is an India Islamic scholar who nationalize in the Europe and then Pakistan, who have a lot of contribution in saying of the prophet and the Qur'an, you understand, he contributed a lot especially in the jurisprudence area, Islamic jurisprudence area.
- KN78 [29778-30026]
Well I know him, he is in this century, one of the few Islamic scholars who are calling for the reviving, for the revival, for the restoration of an ideal Islamic society that is guarded by the Qur'an and the Sunna of the Prophet Muhammad (SAW).
- KN79 [15743-15897]
Maududi is a good person or is a person that has a good heart in ahh over Islam, but there is some ahh part of his teaching that I didn't agree with it.
- KN80 [27545-27685]
So the little I know about al- Maududi I come across his contribution on Tafsir that is translation of the holy Qur'an and the commentary.
- KN82 [17657-17823]
Abul Ala al-Maududi I knew that he is a great scholar and a researcher, a knowledgeable person that work tirelessly to see that he revived Islam during his lifetime.
- KN83 [11734-11767]
I don't know anything about him
- KN84 [13320-13381]
His just an Islamic preacher, an Islamic political thinker
- KN85 [14037-14382]
Maududi is a revivalist ahh in the Indo-Pakistan sub-continent who fought for the establishment of the Islamic state in Pakistan after the partitioning of India into India and Pakistan. He also established the Jama'ati-e-Islam which contested for election in Pakistan and at one time establish a government in Pakistan. He has tried very well.
- ZA5 [18815-18855]
I don't know much about it, thank you
- ZA14 [10066-10220]
Yes I know about Abul Ala Maududi. Abul Ala Maududi is an Islamic scholar, he is a philosopher, he is a journalist and also he is a 21st century scholar.
- ZA22 [12801-13204]
Maududi is a good writer. I think I read one of his books ahh is it True Islam I forgot the title of the book. I read it. Yah he is a struggler, he has so many things but he as one ... that they call ash'a'ir, Ash'ari people that kind of use to misinterpret some of the attributes of Allah. But he is a good writer he has many good things. I use to hear him from many scholars when they are preaching
- ZA23 [18274-18395]
I know him to be an Islamic scholar who has some literatures that guides Muslims towards understanding their religions.
- ZA25 [21406-21494]
In fact I am sorry as of now my hands are tied, I know almost nothing about him for now.
- ZA34 [21998-22221]
I know him by my reading of his books and his ideology. Actually he is a scholar, a contemporary scholar, he has so many ideas. Some of the ideas I am abide by it but I do contradict some of his ideas. That is my own.
- ZA39 [35594-35668]
Maududi I know him as an Author of a book, Islamic book about Sharia law.

Th 6.3: Contact with Maududi's Works

- FG2 [57592-57618]
Any of his writings, no
- KD11 [20734-20747]
Of course not
- KD23 [12217-12273]
No. I have not come across anything about his writing.
- KD25 [60031-60340]
Well to some extent because I'm not interested in that only that in some of the books that I read they used to sight his statements in them, so I don't, I'm not even interested in some of his works. But I know that ah most of what he said were quoted in Islamic books, in Islamic magazines and what have you.
- KD27 [16778-16900]

Ahh I think, if am not mistaken, Abul Ala Maududi was the writer of Milestones when I was in secondary school back then.

KD28 [20956-20971]

No, I have not

KD30 [21328-21430]

I think I read his biography then few of his and few of his I think some quotations of his articles.

KD33 [15522-15566]

No I have I have not read any of his books

KN1 [11804-11877]

I cannot remember them but really I have read a lot of things about him

KN1 [11921-12004]

Yes I do, the title, I cannot

KN2 [22491-22646]

There is one I cannot really recall the title. There is one he wrote on women rights in Islam. There is one on du'a. I read about four or five of them.

KN9 [14881-15020]

Of course I have read a lot of Maududi's writings eh only that I can't really say the names, but I have gone through most of his literature

KN13 [17095-17595]

No, I have not come across any one of his writing, but I have seen some of his quotations, which they normally use some of his quotation normally in eh social gathering they say according to the Maududi, normally they make use of his reference for that-making you to know that definitely- although I have come across other scholars writing like Ghazali, al-Mawardi, so definitely Maududi, I have not come across his writing, ibn Khaldun, so definitely I have not come across Abul Maududi's writing.

KN17 [17111-17159]

Uh I have never come across any of his writings

KN18 [28074-28127]

I read part of his work on revivalism, I cannot reca

KN19 [17999-18036]

I have not read any of his writings

KN20 [11198-11287]

Yah I've heard of some of them but I've not really laid my hands on any of the copies.

KN21 [7219-7324]

The likes of ah towards understanding the Qur'an, anti-Islamic, let us be Muslim, etcetera, a lot of them

KN22 [14017-14057]

No, I have not read any of his writing

KN24 [11380-11517]

Yes I have. Yah it has been long I read it and I can try and get it right now for you from my own library.

KN25 [13080-13206]

Yes I have read. Yah I have read numerous books of Abul Ala Maududi most of which I can't recall the titles.

KN32 [6330-6373]

Yes. I cannot remember

KN33 [5660-5694]

No. I never read any of his books.

KN35. [10515-10566]

Yes. Quite long time I cannot remember.

KN36 [10444-10472]

Yes but I cannot remember.

KN37. [8835-8871]

I think I have read two or three

KN37. [8889-8933]

I can't really remember which ones exactly.

KN38 [6118-6130]

No I haven't

KN39 [10216-10229]

No actually.

KN41 [8568-8676]

Yes I have read like two of his write-ups which is the Interpretation of Sovereignty and Islamic Democracy.

KN42 [15719-16305]

Yah, I read about eh Maududi's writing on theodocracy where he mixed the concept of western democracy with that of Islam, whereby he is talking about us embracing, us having due representation, people actually voting, electing, selecting their leaders, without being appointed, the leaders should be selected directly from the people and there are doctrines, there are principles that determines whether a leader should be selected, he has to have certain qualities and then when he fails in the qualities, has given the power, power to the people, people are allowed to remove him.

KN43 [16112-16115]

No

KN44 [11454-11466]

I haven't.

KN45 [12454-12640]

Yes I think I have, I haven't read his works directly but I know something about his biography and some of his writings, like I gave you example but I have never read his book entirely.

KN46 [23711-24174]

Yes, I read some of them, just like I said, like Towards Understanding Islam, I read this one ah and ahh also I read his book about hijab ehh that is the veil which Muslim woman should wear and also I read some of his ahh interpretation of the Qur'an. At least I can recall and also I read some of his writings about sharia implementation which were articles written at different times, they were put together in form of a book, I read some of this ahh articles.

- KN49 [15854-16045]
No, actually I cannot place a finger on any of his writings I have come across, but as a whole, I think I know a bit of his biography and his contribution to early Islamic political thought.
- KN54 [5034-5064]
Islamic Law and constitution
- KN55 [6511-6559]
Yes I have read Islamic laws and constitution.
- KN56 [9921-10013]
Yah I have read but actually I forget the name of, I have read many and I forget the names.
- KN57 [10395-10448]
There is what we call Islamic law and constitution.
- KN58 [23041-23428]
I read one and I have one even not that I even read. I have one of his books called The meaning of Islam by Abul Ala Maududi where he elaborated the true meaning of Islam, as I said earlier. In fact it was his definition that I gave of Islam, total submission to the wills of Allah he equally divided the state into these various institutions political, social, economic and the sharia
- KN64 [14019-14061]
No, I only read, read his biography only
- KN65 [17155-17184]
Hmm, not really, not really
- KN67 [10802-10832]
None I can refer to for now.
- KN71 [34751-34843]
I cannot remember the exact book, as I said, but I know I read many other things about him
- KN72 [18972-19020]
Yes, I read ehh (he mentions the Arabic title)
- KN73 [18479-18510]
Yes I have read Islamic state.
- KN73 [18538-18584]
Yes there is one of his books Islamic state.
- KN74 [30410-30476]
Yes, I have, I have read his book that the is Islamic Way of Life
- KN75 [32254-32348]
Ai, I can't remember because I know that ehh I read some of I think ehh I can't remember now.
- KN78 [30100-30293]
I think I have read quite a number of his books ahh like for instances, I have ahh Towards the Understanding of Islam is one of his most popular pieces, yah Towards the Understanding of Islam.
- KN79 [15988-16043]
Yes, I read one of his book, titled Islamic Way of Life
- KN80 [27737-27833]
Yes I just one time went through is biography and his contribution but not on critical basis.
- KN80 [27898-27968]
So I told you earlier I just came across an abstract which contains his...
- KN80 [29167-29440]
Yes not only I alone almost the popular scholars in Nigeria and all at large do make reference with his books, yes especially in area of Tafsir and ahh hadith as well. So that is why I often hear scholars greatest Islamic scholars making reference with his works.
- KN82 [17892-17973]
I was able to lay my hand on his book Islamic Way of life, Islamic Way of life.
- KN84 [13450-13529]
Yes I do. I do read ehh one of his book which is called State and Government.
- KN85 [14444-14568]
Yes I have read two of his writings. One, is the Islamic law and Constitution, the other one is the Human Rights in Islam.
- ZA14 [10286-10479]
Yes, there is so much of his work. One of his works I think is ahh because I can really say that there is this work of Sayyid Qutb that he reviewed. I can't really remember the name of the book
- ZA22 [13283-13320]
Yes I think I read Let us be Muslims
- ZA23 [18466-18511]
Eh I know of his Qur'anic translation. Yes.
- ZA25 [21568-21706]
As I said many years ago I was opportuned to read some of his writings, but both the contents and the titles I cannot remember now.
- ZA32 [37620-37666]
No, I never read any of his books and the what
- ZA34 [22292-22584]
Yes I read. I read this his birth control Ta hadidun nasal, one of his books. And there is this book of ehhh-he was asked about suicide bombing and he gave a fatwa in that suicide bombing. To my own I disagreed with his fatwa actually because I have so many other fatwas from other scholars.
- ZA39 [35736-35911]
Actually I read maududi's writing, but I cannot recall, I think I read about the principles of sharia law if I may be correct, but I cannot actually recall it, but I read it.

Th 6.4: Things Remembered about Maududi
FG2 57849-57975]

I think he also propagated that in an Islamic state there could be peaceful coexistence between Christians and non-Muslims.

KD23 [12351-12452]

I can't remember everything about anything about him because ah I did not come across his teachings

KD25 [60437-60898]

Well the striking thing I can I can say about Maududi and his eh ah teaching is that ah he is not, he is the type that is very rigid, not flexible very, very rigid to the extent that he never compromise, he never compromise to any affair that is mild. He would, he would instead want to compromise on affairs that is very violent. He is likes, he loves violent situations and conditions of which from the Islamic perspective it isn't supposed to be like that.

KD27 [16980-17373]

I really felt if I remember correctly the Milestones some of the things he tried to put across is that there is the need for Muslims to go back to our roots. There is the need for Islamic revival, there was the need for us to do things in accordance with the Sunna of the prophet (SAW) and that there was need for us to look back to our past and see where we have gone or taken a wrong turn.

KD30 [21512-22082]

I think the striking thing I will say about him is he his devotion to Islam, how at an early age he have managed to achieve and done a lot in order to eh make Muslims see what is mandatory to them and then to bring the issue of sharia which is ah important to all Muslims and be able to say that ah Muslims, this is what you want and there are ways to achieve it, you don't have to carry ammunition if you go to politics, form a political party and you can have what you want. So I think he has he has done a lot of work in enlightening Muslims and fighting for Islam.

KN1 [12138-12363]

Well I don't think, what I read about him is not very much more about mu'amalat , its more about ibadat, about worship and the rest. So equally I can say that he is a good writer, he can express himself. That one I can say.

KN2 [22715-22891]

The ones I came across he was trying to give a kind of moral teaching. Moral teaching, moral encouragement for Muslims to be good citizens that is actually what I can recall.

KN9 [15107-15648]

Well, the striking thing I remember about Maududi and his teachings is that despite the controversies of his time, despite the harsh, the harsh condition and despite the continuous and enormous pressure by the westerners, he stood firm in his quest of the revival of the religion of Islam. He did a lot of good work by preaching and reviving his community into the service of Islam and the service of Allah. He reminded, he always reminded his people of the need eh to rely on the Allah (SBUH) alone. So I think he did a very wonderful job.

KN17 [17348-17626]

Yeah I think its philosophical in you know in its classical sense and definitely its very very good if more Muslims read it and even they can make it mandatory in schools whereby people can they can people can actually be using it ah in their in their Islamic religious courses.

KN18 [27978-28060]

Yes, I could not recall exactly the name of his work

KN18 [28238-28746]

Maududi is trying to, is trying to justify a kind of Islamic revivalism in the world of Muslim itself. And that his teaching his teaching ah include ah ah ah in many stages trying to show that this thing could be at individual level whereby you are transforming yourself, educating yourself giving yourself ah ah all the necessary all ah as in changing yourself in your own set, then changing the society, putting the society on the course of Allah, Qur'an and Sunna as the guiding principle that is what he

KN19 [18121-18183]

Maudidi I know he is a great Islamic scholar and a jihadist.

KN20 [11654-11769]

I think he is ah Islamic, he is conceptual Islamic ah, ah jihad and ah Islamic revivalism something like that

KN21 [7408-7519]

He was one of the first Muslims to equate religious devotion with political obedience through jama'atul Islami.

KN22 [14135-14272]

Yes, Maududi said that there should be an Islamic community, an Islamic community that adhere to Sunna, Qur'an and Sunna of the prophet.

KN24 [11676-11711]

His radical work of reviving Islam

KN25 [13289-13675]

Well the most striking thing I remember about Maududi and his teaching were the -his time was the time when Islam was faced with many treats especially from the west but despite all this contradictions and turbulences, he struggled, he managed to preach the religion of Islam and he managed to, he strived to bring his people together in other to establish the true religion of Islam.

KN32 [6448-6458]

Revivalism

KN33 [5772-5829]

Since I don't know much about him, I cannot say exactly.

KN35. [10644-10876]

Actually what I remember about his teaching is his ability to enlighten, I mean, to wake up the Muslim Umma to let them realize that they have their own civilization and their own civilization is the best for the mankind to follow.

KN36 [10550-10583]

Unity and the Iman in the Islam

KN37 [9011-9138]

You see Maududi is that Islamic scholar who is characterized by the kind of to a considerable extent he is a radical Islamist.

KN38 [6210-6246]

His politicization on Islamic state

KN39 [10307-10408]

Actually Maududi has the habit of inculcating Islamic zeal in the mind of Muslims and non sometimes.

KN41 [8755-9073]

I could remember his criticism of western concept of sovereignty that man or people do not have the quality or characteristic of being sovereign. And he also said the foundation of western democracy is the sovereignty of the people, so they have misplaced sovereignty because it is only God that can be sovereign.

KN42 [16385-17104]

I remember the fact that Maududi wasn't about us being backward. He did not say Islam is a backward thing. He said Islam should be about sovereignty. Sovereignty with the sense that sovereignty should not, should also lie with Allah. It should lie with the people, so as Allah should be the one that we will go back to, but when he talks about sovereignty of Allah, he talk about the sovereignty of the people. Sovereignty of Allah is we should follow Allah in everything he is saying and sovereignty to the people is people is the fact that they form of check and balance for their leaders. When he is being a tyrant or ruling in a tyrant way, they are allowed to remove him and it was really very insightful for me.

KN45 [12719-12939]

Ehh, I think the striking thing can I remember, can I remember something about him, kai, I don't think there is any striking thing that I can remember except maybe his mastery of the English language at early age, yes.

KN46 [24253-24466]

Ahh it is, he strived to establish sharia, his clamoring for establishment of Islamic state. So all, like it is said, now political Islam; this is very, very evident in all or most of what I read in his writing.

KN49 [16125-16274]

Ah, actually he was ah, he was influential during his time and his teachings still go on and people still take his concepts. I think that is what I

KN54 [5145-5166]

Islamic revivalism

KN55 [6640-6660]

Islamic revivalism

KN56 [10093-10163]

Islamic resurgence and the right of non-Muslims in an Islamic state

KN57 [10529-10702]

You see there is one thing that I do remember all the time is that why Muslims want Islamic state. This is a quotation made by Abul Ala Maududi and he comment fully on it.

KN58 [23509-23928]

The most striking thing about Maududi is he teaches or he now made me realize that Islam is one of the best religions in the world. Not only, that Maududi even reminded me of my own position as a Muslim. Maududi equally taught me the true meaning of what we called Umma and the position of the Umma in Islam. These are the most striking things I remembered about him.

There are many, but these are some that I remember

KN64 [14142-14295]

Maududi, like I said to you, I know, like I read in his ehh biography; the person who tried to make Muslims to perform their Muslim effectively ehn ehn.

KN71 [34932-35050]

If I can remember anything is the issue of Muslims coming together to understand their Islam and to defend the state.

KN72 [19115-19239]

Yes I can remember that he is always emphasize the declaration of words in jihadis as very important according to him, yes.

KN73 [18661-18837]

He really taught that how will Muslim if he found himself, behave like in an Islamic or non-Islamic state? Uhm how will you be able to revive the Islamic concept in non-Muslim

KN74 [30560-30900]

Yes, the only thing, the most thing, the things that I used to remember in his teaching is that, he always even in the from the name of this book that I have mentioned now that is his book always guides the Muslim, the true Muslim the right way to project himself and to live in accordance to prophet, to the way of prophet Muhammad (SAW).

KN75 [32549-32949]

Yes, I can remember Al-Maududi concerning jihad, especially concerning jihad when he said that what does jihad means? He define jihad by saying Muslim today can meet many things by jihad, the jurist welfare bounded by a specific condition then he referred to Ibn Taymiyya torevolt against an impulse ruler, the Sufi moral self the improvement or the modernist notion of political and social reform

KN78 [30482-30863]

Well one of the striking thing is trying to re-awaken the Muslims by not accepting everything that the colonial masters came with. In fact, what he quite interestingly, ah what he advocated for is like is directly restoring the political identity of Muslims. Let Muslims be conscious of the fact that they have an identity which is different from the colonial or western identity. Hmm, well Maududi is a good person as I say.

KN79 [16591-17073]

Well there is one word or there is a statement that Maududi said, I usually remember this statement, Maududi said that a state, a Muslim state should not be an Islamic state, why Islamic state, ahh a Muslim state should be, should not be an Islamic state unless until if this until the constitution or the law of the state are directly Qur'an and sharia while Muslim state or Islamic state is a Muslim state they are colonized according to his own perception and I agree with this.

KN80 [28081-28260]

So what made me remember him and his contribution was is works on the translation of the holy Qur'an, is a wonderful worked conducted into volumes and it is attractive and precise

KN82 [18056-18263]

I remember that Maududi was a knowledgeable and pious scholar that strived tirelessly to see that he revamped the Muslim Umma from the incarceration and the oppression they suffered from the western world.

KN84 [13607-13715]

Ehnn he motivate Muslims to revive some of the Islamic values and other fighting to create Islamic state.

KN85 [14646-14890]

Well one of the thing that fascinated me about Maududi is his philosophy on the Islamic state. He had tried to present a model of an Islamic state in which Muslims and non-Muslims coexist together in which Islam is practiced in best way, yes.

ZA14 [10565-10734]

Yes Maududi's teaching is all about philosophy, bringing people to order, and teaching people moral and way of life according to the Sunna of the prophet Muhammad (SAW)

ZA22 [13400-13570]

Maududi I think he is among those that want-the revivers of Islam. They want Islam to be practiced the way it was practiced by the first generation of this great umma.

ZA23 [18592-18843]

Eh I did not come across his life history only that book I read it the translation of the holy Qur'an, which sometime even if I am to deliver a lecture where I will be forced to use English in Islam to some verses, I use to refer to his translation.

ZA25 [21787-22026]

Ah the only things I can vaguely remember for now has to do with Islamic revival. Revival –that eh Muslims are going astray they are leaving the true practice of the religion and they need to be called back to the true path of Islam.

ZA32 [37860-37918]

I can't remember, all I mention is what I know about him.

ZA34 [22664-23119]

Actually one of the this thing is that Maududi use to encourage more especially the learners, the scholars to also go about engaging themselves in seeking for more knowledge. I really appreciate and I agree with his idea because by living with only one segment of knowledge without acquiring the other part of knowledge it seems that you are left behind, so he use to encourage to maybe move about seeking for more knowledge before you become a scholar.

ZA39 [35992-36410]

Actually Maududi, the striking thing I remember is that he tried to simplify the understanding of Islam into English that is he wrote a book in English language and this writing promotes the cause of religion to non-Arabic speaking people that is any person who can read and understand English can simply read and understand the concept of Islam or concept of sharia. This is one of the striking thing I can recall.

Th 6.5: Agreement or Disagreement with Maududi

KD23 [12518-12604]

I am not agreeing ah with his teachings and I am not disagreeing with his teachings.

KD25 [60978-61453]

Hmm to some extent well in the, in the, when it comes to worshipping, he goes, he stands by the truth. He's always, he's only, he's only being extremist when it comes to anything practical eh like ah trying to strive to maintain our status or whatever, he would instigating the Muslims to go, not to having the least hesitation that they will go, he will be instigating them to engage in such violence. But in the case of the, in the case of worshipping, he is with us.

KD27 [17442-17927]

Well I think that Abul Ala Maududi's views on the situation of Muslims as at the turn of the 19th Century, the 20th Century I think was really- it portrayed a true feeling of being oppressed of helplessness and the need for us as Muslims to stand up and take back our heritage which is Islam. I think that is what he and we could do it within the present system although within a system that allows both Islamic, you know, that makes provision for both Islamic and western education.

KD30 [22157-22501]

I agree with a lot of ah I can hardly disagree with what he said or perhaps I have not come across with anything he has said that is contrary to what I believe in. I think so far I can say about him is he is a very, very ah very, very ah important cleric that has done a lot to Islam and so far I don't have anything that ah have problem with.

KN1 [12509-12847]

if I am to be fair to him really I didn't read much about his ideas, I read more about something that is already established by the religion because you know the religion there are some things that are already established by the religion and you cannot change it, but concerning his opinion or his ideologies I don't know much about it.

KN2 [22965-23111]

I agree with the ones I have read, the ones I have come across. Preaching, praying, wearing hijab, rights of women in Islam, I agree with them.

KN3 [28873-28893]

I agree with some

KN8 [15235-15829]

Actually as I have said initially, if I would visit on this Al-fara zal Ghzala, you understand, I accepted with all what he has said in the book because he has preached on how Islamic state could be restored, how people can be controlled, how they can be an orderly society, you understand. So, tracing from the angle of this book I have read, about him, I can say I agree with his perception, but there might be other perception of things he has said that I didn't know then probably I might be able to dis-concur, but with the little I have read about him, he is a good Islamic scholar.

KN9 [15720-15828]

Well I basically think all of his literatures as I have gone through and studied, I agree with all of them.

KN18 [28815-29357]

I agree that there is no, there is no viable okay solution to problems with arms, carrying arms, if Maududi and his work is interpreted by anyone in that I disagree but to my own interpretation I do not even accept that physical force he use I mean physical, physical jihad he use the work physical jihad he used in his work, I don't take I don't take it and interpret it as meaning ah forceful jihad or a jihad using arms, but a jihad that could be that could be in a form of ah total transformation and it could carry many dimensions.

KN19 [18247-18403]

Uh actually by uh not let me by retrospecting from his-to his concept and his teaching that I have learnt in Arabic school, it has been long, 9 or 10 years.

KN20 [11923-11983]

Ah I okay I really disagree with his own definition of jihad

KN21 [7595-7673]

Ah transforming society through education and spreading of Islamic teachings.

KN22 [14325-14500]

I agree with this particular aspect that he saying of that one must not carry arms in order to reform Islam. But through character molding of individuals Islam may be reform.

KN24 [11764-11855]

One aspect of his teaching I agree with is that teaching of Islam that he got himself into

KN25 [13740-13902]

All his teachings primarily went in line with the teaching of the holy Quran so I will say all his literature I went through, I agree with basically all of them.

KN32 [6521-6554]

I agree with all of his writing.

KN33 [5894-5921]

Yes as an Islamic scholar

KN35 [10942-11040]

In his political... That Muslims and non-Muslims can coexist in a state. So I agree with that aspect.

KN36 [10648-10774]

I agree on the aspect of how Islamic state can be institutionalized for the Muslims and how Muslims can manage Islamic state.

KN37 [9204-9325]

His conception of the Islamic state, and how Muslims and non-Muslims could live together in harmony in an Islamic state.

KN38 [6313-6414]

Yah Maududi I think created a nexus whereby Muslims and non-Muslims can coexist in an Islamic state.

KN39 [10474-10642]

The aspect of his teaching? Really one aspect of his teaching that I believe in is that really Maududi is a socialist and a religious person and contributor to Islam.

KN41 [9138-9533]

I agree with his Theo-democracy I mean his theodemocracy. He believes that people should actively participate in election because it gives them the right to choose and change leaders and public opinion. Therefore, he borrowed western democratic concept of election and party system arguing that such mechanism were practiced by the rightly guided Caliphs and therefore is part of Islamic system.

KN42 [17172-17336]

I agree about the fact that there should be democracy in Islam but too much infusion of what is it called, of the western ideas into Islam can be really dangerous.

KN45 [13005-13094]

Since I don't read eh I have never read any of his books, so I can't say specifically.

KN46 [24533-24709]

Ahh, I most of his teachings are right and I agree with them, but some of them definitely I have my reservations and sometimes I totally disagree with some of what he preaches[

KN49 [16341-16415]

I think I do not have any reservations or any eh favorite as regards that

KN54 [5234-5239]

None

KN55 [6725-6730]

None

KN56 [10230-10297]

Actually I agree virtually with all of his teaching and writings.

KN57 [10770-10849]

I agree with him with what he calls right of non-Muslims in an Islamic state.

KN58 [23994-24122]

I agree with all his teachings. There is no any aspect of Maududi that I disagree with because it is in accordance with Suuna.

KN64 [14369-14509]

I agree with aspect of teaching of making or calling that state and Islam they are not separated. They must be the same, I agree with this.

KN71 [35123-35617]

I believe in his teaching that we all must come together to understand the religion and to fight in the cause of Allah that is to establish a state, but of course being man or being human as he is and as any other person, he may have certain, what do I call them? May be do I say discrepancies, no not the right word, but I may say that of course we have one thing or the other that we differ and that is normal with human beings, but that one is very insignificant that I cannot remember now

KN72 [19305-19502]

I agree with his teachings eh based on Sunna and I disagree him on mixing that is personal opinions, yes, there is much of personal opinions over the Sunna opinions or to say prophetic traditions

KN73 [18917-18993]

No I don't really agree, I don't really disagree with any of his teachings.

KN74 [30974-31065]

There is nothing that I did not agree, disagree with him, I agree with all his teachings.

KN75 [33030-33147]

Some of the criticism of Al-Maududi is what I disagree with. There is a lot of criticism among the Muslims themselves

KN78 [30945-31777]

Well I think ah for every Muslim will agree to the fact that every Muslim, every Muslim is enjoined to live by the etiquettes by the standard of Islamic teaching, very Muslim in the world in all spheres of human endeavors. If Maududi ah- one of the teachings of Maududi calls to that which I agree with. Then of course my disagreement sometimes ah is on the fact that ahmm ah certain ah certain ... about ah the implementation is not, the goal, sorry, of the teaching that is the problem, but the methodology that is implored, he lives in quite a different world that we live today. If his teaching is implemented in a secular, predominantly secular society, multi-ethnic groups in Nigeria, I think it is an area I would disagree that those teachings, that method of implementing those teachings in Nigeria is not realistic.

KN79 [17149-17442]

What I just said is what I agree with, I agree that Muslim state, ah Muslim state should not be an Islamic state, Muslim state should ... ah Muslim state is an Islamic state and the Muslim state should not be an Islamic state unless or until their constitution is based on Qur'an and sharia.

KN79 [17905-18125]

Well, every human being are a human being we have lapses, of course even Maududi have some area that [You are quarrelling with him?] of course, of course, what he say about violence, I disagree with many of his statement

KN80 [28497-28723]

Yes I ever even ahh my hand laid, my hand was laid on his ahh works on the translation of Qur'an, but all other but the other contributions he made I just ahh I just know them in a form of reading as part of his contribution.

KN82 [18333-18729]

I agree with his idea on Islamic state. He proposed that Islamic state or theodemocracy will be the best system for mankind. I accept that because it was the system established or implemented in the city of Medina during the life time of prophet Muhammad (SAW) and we have seen in many places how democratic rule asserted or contribute toward disharmony, killings and disorder around the world.

KN84 [13781-13827]

Yes I do agree with some while ignoring others

KN85 [14955-15338]

Hmm actually I do agree with him most particularly on his concept of ahh ahh Tauhid ahh which was the guiding principle on his political sovereignty. He says sovereignty belongs to Allah and Allah alone. That is very striking if you look at it, it is very crucial to the establishment of an Islamic state is fascinating. Actually is ahh I see it as very good contribution in Islam.

ZA14 [10801-11211]

There are some of his aspects that I disagree with because, quite alright we can't say that he is too extremist because he is influenced by Sayyid Qutb, he read more of Sayyid Qutb book because is always his guide and there are some things that you don't need to take them, you need to take them politely but they are taking it more, they are not taking it polite with people, they don't do it democratically. [

ZA22 [13638-13887]

Like all those aspects where he calls Muslims to have a kind of reformation in their attitudes and their behaviors to be really good Muslims, yah I strongly agree with that, but some of the things like those definition of jihad, I disagree with that

ZA23 [18912-19169]

mmm as I said I didn't read much about him or his teachings. The only thing I know because of that book the translation of the holy Qur'an and some explanation I just believe he is a Muslim and a scholar. But I didn't read anything about his ah teachings.

ZA25 [22094-22385]

Ah to a large extent Al-Maududi if I can remember eh he was very clear about ah yes as in serious and immediate upliftment of Islamic knowledge among Muslims that there are some so-called Muslim scholars that they are just scholars by name. They know very little about Islamic jurisprudence.

ZA32 [37988-38144]

To say there is one definition Maududi gave to what, to jihad and that ahhh definition appears to be ahhh incomplete, and I disagree wwith him in that area.

ZA34 [23185-23545]

I agree as I said with first the way he use to motivate and encourage ulamas to seek for more knowledge, but I disagree with some of his fatwas because some of his fatwa it seems its maybe contradicting some of the basics of our Maliki school of law. We are Malikiyya School of law so some of his fatwa are against our Malikiyya School of law. That is my own.

ZA39 [36478-36755]

Actually I did not come across the aspect of his teaching that I do not share the same opinion with him. So in a nut shell I agree with his teaching because all what I saw is just a mere translation of some writings or some books that were written in English I mean in Arabic.

Th6.6: Recommending Maududi's Teachings

KD10 [15624-15828]

I will never recommend, I cannot recommend any of his books to any person because its going to lead them to violence, they read his book and if care is no taken its going to lead the Muslims to violence.

KD12 [24290-25004]

Ah yes actually, I read it, in part of what he has read is that he said that, before I read it, one of our Mallam has said that the provision of... is not Limited to human being and then what the white collar, the white people have called, have brought to everybody it wants to limit people to their, relying on their salary, he said that whoever is employed into governmental system must have even in front of him a tray of selling bread or biscuit so that extra income that is being provided by Allah should come in, so it is a principle that he said that almighty Allah's provision is not limited to a static wage, so Muslims should find ways of ah incurring other incomes that almighty Allah has provided for him.

KD23 [12660-12783]

No. I will not recommend his teachings to other Muslims because I did not, I'm not, because I did not read more about him.

KD25 [61524-62087]

Well for those who have, for those whose knowledge is up to, is up to standard of course I will advise they should read because is not that ah reading a book of even the Christians or is not Islam, no, no, no, there are some things you will find useful, so but ah is not everybody that can just read it. Aha so those that have the knowledge, whose standard is up, whose standard is high, of course I even suggest, I even advice that they should have a look so that when a debate is being held on Maududi's work or something, they will have something to say.

KD27 [17985-17993]

I would.

KD30 [22561-23071]

Of course I will, of course I will. I think lack of awareness, I think Muslims need to know about people like this intellectual Muslims like this who have done a lot of work, who have understood the teaching of Islam and have never have never taken ah have never fail to step up for Islam and to find a way to improve Islam and to take Islam forward without violence. I think Al Maududi is a person I will always recommend people to learn more about him. I am even looking forward to learn more from this man.

KN1 [12923-13030]

Yes those concerning ibadat, but concerning other writings I don't even read so I cannot judge those ones.

KN2 [23172-23265]

The ones I have read I will recommend them to Muslims to read them and non-Muslims as well.

KN18 [29433-29465]

Sosai, I agree, I recommend it.

KN8 [15891-15955]

Yes, from the basis of what I have read, you understand, I can.

KN9 [15891-16153]

Of course I would implore other Muslims to go with ah Abul Ala Mududi's ah, Islamic teachings as he was not being biased, he was ah he did his best to be just and he only wanted what was fair for his community and the general Muslims in the world at large, yah.

KN19 [18482-18532]

Some part of his writings especially about jihad.

KN21 [7737-7759]

Oh yes of course yah.

KN22 [14634-14662]

Definitely I will do that.

KN24 [11968-11972]

Yes

KN25 [14014-14071]

Yah I will recommend his writing to every other student.

KN26 [14582-14586]

No

KN32 [6619-6633]

Yes of course

KN35. [11102-11106]

Yes

KN36 [10830-10836]

Yes

KN37. [9382-9454]

I will but it should be guided by a scholar who is not as radical as him

KN38 [6471-6599]

I have not read any of his writings but based on some of his teachings I came across, I think other Muslims can learn from him.

KN39 [10699-10790]

Yes of course I will recommend particularly in the present situation that we find ourselves

KN41 [9595-9618]

Yes of course, I will.

KN42 [17394-17754]

Yah actually, because if you follow this principles that he has given for good leaders, we would not have problems of leadership in Nigeria today. We would have where our leaders would actually they don't have this, what is it called, this ehm attribute, they have not selected it in the first place and when they fall short, they are removed from the office

KN45 [13152-13294]

Yah, I would recommend any writing eh any writing of any scholar to Muslims if they have the time to read, at least knowledge is not wastage.

KN46 [24773-25838]

Yah, why not, I would say they should read, but they should also understand that ah yes he is a powerful writer and ah he easily influences his readers but notwithstanding I would of course ah recommend his books for Muslims to read, but they should be ah very careful about certain opinion of his. If they come across anything that they are not comfortable with I would advise them to get to their teachers and discuss such opinion with them so that ah such opinion would be clarified, maybe this opinions are the ones that are not in tandem with the the ahh the the true representation of Islam because, just like I said, he is a scholar, he can do things, he can do right, he can do wrong, but I think ah most of his ahh what he did are right. Definitely there are wrong ones which I personally ask Allah (SBUH) to forgive him because I do not think he did them ahh I mean he did not want to to misrepresent Islam. He did try to his best of to the best of his ability to represent Islam but sometimes he failed in representing Islam in a true and ahh ah good way

KN49 [16475-16541]

Of course I will because it is a way of enhancing your knowledge.

KN54 [5297-5307]

Of course

KN55 [6788-6792]

Yes

KN56 [10356-10445]

Yes and I can even recommend it to you, you should go and read more about his writings.

KN57 [10980-11028]

Yes of course. If time permits I would do that.

KN58 [24180-24277]

All Muslims are supposed to have, not even read, are supposed to have a copy of Maududi's books.

KN64 [14567-14572]

Yes.

KN67 [10965-11041]

Well I did not read much and I can't recall, so for now I cannot recommend.

KN71 [35687-35715]

Yes, I will, I can do that

KN72 [19577-19641]

No I can't, I cannot recommend him, yes I cannot recommend him.

KN73 [19047-19062]

Of course yes.

KN74 [31129-31143]

Yes, yes, yes

KN75 [33256-33267]

Partially

KN78 [31851-32293]

Well for the sake of intellectual ahh for the sake of ahh, you know, intellectual contribution yes I recommend that for quite a number of Muslims, and I recommend that for generation of Muslims who ah might aspire to icons in this modern Islamic history ahh to appreciate that there were Muslims in some part of the country, in this part of the world that, at least for anything, contributed immensely in the process of change in this world.

KN79 [17541-17546]

Yes.

KN79 [17577-17658]

Hmm, his writing is very, most of his writing is very interesting and very good.

KN80 [29167-29440]

Yes not only I alone almost the popular scholars in Nigeria and all at large do make reference with his books, yes especially in area of Tafsir and ahh hadith as well. So that is why I often hear scholars, greatest Islamic scholars making reference with his works.

KN82 [18788-18941]

I recommend that fighting should be done when necessary and during his life time fighting was necessary because of lack of freedom by the British rule.

KN82 [19015-19423]

But now the position has changed, the position has changed. Before it was a colonial government, but now many states are independent, most of the states are independent states.

So you have choice if you want to practice sharia or what have you as we have seen in some state in northern Nigeria here, there are states that practice Islamic sharia and no one oppose them or try to prevent them by all means.

KN84 [13890-13905]

Yes I do okay

KN85 [15392-15562]

Yes of course as a revivalist who had struggled very hard, very well, actually his writings can be recommend to anyone wish to study and understand Islamic revivalism.

ZA14 [11274-11345]

Yes I will recommend the writing for some Muslims, but not all Muslims.

ZA14 [11431-11893]

Yes I said I will recommend his book for some Muslims, but I have to look at you very well to know your ideology and the way you take things because we have some people that they always behave like extremist because once you are extremist, you read the book of Abu Ala Maududi, he will influence you and because you have to be rational in reading his book because of that I have to look at the level of your knowledge before I recommend Abul Ala Maududi for you.

ZA22 [13954-13989]

Yah I will recommend with caution.

ZA23 [19229-19284]

More especially the translation of the holy Qur'an yes

ZA25 [22446-22459]

Yes I will.

ZA32 [38204-38710]

Yes, it is good to read his, ahhhh other Muslims because he is a revival, revivalist. Though as far as humam being is concerned, Maududi as far as human being is concerned, we know human being is imperfect and imperfection is part of human quality and the ahhh no matter how learned and how good you are, you must have your short comings, yes we believe in that. So Maududi I can call him he is right in many aspects while in some aspect, he is not right and he is right. That is all I can say about him.

ZA34 [23603-23611]

Not all

ZA39 [36818-36996]

Of course I would recommend his writing to other Muslims because it would give them a true picture of the Islamic values. They can easily understand so many things about Islam.

Th7: Views on Maududi's Interpretation of Jihad

Th7.1: Understanding of Jihad fi Sabilillah

FG1 [25113-25144]

Striving in the cause of Allah

FG1 [25146-25189]

Striving and struggle in the cause of Allah

FG1 [25192-25251]

Striving not in your interest but in the interest of Allah

FG3 [4217-6572]

Yes sir actually the light I want to add on here is about, I heard the brother there saying as in like putting jihad as holy war. What I want to say here is actually jihad is an Arabic word and jihad does not in any way, it means jahada- strive. It does not mean in anyway, not any book or in any place you will find that jihad means holy war. Some people think that when you say you are doing jihad – meaning you are fetching your sword and fight for your religion. That is how the thing looks today. But what I am trying to say here is what the people mean is Qital. Qital means to kill, jihad means to strive. Jihad is not only misconceived today by the non-Muslims, it is also misconceived by the Muslims themselves. They don't really know the meaning of jihad. When I say jihad, if a student, a student in school that is trying to pass his exams , if he strive hard, read well to pass that very exam he is doing jihad because he is striving hard for the purpose of that very exam to pass it very well. When you are striving hard to fulfill the purpose of your religion you are doing jihad. That is the definition of jihad. People misuse jihad. So anywhere you see jihad today not only the non-Muslims even the Muslims if you ask them those that do not know they will tell you jihad is fighting a holy war. You understand, that is the light I have to put so I want from today please to put in place the reference to please stop using the word, it is actually escalating reaching to the level that even we will go outside and you will be ashamed of calling yourself in some places a Muslim because if you say you are a Muslim, can you do jihad you say yes , when you say yes it will scare people around you because when you say yes you can do jihad they will think that you can put bomb around your neck and explode them. That is how it looks. So I want to put for reference please if you hear jihad, if anybody use the word jihad means holy war, call his attention and be confident to tell him that if he has any book anywhere that made jihad holy war he

should show it to you. I will prove wrong the book, Jihad is an Arabic word –jahada and Qital is what means kill. And nobody nowhere in the Qur'an that say you fetch your sword or whatever kind of weapon and fight somebody, none. To kill self I can remember sorry I put or we put it to killing.

FG3 [33576-33652]

Fighting in the Cause of Allah (and a chorus of agreement followed)

KD1 [24568-25108]

Jihad fi sabilillah it actually means struggle in the cause of Allah and that's why I have said earlier that you can struggle in cause of Allah in several ways. You can struggle because of Allah by making donations to Islam societies, you can struggle because of Allah by building mosques, masjids, you can struggle by building schools and Islamiyya, you can do that by empowering people economically, you can do that by empowering people in several ways and of course not excluding the fighting in the cause of Allah when the need arise.

KD2 [9545-9885]

Jihad fi sabilillah means jihad, fighting, jihad in the cause of Allah. It simply means if you do, if you do it, you do it purposely with the intention that only God will pay you back not that you benefit from it physically or something otherwise. Is only God that will pay you back if you do it in the sake of Allah. That's fi sabilillah.

KD3 [7815-7908]

Jihad fi sabilillah its meaning is striving for the cause of Allah or for the sake of Allah.

KD4 [12146-12320]

To me, jihad fi sabilillah, I will tell you jihad fi sabilillah is striving on the right path, the path of almighty Allah. That is what I will tell you about jihad fi sabilillah.

KD5 [7340-7424]

Jihad fi sabilillah is to do for the sake of Allah or strive for the sake of Allah.

KD6 [18695-19389]

I think it's still the same question we are just talking about. Jihad fi sabilillah literary meaning of jihad that people know we understand it, some people know is about killing people in the cause of Allah, which I don't put it that way. I made jihad a literary meaning of English is strive in the cause of Allah, to strive, to do your best, to help the people, to come about to protect Islam. You can't protect Islam, Muhammad has already protected Islam, what you will just do you do your own bit. What did Islam gain from you? You gaining much from Islam, but what have you, what does Islam even gain from you? You have brother in Islam, what has he gain from you? So to me, it's a jihad.

KD7 [10876-11451]

As I said before, Jihad means a submission to the will of Allah. What should, if you say jihad fi sabilillah, you will see your neighbor's child misbehaving outside, you correct him with his friends, for me that is jihad. You see something that is going to harm the society, you try to take care of it with your mouth, with your lips, with your hands, with your energy, if you have something more you can even put into it, that is jihad fi sabilillah, you are doing it for God not because somebody will see you and reward or he will praise you, no. You are doing it for God.

KD8 [23225-23768]

Jihad fi sabilillah is to propagate Islam. Jihad is, it can be, literally is striving in the cause of Allah, but when you expand it, it is talking about helping to propagate Islam, preaching Islam, building mosques, building Islamic schools, you understand ahm having education, you understand, trying to preach it and see that people are living by the teachings of Islam even if they are non-Muslims, they will see the good behavior and meet, I mean the good behavior of Muslims and emulate it. That is jihad, striving in the cause of Allah.

KD9 [14332-15384]

Jihad fi sabilillah is fighting in the cause of Allah, for the sake of Allah. You are not doing it for anybody to praise you. Now it starts with jihadin nafs, you purify yourself that you are going away from those things that Allah has forbidden for you and accepting to do those things that Allah wants you to do that is to start with. And then when it goes further to jihad al-qital you fight for the sake of Allah not for anybody to praise you and then there are limits, you follow the rules, you want to kill women, you want to kill children, you don't kill one that is helpless that is not fighting you and you don't fight, you know, they call it zangazanga in this area, it is not jihad for goodness sake. Jihad is organized in such a way that you go behind the town, outside, outskirts and then you face the enemy and you fight. But this one that you go from house to house, burn houses, burn churches, burn, in fact when you have non-Muslims, let's say Christians going into their church for safety, you leave them you don't call that jihad.

KD10 [8553-8990]

You know, jihad it means to fight in the cause of Allah, to fight in the cause of Allah so that Islam is going to prevail other religions. This is the meaning of jihad and this jihad is going to be until the day of Kiyama. It is not going to come to an end, jihad is going to be up the day of Kiyama, but any jihad that is going to be fought, it must be in conformity with the rules and regulations laid down by the scholars of sharia.

KD11 [14174-14558]

Jihad fi sabilillah means striving in the cause of Allah not like the abuse usage when somebody is begging for arms he says fi sabilillah, no. It is fi sabilil in his pocket. You can't ask for, you can't, there is just no way you attribute something personal to fi sabilillah. It has to be something that will benefit the totality of the totality of the umma, a region or community.

KD12 [15587-15896]

Ah jihad fi sabilillah means to me, what it means to me is that whatever the capacity, the wealth, everything almighty Allah might have given to me, I have to use it without looking right or left or facing Allah and then I must also encourage people to use their own strength and wealth to propagate Islam.

KD13 [5570-5733]

Jihad fi sabilillah means ability to will for yourself that for the sake of the love you have for Allah you wish others also know the true God you are worshiping.

KD14 [7395-7453]

Jihad fi sabilillah means striving for the sake of Allah

KD15 [10338-10412]

Ah jihad fi sabilillah means fighting in the cause of Allah ah that is it

KD16 [5270-5400]

Jihad fi sabilillah that is to strive in the path of Allah (SBUH) or for the sake of Allah with iklas every sense of sincerity

KD17 [18072-18275]

As I said, jihad fi sabilillah means to struggle for the cause of Allah, to struggle, jihad to struggle fi sabilillah for the purpose as in to struggle for the purpose of Allah, to struggle for Allah.

KD18 [9970-10153]

Okay jihad fi sabilillah simply means to obey the commandment of Allah, to do something because of Allah, so that you are going to meet with, you are going to meet Allah with peace.

KD19 [13423-13669]

Jihad f sabilillah means striving in the cause of Allah that is whatever you want to do, do it only for Allah because if you do it only for Allah, you have the reward, but if you do it for any other purpose, there is no reward, it is not accepted.

KD20 [7677-7742]

I think jihad fi sabilillah means to do something because of God

KD21 [7905-7952]

Is the jihad you fight for the cause of Allah.

KD23 [7985-8048]

Okay jihad fi sabilillah means struggle for the cause of Allah

KD24 [30256-31141]

Jihad fi sabilillah in English ah in Arabic, in English is fighting in the cause of Allah meaning don't allow someone to use you just to come and gather you inside mosque or inside hall, preach to you, tell you lies, things like that that they are cheating you, they are so, so things, they are killing you, they are setting bombs, no, without him waiting to follow things step by step, make sure that you have proofs, quality proofs that what you are saying is right and even though if someone is attacking you and you find out that yes I'm sure he is the one, this bomb or this bomb that has been used to be killing people, the person that did this, you are not supposed to take action in your hands, you will report him to the government, even though you are not in the system of Islam, but you have to report because that is how it is, you will not take action on your own hands.

KD25 [43939-46120]

Jihad fi sabilillah not even to me, but to the from the perspective of Islam is striving in the cause of Allah. Anything that a Muslim will do to see to the upliftment and elevation of Islamic structures that is jihad fi sabilillah. For instance, if you just decide to, since Allah has given you wealth, why don't you build a Muslim hospital so the Muslims will be going there to be treated, have the female section and the male section ah as we presently don't have it, if your wife wants to deliver she, it will end up, she might end up ah manifesting her nakedness in front of a non-Muslim or something like that and then you decide to build, to use your money to build the hospital or to build a mosque or to plant a tree or do dig a well for everybody whether Muslim whether non-Muslim to come and drink or to come and rest from the tree and have some shelter or what have you. That, all these are acts of striving in the cause of Allah. That is fi sabilillah. That is the meaning of fisabilila, jihad fi sabilillah striving in the cause of Allah, for the sake of Allah, not for the sake of any other person. It does not mean that carrying sword, no, no, no, and Allah again, like spending in the cause of Allah is fi sabilillah. Allah even said (he recites in Arabic) Allah said the parable or the example or the similitude of those that spend their wealth in the cause of Allah is just like, is just like a seed of, like a seed or a grain right, when it was implanted in the soil it now comes out and brings forth seven years and in every seventh year is contained hundred seeds, so when you say hundred times a hundred, that is the least reward Allah will give to anybody who spend his wealth in the cause of Allah (SBUH) like building a mosque, like in building an orphanage, like in building a hospital or like going to the hospital playing the philanthropic role of assisting those whether Muslims or non-Muslims, those who are really suffering and there is no money for the drugs or they lack money to buy food and what, helping them in as much as you are in your mind, you have established your din sake of Allah that is the jihad fi sabilillah and a host of the other

KD26 [10236-10393]

It is strive, it is struggle to achieve an objective for the sake of Allah not for our sakes or for the sake of somebody, but for the sake of Allah (SBUH).

KD27 [9150-9602]

Well Jihad-struggle right? fi sabilillah- for the sake of Allah right? Now like I said from the very beginning in which jihad is enjoined upon ourselves first and if you struggle and you are able to suppress your nafs-soul in such a way that it adheres, it follows the Sunna of the prophet (SAW) and the injunctions of the Qur'an now that is the greatest jihad. As long as, if you do that then you eliminate a lot of room for conflict and violence.

KD28 [14795-15102]

Well jihad fi sabilillah to me is you are doing whatever you are doing for the sake of God not for any personal interest because you must do it according to the injunction from the Qur'an, from the Sunna of the prophet Muhammad (SAW) then once you are able to that these are the jihad to do fi sabilillah.

KD29 [8156-8318]

Jihad fi sabilillah means to me ah is a way of extending the teachings, Islamic conduct, the teachings through preaching through Islamic conducts, good conducts.

KD30 [13629-13737]

Ah that should be ah that is to help ah to bring people or to help the religion of God for the sake of God.

KD31 [10585-10746]

Jihad fi sabilillah only means you should do you should carry out jihad according to the teachings, according to the teachings of the holy Qur'an and the Sunna.

KD32 [11817-12121]

That is to strive for the sake of Allah even if there is contribution to build a mosque so when you bring your own wealth to spend it for the sake of building that mosque, that is jihad fi sabilillah, you spend it for the sake of Allah to build a masjid, to build a mosque for the worshipping of Allah.

KD33 [10546-10636]

Jihad fi sabilillah means to strive, to improve yourself, personally for the sake of God.

KD34 [10529-10695]

Jihad fi sabilillah means to me is that to struggle for the sake of Allah. What kind of a struggle? By doing a good deeds and good deeds comprise of a lot of things

KN1 [27183-28178]

Jihad in Islam means a lot to me. It means for me to struggle to be knowledgeable, it means struggle for me to provide for the needy ones, it means to struggle for me to enlighten the people to know about the religion, the correct stand of the religion, it means for me if it warrants to take physical arms and defend my religion, my faith, my integrity, the integrity of my people and myself, which in every state, in every state that one is warranted. Let's go back to Nicola Machiavelli he has the same view

concerning a state, so the state craft is an issue that is quite confusing to most, and Islam has a way of explaining how to run a state that is the fundamental issue and why this confusion is occurring in this, most religions they consider their religion as a worshipping aspect of the something they don't take it as something that will guide their daily living, how they conduct themselves. That is the confusing issue that is why most other religions are not understanding Islam.

KN2 [17427-18415]

In my understanding not in my opinion, jihad is of two types or of two stages. The first stage is for Muslims to preach Islam, to advertise Islam through preaching and through practice, to show non-Muslims how life is sweet when you are a Muslim and practicing Islam, to show non-Muslims how they can get solutions when they are Muslims, to tolerate non-Muslims, to give them chance, to give them opportunities, to call them to Islam and to maintain those that are Muslim within Islam. To show them that Islam means peace and they will get peace when they get into Islam. If on the contrary they did not accept that it is fine and ok. If they accept Islam it is now fine and ok that they are now Muslims. If they don't accept that then they should have it their own way. Then the second stage only happens when Muslims are attacked. That attack can be morally, can be intellectual and can be physical. Then Muslims have no option but to protect themselves through the means of jihad.

KN4 [23428-24064]

Jihad fi sabilillah it means doing between you and your God, assisting somebody, supporting the society, supporting the individual without their knowing, paying their hospital bill, build schools, build roads, in fact supply electricity for them without their knowing, without their consent and you did it you and your God without allowing anybody to know that is jihad fi sabilillah, that is one of the its meaning and also you can do it, people they can also observe you and you did it with good mind neither a Christian or a Muslim, you did it as a community, as a human being for the sympathy on them, that is Jihad fi sabilillah

KN5 [10176-10573]

When you say jihad fi sabilillah as we have been talking of jihad previously you would see some people are doing jihad, they are fighting for the cause of something but fi sabilillah should be in the cause of Allah you are not doing it because of anything but in the cause of Allah under its guidance, it has some guides that one has to follow those guidelines in order to do jihad fi sabilillah.

KN6 [9833-10471]

The jihad fi sabilillah it has different step by step. The first one means maybe ah even to call your opposite sex ah your opposition into in order to convert into religion is jihad, even maybe to go and get a job is part of jihad. All this are part of jihad. Jihad can be interpreted, sorry jihad has different step by step like I said whenever –if you want to fully understand the meaning, you should go back to the history of Islam, you should see, for example, the history of prophet Mohammed (SAW) will enlighten you the meaning of jihad. So you should go and read the history of Prophet Mohammed (SAW). This is the only solution.

KN7 [10187-10394]

Jihad fi sabilillah in the literal, the literal meaning of fi sabilillah is doing things because of Allah and Allah alone. So if you are doing jihad, it should just be because of Allah and Allah alone, yes.

KN8 [8577-8882]

From the Arabic context when you say jihad fi sabilillah, the word fi sabilillah simply means doing things in accordance to the willingness of God just for the willingness of God. While the word jihad means an act of you putting the best of your effort, towards ensuring the development of your religion.

KN9 [9542-9633]

Jihad fi sabilillah simply means war in the name of Allah, war in the cause of Allah, yah.

KN10 [7857-7893]

It means fighting to defend Islam

KN11 [11529-12060]

Jihad fi sabilillah is to make sure that you call some people upon the religious of Allah (SBUH) that is to worship none but Allah, that is the true meaning of jihad, to call upon people to know the true God, to know the true God. So jihad fi sabilillah means to call upon people to worship their true God, to avoid all fake gods, some people worship Jesus Christ, some people worship stars, moon, and other like this. So jihad fi sabilillah means to call on people to worship the only one true God. That is the mean of jihad.

KN13 [10377-10586]

Jihad fi sabilillah means- is a spiritual war whereby it is actually cleaning moral decadence in the society, trying to make things in line with the Islamic traditions and teachings of prophet Mohammed (SAW).

KN14 [8918-9058]

Jihad fi sabilillah means ah fight to seek for your ah ah ah freedom for the sake of Allah, seeking for your freedom for the sake of Allah.

KN15 [9970-10069]

Jihad fi sabilillah it means to struggle and strive for the cause of Allah and only Allah alone.

KN16 [5208-5282]

Jihad fi sabilillah means to struggle in the cause of Allah's authority.

KN17 [10946-11074]

Its just like ah a spiritual fight, fighting, fighting an holy fight or a spiritual fight against something that is un-Islamic.

KN18 [18140-18608]

To me, doing things in the cause of Allah, helping people okay, constructing ah ah ah maybe providing pipe borne water where necessary, helping the needy, okay helping the malnourished, this are jihad fi sabilillah. You are building mosques, helping people okay, the needy in the society with health care facility, kai donation of blood is a jihad fi sabilillah. Jihad fi sabilillah in this context does not mean that you should carry arms against the non-believers.

KN19 [13895-14168]

Jihad fi sabilillah let me trace it from the Arabic context of this word, when you say jihad, is an act of making effort towards the will of Allah, you understand, while fi sabilillah is ah doing this thing not because of anybody but in the cause of Allah, you understand.

KN20 [6654-6700]

Yah to carry out jihad solely because of God

KN21 [4645-4689]

Jihad-fighting in the cause of Allah (SBUH)

KN22 [9286-9507]

Jihad fi sabilillah means to me the giving of alms to the less privileged, the construction of roads for the citizen, the adhering to the yearning and aspirations of the people. That is what the true jihad entails to me.

KN23 [7637-7708]

Jihad fi sabilillah means something that you do for the sake of Allah.

KN24 [7498-7559]

Jihad fi sabilillah means the believing in oneness of Allah

KN25 [9275-9331]

Jihad in the name of Allah or War in the name of Allah

KN26 [8641-8917]

Being a Muslim to me I think I will be a laissar faire at that level, persuasion, good deeds, I think these are the most sensible things in the twenty first century that can really actually lure a non-Muslim to Muslim but not violence for instance, not violence of any sort.

KN27 [9183-9256]

Jihad fi sabilillah in one word just means fighting in cause of Allah.

KN28 [6857-7026]

Jihad actually from my own view is about you willing to go not just say to the extreme but to some certain stage whereby you can do some part in the survival of Islam.

KN30 [8990-9050]

Jihad fi sabilillah is doing the jihad in the sake of Allah

KN31 [9793-9908]

Ah when we say jihad fi sabilillah, when we say fi sabilillah, it is anything you are doing in the cause of Allah.

KN32 [3232-3320]

Ah we can say jihad fi sabilillah can be easily seen as doing things for the sake of God

KN33 [3551-3592]

To me is to struggle in the way of Allah

KN34 [4549-4905]

Jihad simply means to, when you look at the-to me the definition of jihad is to fight, not only to fight, maybe verbally, you can either fight verbally not physical fisticuffs but you can fight, you can, through democratic principles. You can achieve, to achieve what you want to achieve through democratic principles in Islamic state is also jihad to me.

KN35. [6681-6745]

Jihad fi sabilillah means to strive hard in the cause of Allah.

KN36 [6285-6396]

To struggle to make sure that Islam is being practiced the way that it supposed to be practiced in the society.

KN37 [5966-6065]

Jihad fi sabilillah simply means the act of carrying out God's wishes just for the purpose of God.

KN38 [3994-4080]

Jihad fi sabilillah means strive doing something that is right for the sake of Allah.

KN39 [4637-4799]

When we say jihad fi sabilillah, it refers to a situation whereby a person or group of persons will call those non-Muslims through a peaceful way into the Islam.

KN40 [7864-8162]

When we say jihad fi sabilillah, in my own understanding, means to volunteer yourself in some activities through the jihad in one way or the other even if you cannot participate in the activities, having one or two things which you can even use to assist people who are participating in the jihad.

KN41 [5187-5253]

Jihad fi sabilillah simply means fighting for the cause of Allah.

KN42 [8093-8189]

Jihad fi sabilillah means jihad in the sake of-jihad that is ah struggle for the sake of Allah.

KN42 [54857-56165]

for people that actually believe jihad is a bad thing, it is not. It is a way and it is a way for all of us. There might, there might be jihad in Christianity but it is according to the way they follow the Bibles and the teachings. We've been told that even a Bible is part of the things which we should learn as part of Muslims. We have been told also that all these books are actually books for us to also know about. So tolerance is the most important key for people to tolerate one another, for them to have shared believes, have shared goals. I might actually be from the same faith, but I might be from your own side of the country, we are multi-ethnic, multi-linguist, and everything. So we should when we know that this is my brother even if he is still of different faith then why can't I, I have to tolerate him because we come from the same place. It is not like in the Middle East whereby you have you find Muslims are the majority and the common, and the minority non-Muslims are differentiated. Here we are actually one. We know ourselves even if we are not from the same religion, there should this there should that be the sense of accommodation we have for one another that people don't, people across the countries, we are Africans for God sake and who can accommodate us like us, nobody.

KN43 [12116-12333]

It means someone to purify himself according to the Islamic teachings, not because he can see God but because he believes God exist and that he is the one that ask him to, you know, ah engage in jihad fi sabilillah.

KN44 [7239-7405]

That is to strive in the cause of Allah that is what it means. Jihad fi sabilillah is to strive in the cause of Allah. That is what is meant by jihad fi sabilillah

KN45 [7569-7756]

Jihad fi sabilillah in the real literal sense it means to fight ehh in the faith of God, in the faith of Allah or to fight because of Allah. That is the literal meaning of the word, yah.

KN46 [10815-11712]

Jihad fi sabilillah means what I already said that to strive financially, to use your own money, to use your physical power to improve the life of others, maybe from, maybe from bad to good or from good to a better one that is what jihad fi sabilillah means to me. But I am not unaware of the misconception people have about what jihad means. Generally if you tell people jihad they always ah misrepresent jihad as just like I told you as fighting, engaging in military activities, so which is not true. I don't know where did they, where they got this understanding from, because even in Qur'an, most of the times and in fact all the verses when they call Muslims to military activities, the Qur'anic term does not usually use the word jihad. It uses qatilu, qatilu means to fight while jihad is an encompassing term which may ah give to fighting and it may give to, may not give to fighting.

KN47 [17380-18024]

So, well this is just a combination of Arabic, you know, what and English word. It said do jihad for the sake of Allah. So there are, here I can simply say that there are many other words of jihad, you know, if you just read from the text of some prominent Islamic religion ah of course you can simply say that there are some hadiths in which jihad is referred to other activities other than fighting people. If you beat your wife, for example, you do sadaka and then sometimes they say you do jihad, you understand, and then if you do something good to help somebody then you do jihad. So a lot of interpretations of jihad are there in Islam.

KN48 [5760-5851]

Jihad Fi sabilillah it means giving alms without expecting anything from anyone but Allah.

KN49 [10117-10416]

It simply means you do, you wage war or you fight jihad ahh just to gain the trust of God or not for worldly possessions, not for booty, not for looting, not for other worldly gains. You just fight jihad simply because you feel it is a way to please Allah (SBUH) and also to propagate the religion.

KN50 [5394-5507]

Jihad fi sabilillah means ah means striving in the cause of Allah ah to do what is good and forbid what is bad.

KN51 [38130-40462]

Jihad fi sabilillah, like I have told you earlier, I spoke a bit of this issue, I said jihad fi sabilillah means doing anything that would benefit humanity, anything good. Whether it is teaching in the classroom, whether it is teaching other people ah some of the professions, whether it is farming, whether it is whatever, trading, and whatever it is. Whatever now a vocation, whatever you carry out fi sabilillah with a view to promoting, to bringing benefits to people, whether they are Muslims, whether they are non-Muslims let's not talk of even human beings, even if you now benefit animals ok and other birds, what have you, you are making it fi sabilillah. So the concept of fi sabilillah, jihad fi sabilillah is a very, very broad concept; very, very broad concept, but unfortunately today, they are confining themselves to only one concept, because of fighting. Is wrong, very very wrong with this we must understand. Early in the morning a strong young man came and passed the prophet (SAW) and his companion, when they saw him, he was walking with all interest, they said ooh if this man who was walking this way, was going this way fi sabilillah, it would have been better for him, the prophet said look, if he was going to earn his livelihood, that is fi sabilillah, if he was going to earn something with which to feed his family that is fi sabilillah, if he is going to earn something with which to take care of his parent, that is fi sabilillah. You see so al-jihad fi sabilillah according to the prophet (SAW), according to the Qur'an has so many, many, many, not only, like I told earlier on, if Allah wants to, Muslims to prevent themselves he would not use the word jihad, qita, qatilu fight (he recites a verse) permission granted to those who are being fought by aggression that they should fight back (he recites) that is that. (He recites a verse of the Qur'an) fight those who are fighting you because you are in the way of Allah, fight them back. So in such a situation, Allah will tell you fight, fight because it is defensive ok, it is defensive, it is not aggressive fighting, but for jihad, al-jihadu fi sabilillah which has a broader meaning, Allah will-in most of the Qur'an jahidu fi sabilillah, jahidu fi sabilillah because it has so many, many, is not only fighting. That is jihad fi sabilillah.

KN52 [11348-11609]

Jihad fi sabilillah for me, means striving in the cause of Allah, for the sake of Allah without any anticipation or expectation for material gains or any other mundane expectation. That is the expectation for worldly gain for the sake of Allah fi sabilillah.

KN53 [7651-7714]

Striving in the cause of Allah that is just the simple answer

KN54 [3059-3102]

Well it is championing the cause of Allah.

KN55 [4427-4499]

Jihad fi sabilillah means striving or championing for the sake of Allah

KN56 [5891-5958]

Striving, trying, championing and campaigning the cause of Allah.

KN57 [6722-6782]

Jihad fi sabilillah is a Holy war undertaken by Muslims.

KN58 [17216-17246]

Giving for the sake of Allah

KN59 [11536-11815]

Jihad fi sabilillah means to fight for the cause of Allah that is what it means to me that's what I understand by jihad fi sabilillah, to fight without any doubt in mind, to fight because of Allah, to fight without any doubt or selfish interest, you understand. I feel that is

KN60 [15560-15945]

Jihad fi sabilillah means doing thing for the sake of Allah (SAW) that is the meaning of jihad fi sabilillah, you do thinks for the sake of Allah, even if you are fighting, you fight for the sake of Allah. If you are giving out alms (Sadaka), you give out your Sadaka for the sake of Allah, you preach for the sake of Allah, you teach the knowledge you possess for the sake of Allah.

KN61 [5530-5594]

Ahh try to be with Allah, try to devote to your religion, 100%.

KN62 [20708-21077]

Jihad fi sabilillah means to be angry and to take measures whenever somebody does something blasphemous or whenever something disrespect God or the noble prophet and ah ah it means taking sword, if it means taking sword against anybody who wrongs you, not you who wrongs the religion, who wrongs God, actually that is what I believe, that is jihad fi sabilillah yeah.

KN63 [21066-21665]

Jihad fi sabilillah, jihad for the sake of Allah. That is what we are talking about, for the sake of Allah, and it doesn't involve maybe taking arms. Taking arms has to be the last resort. Fighting or striving or jihad fi sabilillah, striving between you and your lord, between you and your creator, you know what you are striving for ehn. For you to worship Allah, you have to strive for it because there, you know, there are many bad things that go for in your mind that are being bad influence that may come to you, but you know striving for you to worship Allah is jihad, something like that.

KN64 [8707-8797]

I make this clear, to make effort to protect the Islam and to spread it to other peoples.

KN65 [12440-12516]

Jihad fi sabilillah simply means doing what is lawful for the sake of Allah

KN66 [5815-5892]

Jihad fi sabilillah in short is just fighting for the will of Allah (SUBH).

KN67 [6819-6958]

That is fighting for the sake of Allah, that is you do it with your heart, not because of any gain or anything that you are going to earn.

KN68 [3239-3271]

Striving in the cause of Allah

KN69 [13818-13944]

Jihad fi sabilillah means struggle in the cause of Allah with sole mind that you are doing it with ikhlas because of Allah.

KN71 [21576-21617]

It means striving in the cause of Allah.

KN72 [13136-13223]

Jihad fi sabilillah means to strength or to strength the will of God in practice, yes.

KN73 [13313-13732]

To me is that when you find yourself or when a Muslim finds a situation that warranted for a Muslim to do jihad that will be jihad fi sabilillah and jihad fi sabilillah means to me, you are going to fight for an anti-Islamic practice in where you are. This will be done by your mouth, by your hands and if you can't do all this and you can implement it and you can even fight it in your mind, it is fi sabilillah.

KN74 [22313-22851]

Yah jihad fi sabilillah, to me, I think it is necessary especially there is a lot of way of ehh jihad, is necessary because Prophet Muhammad (SAW) says that (he recites a verse of the hadith). This all this are part of the jihad, if you look into this hadith you find out that ehh is a command that Prophet Muhammad (SAW) gave to his people. Therefore, there is different time or different type of jihad. Whatever kind of jihad you find yourself that is provided that the conditions are satisfied, then it is necessary, it is compulsory.

KN75 [23410-23473]

You fight for the sake of Allah that is jihad fi sabilillah.

KN76 [15162-15230]

Well jihad fi sabilillah it means doing things in the cause of Allah

KN78 [19275-19337]

Jihad, fighting jihad in the cause of Allah, for Allah alone

KN79 [10157-10272]

In a simple and short form, jihad fi sabilillah means putting effort towards the cause of Allah, in a short form.

KN80 [17804-18009]

So jihad fi sabilillah, so as far as my opinion is concerned means to devote yourself for promoting the Islam fi sabilillah in the name of Allah by God's grace. So without attracting a worldly glitters.

KN81 [10825-10902]

Well jihad fi sabilillah means to fight for the sake of Allah, you understand

KN82 [13382-13728]

Jihad fi Sabilillah means strive in the way of Allah. This strive may take many form which may involve physical fighting, but the most popular interpretation of Islamic scholars is talking about effort of one's mind to try to respect the provisions of Qur'an and Sunna of the holy prophet (SAW) which might not necessary mean physical fighting

KN83 [8203-8233]

Jihad for the cause of Allah

KN84 [9461-9530]

Yes is just to striving, is just to strive for the cause of Allah.

KN85 [8356-8539]

Jihad fi sabilillah means is to strive, to struggle in the way of Allah to help the religion, to establish the religion and, therefore, jihad is simply striving in the way of Allah.

ZA1 [11501-12204]

Now if you are talking about jihad fi sabilillah now as a researcher I think you ought to ask what does that word, what does that word jihad mean? In Arabic if you are talking about jihad, the real origin of jihad means ajjuhudu, to try in the cause of Allah (SBUH) to make the religion spread, this is mean by jihad. But people are misunderstanding the word jihad, they are going, the mean that taking sword, gun and fight each other, no it is not like that. Jihad in Islam, we have many types of jihad: to teach, to assist poor men, needy, this is jihad, but the last one, if you have been wronged, you have been cheated, that is when you can retaliate, you can try to safe your, as a self defense.

ZA2 [8815-9310]

Yes jihad fi sabilillah you should do it in the sake of your lord, not doing it because anybody, do it because of God. If they say this is bad, if you say this thing is bad, make sure you are saying is bad because God say is bad. If you want to help, help him because God says you should help, you are doing it fi sabilillah you are not doing it because of your own selfish interest, not because you want something from that person ehen, you are doing it in sake of God that is fi sabilillah.

ZA3 [10736-10792]

Jihad fi sabilillah is to strive in the path of Allah.

ZA4 [24910-25575]

Jihad fi sabilillah means to strive in the cause of Allah is not good to fight alone. You have to first of all strive by yourself, you have good faith, you are not corrupt, you don't tell lies, you don't steal, you don't cheat people. So this is jihad, as long as you don't commit zina, you don't commit fornication, you are a womanizer that you looking at my wife and you tell me that you are doing jihad, fighting no, no, no jihad has to start from yourself. So is a self-striving, you discipline yourself. Jihad means discipline yourself and do the right thing. So it starts from yourself, not to kill people, you understand, that is the meaning of jihad.

ZA5 [13777-13845]

Jihad fi sabilillah is something that you do for the sake of Allah.

ZA6 [30269-30737]

Fi sabilillah means for the sake of God that is why what am saying, you do things for the sake of Allah, you do things for the sake, fi sabilillah is an Islamic word for eh sake of God hmm, if I explain the word jihad is, so you do things and I told you earlier, you have to be charitable, you have to be just, just for the sake of God not to make someone happy, no. You make someone happy for the sake of God because God says you should do that hmm, you understand.

ZA7 [11166-11495]

From the word fi sabilillah, it has to do with something you give to Allah without expecting any reward, without expecting any physical reward in this life but expecting reward from him maybe in the hereafter. So and jihad is just anything good that you do without expecting anybody to comment or to give you praise or anything.

ZA8 [20032-20181]

Jihad fi sabilillah means fighting or is not actual physical fighting, it means striving or struggle in the cause of Allah. That is what it means.

ZA9 [11569-11615]

Jihad means fighting for the cause of Islam.

ZA10 [14657-15012]

Jihad fi sabilillah simply means striving the cause of Allah without weapon, no shading of blood, and it's not forceful and it's not like you are doing it for a benefit of worldly things. It's for the sake of Allah, you disseminate the word of Allah, you tell people how beautiful the religion is and what Islam is all about, that is jihad fi sabilillah.

ZA11 [11881-11919]

Is the strive in the cause of Allah.

ZA12 [6849-6871]

Correcting ones path

ZA13 [6520-6559]

It means struggling because of Allah,

ZA14 [5833-6069]

Jihad fi sabilillah, even by taking off a stone from the road for somebody not to hit his leg is jihad fi sabilillah. We have so many ways of doing jihad f isabilillah. I think that even this one I'm doing, am doing jihad fi sabilillah

ZA15 [11900-11960]

That is when you strive for the sake of the almighty Allah.

ZA16 [6856-6910]

Jihad fi sabilillah is to help the religion of Allah.

ZA17 [5870-6236]

Jihad fi sabilillah it means when there is a problem of you cannot perform your ibadat that is you cannot perform may be the hajj, salat, you cannot perform this regular things in Islam, you cannot perform them, then that is where if there is a leader that you do mubaya'at to, the issue of jihad will come, without that leader actually there is no any, any jihad.

ZA18 [9143-9679]

Jihad fi sabilillah, you see, ah jihad, let us get the real meaning of jihad. Jihad is anything that you will do according to the tenets of your religion that will promote the religion not only fighting, as we said, fighting is the final alternative, you understand, so ah in those days, even now, your good conduct, the way you interact with people, the way you help people, the way you assist them and what have you, is also part of jihad too, so that one too will help a lot of things to move well in the Islamic state and whatever.

ZA19 [12327-12551]

Jihad fi sabilillah simply means to fight for the cause of Allah that is what I mean, that is what I understand by jihad fi sabilillah or in other words jihad fi sabilillah could simply mean to strive in the cause of Allah.

ZA20 [6588-6660]

The act of calling people in the name of Allah, in the cause of Allah

ZA21 [9346-9556]

Jihad fi sabilillah means you should do something for the cause of Allah, in the cause of Allah. Do something right at the point of that ok this you doing, you are doing only for God to reward you that is all.

ZA22 [8057-8524]

Jihad simply means stressing the ways of Allah making Islamic religion to be above all others through good teaching, good interpersonal relationship with Muslims intellectually and the rest. And if it means to fight for instance some people want to interfere, I keep stressing this, they want to interfere with your activities, they want to deny you the freedom of worship and the rest then you have to defend yourself. If they fight you, you fight them back.

ZA23 [12279-12459]

To my understanding jihad fi sabilillah is for one to be doing what Allah subahana wa ta'allah ordain on him. Not to go against the teaching of Islam that is jihad fi sabilillah.

ZA24 [16058-16448]

jihad fi sabilillah is to do your quota, your effort in the progress of Islam fi sabilillah that is for God's sake not for somebody's sake. So I won't say because somebody is not my tribe, he is not a Muslim so I deal with him. You are doing for God's sake. So fi sabilillah means whether somebody is seeing you or not God is there. It is only God who will reward you. That is true jihad.

ZA25 [13484-13963]

It still revolves round what I have repeated that al-jihad fi sabilillah, you know jihad has to do with eh -the scope of jihad is concerned with eh fighting for the sake of Allah starting from making sure you know what Islam is all about. What scholars have said about the concept of Islam and exemplary prophet of Islam. So as I have said physical fighting is the last resort. So it is not the beginning of eh it is not the only aspect of jihad as far as Islam is concerned.

ZA26 [7054-7287]

Jihad fi sabilillah if you see someone are assisting you do jihad fi sabilillah, if you restrain yourself from corruption you do jihad fi sabilillah, if you see a building collapsing you protect it, it is still jihad fi sabilillah.

ZA27 [5206-5277]

Jihad fi sabilillah means submission to God and the teaching of Qur'an

ZA28 [14298-14435]

Jihad fi sabilillah, the word fi sabilillah is because of Allah. And you see if Jihad fi sabilillah it is jihad for the sake of Allah.

ZA29 [22788-22866]

Well when you say jihad fi sabilillah means you strive for the sake of Allah.

ZA30 [33566-34164]

Jihad fi sabilillah, I already mentioned it before. I already mentioned it before, I said that the main jihad is jihadin nafs and I am not the one that said it, it is Rasul (SAW) he said what, if you read the holy books of may be this ehmm, this ehmm Bukhari and Muslim, you will see hadith there. I can't remember the actual number of hadith, but it is there and is Sahih, it is not (speaks Arabic), that is the authentic hadith that jihad, that the main jihad is jihadin nafs, but when, maybe I strongly believe that we can, in fact Islam can achieve through other means that I mentioned before.

ZA31 [9265-9431]

Jihad fi sabilillah means to convey the message of Allah fi sabilillah without collecting dime from the, from the people that you are guiding through the word of God.

ZA32 [21906-25034]

Jihad fi sabilillah, that fi sabilillah I can say means to struggle, yes or strive against idolatry and anything that is goes contrary to Islamic philosophy of life, and jihad fi sabilillah is carried in various ways and both Qur'an and the Hadith gives, gives an ample explanation to its nature and its significance. For example in the Qur'an, Allah said, all who believes may I, I mean in Qur'an 6, in Qur'an 61, Allah said, all those who believe, may I direct you to a mission, that is capable of saving you from a terrible chastisement, believe in Allah, his messenger or struggle in the way of Allah with your wealth, with your lives that is better for you if you know. He will forgive you, forgive you your sins and bring you into paradise underneath of which rivers flow, rivers flow and pleasant dwelling in gardens of Eden that is the super triumph and Allah will give you. Allah will give you blessings which you will love, help from Allah and pleasant victory. And also in other part, the most high says, those who believe in Allah migrate and struggle in the way of Allah with their wealth and their lives are much more greater worth in the sight of Allah. In the sight of the Allah and they are the most prosperous and they are the prosperous. And Islamic, and jihad is a religious duty geared towards enhancing the word of Allah, geared towards enhancing the word of Allah and suppressing acts of corruption. It can be principally divided into two broad, we have self purification and ah what, which include and also, no jihad can be, can be divided into two broadly and what, and four fine categories. We have purification, self purification which is the greatest jihad, verbal jihad and that is the preaching and ah the third category of jihad is destruction of anything that is dangerous and the injurious to health of the people such as drugs, alcohol, intoxicants, all places where criminal activities are organized or carried out and the fourth category is jihad, the physical combat designed and conducted in the name of Allah that is the jihad fi sabilillah, in the name of Allah not motivated by desire or territorial expansion or wealth acquisition or capturing political power, but only in self defense with a view of making the word of Allah superior and that of the oppressors, tyrants and Satan to ah, to. I say it is a way, it is carried out with the view of what, making the words of Allah superior to that of the what, oppressors. Yes, tyrant and Satan, yes and ah that is jihad fi sabilillah. And the fighting in the way of Allah is also fight you do not begin hostility. More so, the prophet (SAW) was reported to have asked about who, which fighting is fi sabilillah in one hadith. He asked between the two people, one of them fight, fought to show his bravery, to show that he is brave and other one fought to make his tribe to be superior, which one of them is fi sabilillah? Prophet (SAW) said what, only the one that fight to make the word of Allah superior and what, and the word of Satan to be inferior only, that is the only one who fought fi sabilillah that is jihad fi sabilillah.

ZA33 [7459-7655]

Jihad fi sabilillah mean to do jihad, fi sabilillah means to do jihad with yourself, with your wealth even with your mouth as well as with your physical ability for the sake of God almighty Allah.

ZA34 [18788-18854]

Jihad fi sabilillah to me-simple and in precise word is struggle

ZA35 [6912-6970]

Jihad fi sabilillah means fighting for the sake of Allah.

ZA36 [12613-12795]

Jihad fi sabilillah means fighting for the cause of Allah, fighting for Islam for the cause of Allah that is fighting for safe guarding the religion of Islam for the sake of Allah.

ZA37 [12287-12827]

Fi sabilillah means to put your own effort maybe with your knowledge of Islam, maybe your knowledge of Holy Qur'an and Hadith because jihad is based on these two things. You can use your wealth; you can use your words. Jihad fi sabilillah means towards the development of Islam. Islam can develop; it is the first stage the prophet (SAW) spent thirteen years in Mecca preaching not any issue of jihad, and the whole life of prophet Muhammad (SAW) as a prophet is 23 year so you can see that more than half of the years are just preaching.

ZA38 [19031-19278]

They say jihad fi sabilillah is jihad in the cause of God. It is a jihad for the cause of God. Anything you do, make sure you do it for the cause of God, don't do it for any worldly gain. Do it for the cause of God. That is jihad fi sabilillah.

ZA39 [26095-27196]

Jihad fi sabilillah simply means to strive, to do something in the cause, for the sake of Allah that is whatever you are doing you should do it for the sake of Allah, for the sake of Allah simply means you expect your reward in the hereafter. Let's emphasize more on this. If I try to feed you for the sake of Allah this is jihad that is jihad fi sabilillah. Fi sabilillah simply means for the sake of Allah, whatever you call it fi sabilillah for the sake of Allah. Jihad for the sake of Allah, doing something, striving hard to achieve, to strive hard to do good with the hope to be rewarded. What is doing good? Doing good, if I give you money, you are hungry I give you money, I am doing good to you. If you need shelter, I provide shelter for you, I am doing good to you. If I do it in the name of Allah, it is jihad fi sabilillah. If somebody attacks me and in order to protect myself, I engage in fighting against him, I am doing jihad, physical jihad that is fighting, physical fight in the name of Allah, in the name of Allah simply means in the way Allah permits it. That is the meaning.

Th7.2: Physical fight for Islam: The true Jihad for all Muslims

FG1 [16787-17552]

Yes, I agree with that. It is not even the saying of a scholar, it is the saying of the prophet, but one thing we need to understand here is that what is the meaning of the word jihad? Jihad, it doesn't mean revolution, conflict. In a peaceful manner you can do your jihad, knowledge, preaching, there are so many simple preaching all these SMS-Islamic political class today if you are free you are invited, go today at IGR they organize Muslims and non-Muslims together, they will preach to them deliver to them a lecture that is a jihad. So jihad does not necessarily mean that you should go and fight people with weapon because even in Islam, Islam says that anything that you will do as a Muslim that will cause trouble to your religion you should not do it.

FG1 [17609-17639]

Yes we agree let him continue

FG1 [17641-17951]

so if you say that every true Muslim will fight to the extent that you said that he fight for or whatever now you said you want to fight if you remove a knife or a gun and go and kill Christians are you doing jihad or you a just finding trouble? And the will cause trouble. That will destroy the whole country.

FG1 [17955-18250]

I think the question here says every Muslims will have to fight physically and in bracket they say that is jihad. I don't think that is the definition of jihad because for me jihad simply means striving, to strive hard towards something or to achieve something. That is what I think is jihad.

FG3 [27912-27945]

I disagree with him. (Laughter)

FG3 [27947-28757]

I think any time I hear the word jihad what comes into my mind is a war with one's self without bloodshed. So for the word jihad itself, it is a very tough word, but the interpretation is simple. When you wake up in the morning, you say your prayers –jihad. When you pray in the afternoon by two o'clock-jihad. When you pray by four o'clock is still jihad. By six or seven it is jihad. And then the last prayer of the day it is still jihad and then when you wake up in the middle of the night to say a voluntary prayer, it is jihad. So jihad itself has to do with your life entirely. How you live with your life, how you fight those inner feelings those inner evils you have in yourself and those things that will make you think wrongly, it is jihad. And when you tell somebody what is rightful, it is jihad.

FG3 [28759-28778]

I agree with him.

FG3 [28832-29523]

No, no me I agree with him I also disagree with him. The reason is that it says all Muslims, can you help me revise the question again... (Question repeated). It might happen that maybe the persons or the persons speaking the sentence or the expression, it depends on maybe where he finds himself. It might happen that he finds himself in Bama, or he finds himself in Israel or Palestine. It might happen that he has to, all Muslims there they have to, they are not even allowed to stay alive like those people staying in Bama now, but for somebody staying in maybe Saudi Arabia or Nigeria here , we can't take his own interpretation, but it depends on the location where somebody is.

FG3 [29525-29639]

In such a situation Islam does not say you should not defend yourself. That one is a kind of defense in general.

FG3 [29641-31464]

Now I want to elaborate more on what he said. You see jihad first of all you know is something that has stages. I hope you are getting me. That for instance jihad now starts from you as an individual just as I have said before; the way you do your things, and you worship Allah and then the way you carry out your daily activities. You know, But specifically on what he said that jihad also depends on where find yourself, well in Islam, it is a religion of peace and whatsoever will make you to retaliate it must have taken you to a degree at which you felt you cannot return without reward or without retaliation, meaning that, let me cite a reference of Israel where the Palestine and Israel are having a conflict or disagreement or dispute about land or whatsoever. You see in Islam in those particular situation once you analyze it entirely probably it must have started from dialogue and then they couldn't arrive at a solution and then it end up at the end of the day after the Palestinians started fighting Israel or the Israelites started fighting the Palestinians. But which I believe in the normal practice of Islam if the Israelites should have struck the Palestinians the Palestinians are not expected to have immediate retaliation because it also has to go with you people you are not supposed to act this way. If they do it again, you people are not supposed to act this way. So all those things you are doing and all those messages you are sending to them is jihad. But the moment it has gotten to some length that you felt that oh they are finishing my people and what do I have to do? Well I have to retaliate. But even if you are retaliating it should not get to some certain length that you guys could no longer come back to the table and settle and that is what is happening in Israel and Palestine.

FG3 [31556-31836]

Let me make things quite simple. Anything you do in life for the sake of Allah is jihad because in jihad we have many categories or types of jihad. Even this sitting that we are doing here is a jihad because we are enlightening something to or we are trying to achieve something.

KD1 [12627-14246]

I don't want to; I think I will, on this case, I think I will actually stand on defense. I will stand in defense because you may say so in the event that I agree with, am of the opinion that you need to fight when the leader actually calls for a fight. If for example, am in the, I happen to live during the time of the prophet (SAW) and a call for jihad is made, I don't have a choice than to succumb, than to go for the jihad. If for example, presently, we have a solitary Islamic ruler and he calls for a jihad, I don't have choice than to succumb, but presently there is no such thing. So nobody can lure me into just calling for jihad, jihad in what sense? In what capacity are you calling for jihad for? Who are you to call me for jihad, in what capacity? So I am of the opinion that jihad is something that actually, just like Qur'an says that (recites the Qur'an), so I think there are a lot of ways you can do jihad and not necessarily physically taking weapon and the like. You can do jihad by responding, by being responsible, by spreading Islam without even the sword. You can do jihad by even fighting jhadin nafs, by fighting your own inner self, by fighting your own internal itibawul hawa, you own internal wishes. You can do jihad by actually spreading the cause of Islam by educating people, you can do jihad by actually making charity, giving people, making people see life worthy of living and actually emulating your attitude and loving Islam better, but not necessarily in carrying the sword. This religion we have was spread more by the pen than by the sword and that is my own opinion on this.

KD2 [5031-5508]

No, no, no, no, physically fight for Islam? You can't just see a Christian or person from another religion or someone who doesn't have a religion or someone who claims he doesn't even have a religion and start fighting him or harassing him just because he is not a Muslim. That is not Jihad. There is jhadin nafs at least with that, that is a form of jihad. But you just can't attack people physically and say that is jihad, that is not jihad actually. I disagree with that.

KD3 [3943-4260]

Yes, the scholar is right, but the emphasis there that said all true Muslims must physically fight for Islamic jihad. Jihad on its own is divided. There is jhadin nafs that is physical jihad and that of the battle field even that of the battle field has its own point, when to fight, who to fight, and how to fight.

KD4 [5325-5964]

Ah! Alhamdulillah when you talk of jihad, jihad has a very wide meaning. There is jhadin nafs, there is jhadin Amal those are jihad. Jhadin nafs is jihad that you have to fight even within you yourself. The way you act, the way you react, the way you do things, those are jihad. The truthful way, putting yourself, depriving yourself from what is unlawful, and then doing lawful things at the right time, all those are jihad. So every Muslim is obligatory to observe those actions, to behave lawfully in the way of Islam, to behave according to the teachings of Islam. So I will say that yes, every Muslim has to partake in that jihad.

KD5 [4060-4260]

I should disagree because fighting in jihad is not a must depending on the situation. It was only must during the time of jihad, that fighting during the time of jihad will be compulsory. That's it.

KD6 [5513-7872]

That's a wrong, it's very wrong misinterpretation. When the aya says (he recites the verse of the Qur'an), Allah first say bi am walikum, with your what? With your wealth, not first with your life. What does that means? It comes in phases, it's just like a doctor that diagnose a patient, the first result is it operation? No, that's the last resort. So, that's how Jihad is in Islam. The jihad, physical jihad in Islam that is how it is, just the last resort, we have not, up till now, we have not gone to that. When the prophet (SAW) brought Islam for us, he teaches for good 13 years about Iman not about jihad. So, why can't we take a leaf, borrow a leaf from there. The first thing, take a leaf from what prophet has done in those times. Jihad if you did not participate in physical jihad, who is that leader that command us to go to jihad? Who says it is now that we do jihad that type of the jihad they are doing now? Who is our leader that commands us because we have to have a leader in jihad? And all those people that they are talking about jihad, jihad, jihad, jihad, have they finish jihad inside their own room, at all, their neighborhood, at all? So, if really we really want jihad, it's not like this. Every Muslims must to believe there is jihad in Islam, but what is the meaning of jihad in Islam? I said it the other time, the meaning of jihad is to strive in the way of Allah. You can strive the first, how you strive is by your money, if you see somebody that is at least you wanted to help him, if you help him is jihad. But we don't know where they got their meaning from. Physical jihad is different from what they are doing. It is different to what they are doing to my own understanding. So, I don't believe with them if we did not participate in that, I should go and bring gun shooting people. What has it done to me? There is laid down procedures for jihad, for that type of jihad. The jihad at the market, have you finished it? Have you finish it, cleaning ourselves, absorbing ourselves from the bad? Has our iman stand well? Are we not cheating ourselves? And you are talking about physical jihad to kill somebody. You have not really come down by yourself, to really give yourself a very good account of yourself and you are talking about jihad. So, to me it is their own perspective of jihad not generalism of Islamic jihad.

KD7 [5196-5857]

Hmmm I do not know of this scholar, but his interpretation if I am to say, I will say, I can say he is wrong. Wrong in the sense that even the time of the prophet when they suffered so much persecution from the non-Muslims, they resolved, they took up arms as a last resort and there were conditions for taking up those arms that when the non-Muslims stopped persecuting them, they stopped. They will stop their own eh they will stop the war. But today, we translate jihad. Jihad means so many things, but we translated as killing another as if the blood of the blood of someone else only thing that will make God look at you with rahama. That is very wrong.

KD8 [14220-14831]

Well, That is his way of interpreting Islam that in terms of may be real jihad going to fight. There were certain conditions that if they are met, then jihad becomes compulsory upon the Muslims, but as at now I don't think these conditions are there for us to call for Muslims to embark on jihad. So, I don't believe that Muslims are fit for physical jihad because we need to see the conditions. What are those conditions that will necessitate jihad, are they around, I mean are they there? If they are there then we now see how does Islam say we are supposed to carry out the jihad. So I don't agree with him.

KD9 [6993-7647]

Muslims are expected to be ready for jihad at anytime in their lives. That is what makes you a Muslim in the first place, but you are supposed to know what exactly jihad is. How jihad is supposed to be. Jihad cannot be without a Muslim leader. You cannot just wake up today and say you want to fight jihad and you start shouting on the street carrying weapons. There are steps in Islam for whatever you want to do and peace comes under worship. So whatever you want to do as a worship in Islam, there are steps to it. If you don't follow the steps of course you are derailing, you are actually amassing sin and going against the rulings of Allah (SBUH).

KD10 [3969-4404]

Every Muslim should have it at the back of the mind that he's going to fight jihad, if jihad comes, jihad, real jihad. Jihad that is in accordance with the sharia, jihad that, you know, ah that the conditions for performing jihad or the conditions that Ulama explained are there. Every Muslims should have it at the back of their mind that when jihad comes, the true jihad, he's going to participate in this jihad. That is the truth.

KD11 [8477-9379]

Ah when he talks about physically fighting I mean taking up arms against whom and under which circumstance? That is what ah that is the fundamental thing to look at, but if he's talking of jihad in thy real sense of jihad, every Muslim is enjoined to be a jihadist. When I say jihadist I didn't mean these kind of Al Qaeda or Boko Haram or ISIS or any other taking up arms against a state. There are so many ways in which you can lay out your grievances, but jihad itself means striving in the cause of Allah. Whatever effort you make, whatever effort positive you make in striving in the cause of Allah is regarded as jihad not necessarily taking up arms. I don't think this is, the error of ah there is no caliphate, we don't have any, when we don't have caliphate, no Muslim leadership, no caliphate, no state then why would you talk of raising jihad, which army and under which command? You know.

KD12 [7984-9182]

Ah in fact as you have said in the other examples, in the other question in the first that see we have militants see, where it is accepted to fight physically is where every steps have been taking to resolve problems that eh intruders or foreigners impose on Muslims where every effort has been searched, you see, where gatherings, consultations, meeting have been done that this one is not fit in our society in Islamic society and then if they revolt like now we know in the northern states here unlike in the south see, not every area you say you are going to establish alcoholic company, if government say that yes they have the land they want to do it compulsorily within the Muslim circles we expect that people will revolt by revolting is that they will come out with every instrument they have that in such an environment they are, they don't want it and then it shouldn't be so. So that is where the Muslims have to revolt, but before it is done you know that Mallams, the communities will gather, will discuss with the government establishment or the people around, if at all it is private establishment too, you know, all steps might have been taken before physical ah ah antagonism.

KD13 [2743-2922]

You see all Muslims must fight for Islam but depending on the nature of the fight because jihad in its own term if expatiated I think books will not contain the meaning of jihad.

KD14 [3352-3594]

Yes, the saying that all true Muslims must physical fight for Islam as that is true jihad yes it is true, but there are limits and when to fight for jihad. I could say at this era that we are now there is no reason for us to fight for jihad.

KD15 [3966-5293]

Ahm you see there is one particular stuff we have to know, you see jihad simply means fight for Allah's cause, it maybe with your heart, intention or feelings, it maybe with hand that is weapon and it maybe with the tongue that is true speech in the cause of God. So you mustn't fight as in jihad simply means you can do jihad, you can go for jihad through speech maybe by convincing people that what they are doing is not proper is not right you mustn't take a weapon to kill. In Islam it is not allowed to just go and kill, Islamically it is not allowed, even back in the days of the coming of Islam, all these our scholar they don't believe in jihad, but later on when they know the reward for jihad which is being said by God that if they can go for jihad or they fight in the cause of Allah there is a big reward waiting for them and anybody that shed his blood through jihad or whatever, I think there is a great reward for him. But in our own generation now I don't think fighting with weapon or any sort of activity is jihad because they fight for their own self interest. Jihad in our own generation now I think is through preaching or through speech or through good doing I think all those one are also jihad. So you mustn't kill before you can say you are going for jihad or whatever. So I don't think it is okay .

KD16 [2980-3310]

Actually I disagree. A Muslims is expected to be tolerant to another person even at the time of the prophet, he lived with non-Muslims and lived with them peacefully and going by the meaning of Islam, it means peace. So we have to make peace between ourselves and our lord then peace between us and the other creatures of Allah.

KD17 [7690-8949]

I don't agree with that statement because what of, the word jihad, what does it mean? It means to struggle, if you are struggling to survive, struggling for your livelihood, its part of jihad, you understand. If your are praying, you are waking up in the night going to the mosque, receiving call of prayer, it is part of struggling it is jihad also. There are statements of scholars that the greatest jihad is to fight your own soul you understand, to struggle to fight against the evil inside you, of course why will you take arm to fight people when other people are not taking arms against you why? Where is it said so that you should take arms and fight against people that that's jihad, no, no, no. Check the way Islam was spread. Check the way people get to know about Islam, go to the western countries, go to the US, go to the London, they are not raising arms there and people are accepting Islam in large amount. So why are you telling me that jihad means to raise arms against people and that is the true means of jihad. Does it mean that those people accepting Islam, those people preaching Islam there in the western countries, are they not doing jihad? Are they not struggling for the religion? That statement is false as far as am concerned.

KD18 [5067-5571]

Yes, the issue of jihad, jihad is not made for fighting by taking the machete and a gun for fighting is like trying to make effort and a striving way, just make an effort of promoting Islam and is the reward, so the issue of jihad I think some people misunderstand the jihad, so all what they have been saying that jihad is for fighting, is not just for fighting is like when you are making an effort or you are striving towards, to promote Islam and to have a reward, that is what I understand by that.

KD19 [6848-7858]

No. I don't believe that if you fight you are engaging in jihad. Jihad is a more broader term, jihad means striving in the way of Allah, striving in the way of Allah. So if I am doing something that will help promote the course of religion and I am doing it purposely for Allah, I am doing jihad. Take for example, I am posted to a new society, to work and I am rich enough, I have no I have no wife, no children, and I see some little orphans there and my income can take care of them and I decide to take care of them for the love of Allah, I am doing jihad. So jihad does not necessarily mean you must take a sword and fight in the name of religion, whatever thing you do in the name of religion, even the simplest thing you are walking on the street you see something that can harm the society you remove it, you are doing jihad. Even eh if you if you see something bad you cannot remove it with your hand, you can desist it from your mind you are doing jihad, so jihad doesn't necessarily mean fighting.

KD20 [3515-3935]

I think when we talk about this jihad, jihad is not about fighting, fighting, so jihad means many things although fighting is among of it even though when our prophet of Islam was alive, he was, he was, he did a lot of jihad without fighting by educating people by trying to mobilise people to work through the pathy of eh eh the to work I mean the way Allah has ah has eh stated in the Qur'an the way we should do, Yes.

KD21 [3672-4030]

I do I disagree with him, I think am all Islamic laws, sayings and teachings should be drawn from the prophet, and then right from onset, jihad from one's self, jihad for the sake of Allah which you have to put up arms, so if he had decided to say jihad bin nafs is excluded, I think he has gone contrary to the teachings of the prophet, peace be upon him.

KD23 [4388-4672]

Yes, ah I disagree with this perception because ah in the in the case of jihad, so it is not every Muslim that is that will be physically fit to fight for Islam, so maybe ah the time of the jihad some will be ah some will be, some will find himself not physically fit for that cause.

KD24 [13911-16722]

This saying or talk is right only that we need to make this elaborate so that people will understand what he is trying to say. The term jihad doesn't mean you should carry gun or knife to go and attack somebody likewise it doesn't mean taking this arm is just the way the Muslims can defeat or regain the strength of their religion, no. Jihad comprises of various parts of the Islamic activities. If you can't fight, but you have brain that can consume knowledge, that part is your part, then go and do the jihad there, go and acquire knowledge, teach the followers, teach the Islamic umma that thing that you are doing is a jihad. If you are for example, have wealth you are a rich person, but you don't have knowledge, you don't have, you can't fight then use your wealth to do the jihad. That is why in the Qur'an Allah is saying (recites in Arabic) you should fight because of Allah with you wealth, with your selves, the taught is right only that we need to understand what he is trying to say, yes if that should be the case then each and every Muslim should be a mujahid, but which type? It is based on his own structure and the measure which Allah has created him. Another thing is eh this jihad as far as we are now concerned, we are in a peace situation now, who will you fight with if you carry knife or gun? Who will you fight? It means the jihad even it has time, it is when someone attack you, you have to retreat one. Secondly, if someone is stopping you from practicing your religion and ah the eh human rights says you should allow each and every citizen to do what he think he can do, so far he did not come into your environment, he did not touch you, he did not touch your own religion, you are free to allow him to do what he wants, but in that situation you said, no, I will not do my own but you, you are to do your own, see I have to tell him, no. The way you are doing your own, you are a human, I am also a human, I did not touch you, don't touch me. Do your own and I will do my own. Then if it persist, I have to report myself to my junior senior ones, my preachers, my teachers, my ulama, if they heard my crying actually they will take the action on their hands because they can do what I can't do, maybe if I talk, definitely they will resolve the issue, then see things are being done, but if they refuse, they talk to this particular group that your people are stopping our people from practicing their own religion and they did not enter into their environment, they did not push them or what they did not do anything, but why are

you doing such things? They said yes, do what you think you can do, we report to the government, government did not take up action, then next we talk to them that look we are human beings, we did into touch you, you are not supposed to touch us.

KD25 [17835-21686]

I will disagree with him because first and foremost the prophet told, even the Qur'an, Allah told us in the Qur'an about you know the sending, about the coming of our last prophet (SAW), but Allah has not sent him to, Allah has not sent him to fight, not just to continue fighting people, but Allah said we have sent him a prophet of mercy for the generality of humanity (he recites in Arabic) we have not sent you oh Muhammad except to the whole universe as a source of mercy, so when we talk of mercy, nothing in terms of militancy, insurgency or terrorism should set in, so by somebody making such a statement is in other words inviting trouble and ah mayhem or quagmire, he is inviting the youthful Muslims instead of encouraging them to learn more about Islam he is now drawing their attention to forget about learning let them come and follow him so that they go and fight people that is what that statement is saying because he is saying physical, physical really it means coming out, using your power, using your force anyhow through any means, but Islam has limits, Islam has stages, Islam has classes, we have to know what are those classes, we have to know what are those stages, even when it comes to true jihad how are we expected to conduct it? Should we conduct it just following our own wishful idea and you know wishful desires or based on the teachings of the Qur'an and ah the you know demonstration of the prophet (SAW). We have to follow the Qur'an and the Sunna, you understand, so ah really ah I don't buy that idea. That idea is very, very, it's jeopardizing so to speak, I mean it's obnoxious, its perilous, its dangerous, it can demand the whole country, not even the country, it can put the world at large into you know mayhem and conflict, violence, continuous killings of innocent you know, people because by you saying that ah ah Muslim is not really a Muslim until he comes out physically and fight for Islam and then, tell me, bring ah there's no single verse of the Qur'an that en that backs that, no a single tradition of prophet (SAW) that backs that. The prophet (SAW) said you know, I am a source of mercy unto humanity just as Allah had confirmed in the Qur'an, so since the prophet is the source of mercy unto, I mean look at Islam from the time and the history of Islam, from the time of prophet (SAW). You find out that right from Mecca to the time the prophet migrated to Medina, there was most if not all almost all the battles that the prophet waged, were all defensive not offensive, were all defensive not offensive, so somebody that is engaging in defensive attack is what, is not to be blamed because it is the offensive party that came to, you know, harm him and you know God said he should not just fold his arms and continue looking at that person to harm you, no. You should try to protect yourself by getting something to protect yourself, you understand. So, therefore, we can see that ah ah Islam is not just eh a religion that is built on, you know, killing people, insurgency ah you know what have you no, no, no, it is a religion that is built on peaceful coexistence because had Allah wished he would have created the whole world as Muslims and vice versa, but Allah did not wish for the whole world to be Muslims, so we that are Muslims should thank him and continue to play our own part eh respecting other people's religion, let them practice their own religion, but ours is ours there's is there's just as the Qur'an says lakum dinakum waliyya din your din is yours and my din is mine, your religion is yours and my religion is mine, there should be no, there shouldn't be any poke nosing or intruding into other religions that you are not part and parcel of, if we do that I think there will be no any, you know, problem as such as it is, you know, eh contemporarily happening now.

KD26 [5388-5703]

I don't agree with him because I believe jihad doesn't really have to do with physical combat. It is a strive to achieve an objective and there are different types of jihad. Da'wa is a very, very effective way of jihad and that is jihad of the tongue, so we don't really need to use physical fight to achieve this.

KD27 [4713-4912]

Well I feel that the first jihad and the greatest jihad is jihadin nafs, and that is the greatest. And once you have done that, you are able to conquer yourself, then every other thing will follow.

KD28 [7904-8760]

Well I don't agree with that view saying that a true Muslim must fight a true jihad. When you talk of jihad, jihad is fought in many ways. You fight jihad with your own self, we fight jihad with your resources, which you can use to propagate Islam. It doesn't mean when you take bow or you take gun and you go that is the only way of fighting jihad. You know what we understand by jihad is war and which Islam is not. According to al-Qur'an Karim which stated (he recites the verse in Arabic) it doesn't mean, you have to bring people to Islam with wisdom and you know speeches which encourage and attract people to Islam. It is not taking sword or bow and arrow that you must Islamize, it is not like that. Islam doesn't welcome that one because a true Muslim, they say the blood of your neighbor is forbidden for you to shed blood. Then why shed blood?

KD29 [4193-4529]

I disagree with the issue of ah involving in fighting with the view that you are under, you are undertaking jihad. Jihad does not mean physical fighting, you will adopt a means whereby you will convince a non-believer through preaching, but not physical fighting. So a means of convincing a non-believer through militancy is not jihad.

KD30 [6123-6843]

Ah I don't understand what he means by physical fight ahm it might be you see physically it might be physical confrontation where one can sit someone down and discuss intellectually and be able to convince him into and invite him into the religion. I think that one too can be seen as physical, but of course now we are in ah in the what do we call this nowadays the IT world where the internet generation where we have the internet, where we have the social media where you can be able to meet people and of course you can be able to carry out jihad even at the social media were you can be able to invite or show someone the beauty of the Islam itself and be able to invite him to take Islam ah I think I will defer.

KD31 [6361-6845]

Ah actually eh I'm not saying he's wrong completely, but that is not true Islam. Islam believes in dialogue, it believes Islam teaches us the jihad is not carried out just like that. You have to, there must be dialogue and when there is resistance to that dialogue and the resistance is obvious that's when it is permitted to use other methods in Islam, but is not that just found some people and say no that's not how it's done in Islam that's all I have, I quite disagree with it.

KD32 [5264-6233]

Eh jihad from Islamic understanding, just look at the Arabic word its meaning it does not mean fight, so there is media, it is media that always been translate, mistranslating jihad as fighting. So jihad means to strive in the cause of Allah. When you strive, even if you strive in yourself, you should pave your wealth to build a mosque to do something is jihad. Jihad does not necessary mean to fight. Fighting in Arabic is qatil that is the fighting the Arabic terms for the word war of fighting is qatil not jihad, so jihad means to strive in the cause of Allah, so to totally perform any sacrifice for Allah is jihad not only, be it your wealth, yourself, there is self jihad, you can do jihad with your wealth, you can do jihad with your body, anything, but jihad does not

mean necessarily to fight, so this is a very misunderstanding by the media of misinterpretation of what the jihad means and they are attaching it to portray a very negative image of Islam.

KD33 [4843-4983]

I actually personally I didn't agree with him because jihad doesn't mean physically fighting for Islamic state, so I don't agree with that.

KD34 [6107-6805]

I totally disagree because the word jihad is one of the most conflict words in Islam today because the way people define jihad even among the Muslims, you see there is contradiction in defining jihad. The word jihad means struggle, but a lot of people are taking it no jihad is to take arms against non-Muslims, a jihad is a war against non-Muslims or against some that are even called Muslims but they are not following the true teachings of Islam. So if you go against them, if you take arms against them, you call it jihad. So that word create lot of confusion even if you met a non-Muslim, he wants to criticize Islam, he use the word jihad, but it didn't bring out the true meaning of jihad.

KD35 [6623-8089]

I disagree with him. Whenever you see prophet Muhammad (SAW) fought he must be touched or stop from practicing his own religion then Allah will tell you fight them. Muhammad (SAW) does not fight willingly, does not fight because he is biased because he doesn't want to see Christians, no. He preaches, both once he say he cannot preach, he cannot practice his own religion, then there must be fight, but there is, anything order than this prophet Muhammad does not fight, does not fight and jihad does not mean only fighting, jihad means trying to do things the way they are, trying to practice Islam they it is that is jihad, trying to do your personal job the way you have been told to do it that is jihad, bringing up your family properly that is another jihad, driving your car the way it should be done is another jihad, is not necessary fighting other people that is jihad. If you want to fight anybody, let him come your way and warn him once, warn him twice, warn him then the third time then if he is an individual you report him to the police or you take him to the court or you, if there is self defense then you fight him, but not necessary because simply that one is a Christian or Jew or whatever then you fight, no, only when they fight you then you fight back, only when they fight you, you fight back that is jihad, properly jihad, if you fight a long fighting God does not mercy have mercy on you, does not reward you, he doesn't know about you.

KN1 [13337-15966]

If Maududi stated that and am stating that as a condition if he stated that, I disagree with him, because going to jihad to the root of the word jihad it means struggle in Arabic. The meaning of the word jihad, the root of it, it means struggle. It may struggle on your farm, struggle in your shop, it may take any meaning as per jihad, one. Two, concerning physical jihad I will take you back to the time of our blessed prophet Muhammad (SAW), how it started, how it was done. Particularly, before you do any jihad in Islam you have to first do it on yourself that is purify yourself to have a good stand, to be pious, because particularly there was a time that the holy prophet (SAW) has led jihad and they were coming back with his companions, he told them point blank we are coming from the lower jihad and we are going for the bigger one, this is a small jihad. So there is a big one and they say after all this struggle, after the hardship ya rasulillah which one is the big jihad, he said that of the heart, you have to fight your heart to do the right thing, one. Two, now to say that you need to do jihad physically, it doesn't make sense because, one it is a condition that generally you have to fight physically, condition may not warrant for that one because one the holy prophet (SAW) in the first place that he engaged himself into physical struggle with the non-Muslims was in the battle of Badr, and that particular battle of Badr was to protect himself because the non-Muslims were matching on him and he don't have an option but to come out and meet them at a particular well called Badr that is how it started that is the first jihad in Islam, to defend self, one. Two, if you say that somebody must to engage in physical battle, now the fundamental question is even among non-Muslims, now as a Muslims if I stand up now and say I become a guarantor for a non-Muslim it means nobody can touch him, nobody can do anything to him, and there are non-Muslims that are called the kufir of Amana, there is amana in between that whenever they are fighting against their aggressors the Muslims will help them they are under the protection of the Muslims, that kind of arrangement. So now if you have that kind of arrangement or a situation does not warrant, how should you go into jihad? That is why am saying that jihad is a very vast topic, and you cannot do it justice in one word to say that every Muslim must engage into physical jihad and so if he mentioned that one I think he must first state the condition that are needed before jihad, there is need for that one. So, but I said if, because I have not read it.

KN2 [9909-10538]

Yes with a condition. All true Muslims must be ready for jihad when the condition becomes necessary. If the condition becomes necessary then all true Muslims should be prepared for jihad. One of the conditions is if Muslims are being compelled in their own land that they should not exercise their Islamic rights. For example if they are denied to go to the mosque, if they are denied to call for prayer, if their women are denied wearing hijab or if women are being molested for wearing hijab, things like that.

Then it means there is a serious threat to their existence. This is one of the examples of the conditions I can give

KN3 [26460-27421]

Jihad is defensive not offensive. Jihad right from the beginning was defensive not offensive. The Muslims did not deliberately go to war against non-Muslims. They tried to defend themselves or the non-Muslims were preparing to come attack them or they came to attack them or they actually attacked them and they defended themselves that was the jihad. Of course I must say in recent years we misunderstood the jihad especially in the north after the jihad of Shehu Usman Danfodio some of our Muslim emirs just went to non-Muslims part of the country the pagan areas and started killing people that is not the way to do it that is not. Shehu Usman Danfodio made it quite clear that go to those areas where there is Islam already, but they have corrupted it and try to remove the corruption and reform it. Where there is no Islam take the message to that area the way Allah says (he quotes the verse of the Qur'an) with wisdom, tact, diplomacy and good speech.

KN3 [16970-26250]

The holy prophet once said, we are told, that at the end of the holy wars, he said now we have finished the small wars, the small jihad now will get into the greater or bigger jihad. They asked him is there anything bigger or greater the jihad where people have lost their lives? He said yes the jihad of the mind. The jihad of the mind is peaceful struggle isn't it? It is not violent, it is not bloody. So when people say that they are right. Peaceful jihad is what we now need because Islam came with its own ideas. Different religions came with different ideas relevant or appropriate to their time in order to convince the people that there is one true God. Take for example Sa idina Nuh alaihi salat wa salam was the first messenger of God. He was the first prophet that preached to the people for 950 years he was preaching, but he didn't get so many people and God instructed him to build a ship or a boat and carry the believers and other creatures. He the almighty God saved those believers with Prophet Noah alaihi salat wa salam, and destroyed those unbelievers in that flood, the great flood. Now people of anabi Nuhu worshipped the waters, the seas. It was the sea, the water that either impressed them or threatened them or which the feared so much, Allah showed them that he was the master of the waters. He could destroy whom he wanted to with water; he could save anybody he wanted to save with the same water. That was the language they could understand at that time. Annabi Ibrahim alaihi salat wa salam, his people

were worshipping fire and they collected wood lit fire and it became so hot. They couldn't even come near it. They had to stand far away from the fire and put the holy prophet of Allah alaihi salat wa salam into a sling and threw him into the fire, into the middle of the fire. God showed them that he is the master of the fire. He made the fire. He could make it hot. He could make it cool. So Allah ordered the fire to be cool for his servant, for his prophet. Sa'idina Ibrahim alaihi salat wa salam was in the middle of the fire as if he was in an air conditioned room. That was the language they could understand. They worshipped the fire because they thought the fire was very strong and the most important and Allah showed them he was greater and more important than the fire. That was the language they could understand. When Sa'idina Musa came alaihi salat wa salam, the Egyptians were magicians. They could throw a rope and the rope will turn into a serpent, into a snake. Allah gave prophet Musa the rod, the stick. Whenever he threw anything or the rope and it turned into a serpent, a snake he will throw his stick and the stick will become even a bigger snake and swallowed their snake and he will take his stick and hold it. It did not become bigger because it swallowed the snakes. And he would strike water, he will strike a mountain and streams will gush out. He will hit the water it will part and there will be a way for him. He could stir the water with his stick and it will turn into blood. If they were practicing any magic could any magic be greater than this? That was the language they could understand. Sa'idina Isah alaihi salat wa salam found his people as medicine men, they were curing people. He was given the power to cure. He could even raise the dead, kum bi idh ni llah and the dead will come to life. He wiped a blind man's face he will see. He wiped a lame person he will get up and walk. A leper will have his fingers back him...them. Now is there any greater medicine than that? Now then, when the holy prophet (SAW) came all these things that happened in the past were no longer relevant. They will not impress people today. If it is water we have ships we have even submarines that will go under the water and spend months and people are there living. So water is no longer anything that we fear. Will you fear water now? If it is fire which the people of Sa'idina Ibrahim feared, it is no longer something to fear for fire can give us water-ice. Fire can give us heat. Fire can boil water. The same fire can make ice for us. So fire will no longer impress us. If it is magic, is there any magic greater than the television or even the cellular? You can talk to somebody in America; you can even see his picture in your phone and talk to him. Or the television, Obama will be speaking now and if you switch the telephone you will see him. It is Obama talking. Is there any magic bigger? Now then today we have that greater than the magic of the people of Moses. Medicine: the most complicated part of a man is the brain. Today you can break open a head and work on the brain. And they will put the skull back, stitch it and he will heal and get back and work normally. So all these things will not be impressive or would not impress man today. What is it that will impress man today? When the holy prophet came those things were not relevant or even if they were they will not impress you to the point that they will start thinking or worshipping them. No. What has the Qur'an come with? The Qur'an came with logic, science, reason and for all times this will remain relevant. Logic, science, reason. The Qur'an tells you about space exploration (quotes a Qur'anic verse). Allah is saying oh ye people and jin you cannot explore the universe if you can try it. You can only do it with the permission of God. If Allah gives you the permission, the knowledge or whatever it is if he agrees you can do it. And the next verse even if you do explore it you will come across a layer of fire or heat which can only be penetrated through by a copper. Only copper can go through it without melting. That is what the Qur'an is saying. Today if you are sending any satellite to explore the universe you put it in a cassette of copper and there is what is called ozone layer, it has to pass through that ozone layer and after passing through it the satellite will come out of the cassette and start exploring the universe. So all these things are there and when you see what the Qur'an says about the conception and the birth of a child, it agrees exactly with what science is saying. There is one thing I use to be doubtful about but now I am no longer doubtful. It says if a woman leaves her husband for five and two and three months they have not met, she has not married and she got a child that child belongs to her former husband. In the beginning I said no one can convince me to accept that child. Ah five years? Now science has proved now that conception can remain with a woman for that period of time and the woman could give birth. So it might be that it is the previous husband, the former husband's child that became dormant in her and now came out. So everything that you see, computer Islam has talked about computer. For example Bisimillahi arrahamani arrahim is another thing. There are 19 letters (recites them in Arabic) nineteen. Allah says (recites a verse of the Qur'an in Arabic) over it is nineteen, nineteen letters. But what does that mean. The holy Qur'an goes further to say we have put this nineteen in order that you might use it to prove your case. You may use it to establish the facts of Islam or Qur'an. You can use it against unbelievers. What does that mean? We have now come to realize that all the verses of the holy Qur'an start with bismillahi arrahamani arrahim except suratul Tauba. And even suratul Tauba can have its bismillah in this sura (he recites a Qur'anic verse). Now if you add up these suras in the holy Qur'an and you divide them by 19 nothing will be left. There are abbreviated words about 19 of them (recites them in Arabic) there are 19 of them, if you divide them by 19 nothing will be left. The very first words revealed to the holy prophet iqira were 19. Allah could have given him more than that, but he just stopped at 19 words divisible by 19. All the letters in the holy Qur'an (recites the letters in Arabic) if you take each one of them and added them up together and you divide by 19 nothing will be left. Could any man write a book, no matter how small, and use one figure to divide all the sentences in the book, all the letters, all the abbreviated letters or whatever, one letter, no matter how small, is it possible? Only God can do it. And that is why bismillah is before every verse every sura of the holy Qur'an showing that this chapter this sura is from God. Bisimillahi arrahamani arrahim is like stamp. If a prime minister or a president or a king wrote a letter or sent a document there will be his stamp on that paper showing that it was from him. So the Qur'an is from Allah. Then we went further, these pieces of information, sentences, letters, abbreviated letters, chapters added up together divided by 19 nothing will be left. These pieces of information were put in the computer and the computer was asked here is a book containing these pieces of information, what is the possibility of such a book containing this information going wrong? What is the answer? The computer said the possibility of such a book containing this information going wrong is point 000000000 infinitum. Perfection. Perfection is an attribute of God. So these are some of the things that the holy prophet came with. Science, reason and logic

KN4 [9548-11572]

No, no no no I disagree with him, I resist hmmm if I can see from the way, he is a scholar he too he can become scholar also too you can write is your opinion, is your opinion, but the effect of electronic media nowadays, the effect of this social media can send a lot of message to the world and globe at your hand within a minute, he can say as much as he can say since there is no check and balance, I think if there is a consensus or a team of scholars that can at least go through they would not even allow the book to be released because it has no relationship to say that ah Muslim must fight physically before, he must fight physically that is Jihad no no no, in Islam jihad has a meaning. There is jihad that you can go, there is Jihad that you can practice within you, jihad that I can assist from when there is now now the jihad that I mean that you can go for it is, like now there is internet display person that as a result of crisis they were displaced with their parent, some and their children they are living miserable life. You can go and assist is a jihad. There is also a jihad where you can assist somebody with advice is a Jihad. There is also, also you can be a philanthropist is a Jihad. Jihad has no relationship between taking a weapon or ammunition to attack any other person. The conflict and the Jihad are two different things. Conflict is part and parcel of human being, human being can go for conflict, human being can even fight with his teeth, his teeth and tongue they fought each other and settle. Conflict is part and parcel of human being, it has no relationship but Jihad it can also jihad fi sabilillah or for the sake of God, you can only go for

jihad in different form and in different understanding. That is what I think you can describe Jihad because it has very wide definition, assisting somebody, helping somebody, changing his attitude, make him to behave well, revive him, taking him to rehab center all this is Jihad. Jihad has no relationship with taking of arms to fight.

KN5 [4823-5430]

No, the prophet (SAW) has shown us that the best jihad is jihadin nafs, jihad bin nafs, so if that is the best jihad, you must not fight anybody if you can live on the restrictions of Islam and orders of Islam then you are doing the best jihad and a this jihad has some conditions which are not available in the whole world today as the whole world is not governed by Islamic principles and the whole world, most of the world, parts of the world are living under secularist state and that means Islam may not be fully practiced except at its - how available it might be to the Islam, to the Muslim people.

KN6 [3490-4008]

So this term of jihad must be fully explained because if you say jihad it means maybe to take your arm to go and kill somebody or who is not a Muslim, it is not a true picture of jihad. Jihad it means, what is the meaning, jihad even before you reach to this jihad to allow you maybe to participate with using ammunition, so this is the last state of jihad. There is some state of jihad, for example, preaching is among jihad, to disseminate your money, even the help of those who are not Muslim are part from jihad.

KN7 [4829-5373]

Yes ehm, yes you will physically fight but not the real fight that involves elbowing or shooting or killing with knives, yes if you want to physically fight, physically, yes physically in the sense that you should ehm, call people to the, to the way of Islam not by fighting, not by giving elbows, not by shooting, not by killing with knives or bombing but yes if you want to do this, you have to do it physically not spiritually even though it requires you to spiritually do this but, not ehm the physical sense that this scholar argues about.

KN8 [3925-4417]

It is not necessary for somebody to use physical force in fighting for jihad for there are thousands, according to Imam Ghazali, he is a great Islamic scholar, he has posited that the process of fighting for jihad can be divided into more than even fifteen, you understand, there is jihad bin nafsi, there is jihad tafaqur. Jihad bin nafsi is the one you use your mind, you understand. The tafaqur is the one you use your brain and other aspect of jihad, not necessarily a physical battle.

KN9 [3986-4365]

Well this particular scholar, what he said is true, but it is circumstantial. It is ah true Muslims must fight for the preservation of the religion of Islam, but it has to be circumstantial. I want to believe that fighting in Islam has to be a last resort. Islam doesn't encourage violence, Islam does not encourage fighting, Islam only preaches fighting as the last resort, so

KN10 [3831-4218]

Yes, in the statement you said, all Muslim must participate in jihad. Jihad is not only to fight, it does not mean only to fight.

There is-it has many meanings and despite that jihad is necessary in some conditions, but it does not mean that true ah, true Muslims must fight, is not necessary that true Muslims must fight. There is any other way to achieve ah the aim without fighting.

KN11 [5110-5691]

No, maybe he misunderstood the term jihad. Jihad is not a only physical fight, jihad because even in the Qur'an, Allah says bi amwalikum anfusikum, so to distribute or to help people, to needy is one of the or is, it can be call jihad, to assist people, to poor people, needy or your neighbors. So it is not really necessary to fight ehen, it is not necessary to fight, physical fight or to make some blood shed as some people misunderstood the Islam or the teachings of Islam. They say Islam is not teaching his followers to make bloodshed, that is teaching about no no, no, no.

KN13 [5349-5886]

Hmm, my reason for agreeing with him is that what, there are series or forms of jihad, so as a Muslim you have to fight. Jihad is a holy war from the word jihad, so as a Muslim you have to fight for- if it is something that is em-if you see something that is umh that is not righteous, let me call it that is not righteous or unrighteous, you have to fight for it. There is jihad of the mind even, so there is jihad-there are series of jihad so as a Muslim it is mandatory, let me call it, voluntary for all Muslims to fight for jihad.

KN14 [4278-4481]

Yes of course, a true Muslim must fight, ah must be involved in jihad, but ah if it is true jihad, but all these ah what we are seeing today is not true jihad is not the jihad that Islam asked us to do.

KN15 [5651-6327]

Yah, I agree that all true Muslims must physically fight for Islam as that is the true jihad of course but ah some people misunderstood the word jihad. What I mean here is that they thought that is only when somebody is at the war front with you know let me say sword or something like that in his hand that is when he is making jihad to some people, but jihad you can you know fight jihad using your wealth, you can fight jihad using your knowledge, when somebody you know says something that is you know bad about your religion, you can correct him and that is jihad, so you can come and help the poor people help the and so many ways of making jihad so this is the answer.

KN16 [2725-2871]

No is not necessary for people to use physical fight as that is only way of jihad, even helping others, and there are different ways of jihading.

KN17 [4636-4981]

Yah my reason ah ah for agreeing with him is that ah jihad literally is fight it is a kind of ah, let me say, is a kind of ah a holy battle, but doesn't mean that there are cultural forms in which can lead to jihad, I could remember during the days of Muhammad (SAW) there were people that were insulting him, but that doesn't it lead to jihad.

KN18 [7054-7258]

Well physical fight, interpretation of words and scholastic views carries different meaning. In social sciences you don't have one unique definition of a concept and one unique interpretation of a concept

KN18 [7367-8674]

Toh if this is Maududi, Maududi before he set a physical jihad in his theory, this is an abstract of the whole work of Maududi, it's a piece a little piece of Maududi. Before he mentioned this kind of jihad he said it's first mental transformation of individual, yourself you mentally transform yourself into following the teachings of Islam and that Maududi itself before he arrived at that, that is the final stage and does not recommend that physical, physical, physical by word physical, it could be preaching, physically you are engaging yourself into preaches, you can interpret it. Lack of a true knowledge and ah lack of indepth knowledge of these ah scholastic views and scholarly views make people to now miss the meaning. Maududi, I don't believe Maududi is saying that ah a Muslim must now engaging in war, physical, physical fight does not mean war. It is a struggle, you are campaigning for Islam, okay propagating Islam is a physical thing, use your money to propagate Islam, build mosques okay, preaches, support groups and encourages ah ah ah hhhh maybe, maybe maybe da'wa, activities propagating da'wa, Maududi's

context, from the context of Maududi, from what I read, I read Maududi from his work, possible that is the definition that is the meaning I can derive from the Maududi's work.

KN19 [7840-8450]

Actually, the concept of jihad doesn't mean fight, even according to the holy prophet (SAW) jihad is an act of putting the whole of your efforts not necessary the physical effort by fighting somebody, you can conquer somebody diplomatically, you can conquer somebody by persuasion even the holy prophet said let your physical ability be the last remote of your action you will put in place, there are different ways you could encourage somebody but not putting a physical or fighting over somebody or striking somebody, you understand, before you can persuade them into Islam or contribute to the will of God

KN20 [4200-4682]

No I didn't agree with this statement because there are three types of jihad, if you know, the one you fight for, jihad does not necessarily mean that you will carry arm to fight somebody, you understand, that is the extreme part of jihad, but really you can correct something with your heart, with your mouth, with your hand. That does not necessarily mean that you have to carry arm or firearm to injure one ah one another. So really I didn't agree with that statement that says

KN21 [2655-2672]

That's not true.

KN21 [2729-2828]

Jihad means fighting in the course of Allah; jihad cannot be narrowed down into physical fighting.

KN22 [5150-5380]

Yah this statement all true Muslims I do not subscribed to this statement because all about jihad is not till you carry arms or ammunitions. No. You can start jihad and defend Muslims and Islam right from your own house. You will...

KN23 [4746-4905]

Yah I agree with the scholar because jihad it doesn't mean, yah its fight, fight-jihad itself means striving for the cause of Islam, you can strive positively

KN24 [4118-4340]

May be you yourself you did not understand him and the way he was saying fight for Islam. He was not saying that you fight for Islam physically; you should just fight for Islam through preaching it out and practicing it.

KN24 [4607-4709]

Yah I agree with the statement if you understand his own view. I don't your own view over what he said

KN25 [5466-5807]

Well this is true because it is in the holy book but it is circumstantial. You don't just go about fighting. Fighting here is as a last resort. So I think the scholar is right but the idea here has to be circumstantial and true Muslim has to use his sword as the last resort. You don't go around fighting. Islam huwa Salam-Islam is peace.

KN26 [4967-5636]

No I don't agree with that. You see sometimes we have ah whether we like it or not advancement in religion cannot be discarded from history, you know, it is just like Christianity, you know, when it was evolving during the war of conquest that is the order of the day. But whether we like it or not if you look at the said teachings there is the way you can interpret it may be if then it can be relevant now it cannot be relevant because it is not ...we even have a lot of cases during the time of the Prophet whereby wars are being averted and still gains are being made for Muslims. So I don't think that is ah yes at some levels but critically I don't agree to that.

KN27 [4359-4915]

Well I agree in one sense because as a Muslim, in one way or the other, implicitly or explicitly, you must influence or you must influence jihad or in one way or the other do jihad. What is jihad? Jihad in simple terms means fighting in the cause of Allah or in one way or the other, influencing people may be with Islamic teachings or with your wealth to practice Islam. That is jihad. So in one way or the other even your children, your offspring, if you teach them, if you give them Islamic orientation you are in one way or the other practicing jihad.

KN28 [3925-4201]

Well I disagree with this issue because a lot of Muslims are not physically endowed they can actually go to fight their strength probably they might be down or sick. But taking a look at the way it is, a lot of people are physical and they could be able to go out for jihad.

KN30 [2777-3517]

You see fighting or fighting for Islam the prophet (SAW) give it in three ways. There are things that you can change with your hand that is may be when it comes to like fighting physically. There are things that you can change through preaching or through convincing somebody with words. There are things you cannot change, you cannot say anything about it, you just have to avoid it in your mind. And that is the three stages where things are changed, things are fought for. So sometimes you cannot establish whether this has reached the level or you are responsible for changing the so and so issues. The only thing is Muslims need more clarification; more understanding of what Islam is all about. That is the major problem we have.

KN31 [3217-3568]

Well yes, actually jihad is part of Islam but it also has its rules and regulations and the reason why you should involve yourself into jihad. But I think most people misunderstand or they don't have the knowledge of what jihad is today. They indulge themselves in unnecessary conflict and try to attach it to jihad. I don't think that is acceptable.

KN32 [1669-1680]

No its not

KN33 [2007-2088]

No no no this is not true. True Jihad does not mean to have a physical fighting.

KN34 [1879-2286]

I totally disagree with his perception. When you look at some of these scholars, he is entitled to his own opinion. He is just expressing his own opinion but when you look at the actual meaning or the context of jihad maybe when someone is going to define it, it is going to be different from what he is perceiving or interpreting jihad to be, that is why I totally disagree with his definition.

KN35 [4251-4410]

Quietly I may disagree with him because even the prophet (SAW) did not order all the companions to go into war, and that those who are capable to go into war.

KN36 [3463-3618]

Jihad does not limit to physical fight there are many ways to doing jihad even how to live with people, how to assist others is also among the jihad.

KN37 [2635-2939]

You see I think Maududi is regarded as one of the most radical Islamic scholar so for him to must have pointed out that every Muslim should fight for Islam, I think that is his perception but for me I don't think I agree with that because there is a way of drawing all Muslims into bad reputation.

KN38 [1801-1992]

Partially, this is because jihad can only be instituted through an Imam and I don't think we are in an era where an Imam, a true Muslim leader exists in order to fight before him for Islam.

KN39 [2216-2352]

Actually I don't agree. Because even the holy prophet himself, he has really teach us the method of calling people to Islam.

KN40 [3575-3920]

According to the prophet Muhammad (SAW), jihad is not compulsory for all Muslims but everybody must have one way or the other to participate in the jihad. It is voluntary either by contributing through your maybe financial support or maybe in prayer support, but for my own understanding, I believe jihad is not compulsory for all the Muslims.

KN41 [2313-2783]

I disagree with this assertion because physical fighting doesn't spell the real meaning of Islam and I think if one is able to do it, that is the fighting if you can be able to do it good and fine. If otherwise kuma it should be with ones tongue that is if you can't do the fighting physically, you can use your tongue that means by speaking if you can be unable to do that one too, you can as in do it by your heart that is by hating the evil or feeling that is wrong.

KN42 [3797-4285]

My am, I am so in disagreement with the scholar statement because ehm, the prophet (SAW) has said the true jihad is the one you do in peace, is the one you fight internally and then when you see you can't fight it internally, you try to correct it in your society there has never been a justification for taking weapons or arms in the sake of jihad. There is no jihad that has to do with killings or taking of arms, so I disagree in the sense that it doesn't form what we believe in Islam

KN43 [6167-6687]

Yah, I don't agree with this because the jihad is not all about taking alms to fight the non-Muslims. The first jihad that the prophet talked about is jihadin nafs that is the self-jihad is the most important if you as a follower of Islam do not have, you know, clean mind, do not have a proper understanding of the religion, do not fear God, then what kind of jihad would you fight? So I think jihad is not all about fighting, is not all about taking arms, is about you know self-cleansing, is about self-purification.

KN44 [3552-3869]

I don't know the basis or, the basis of which he made this ahh, this ahh argument, but I never believe that ah jihad means ah entirely the use of ah physical means or rather waging jihad I mean waging war against non-Muslims. So ah, in the first instance I don't believe that is really the true meaning of the jihad.

KN45 [2945-3316]

Yes, eh, eh it depends on the interpretation of the word fight, if you fight maybe to revive the religion, yah that is part of the core ideal, the teachings of the religion, there is nothing wrong with that, but if it is a physical fight, a physical combat between you and non-Muslims ahh I think that is prohibited by the religion except under special circumstances, yes

KN46 [5158-5610]

Ok, if that scholar means that to participate physically means to use your own given ahh, I mean, physical power to exercise or to practice the religion or to support it then I totally agree with him that jihad means even to strive to get knowledge, to strive to help others are all part of what we call jihad. But if he means that one has to take ah an arm against people who do not share your belief is the only form of jihad then I totally disagree

KN47 [7431-8220]

Well, I don't agree with him because there are some interpretations giving by, by our scholars in Islam that the time of religious jihad is somehow, you know, the conditions, I mean, for religious jihad are not met in the current situation of the Muslim society and Muslim relation with other people because there are so many other things that you cannot establish as the reasons why you can go and fight somebody, and apart from that, you know, above all there is no prophet who will direct the jihad. There is no one, you know, ah ah may I say ah great leader who will just, you know, declare the jihad, you understand, so the responsibility of the declaring is also marred, you know, we don't have people who will just declare it and we don't have the situations for jihad now a days.

KN48 [3167-3380]

Hmm, there is jihad in Islam but everything has the way it is. It is being stated in the Qur'an itself, not doing it in a wrong way, but the one happening presently that is not jihad, to me it is something else.

KN49 [4485-4756]

I think eh there are steps to jihad, you just don't wage war against unbelievers and people, who are not, who do not share your faith. I think there are steps, there are ah Islam as a whole is a religion of peace and you need to engage peaceful resolutions to problems.

KN50 [2877-2991]

Ehh, actually I disagree with that because fighting is not, is not a true, fighting in Islam is not a true jihad.

KN51 [16944-20648]

I completely disagree with him because in the Qur'an there is nothing like this. If you see jihad in the Qur'an is fought only because of three reasons. First reason is for defensive purposes. Second reason is for preventing oppression (he recites a Qur'anic verse) when people, when down trodden masses of people are crying for oppression, they are being cheated ok, they are being now disrespected by their leaders, public treasury is being siphoned, people are becoming billionaires, others are dying in poverty. So when people started to cry this way now Islam says you must fight this people. They must be fought, yes. The other one is to defend yourself (he recites) permission is granted to those who are fought that they should retaliate. So is defensive purposes, is because of oppression, the other one is because of defense of those aggressors, to defend the aggression of aggressors. These are the only three reasons why Islam is saying we should fight if at all there are all of these problems. But in the absence of this three, there is nothing like this. So what I am saying, if a scholar says every Muslim must fight a jihad before he becomes a true Muslims, this we interpret in three different ways. The first way if it means that when there is oppression we must fight back, he is right. If he means when there is an aggression, some people come to kill you, come to destroy you, you cannot fold your arms and look at them, you have to fight back, you have to defend yourself, if this is for the defense of the religion, if there are some aggressors outside who are trying to attack the religion, who are trying to destroy the religion, who are trying to misguide people. So these are the three reasons in the Qur'an, in the Qur'an and according to the teachings of Rasulu

(SAW), these are the only three reasons why jihad should be fought. Even most of the non-Muslims like Rev. Sturvey, Rev Fr. Sturvey, this Sturvey read Islamic history very well, he read al-Qur'an, he read Sunna, he said Muhammad (SAW), he said Muhammad never fought them: Christians and Jews on account of religion, he never fought them on account of religion, he never fought Christians or Jews on account of religion, no, is in history, is in history. So for anybody to say now Islam is to fight jihad, everybody must fight jihad, must kill, no. That is not Islam. Jihad is an organized program, is a planned program ok, is targeted towards preventing aggression, oppression ok and regression, that is jihad, that is jihad. But for anybody to say one must fight, to fight who? After all Muhammad (SAW) lived with the Christians of Najaran, he even allowed them to pray in his mosque, to offer their services in his mosque, Christians in the mosque. They were trying to prevent them, no allow them by the prophet, allow them to observe their own prayers in the mosque of prophet (SAW) Christians of Najaran. Christians were saying it look at any book that is written on it Jews history, they will tell you, they were treated better and more than, in Islamic ahm empire, Islamic-under Islamic rule than under Christian rule. This is in history, is in history. How many times Christians were expelled from the West? How many times? They were expelled from England, they were expelled from Germany, France, from everywhere, Jews. But Jews were allowed to stay, to live in the prophet (SAW) in Medina. It was only when they plotted against the religion, against him, they plotted to kill him, in that case they shouldn't be allowed. They cannot be trusted. So I hope you are understanding the statement I am making? So these are some of the things I want you to let people to understand and to go and read further.

KN52 [4551-5250]

I do not agree with him because in the first place fighting is not the only type of jihad we know and that jihad from Islamic perspective, I mean the most important jihad from Islamic perspective is the jihad against one's self. That is jihad against your materialistic desires, you know, the ability to control your own sentiments, yourself that is the first form of jihad which is more important in Islam. So carrying out arms against non-believers and things like that is another level of jihad in Islam and that is conditional. There are preconditions for that type of jihad, it is a sort of Jihad that is expected in self-defense, you know, when you are under aggression or attack by someone.

KN53 [4261-4577]

Well I can say I disagree with the scholar because jihad is not meant for what he has exactly quoted for. Jihad you can fight for it and you cannot fight for it except you are using it for defense purpose. Physical fighting is not part of jihad exactly unless you are using it for a defensive purpose. That's all

KN54 [1650-1732]

Well this is false jihad. Jihad is only fighting people, preaching can also help.

KN55 [2801-2830]

No I have never heard of it

KN56 [2693-3068]

Actually people have a myopic and microscopic understanding and conception of the term jihad. Jihad is not only physical. Jihad can be fought with one's own self that is jihadin nafs, it can be fought with one's own properties jihadin mal, it can be fought with one's own knowledge jihadin ilm, and the last resort of jihad is the physical jihad that you are talking about.

KN57 [3822-4427]

Honestly I disagree with him strongly because if you talk of only physically to fight that is what we call jihad, I honestly disagree with him. If you fight with your heart, it is a jihad. Taking away something or stone out of the road is a jihad. So all these, it is not necessary to come physically and fight one another that you are making a jihad. There are many things islamically speaking to do which can link you, which can take you or some people have a narrow understanding of the word jihad. So in a broader sense there are many ways that if you do this or do that, you make a jihad, you see.

KN58 [9013-9566]

Yah there are, it is true to some extent, but it is not true. Jihad does not only mean war. Jihad takes different forms. You can perform jihad with your heart-jihadin nafs, you can perform it with your hands, you can perform it verbally, you can perform it by even saying wa iyazu billah, chastening those that are doing wrong. So I don't believe in what he says, it depends on the situation. For instance, a situation whereby I am attacked in my own house, it is agreed that I can retaliate back or attack back in other to save myself, it is jihad.

KN59 [7585-7932]

Actually I don't agree with this scholar's perception, you understand, as a Muslims jihad, based on my understanding, is the fight in the cause of Allah and this fight in the cause of Allah is not to fight with any other person, it is self-fighting to even fight your nafs, you understand, so I don't agree that physical fight is the true jihad.

KN60 [7353-8697]

I disagree with this his interpretation or his argument because if you talk of jihad, nobody is saying the verse, the Qur'anic verse that talked about jihad is null and void now. It is still in action and it is still valid, but to say that a Muslim has to fight ok I would ask a question now, does Imam Malik fight any jihad battle? No. Does Imam Shafi'i fight any jihad battle? No. So you see all these are well known pronounced scholars that anywhere you go in the world you cannot run away from mentioning their jurisprudences and what have you, you understand. Jihad some people have a minute understanding of the word jihad. Some people taught especially those people preaching violence and then the fanaticism and what have you, how they put the word jihad to their followers is you must carry arms and fight. But in fact you go and look for food lawfully, to have a lawful means of livelihood, to feed your family all these acts are acts of jihad. You go and visit your relatives, you assist the needy, you help other people that need help, you even attend your work regularly and on time all these are and can be categorized as jihad. So we cannot say a Muslim have to carry on, have to take up arms and fight other people that is being said to have being doing jihad actually that understanding to me is wrong and it is misleading also.

KN61 [2506-2869]

Hmm I can't ah I quite not agree that fighting 100% even during prophet (SAW) ah there is some Muslims, non-Muslims that he go with them and he allow them to do whatever they want, there is even a verse in the Quran (he recites the Qua'nic verse) the last one says follow your own din then Allah will follow their own, so there is no, I quite disagree with that.

KN62 [7770-9717]

Mallam... your name from jihad. Well ah you know jihad is now being translated by the western media as holy war, but there is nothing like holy war in Islam. In Islam we don't have this very word, holy war. In fact, jihad is a misinterpreted word in Islam because jihad means in because is Arabic, is an Arabic word, in Arabic if you translate it into English the word jihad means ah striving or struggling in order to achieve something. So jihad in general is something we do first ah on ourselves that is a kind of ah effort we struggle, we put in place in order to salvate ourselves to make ourselves very ah ah, ah lets, am am sorry because of this noise, I think we should stop and ah make some arrangement. Aha I was saying that ah this very word jihad has nothing to do with this eh taking sword in the first place. In the first place, as I told you, jihad is just a word that means, or a word that

means striving, struggling in order to straighten your faith or our faith to make ourselves close to God or to take ourselves closer to God ahh and eh maybe that is why even in one of the sunnatic tradition there is a kind of companion of the prophet Muhammad (SAW) who went to him, asking him about this very jihad whether to go to jihad or not. The noble prophet asked him ah was any of his parent alive, he said yes, his mother, his father, they are all alive and the noble prophet, the, the, the noble prophet actually asked him to go back to his parents and ah ah lets say, live very well with them and ah do good to them and be somehow helpful to them. This is the first jihad. To hmm mm maybe that is all I can say about this. So I finally don't believe in the what we call eh let's say, taking Islam to alien places, if you like, to different places by the use of swords or something like that. I believe that a kind of righteousness, a good upstanding of and ah true believer is the best jihad. That is what I believe, ahh ah.

KN63 [9817-11608]

No, no, no jihad, jihad. Jihad means striving. Striving in the path of Islam, you know this fighting does not really entails taking sword, or taking gun or taking bullet and killing others, you know. Striving doesn't strive, that is not the jihad in fact, that is should be the last resort, taking of arms. You know by the time you have exhausted all possible ways and when there is no more going back, when you have finally pushed the wall, even when you are pushed to the wall, you still have to look for ways, you know. But when they now take arms against you, you don't have any option that is the last resort. You know looking at it, there are many jihad, you know like there are many, you know, there are several Hadith like that, some say that ah the prophet was advising somebody that wants to go for, for a battle huh, is it Badr or who I have forgotten actually, so the prophet was now advising that the is still having a, is he still having parents, he said yes, he say go back to your parents that is being your jihad, go and take good care of your parent, is your jihad. Now if a woman should pray regularly at the required time as prescribed by the prophet, is jihad, huh. So jihad, maybe the Muslims or maybe the non-Muslims, the way they look at it that maybe jihad means taking of arms or ammunitions, fighting, no. That is not it. And striving, striving, okay leaving this world you have to strive for you to live successfully, you know, because there are many evil things around you. But if you are the type that strives and you are able to overcome all these bad or evil things around you and still worship Allah, do ibadat, your striving is also jihad. So jihad, not necessarily means taking arms or ammunition and fighting or whatever, you know, it is not like that.

KN64 [4906-5482]

A true Muslim as this scholar said is true, prophet said (he recites a verse of the Qur'an) the Muslim who are physically fit is more better than those who are not well unfit in Islam. Therefore Islam calling people to physically okay, but this doesn't mean you go and kill people it is not a jihad, jihad meaning to make effort to help your religion. You can make effort to achieve your goals and aims in Islam. This is what jihad means not only by using arms and other weapons no, any useful means, any useful method that you can use to help Islam is what jihad means eh.

KN65 [7427-8373]

Actually to me, in my own little understanding, I do not agree that all Muslims must physically fight for Islam, no. My reasons are these: jihad, the word jihad comes with a different meaning; it just depends on the context in which you are using it to me. Jihad is an internal or external striving to become a good Muslim or a good believer. So you see even in the sunna eh one of the Annawawi collection, there was a hadith ahh that says eh okay, no, there is even a hadith when the prophet Muhammad (SAW) came from ah a war front, and he was now telling his ah companions that we have now fought the lesser war, and it now remain all the major war to fight with our heart, you see. So this does not mean that you must have a physical combat with yourself, so jihad does not mean you must have a physical combat, you understand, so I did not agree with that. So it is an internal and external striving in order to live in the way of God, yes.

KN66 [2607-2927]

Yah, all Muslims, jihad is part of the articles of faith, it is part of the articles of faith in Islam, and it is good for a Muslim to fight jihad, but doesn't necessarily mean that a Muslim should just go and start hurting other Muslims or non-Muslims who don't have anything to do. Jihad has stages and criteria.

KN67 [2490-2824]

I think here, I can agree with him if I read more about his reasons though there are so many verses in the Qur'an that ah, call people to come and fight but depending on the circumstance and the condition, but if his reasons are, if I agree with his reasons ah I can agree with this statement. I don't know much about what he said.

KN68 [1749-1810]

Jihad is not only physical. It can be with money, knowledge.

KN69 [6027-6399]

So, here to my understanding, I am not in harmony with this understanding of Al Maududi because jihad has a wider meaning in Islam, jihad is not limited to a situation of physical combat, all struggle of life is considered as a jihad under Islamic principles, therefore a Muslim is expected to engage himself in every aspect of life as if he is engaging himself in jihad.

KN70 [8444-9192]

I think I will agree to disagree, I will agree yes, by quite number of texts, textual teaching of Qur'an and the hadith and more popular ideas like they said ahm Muslims are not expected to instigate trouble, to instigate war, but Muhammad (SAW) said if the war comes, if it is inevitable, then you have to stand by that. Now certain Muslim will take that as, as, as the bases of whatever thing they are going to do, but the truth of the matter is that it is both. jihad is a state policy under an ideal Islamic state, but here in Nigeria we don't have an Islamic state. So jihad as it were, would be very difficult for one to really take up jihad as a compulsory deterrent or compulsory means of establishing whatever things we feel to establish.

KN71 [10287-11141]

Well, as far as I am concerned I disagree and I do disagree because of course jihad does not only mean to fight, it means to strive to establish. If I should come to you now with a word of truth as a leader or as an ordinary person, I am doing jihad. It doesn't mean that I must take a sword, declare la illah haillallah anywhere and just start fighting people like that no. But of course I can agree with him when it comes to an issue of self-defense as you can see there was never a point in time when Islam went to fight, only with their aim to kill. It is in order either to defend Islam or to fight against certain injustice, you can understand. So I can live and die without even throwing a stone to anybody in the name of fighting for the sake of Islam and remain a Muslim, and a true one, but definitely I must strive to see that Islam prospers.

KN72 [7648-8120]

I disagree with him because in Islamic the word jihad not means fighting, not means fightings or bloodshed war, it is the practice of strengthen the Islamic practices whether verbally or even physically that means to become a role model, so the role model is very important in jihad. War or bloodshed war according to the jihad in Islam or the jihad in Islam is the last option when there is no other option rather than to declare a war. That is, so I disagree with him.

KN73 [7058-7309]

Yes Abul Ala Maududi he is a truly an Islamic scholar, but he is saying for jihad it has condition. He is always repeating there is condition for jihad. When the conditions arise, there must be a truly Muslim must participate physically in the jihad.

KN73 [7416-7798]

When the Muslim, when there is that reason, there must be an Islamic state. There will be an Islamic state and there will be a fatwa, ulama al-fatwa. They are the ulama who would rise and claim that this is the time for jihad and every Muslim must participate in it. So this is the first how will Muslims participate in that jihad. Not as the way the people are seeing it presently

KN74 [13308-13408]

Yes, this question I agree with him, but there is conditions, based on conditions, yes, that is it.

KN74 [13477-13623]

Yes, Muslims must engage, must true Muslim must physically fight for Islam, but on condition. There is a condition, if the condition warrants it.

KN75 [16546-16566]

I disagree with him

KN75 [16589-16973]

Because first and foremost, we need to know what is jihad, what jihad is all about, you understand. According to some Islamic scholar jihad is to strive for the cause of Allah, it is to strive for the cause of Allah, but to the western Christian they believe that jihad is for you to take a sword or a dagger for you to fight for the cause of Allah, that is not the content of jihad.

KN76 [10776-11373]

Well I agree with him, but not 100% because when we talk of the jihad, there are various type of jihad as we know from the perspective ahh even from the Sunna and ahh there was ahh a hadith of the prophet (SAW) whereby after jihad the Sahaba gathered and the prophet told them that they have finish with the minor or the lesser jihad now what they are about to ahh is the bigger jihad, that is the jihad of the mind, having the control of your mind, having control over your affairs and ahh this view that you must take arms to fight is what comprises the jihad is ah I don't subscribe with it.

KN78 [10929-11646]

Ahh yes, I agree with him and I disagree with him. I agree because jihad is a state policy, jihad is part and parcel of Islamic teaching. Whatever way you look at it either by violence or by non-violence, jihad is part and parcel of the religion. If you said you want to take one interpretation and leave the other interpretation, for instance, there are numerous texts that you could support the fact that ah in their cases they said that the very giving of birth when a woman die in the process is jihad itself, somebody who dies and thrown in a river or in an ocean is itself jihad. So we have various ways of looking at jihad, but the truth of the matter is that it is both. It is both violence and non-violence.

KN78 [11768-12133]

Please, let me verify one thing, ahh I want to clarify the last question you asked. My very verification goes to thus that it is a context that warrants where jihad should be applied. The violence and non-violence it is a context that warrants, yes. So no one is absolute in itself, in other words, violence is not permanent just as peaceful jihad is not permanent

KN79 [4943-5233]

Hmm Islam, the word Islam has the, what I mean Islam has laid down rules and regulations in conducting jihad, even the word jihad literally means putting effort or means effort, therefore, it means being patient and obedient to God the almighty. I disagree with them, I disagree with them.

KN80 [8816-9619]

So not necessarily. Jihad may be by force and maybe by the spread of knowledge. If you educate, as a Muslim, if you devote yourself ahh life in educating people, in making unbelievers to embrace Islam on going to towns and areas to make people embrace Islam, you are doing jihad not only necessary by ahh ahh by the use of weapon or ahh physical fighting, yes physical fighting. So but there are some instances that make Muslim to wage jihad on that particular form that is physical fighting. So but more preferably the spread of knowledge, he spread of knowledge among the people is more important than the physical ahh combat per se because there is need for people to understand what that religion is all about, what is the technicality? What is the benefit attached to that amm Islamic religion.

KN81 [5438-5562]

Well amm my own reason I disagree with him because fighting is the last resort in Islam and fighting cannot be true jihad.

KN82 [6461-7438]

To answer this question requires contemporary observation of the situation. It might be possible that a true jihad must be, must engage some fightings depending on the situation and it must not be necessary that it has to be in that context. For Maududi, during is ahh life time, there was a serious oppression of Islam and Muslims by the colonialists. The colonialists feel that the major setback in realization of colonial agenda or objectives was Islam. That was why they waged a crusade on Islam by attempting to disrupt every Islamic activity. So if at then someone provide a solution that involves fighting, I don't think he was wrong, but in a contemporary situation where technology, politics, economics and otherwise are the instrument of checkmating or of raging emm fight against an enemy, I think it must not be necessary for someone to carry arms to fight in the cause of Allah. These ways I mentioned may be deployed as substitutes to realize Islamic objectives.

KN82 [7442-8034]

Sir If I understand what you said, you mean that Maududi, what he think about using physical combat as a means of jihad is due to the nature or the situation he find themselves at that time

A: At that time of course

Q: So because of the contemporary change and new challenges that the Muslims experience and some advancements that we have today, Muslims need to employ other means by use economic or technology or other means that is available at hand. So the condition is different that Muslims find themselves now that is different from that of Maududi?

A: Of course that is what I mean

KN83 [4174-4331]

Yes I agree with him. All true Muslims must physically fight for Islam, but is not all the time. Physical fight can only be conducted based on necessities.

KN84 [5194-5476]

Yes, there is no way I will agree with this kind of a statement because is not all Muslim that are responsible to fight in Islam and a true jihad cannot vested on physical fighting. There is other jihad more demanded in Islam than physical fight. That is what we call what annafs.

KN85 [3989-4282]

Ahm physically fighting for Islam does not necessary define jihad. Jihad means striving in the way of Allah and that there is jihadin nafs where you try to reform yourself, reform your ways and, therefore, if anybody says it means physically fighting for Islam, I actually do disagree with it.

ZA1 [5445-6220]

If we are talking about jihad in particularly, yes Islam has make it sometimes mandatory on Muslims to fight, but with conditions. But now if you saying that it is compulsory on all and every Muslim to fight, now let me ask a question again, nowhere in the history of Islam that Rasul (SAW) has waged a war against non-Muslims without they, they seek for it. Take ammm the issue of Badrm Uhud, Ahazab is a self-defense. Now if Muslims were being oppressed, were being cheated, were being robbed like what is happening in Palestine, now Israeli is bombing Palestine, now Palestine tried to defend themselves, they say they are terrorist. So now I think there is no justice there, so is a compulsory if Muslims are being oppressed is not wrong to fight to defend themselves.

ZA2 [2955-3657]

Ehm when we look at the two things whether agreeing or disagreeing that Muslims or the scholars have seen or are saying towards the preaching maybe towards Islamic affairs or saying, talking of something that may kick against, that will kick against whatever view to me what I feel here is that, you see the Muslim preaching as a whole as all of us could understand, you don't ever agree for you to preach what will bring disunity even the non-religion in the midst, the religion of Islam says you should hold them give them their legal rights, so if that should be I don't know why we have to say that we be having any problem that we will have a contrary opinion of dishonesty or peace in between.

ZA3 [7157-7373]

I will disagree. I will disagree with the scholar that all true Muslims must, the word must is not emm because jihad in definition is striving in the path of Allah, it could be by physical or by moral or otherwise.

ZA4 [16134-18381]

Alhamdulillah. I agree with him first that every Muslim has to fight for Islam, but it depends on your understanding, how do you understand Islam? And how do you understand the fight? Definitely we have everything you can fight for Islam, you can fight for Islam by you believing in the Qur'an, you believing in the Sunna of the prophet Muhammad (SAW), you are also practicalizing the concept of the Qur'an and also the right, the directives of the prophet Muhammad (SAW), you separated yourself from extremism, you help Islam by good behavior to your family, to your parents, to your friends, to your neighbor, you have contributed to Islam because you are you are preaching the concept of the Islam to other people, telling them that Islam is the best way by your behavior. You can also be good to Islam, at least contribute to Islam, by making sure you just in your family, just to your family, just to your parents, just to everyone, giving... , helping the needy, helping the poor people, be passionate, you understand, so all these are contributing positively to Islam because they will understand Islam the better. They will know that Islam is the best way, they also have to what, have a good understanding about Islam, you understand. You cannot say you want to contribute to Islam by killing people or going to jihad and you don't have the knowledge, you don't even know the Qur'an, what are the guidelines for the jihad? When the jihad is necessary, when the jihad is even relevant? There is a time that if you are going to the jihad, you are committing sin. That jihad that- you are just rebellious to Islam because that is not the right time and that is not how they are doing the jihad. The jihad that has been teaching by the Sunna of prophet Muhammad, there is no how they can do jihad without people, they don't even have the knowledge, don't even know that this thing they are doing is wrong, they don't even peach to them, they don't have time to tell them this the- it has many guidelines before you talk about jihad, jihad, jihad alhazuwa. So your contributing to Islam is not only to rise and you want to do jihad and start killing people. That is a bad understanding. You are the evil person and you are the enemy of Islam.

ZA5 [7575-8236]

I disagree with him that all Muslim must fight jihad. What is jihad in the first place, you understand? Jihad simply means fighting in the cause of Allah. What is fighting in the cause of Allah? Prophet Muhammad (SAW), has fought is fight, I don't see the reason you tell us you want to fight. Before, the best jihad so far now is jihad of the heart, shey you understand, that is the jihad of the heart, fight yourself before, you can't take a sword and you say that you want to go and kill somebody. Why not can't you call him to order? Jihad is not, I disagree with that scholar by saying that he must carry anything to go and fight for the cause of Allah.

ZA6 [11583-12937]

Amm that all true Muslims must physically fight for Islam, physically fight for Islam as that is the true jihad. That is part of the adulterated teachings. That is the imported teachings in Islam, you get, that is the, it is part of the adulterated ehm teaching of the imported ehm ehm, what do you call them? What jihad really means, jihad means purification, jihad means the fear of God, jihad does not mean to physically fight for God or anybody hmm it does not mean to physically fight. Jihad means the fear of God, you get. So it does not, in Islam that is why it is good for Christians to really understand, you know, the teachings of Islam. Like the issue of Islam that is what is causing Islamophobia, this kind of teaching, this kind of imported teaching, when you look, the Christians believe it is this fight, physical fight for, if you have to fight physical, you have to fight a non-Muslim physically for you to be a true Muslim. That is a very, very imported teaching. It is altered. That is not the teaching of Islam hmm it is not the teaching of Islam. In Islam, jihad anything that you do that is just is jihad, anything that you do that is charitable is jihad. If you are walking on the road now, you come to see a name of a broken bottle if you carry it throw it away so that another person will not stumble on it that is jihad, hmm.

ZA7 [5833-6234]

Well I do not completely agree with him. I only want to believe that Islam has said a lot about jihad and jihad must not be physically at all times, must not be expressed physically at all times. There is jihad of the mind and I think if all scholars preach jihad in its physical terms or perhaps in the doctrines as a way of improve, ehm (interrupted by someone) Sorry you did ask me question just...

ZA7 [6425-6866]

Well I agree with the scholar in the sense that all Muslims must physically fight for Islam ahm yes, you know, jihad has its forms. There is jihad of the mind which we know it affects so many of our activities physically and businesses and whatever we involve ourselves in daily activities. So I want to believe, yes if we can implement proper jihad in those our activities and implemented it in our physical fight in our daily activities.

ZA8 [6029-7892]

I disagree with that. It was actual during the time of the prophet (SAW) Islam was not as it was before. We call that time jahiliyya period because during their time there was nothing like religious stuffs. They worship idols during that time and they are very, very hostile to anybody that will come out claiming he is a prophet to tell them what, to leave their gods, what they have been practicing, their forefathers have been practicing for a very long time. For someone to come out and tell them that this,

what you are practicing is not right you should stop it, so they used to be very, very hostile to those people. During that time, you have to pick up arms to protect yourself. The prophet never teaches you to kill, even during that time he only tell you that look in as in as much as religion does not ask you to kill somebody, you have to protect yourself from been killed. So then, they have to be physical also because you can't protect yourself if you are not trained yourself. So they trained their self in order to protect their self from the hostility of the non-believers then. So now that religion is vast, is in everywhere, I don't think, the prophet only say you can only fight him that is trying to kill you and I believe even in the law, there is the law, even in the other religions there is a law that says you have to protect yourself. Just because you are a Muslim or am a true religious person then you want to kill me then I will just be looking at you to kill me, it's not allowed anywhere. So I think if he is talking about been physical here, what he is trying to say, I don't know about him, but according to my own opinion, the physicality of it in Islam is for you to be prepared in case you are under attack to be able to protect yourself, but not to go out and start killing innocent people. That is not allowed in Islam.

ZA9 [6622-7478]

Well I don't agree with him on this. I disagree because I believe whatever God wants, you don't just have the power to do it, he will fight for his cause, but as well he can't just come down and fight for his cause, people will fight for the cause of God. So I don't believe, I don't believe fighting physically unnecessarily just to carry out this jihad of a thing is what is causing problem. Whereas jihad you can only, this, Nigeria is not an Islamic state, we have different religions. There is Christianity and there are traditional worshippers. You don't force people to embrace your religion. That is one of the one of the important teachings of the prophet. There is the right, someone has the right to his religion even in an Islamic state. You have a right to practice your religion as long as it will not affect the people living around you.

ZA10 [7509-7982]

I will say capitally, islamically this is not true because jihad, as we know, is not a physical combat or a physical fight like you call it, it is the act of propagating Islam. When we mean Jihad, it means striving for Allah's sake that is you establish Islam, you propagate Islam, you preach to someone that is Jihad. It does not really, you don't take weapon, no knife, no weapon, no gun, nothing, nothing. There is no physical combat in jihad when we talk about Jihad.

ZA11 [6507-7213]

Well actually, when you look at it jihad, the best form of jihad is the jihad of the heart. So I wouldn't accept that. They said if you, well the knowledge is not that versed though, but they said the weakest, actually one of the basis they hold is that the weakest way of jihad is when you keep quiet and walk away. So that is one of the basis some ulamas use and they said the best way to go about jihad is the physical way, but I guess when you fight, when you have the jihad of the heart, you fight your heart, you strive towards the Sunna and the teachings of Islam, you practice sharia, I guess even people around you will enjoy you and they will love to be a Muslim, so that's enough for the jihad.

ZA12 [3835-4095]

I am disagreeing because his own, that is the way he understand it, but I think if we go by the suras in the Qur'an that is not the way to fight jihad. Jihad can be fought by simply preaching, just to correct someone that is jihad, not to carry arms to fight.

ZA13 [3714-4152]

Ahh in this modern days we are now, I think we've gone beyond fighting, engaging in physical fighting and even then, back then when it was been fought there was the reason behind it and they stated it even the prophet have stated it there was a reason, there was a conflict between them before it's been fought. There was a disagreement between them before they are being fought, but in this modern days I think preaching go a long way.

ZA14 [3252-3466]

I disagree with the scholar by saying that all Muslims have to participate in physical jihad which is not so, they say the best jihad so far now is the jihad of the heart the prophet (SAW) fought the jihad for us.

ZA15 [6186-6349]

Yes when he says must fight for Islam, definitely a true Muslim must fight for Islam, but he should also know fighting for Islam should be done at the right time.

ZA15 [6377-7168]

Ok must fight physically for Islam, yes definitely as a true Muslim you should be ready to fight physically for Islam, but one has to be very careful, you understand, in terms of fighting, one has to, in terms of fighting for Islam physically one has to be very careful because there are some Mallams that preach, you say ok yes this is the right time for jihad, this is not the right time for jihad because most of the things that are happening presently in Nigeria, to be sincere based on my own opinion although I don't have the real knowledge to say ok yes what they are doing is jihad, what they are doing is not jihad, to be sincere I will say there is problem with that, but physically, a Muslim should be ready to fight physically for Islam, but it should be done at the right time.

ZA16 [4153-4556]

No. I disagree with his opinion. Why, because my reason is that before you fight as a jihadist or before you fight something that is called jihad, you need to teach people Islam, what is Islam first, you need to follow the steps of the prophet (SAW) on how he fought jihad because when we flash back during the time of the prophet, we will learn on how he taught his companion before going out for jihad

ZA17 [2332-2848]

The reason is without you being in path of jihad the jihadin akbar here is jihadin nafs, you go against something that the Rasulillah or the almighty Allah has forbidden or has asked you not to do or you be very obedient of the way you are asked to do anything and the way you are not suppose to do it. I think is the best jihad, you start with yourself first then rest will come after, if you are denied of you right then that is where if there is a leader the that is when the issue of fighting or jihad will come.

ZA18 [4352-5092]

No. I don't agree with him. The religion of Islam is not like that. You know, there are certain, there are situations that could warrant jihad, I think you understand. The first thing is that, for instance, if they, if those that are not Muslims kill some few Muslims, the first thing the Muslims will do is that they will carry the corpses and go to the Christians, their leaders and say this is what your people has done to us, is there any action you will take? If they say ah we are sorry this thing will never be allowed to happen again, shikenan that closes the chapter, but they will have to pay diyaa ooh for that, you understand. There are steps, there are steps hhm there is a criteria to follow before you just start the jihad.

ZA19 [5697-6360]

I totally and unequivocally disagree with this assertion because what jihad simply means in Islam is actually bringing or removing anything that will harm another Muslim ah not even Muslim, any, I mean any creature that may likely involve into something harmful, when you try to cajole or actually to intercept him from involving in that dangerous malicious act is a form of jihad. So jihad has been categorized in so many ways, not necessarily taking arms and killing people, you understand,

lynching some groups or involving in genocide or any ethnic cleansing. So actually jihad does not necessary mean killing people or taking weapon of mass destruction.

ZA20 [3199-3428]

Islamic jihad is all about da'wa. It is all the act of calling people in the course of Islam in a peaceful manner. It does not mean taking arms, you know, going into the field a combatant or any other field. That is not jihad.

ZA21 [3480-4233]

I must say I disagree with him because Islam, as a matter of fact, we say is a religion of peace. And there are preconditions that are prerequisites before somebody should embark upon jihad. And jihad-the first kind of jihad in Islam is jihadin nafs, you must try and clean your mind or your heart, so to say, not even going to fight because to like sit down with your neighbor even if it is a Christian, yes is good in Islam. So whatever you are doing, it does not entail you waging war against anybody. No whatever you should do should go in conformity with Islamic dictates. And the Islamic dictates did not say you must fight physically with anybody. That is to say true Muslim believer should not consider all these things as part of being jihad.

ZA22 [3953-4511]

Yah. Jihad can mean so many things. It may be jihad with somebody's tongue, somebody's wealth, with somebody's body may be fighting physically. But in all, under all circumstances there is a way to do the jihad. For instance now what we need in Nigeria is more of intellectual jihad. Muslims should participate in all aspects of life; economic, social, educational and the rest. It is when there is an attack by intruders may be to disrupt our smooth running system of Islam then we definitely have to defend ourselves. So I don't agree with that one.

ZA23 [4909-6217]

It is not every Muslim that will go on jihad even during the life time of the holy prophet (SAW). Islam has the armies. I can recall reading from the authentic ahadith of the holy prophet (SAW) that there was a time the holy prophet (SAW) was to fight a war that is he was to go for jihad and it was publicized, people brought themselves willingly to go out for jihad among them there was one when he came the holy prophet (SAW) asked him whether any of his parents is alive, he said yes his mother was alive, the holy prophet (SAW) said go back and take care of her that is the best jihad you will ever do. Jihad is not necessarily fighting. Doing what Islam ordained on you is jihad. As a young man now, let me give an example on your own self, on your humble self, as a young man you will always want to appear decently and to look nice in the eyes of those that will be looking at you. In Islam, the mode of dressing for the men, the holy prophet (SAW) said you should not allow your trouser, your Kaftan and your babban riga to go beyond you ankle but in dressing today for one to sput and come out looking corporate one will feel if your trouser is not beyond the ankle as if you are only in the sixties. For you to now have a confidence in mind to sow your trouser to maximum of your ankle is jihad.

ZA24 [6748-7927]

Ah I am really disagreeing with that. In fact I could remember when I was in secondary school or even when I was doing my NCE program I do tell my colleagues that you can do jihad with your brain. So if you are taking first in the class as a Muslim you are doing jihad. So jihad is not all about killing people except somebody abuse our prophet (SAW) or somebody want to cheat you or somebody beat your wife now or somebody cheated your wife or family then you can do defense but jihad is not matter of -now there is no jihad like during prophet Muhammad (SAW) where kafirun are always fighting them. But now the jihad we have now is jihad of brain. We too we should use our brain, we should be good ambassadors to our religion. Not to fight. What are you fighting for? We should always be good ambassadors of our religion. Being first in the class, if you are in the office come to office on time, in fact majority of Muslims, so called Muslims, in fact if you see their attitude you cannot trace Islam in their attitude or in their behavior. Therefore I totally disagree that jihad is to kill somebody or to physically fight, to be physically fit in order to fight for Islam.

ZA25 [6958-8046]

(chuckles) That argument of the scholar is relative. Yes that all true Muslims must physically fight for Islam as that is the true jihad; yes I will say I disagree in the sense that there are other factors that must be on ground. You must have a central amir not a sectarian amir, not just a group amir; so you must have an amir and the respected learned scholars must be consulted for every stage, every decision to be taken. So in that situation what we are having now is just sectarian fight which consider themselves as Muslims and every other people that don't belong to their sect as non-Muslims. So for now when you say all Muslims even during prophet Muhammad (SAW) there were Muslims that were exempted from fighting due to one reason or the other. That means every Muslim is obliged to fight physically if we have an amir that has declared to whom oath of allegiance has been given. But in the absence of that you cannot just in one corner declare jihad with you shallow understanding of Islamic knowledge and you start calling others that refuse to follow you as non-Muslims.

ZA26 [4001-4330]

Jihad means a lot. It doesn't have a single meaning. Jihad-in fact self jihad is the best and it is the foremost of all in Islam. So jihad an Islamic-I don't know if you call it jihad, I don't know. United State attack Iraq, is it jihad or what? United State attack Afghanistan, is it jihad or what? What do you call that one?

ZA27 [2156-2469]

Actually I disagree with him in the sense that the way they teach the issue of jihad today to the younger ones is not the proper way, it is not the way prophet Muhammad (SAW) teaches the religion because what they term as jihad is to take weapon and start killing other people. So that one I disagree with that.

ZA28 [8235-8907]

Well a very interesting question. A very, very interesting question. Amm Jihad, the word jihad does not mean physical fight and it does not even mean fight. Jihad, the word jihad here stands for and not even here even in Islam, jihad means the duty of every Muslim to guard the religion. Guarding the religion means making sure that he himself and other people of such believe do thing accordingly according to what God has ordained them to do, according to the sharia. So if you strive to do that if you strive to preach to people to understand what the religion is all about ammm that is jihad. Jihad does not necessarily mean physical fight. No. It is not even fight.

ZA29 [13517-16118]

Well a scholar, a scholar which has no name and which what he said here I have two to three things to explain further. When you say jihad and he said fight. He said fight is the true jihad. Here whoever the scholar is I argue him, let him be the person that lived with the prophet, I argue him because he did not explain what the jihad means. Jihad is an Arabic word, which means to strive. Jihad means strive, to strive. When a student is trying hard to pass his exams that very student is doing jihad. He is striving to pass the exams. As you come to me asking me some questions making some findings definitely you want to make, you want to form a book whatsoever, what you are doing is jihad, you are striving. That is jihad. When you are practicing your own religion

harder, doing-saying the dos and the does not of your religion you are doing jihad. You are striving. But some people misunderstand and misconceive the concept of jihad. Jihad does not mean to fight or to kill but rather qital. Qital is the word of the Arabic word used. Qital means kill. And it doesn't make any sense that all Muslims have to kill or fight for the religion. Definitely yes you are asked to fight for the religion, but not to use physical to physically fight that will inflict injuries in the life of the people. All things that you see in the world they are created by the God almighty and he knows why he created them not you. He created you and he created those things and he made them what they are today not you. So why don't you just... as in that is not the message that God asked you to do. If I may quote a hadith that said Balligu ani wan naw aya as in pass my own message even with a single verse. But you do not say that when you pass the message you make it compulsory for a person to assimilate or to take it home. Your religion does not ask you to fight. He only ask you that when they make a mockery of your own prophet, if that is what the question really means because I see nothing like that, but if that is not what the question means the religion did not ask you to fight, but if that is what the question means when mockery is made against our own prophet we are asked to take it not lightly with the person whatsoever or the community or the country. If you mock our prophet, in that case we are asked to fight, to physically fight you, physically tell you that what you do was wrong and it is not been done that way, I will have to teach you that lesson. If that is what is asked, but if it is not, you religion never asked you to fight; religion, Islam-peace that is the definition.

ZA30 [11292-15964]

Well, that is what I said earlier that when you raise, when you came across the book written by those people, those jihadists in Egypt like Sayyid Qutb ehm I even mention the verse, I was able to come across some videos of Boko haram. I think since before 2011, when they are trying to get people, they are advertising, trying to ehm, how can I put it, trying to propagate their ways. I think the video I was able to watch, there are three people that preached in the video and any one of them, any one of them is repeating that verse (he recites the Qur'an those verses, they have been repeating it. So, (coughing) that is to this part, so when we go back to the actual word jihad, what is, we have to look at jihad, what jihad means. Does jihad, jihad in Islam means carrying sword and carrying sword or any or any ammunition to go and be killing people, that is why I have said that we should stick to the actual teaching of the Qur'an and the Sunna. Jihad, there are, what we call the highest jihad, there is even in the tradition of Rasul (SAW) in Bukhari one hadith that he narrated that the highest jihad is the jihadin nafs that is fighting oneself to make sure that you are purified. To purify yourself to know that you are free from all the innovation, you are free from all the sin that you can try to impact your impact into your family first. After your family then may be your area, your environment, you can be able to propagate Islam through different means not only jihad. But jihad, we can't say jihad is completely prohibited or it is not, it is also part of Islam but even the first jihad, it happened in retaliation. Muslims cannot start unless when may be either non-Muslims or any other fact that come to them and trying to do jihad in order to free ourselves because when you look at the history of Badr what happened. Manzon Allah did not go there to fight. He wanted to even enter Mecca to perform the hajj, but non-Muslims stopped him, at the end, sorry they have there, really they wanted to, there are some Muslims that stay in between Mecca and Medina, they try to hijacked the goods of the, ehm, how can I put it, the goods of Abu Sufyan he is coming from I think either Caribbean I cannot remember the actual place. So, as they are trying to pass away, some Muslims that they have been chased away from Mecca to Medina, so they parked in between the way they want to take that one as a road because they went out without anything, they left their houses and all their belongings. So as they are trying to do that before they did it, Abu Sufyan already got the leakage and he changed the way. He took another way but before he sent alert to Mecca to Abu Jahad and he and he has was aware and he gathered, he just let them come fight Muhammad. So as they came, even though their goods have already been escaped, but he said they are not going back they have to go there and show to the world that they are not going to be tackled again. That is what gave rise to Badr. So Muslims can react, I said the first jihad was, was in, was let me say, was as a result of, they were not, they were not the ones that tackle the jihad, but they just fight in order to retaliate. But when we take an example of what is happening now, in our world of today, what ISIS doing, boko haram (laughing) and they called that one jihad. Most especially what is happening in this country, you will go to the mosque, you will put bomb, if you go the church, you will put bomb, you go to the motor station, everywhere, you are killing everybody. What is jihad? To kill, if, see according to Islam, even in the battle field, if I came to you and you are not holding any weapon, it is a prohibition for me to use my weapon and kill you. I have to keep my weapon away and come and catch you and tie you because you are not holding weapon. So, I can't just come from behind and use my bow and either and shoot you or use bomb to blast you that one is un-Islamic. It is not even jihad at all. But this kind of jihad we are witnessing today, they are killing male, they are killing female, they are killing children, anybody, they are involving everybody including. So according to actual duty of Islam even ant, you cannot even kill a single ant without any reason. So I wonder where they got their own teaching. It can happen that in a situation to may be some people will just come and give the fatwa that is permitted to do a suicide bombing or some kind of act, but let me say in the whole world today, this thing can only happen may be in the area Barma or Israel because the Muslims there are really, how can I even, they were marched, ana kansu kaman an danne su.

ZA31 [4505-4947]

Toh, jihad by definition is not by fighting, is not by forcing someone. Jihad is doing the total, what God said we should do and jihad means the total submission of God's will. So I don't see a reason where you, God said by, by so doing jihad or by conveying the message of Allah, you should hold arms or some other objects in other to fight someone to agree, to agree with your message. So jihad means doing what God says you suppose to do.

ZA32 [11223-12570]

So I will first say I disagree, I disagree with that because the prophet (SAW) prophesied that the self purification is what, is the best, is the greater jihad while the physical combat, the physical fighting is what, is a lesser, is a lesser of jihad why because the prophet (SAW) was reported to have said, when he was coming back from what, from the battle of Tabook, the prophet was quoted to have said, we have come back, we have returned from a lesser jihad and we shall now embark on the greater one that is self purification and he also report, he was also reported to have said a mujahid that is a striver, a sincere striver is one who purifies his mind in the way of Allah so that for the, from the said jihadist or form the aforementioned to the aforementioned hadith you can say this scholar is not right in his opinion and the if you hold this as what, in fact, if you trace the history, you can say that even the prophet of Islam Muhammad (SAW) started what, started with preaching not with fighting, he did not stop that preaching and fighting unless and until when the peace was violated, when agreement was, agreement or treaty made between him and the unbelievers who was violated that was when he started what, he started fighting physically about the Islam. That is why I disagree with this scholar by saying what I have said.

ZA33 [4268-4766]

I agree with him to some extent why because the use of physical fight to fight in the cause of religion has its limitations. It is not any issues that arises that one confronts himself with fighting. We have so many ways with which we can propagate or we can fight in the cause of Islam. We can fight with our mouths, fight with our din, with ourselves, with our wealth. When all these factors prevail or are in vain then the use of physical fight will come in that is at the end of the exercise.

ZA34 [9483-10300]

I disagree with this because jihad does not really mean physical combat, because there are so many kinds of jihad. Even the word jihad does not mean fighting. It means struggling that is you struggle either to may be to expand the religion of Allah. It can be through teaching and learning, it can be through building of mosque and schools, it can be through may be admonishing people, they are all jihad. And even to go about business in order to ease the problem of your society, is a kind of jihad. It is not necessary that you must carry weapon, fight against your enemy or may be your counterpart that you are living together; a Christian, a Jew or another religion. We are all living within the same society, why should we fight one another if we really know the teaching of our religion? That is my own idea.

ZA35 [2828-3564]

Well I agree with him because even the prophet (SAW) has said, a true Muslim should be able to embark on jihad and there are 3 or 4 types of jihad, but the most important one is that which you fight within yourself, your own self because they say someone who does not have something cannot be able to give it out to another. If you are an illiterate of something you can't teach somebody. So jihad means striving for the sake of Allah. If you have the faith and the Iman that you yourself you know you are sure and confident of yourself that Allah says do this you do it, don't do this, you do away with it, you don't do it. So other like fighting jihad is when you fight the enemies of the prophet that is the enemy of the Muslims.

ZA36 [7381-7948]

Hmm partially, partially, if you are fighting on Islam and you go for jihad that one is agreed, is understandable because according to Islam you are supposed to fight for your religion, you are safeguarding Islam, but on no circumstance should you fight on little issues which do not go deep into Islam and say you are fighting for Islam, it is not proper because if accidentally you get killed there you are going to hell fire because you are going to account for it, but if you fight purely because you are safeguarding your religion that one is ok, it is on line.

ZA37 [6012-6756]

So that is why I asked you one question, who is this Maududi? I don't even know him.

So let me say something for you to understand it. This Maududi, I don't know him, I in particular because in order to agree or disagree with him, I have to know his stand in Islam because there are many scholars and there are some that are recognized, but there are some that are just writers and according to western education they call them scholars, but they are just writers and we know that, we know our scholars in Islam who always talk based on Qur'an and Hadith. And based on the Qur'an and Hadith, we know the steps and stages and conditions and so on as many things about the issue of jihad. So I don't know who is Maududi as far as I am concerned.

ZA38 [11513-13359]

Ok before I go to the aspect of agreeing or disagreeing, the first thing that is coming out, I don't know who is Maududi, you understand, really. But then basically what he is saying that all Muslims must fight for jihad, but before I tell you, before I go into it, I must tell you what is jihad. Jihad basically simply basically is an Holy war fought for the cause of Islam, you understand, for the survival of Islam, you understand. But when we say this, it does not mean that you see, if you didn't, if they are fighting, because people say, a layman believes that jihad is just a war. Jihad is not war, you understand, when you teach me something I don't know as a Muslim, as a Muslim it is still a jihad, you have dodged that man, you have escaped that man out from ignorance, it is still a jihad. When you sweep an environment that is dirty and you make it clean, it is still a jihad. When you meet your neighbors that are non-Muslims and you preach the gospel of Islam to them, it is still a jihad, but I would not overthrow the one that they fought, fighting because fighting, even the religion of Islam did not survive until he fought a war to its survival and he did not go offensive, he go for defensive, you understand, not, Islamically, the origin of Islam go offensive war, they go for defensive, unless now that I did not know and I cannot make any case of it, you understand, I agreed, you understand, but my agreement is basically is not issue of fighting that is the major, no, but all those things I mentioned, those are the basic things about jihad, telling people the truth, telling your neighbor, if your neighbor is hungry you give him food, it is still a jihad, when you give a hungry man food, it is still a jihad. When you give people knowledge is still a jihad, you understand, this is my basic, I agree with him there

ZA39 [10619-14063]

Actually for me to, must physically fight for Islam that is the true jihad, actually we have to understand one thing, what is the position of this jihad in Islam? It is only when you understand that thing, will give us the way, the light, will shed more light into either agreeing or disagreeing with this scholar. Whatever the position of the scholar, the position must be in line with the provisions and the standards of the religion. Jihad in Islam, how did jihad come? How does a Muslim or how do the religion of Islam conceived this meaning of jihad? Jihad simply means engaging in war in the cause of promoting religion. How do you promote religion? We must not forget we have to look at how the prophet (SAW) participated in this jihad or how he taught us about the jihad. One, prophet (SAW) when he came with the religion of Islam in Mecca with his followers, they suffered persecutions seriously, so therefore as a result of that it lead them to leave Mecca to Medina that is migration. Some started moving, some of his followers, companions moved to Abyssinia, Abyssinia simply means Ethiopia, a county Ethiopia governed by a Christian during his time and later on the prophet himself when the persecution persisted he moved down to Medina, when later before the other companions joined him in Medina. So he moved to Medina as a result of the pagan's persecution in Mecca. When they came to Medina, still these pagans came to invade them and to kill them. So in order to protect themselves, to protect their properties, to protect his men (SAW) the God has sent down the command that they should participate in jihad, jihad simply means holy war to protect his people, to protect their properties and stop the persecution. That is all about the idea. So a Muslim is enjoined, if I may answer you directly, a Muslims is enjoined to participate in that under certain conditions. What is jihad simply means that, it is a war that is allowed, a fight that is permitted, a fight that you are enjoined to participate. What are these fights? You are allowed to participate in defending yourself. You are allowed to participate in defending your properties, in defending your land and this are the conditions that a person is enjoined to do. But even though some people have understanding of the word jihad that everything, everything that you are doing in the name of religion is jihad. So jihad must not be restricted to the taking of weapons or fight against somebody or fight against another set of people. Jihad, if you are spending your money in order to be rewarded in the hereafter, in Islam we call it jihad. If you are helping people be it Muslim or non-Muslim with the aim to be rewarded in the hereafter, help in any way, we call it jihad. If a Muslim participates in preaching, telling a non-Muslim to understand the concept of Islam, it is also called jihad. If a Muslim engages in teaching other Muslims to understand the actual meaning of the religion, it is also called jihad. So jihad must not be restricted only in taking arms. But taking arms is part of it, you may take arms in order to fight, to protect yourself, to protect your properties and to continue promoting your religion peacefully because when somebody wants to stop you from practicing your religion, in Islam, you are also allowed to defend yourself by all means. So jihad has a different connotation. It should not be restricted to taking arms for war.

Th7.3: Jihad as Obligatory to all Muslims and Was of Jihad

FG1 [22239-22745]

It is based on the type of the jihad. As we said that there is personal jihad of oneself and then there is jihad towards others. Let's take it to oneself because it is going to solve the problems of all those deviants, social deviants if you can actually deny your desires if they are actually wrong just for you to be safe, it is also part of jihad. The heart will be telling you things that are actually not right so when you can be able to stop that and do what is right for you then it is also jihad.

FG3 [32696-32806]

Yes I agree (Chorus of agreement followed) I whole heartedly agree that jihad is obligatory to every Muslim.

FG3 [32835-33273]

Every Muslim from the day you are born in this world up to the day you die you owe Allah Subahans wa taallah your duty; your duty to perform your faith, your duty to perform any other voluntary faith, which are charitable, your duty to do things right way in Sunna and also to believe in the holy Qur'an. So with this I would say jihad is obligatory. Whosoever wants to go to paradise definitely you will do what you are supposed to do.

FG3 [33335-33480]

Jihad is a personal spiritual duty of one of yourself and how you eradicate that evil in you. So that is what I think, it so obligatory on you.

KD1 [20363-20948]

Yes, Jihad is obligatory to all Muslims, jihad is an obligation to all Muslims. This is true because you actually have a responsibility to protect your religion, you actually have the responsibility to show, to be proud, to show that you are a Muslim. You actually have a responsibility to protect the rights of your brother, the rights of your religion, that all this, nobody would hold you for what you don't have power for, nobody would hold you responsible for what is beyond you. You only be held or asked of what is within your means. So that's just, that's my opinion on that.

KD2 [8521-9031]

Yes I agree jihad is obligatory to all Muslims, but to the extent that you don't have to fight physical fight or fight with sword as the non-Muslims do interpret it. But you can do jihadin nafs, you can partake in good deeds, good actions, sacrifice, sadakat and what have you. I can support those going out for the form of jihad like da'wa, all those is a form of jihad and it is obligatory actually. But you just can't partake ah in a form of sword fight and say you are fighting jihad or that is jihad, no.

KD3 [6624-7202]

The answer is true. Jihad is obligatory to all Muslims, as I said earlier. But the question how is jihad obligatory is there are different ways, if I have to emphasize on that, it is a very wide topic on its own. So but the main thing I even mention is jihadin nafs because before you can preach to any body, the first jihad is yourself. You can't stop somebody, if you are a thief; you can't stop somebody from stealing when you yourself have not stopped stealing. So and the other Jihad of that of the battle, we don't fight until they fight us. That's how it is on our book.

KD4 [10191-10761]

I think this is what I may refer you as a tautology. You have been repeating questions. Jihad is obligatory, yah, to all Muslims, but as I have mentioned earlier on, which type of jihad? Is it they type of coercive means of carrying arms that we are seeing in the part of Nigeria just as what is happening in Maiduguri and Yobe what have you, that is not what I call jihad. To my perspective, to my understanding, that is not jihad. But just as I told you earlier on, jihadin nafs, yes, is obligatory to all Muslims and its compulsory, every Muslim must engage in that.

KD5 [6372-6667]

Ahh Jihad is obligatory because the jihad, the concept of jihad is a very wide scope because jihad covers using of arms, jihadin nafs, using of Wealth, and prohibiting people from doing what is wrong and encouraging people to do what is right. So, I think jihad is obligatory, it is obligatory.

KD6 [16509-16991]

Jihad is obligatory, but it depends on what is your definition of jihad. I have told you the definition of Jihad, people thinks jihad is just to bring knife and cut people's neck, no. Jihad is obligatory to me. The way I have my own power to do like I have somebody that I can help and help the person is jihad. I can cross ith an old person, I cross with him is jihad not until I bring out a gun shooting him, and you are now telling me that is jihad, no. I don't agree with that.

KD7 [9673-10088]

It is very obligatory. As I said, jihad is submission to the will of Allah. Allah wants something that is pure. If you go out to fight, you are fighting for Allah not because you are going to get power, not because you are going to get something out of that. You are doing it because of God because from our books, this is what Allah asks of you. But how we go about it determines which kind of jihad we are doing.

KD8 [19462-20063]

Am not an Islamic scholar. It will be difficult to answer this question, but jihad is, there is a condition that will make jihad to be obligatory even during the prophet (SAW), there is no where he says everybody has to, it's obligatory for everybody. There are people that will have to stay at home and take care of certain things and there are people that will be sick and all that. So, jihad is, it is a situation that brings about jihad, the other side of the jihad, but the other interpretation in jihad in the context of trying to propagate Islam, having knowledge, of course, that one is true.

KD9 [11866-12674]

Of course, I have said it earlier, see every Muslim should have jihad. Jihad is obligatory, it is ah a form of worship. So as a Muslim you know that you just have to accept that jihad fi sabilillah is part of your life, but how do you go about the jihad? You cannot wake up as a person, you need leadership, you need direction, so the leader will tell you what to do. But every single Muslim should have it at the back of his mind that yes jihad is part of Islam. So starting from jihadin nafs and of course if need be, if need be because a time came during the time of prophet (SAW) when he had to fight, when Allah (SBUH) commanded him to defend himself, he had to do that. So everybody Muslims should have it at the back of his mind that yes if the time comes, if there is the need for it yes he has to.

KD11 [13264-13750]

Yes it is obligatory to Muslims. Every Muslim is enjoined to strive for his own religion in whichever way necessary and a teacher teaching in a classroom is a jihadist ah in fact I think the most important jihad in Islam is, when you are able to like, I wouldn't say totally free yourself, to show a great amount of restraint of sins ah to make sure that your means of subsistence is halal, I think you have performed one of the greatest jihad in Islam not necessarily taking up arms.

KD12 [13812-14043]

Ah jihad is obligatory to people, you see the jihad the jihad the jihad of ah (recites in Arabic) see the jihad of correct, straightening people to good ways and correcting them in their bad conduct is good to be done in everyday.

KD13 [4860-4981]

Jihad is part of Islam and why it is obligatory is that you need to educate somebody to win a soul toward Allah (SBUH).

KD14 [6219-6476]

Yes jihad is obligatory to all Muslims, but there are limits and what kind of jihad. Before you can even go for any jihad, there is this jihadin nafs that is one's self. You must force yourself to do what Allah asks you to do before you can preach it out.

KD15 [9122-9705]

Actually jihad in Islam is very obligatory in Islam because as a Muslim ah jihad, as I said earlier on, you mustn't take weapon before you can go for jihad or before you can say you are fighting for jihad, no. Even through your character, your behavior is also a jihad, your good heart feelings, your good intentions for your partner or your neighbor is also jihad. So people emulate on it from you, from your good deeds, you see if you are doing good deeds and people are also emulating you I think that is also a good jihad. So jihad is obligatory very, very obligatory in Islam.

KD16 [4617-4938]

It is obligatory truly. I strongly agree with that, but you can fight your own self. Jihadin nafs is compulsory, it is a compulsory aspect of Islam, but it is not only when you take a sword to slay other people, to claim other people's lives, but definitely you have to fight yourself. That kind of jihad is compulsory.

KD17 [16573-17243]

Jihad is obligatory on all Muslims based on my understanding on what jihad is, because jihad is struggling. You must struggle. That is what I said earlier, struggle against your own self. To wakeup when the call of prayer is being made, the asubu prayer, when you are enjoying your sleep the most is jihad. To fight your own soul, to fight the evil of your own soul, of your own personal soul is jihad. So based on my own understanding of what jihad is you must not really pick up of arms or not picking up arms, maybe qital as in going out picking arms that is what jihad is, no. Struggling, striving is what we mean by jihad. That is the literally meaning of jihad.

KD18 [8422-9006]

Islam, I mean jihad is obligatory, but is different from the way people view it, as I said earlier that jihad is not only fighting that we call jihad, is obligatory to us to strive and to make efforts to eh to try to educate our people about what Islam is all about, but not, but it is not what you, it is not the way you take it that Islam is all about fighting, fighting, fighting, is the way we do our things by trying to eh by trying to educate and enlighten our people about what Qur'an is teaching us not just to be fighting, fighting, fighting all the time that we call jihad.

KD19 [11707-12204]

Jihad is obligatory of one all Muslims but there are exceptions. A woman that is a Muslim is not permitted to go on jihad, same thing goes to the weak and the old. Ahm jihad is only obligatory on the able bodied men who can fight in the name of religion now that is we are talking about war. Now but jihad is obligatory on all Muslims whether you are a male or female, that is whatever you see that can promote the cause of religion is jihad, do it so in that sense I believe jihad is obligatory.

KD20 [6270-6445]

It's not obligatory. Is obligatory because it is not the fight, the fight yes we are doing jihad every even this prayer we are going to the mosque is part of jihad, isn't it?

KD21 [6886-7229]

We have classes of jihad, but when it comes to jihad, the first thing that comes to people's mind both Muslims and non-Muslims is to pick up arms and fight for the sake of Allah. When you stop yourself from doing harm, you are doing jihad bin nafs. That is a part jihad I think it is obligatory to all Muslims, we have to correct our mindset.

KD23 [7074-7191]

Yes it's obligatory to all Muslims, but unless if a person is capable to do it that is if person is physically fit.

KD24 [26944-27559]

Jihad is obligatory to all Muslims yes is obligatory, is obligatory to all Muslims, why because just I've mentioned early also that jihad is obligatory to all Muslims in the sense that they are not all forced to go to jihad to carry weapon, no. Prophet Muhammad (SAW) says in one hadith minal jihad, jihadin nafs if am not mistaken, among the jihads which people can practice is you should fight your own heart, stop her from cheating, stop her from telling lies, stop her from stealing, stop her from all bad habits that one too is known as jihad, then if that should be the case because all Muslims are jihadists.

KD25 [38313-39325]

You see if you are talking of jihad from the perspective of those that look at it as ah carrying sword or what have you, now we cannot just make a wrong statement and said eh jihad is compulsory and ah because ah eh if Allah the most exalted did not enjoin anything in the Qur'an, did not make compulsory anything in the Qur'an and the prophet did not also paraphrase or explain that, there is nobody that will later come and bring something new and say it is also compulsory because he is not he is not an authority. God is authority and prophet is in authority. When God when Allah says a thing whether a command or a prohibition, the Muslims must follow suit, they must, if they want to enter paradise that is from my own Islamic perspective oh and if Allah prohibits the Muslim from carrying out something, they must make sure that they distance and they eschew themselves from carrying from carrying out that thing, you understand, so I will not agree with eh with this statement that eh eh eh that what eh?

KD25 [39357-40977]

That jihad is obligatory. Jihad, what I know in the in the prophetic statement is that eh ah ah ah the prophet said anybody, any Muslim that should die, right, without the hope that in case a battle should emanate he will certainly fight for the cause of Islam, anybody that should die without having such intention that is intention not just, no intention, the prophet said he will die a death of period of pre-Islamic that is jahiliyya, you understand, but I have not come across any ah verse in the Qur'an, I'm not saying they have not, but I as a pupil in the knowledge, I have not, rather have I heard any of my scholars eh mention such things in the Qur'an or the hadith that the, that jihad is compulsory. So, you understand, you can't just say jihad is, even the during the prophet's life, there was a time that ah the prophet and his followers were very few in Mecca then, so they inhabitants from Mecca mainly Quraisites who are polytheists, who were not Muslims continued torturing the prophet and his followers and they were very few, they could not, so the, part of those what were with the prophet were saying that oh the prophet why shouldn't we fight them? The prophet said, I was not instructed to do that. Now if the prophet during that time, despite the existence of eh you know the companions that why don't they go and fight or wage jihad on these people that are harming them, the prophet said I was not, I was not still you know instructed to fight. What about we now? Is there any prophet amongst us now that somebody is saying that jihad is compulsory, who? Where has he gotten this statement?

KD26 [8877-9218]

Jihad is obligatory to all Muslims because there are different types of jihad. There is the jihad you fight with yourself and that answer alone is sufficient for this because you fighting, struggling is an internal struggle, jihad of the heart you fight with yourself to do good. So it is obligatory to all Muslims. That is very compulsory.

KD27 [8651-8847]

It goes back to what I said in the beginning, you start - that the greatest jihad is the one that you undertake upon yourself. So it is obligatory. You start from there, every other thing follows

KD28 [12794-13613]

Jihad is obligatory to all Muslims. How is that once you have ordered you to do something, you strive your best to do what you can do according to the Islamic injunction. What Islam has forbidden you, is against Islam, you have to follow you know control yourself in order not to go unto that. That is the only way Islam or a jihad is obligatory to Muslims because you have to make effort, strive to see that yes you follow the guidelines, instructions according to Islamic injunction, if you are a true believer, a Muslim because what Islam has forbidden you, you have to keep away from it. What Islam has directed you to do because you have your own responsibility as a Muslim, to the community, to yourself, to your neighbor, to a non-Muslim. You have all these things, so once you are able to , is a form of jihad.

KD29 [7287-7656]

Well jihad is obligatory because the Islam is complete way of life and in most cases we found ourselves deviating through our conduct, deviating from the teachings of Islam and that's what even scare non-Muslims that maybe some of the bad conduct is a teaching from the, is from the Islamic teachings while in the actual sense it is not from the Islamic teachings.

KD30 [12098-12856]

Ah it is a sole responsibility of all Muslims to engage in ah in propagating Islam, that is letting people to see the true beauty of this Islam so that they can invite them into it. As I said the jihad is of different stage, of different ah of course stages ah of course it is an obligatory to all Muslims to either way, either invite them by dialogue or by a way to pursue or introduce or enlighten, I think this is part of the problem we are having here in Nigeria where we fail to maybe is out of the conflicts or I don't know maybe the ignorance of the religion itself that the Muslims have fail to maybe introduce or maybe show in action to show to the Christians the true beauty of Islam ah so that we might as well invite them into it peacefully.

KD31 [9312-9323]

Yah it is.

KD31 [9359-9640]

Obligatory in the sense that as a Muslim, you know that yes Islam is the true religion, so definitely you have to try and convince whosoever you might come across in order to like make him understand the religion that's jihad and that's why I said it is necessary for all Muslims.

KD32 [10041-10650]

Yah the real jihad that is to strive for the sake of Allah it is not obligatory unless if you have the opportunity. Like if you have the wealth to spend for the sake of Allah it is a jihad. So it is recommendable but it is not compulsory. If you have a wealth to build a mosque or to build a school for the teaching of Islam, you can do it, it is recommended for you to do that, but we cannot say it is compulsory for you to spend that. But the other jihad that is terrorism that's from the media ways of understanding what jihad is, that one is not acceptable and terrorism is not in the character of Islam.

KD33 [8511-9107]

Yah, Jihad is obligatory, the term jihad, eh, ah we need to know the term jihad. Jihad, it doesn't mean ah that you will carry a weapon, you will attack somebody who is not Muslim. No. Jihad means to you yourself, you will defend, you will start to work better to be a better Muslims. Not to carry a weapon, so jihad you have to start with yourself to try to become a good Muslims then you try to encourage the people around you, from your family members, your family, the people you are living around you, your neighbors, the society, then from there, you will start that is what we call jihad.

KD34 [9437-9593]

Jihad is obligatory to all Muslim I agree with that 100 percent, but as I said earlier, the way you define jihad, not jihad of taking arms against people.

KD35 [12976-13446]

Ahh I mean jihad is mandatory or is necessary or is what you call it ahh in one sura Allah says (he recites in Arabic), so every soul must preach, every soul must does must try that trial is the jihad, try and preach either in the home, in the street, in the market, whoever you meet in the bus or wherever you meet people you preach. The moment you preach that means you are practicing jihad. Do it to the best you can, so that is my understanding, that is my belief.

KN1 [25323-25700]

Yah, jihad may be obligatory but still depending on the circumstances and the situation, because now you cannot just wake up and start launching jihad on people around you, based on what, why? But if the circumstance becomes necessary as I told you concerning Badr definitely you have to go out it is obligatory it depends on how you find yourself and what is the situation.

KN2 [15227-15434]

It is obligatory because in Islam it is described as such. Obligatory does not mean compulsory, but something that Muslims should be prepared for. If the conditions become necessary they are ready for it.

KN4 [20483-22365]

Yes, Jihad is obligatory as when you look at the definition of Jihad, but not taking the, not taking, not to go to the field of or not to maltreat, not to cause acrimony among people, not to cause confusion, disharmony amongst people, that that I have mentioned when you distance yourself from it, its jihad because Islam is peace, Islam love peace, they cherish peace. Jihad has a definition, but there is dictionary definition of jihad, there is literally definition of Jihad and there is also real meaning of Jihad among Muslims. Even prophet Mohammed (SAW) did not take arms against any tribe. His own time ah it is he and unbelievers, the idol worshippers not the Christians. Prophet Muhammad (SAW) you see he even he stayed with Christians in fact even there is a Christian from Ethiopia Najashi that gave him his wife that gave him wife, you understand, you see Islam. Islam is not a do or die religion, there is a verse also in the Islam that says that you can even marry a Jew, you can marry a Christian on condition. Islam does not permit ah violence though they call it jihad. Jihad has a different meaning to support, to work, to strive in the work of God, to strive in the activities, to change the attitude of people, to preach peace, to be honest, to be good, to have a very versed in fact to come out with a very excellent behavior all that is jihad; to assist, to support, to in fact to not allow war amongst people of diverse interest like in multi plural state like in Nigeria also all that is jihad. In fact to even say a calm and peaceful word that people can take and use and take it as though or take it completely instant as a medicine, that also ah ah is Jihad, you understand. You understand, it has a different meaning; so people interpret Jihad as war, no, jihad is not war, Jihad fi sabilillah or for the sake of God you can do it in different form

KN5 [8522-8974]

Yes Jihad is obligatory to all Muslims as Allah (SBUH) say (He quotes a verse of the Qur'an) ah it is obligatory using the available resources. Islam Allah says la iqra ha fid din so you do the best you can if you are a Muslim, we say starting from jihad bin nafs and stopping what you people can do for your family, love at family level and then if the government is powerful enough to implement Islam eh fully then you continue and embark on jihad.

KN6 [8474-8917]

So jihad is obligatory to the Muslim because by understanding the meaning of jihad it would answer this question, when you understand the full meaning of jihad you will be able to answer this question because I say why I don't know why people fear this jihad. if I say jihad, if you-when you take the literal meaning of jihad, what is the literal meaning of jihad? So to be fully participate in everything, so this is the meaning of jihad so.

KN7 [8635-9361]

Well ehm as a true, a true believer, as a faithful or let me say a good Muslim, jihad is obligatory to you because some, in one way or the other, even your kids, your offspring they are in one way or the other under your custody, so in one way or the other you are, you are calling them, yes you come up, you bring them up in the Islamic way, in one way or the other that is a jihad. So you, it is let me say yes it is obligatory, it is obligatory because yes, if your children are of this ehm characters that are not, that are not un-Islamic, you will never be happy and ehm it is a sin upon a Muslim to have offspring that are not following the way of Islam. So it is kind of obligatory on every Muslim as a true believer.

KN8 [7431-7788]

Hmm, I think it is an assignment for every Muslim, you understand, to encourage his fellow brothers and sisters towards his religion, you understand. So in a nutshell is an, an average Muslim should always have the mind of embarking on jihad but let the jihad be persuasive, let it be diplomatic, let it to be sensitive rather than being a forceful action.

KN9 [8176-8551]

Yes, jihad is obligatory to all Muslims. The statement is true because I want to believe there is a verse in the holy Quran that ah agrees that as a last result if you have to, if you are push to the wall, if your religion is threatened, you should pick up whatever you have and fight in the name of Allah. You should fight for the preservation of the religion of Allah, yes.

KN10 [7175-7296]

Jihad is obligatory because that is the only means that you can ah get free and get chance to perform your religion well.

KN11 [9597-9887]

Jihad is obligatory to all Muslims, now even to fight your soul, not to follow your own desire is jihad. Not necessarily to take weapons to fight your opponent, no, but to fight your soul or to fight yourself in order not to commit any ah sin is also a jihad. That is my own understating.

KN13 [9360-9791]

Jihad is obligatory in the sense that it has, it is just in line with question that we answered earlier in the sense that there are series and forms of jihad. There is jihad of the mind in one must conquer himself to achieve a particular purpose whereby I have to do this in my mind I know do this is not good, this is not right I have to fight that in my mind. There are series of jihad, so jihad is a necessity for all Muslims.

KN14 [7288-7802]

Yes jihad is obligatory to all Muslims if they, if it is true jihad as I told you before, that most of ah these militants that are claiming Islam ah is not true jihad, but if ah there is true jihad, so a Muslim must engage in it, but there are some criteria, there are some things that must come before ah the jihad, and is not the ah layman that just woke up and say ah lets engage in this jihad, no. There are some, it is the Islamic scholars that say that because of the so so so reason, let us engage in jihad.

KN15 [8911-9130]

Yes jihad is obligatory to all Muslims because a Muslim cannot be a true believer without making some sacrifices to his din and on that process of making sacrifices, he will involve in many acts of jihad, so it's true.

KN16 [4723-4809]

Yes but fighting is not the first stage of jihad, it usually comes at the last stage.

KN17 [8417-8735]

Uh jihad is eh is just like a is a spiritual fight which is necessary is like is its am its mandatory for all Muslims to actually fight fight for jihad. If you if you if you if you come across something that is un-Islamic by way of approaching people that they should stop doing this is another way or form of jihad.

KN17 [8801-8989]

Yes to an adult that have that has that have been taught and ammm that have that know more about the Islamic principles and doctrines and the Sunna of the prophet Muhammad (SAW).

KN18 [15495-15653]

This jihad needs to be conceptualize, reconceptualised. If you say jihad and the context of carrying arms against non-Muslims or non uh yes non-Muslim fellows

KN18 [15726-16407]

Just to all Muslims, but the kind of jihad it is talking about, it is just such a jihad to protect the Muslim community from an attack. They are being facing a danger of annihilation from a group that is a jihad. Therefore, you can come and defend that state, that community, that people, it is jihad to protect your own economic ah lives, to protect you businesses, to protect your money, they want to now, they want to come and they want to come or armed robber come they want to confiscate your money, they want to confiscate your money and now in trying to defend that wealth that your wealth that you worked fully for, what you, you die in that place, you cannot force jihad.

KN19 [11976-12691]

Yes. Jihad is obligatory to all Muslims, you understand, because even Allah (SAW) has mandated every existing if truly you are a Muslim and are committed to Muslim (quoting a Qur'anic verse) the only and the most acceptable religion is only from Allah which is Islam, you understand, then any other one that has contributed or moved along with another part, you understand, is not part of us and in the hereafter Allah will not accept this. This is a verse from the holy Qur'an. So to some extent it is an, it is one of the most important thing an average Muslim should put into consideration anywhere you are try as must as you can to contribute to the will of God and encourage people towards the will of Islam.

KN20 [5889-6003]

Jihad is obligatory to all Muslims? Jihad is compulsory for all Muslims but not necessarily the carrying of arms.

KN21 [4270-4333]

You are fighting in the cause of Allah, so it is obligatory.

KN22 [7583-8447]

Yah, jihad is obligatory to all Muslims and it is true. This can be justified from when we look at the prophetic era or the early generation of Islam where some jihadist actually waged a war against the Byzantine Empire, you know, against the Babylonian empire in order for them to convert to Islam. But contemporarily ah we have no-there is no society where there is no Islam in that particular society or a particular state. So in this contemporary era there is systematic way of jihad not necessarily when youths or Muslims carry arms. Yah, it is an obligation to every Muslims to start it from his household, to see what is right and advocate for it, promote that idea for the people to follow what is right and what is not right, it is your obligation as Muslim to stop it and also spread it across to the Muslims community that is not right and it is jihad.

KN23 [7139-7225]

Yah it is because from my definition of jihad it says strive for the cause of Islam

KN24 [6476-6648]

Yah this is true. Jihad is obligatory to all Muslims because the prophet said that whatever you know you have to forward it to other people and that is part of jihad too.

KN25 [7898-8163]

Well you see for the Muslims, as I have said earlier, peace is the governing principle among Muslim but should in the event where it becomes necessary, a Muslim has to fight with all his life and might to what? To protect the religion, the great religion of Allah

KN26 [7388-8018]

Jihad in what form? There are also various forms of jihad, you understand, I can wedge a jihad without taking a sword or a gun or something. In that way yes I can agree, but violent jihad I, you know, persuasion can also be a form of jihad. Sometimes avoidance can also be a form of jihad. This is something that most of our preachers fail to actually communicate to the followers. There are various forms of jihad. Jihad does not necessarily mean you pick a sword or you pick an arm against anybody because no place in the holy Qur'an, you know, permits somebody to wrongfully take the life of another for any particular reason.

KN27 [8134-8379]

As I said earlier on, jihad is obligatory in the sense that you can't, I said it earlier that you can't watch your offspring go astray. So that process or methodology you take to guide them or teach them the teachings of Islam is also a jihad.

KN28 [6205-6327]

Jihad is obligatory to all Muslims; hmm well this is just an issue that I can say with the influence of interest itself.

KN30 [7007-7238]

I don't know where you are getting all these injections. Jihad is not necessary. It is not something that-I told you the stages or maybe we need more explanations, more teachings towards engaging into jihad but not just like that?

KN30 [7565-7619]

As I have earlier told you there are stages of jihad.

KN30 [7678-8156]

Yah that one, that jihad bin nafs is necessary because everybody is encouraged to fight with their heart because we have so many heart desires. Sometime may be tempted on your way may be you see a fine girl along the road, maybe she looks pompous, you understand, and maybe you may be tempted to talk to her and may be you have a private affair with her, if you fight in yourself not to even talk to her, not to even go near to her, you understand, you have done a jihad then.

KN31 [8367-8635]

Yes jihad is obligatory to all Muslims because in a situation whereby Muslims come to find a situation whereby may be the non-Muslims are trying to subdue them; it is the right and responsibility of every Muslim to pick up his sword so that he will fight against ahhh

KN32 [2893-2934]

Ah yes but not that of carrying weapons.

KN33 [3206-3245]

Yes because all most struggle for Islam

KN34 [3906-3989]

I don't think it is correct. It is not obligatory. It depends on the circumstance.

KN35. [5855-5859]

Yes

KN35. [5907-6011]

Jihad is obligatory because Allah has commanded the prophets and those Muslims to strive in his cause.

KN36 [5384-5488]

Jihad is obligatory but it is not the only means of making sure that all Muslims are in the right way.

KN37. [4910-5317]

You see jihad has been categories into different perspectives, you can't just say jihad-I don't really know what kind of jihad you are talking about, but if I could conceptualize it into the different kinds of jihad, I can say yes it is compulsory for every Muslims because if I should go out and help a Muslim from drowning I think I have carried out a jihad. So I think it is compulsory for every Muslim.

KN38 [3183-3671]

Jihad is obligatory yes but there are various types of jihad. There is jihadin nafs that is jihad, there are various types of jihad. So what is jihad itself? It is strive for the sake of Allah. I believe whenever you strive yourself to restrain yourself from doing something wrong, it is jihad in its own self, and whenever you strive by convincing someone to do what is right, it is also jihad, so jihad does not mean necessarily carrying a weapon, it could be disseminated in many ways.

KN39 [3571-3588]

It is not true.

KN40 [6748-7107]

Even during the prophet Muhammad (SAW), he make, he did jihad by self to fight against those people who are having bad impact on the Muslims, so using of jihad or making of jihad or involving ourselves in jihad is just like we are trying to follow the footsteps of prophet Muhammad because jihad by itself it has the reward from the God.

KN41 [4237-4926]

Of course this is very true. Jihad is obligatory upon every Muslim. Jihad is of various kinds, some of which are obligatory upon everyone who is accountable for that. And some are obligatory upon the community as a whole. If some people under take them then the rest are relieved of the obligation, and some kind of jihad are Mustahab which is voluntary. So we have the jihad of nafs

that is jihad against one's self and the jihad of al-shaiyatan (jihad against the Satan). These are obligatory upon everyone who is accountable. And lastly, jihad against the munafikum, the kafirun, the disbelievers and leader of oppression and innovation is obligatory upon the community as a whole.

KN42 [7309-7662]

Jihad is obligatory because the act of even helping your neighbors, being kind to your neighbors, showing kindness to people and being a normal Muslim, following the doctrines of Islam, what Allah has said, following and prohibiting what Allah has prohibited is actually jihad. So it is said to be obligatory because jihad is part of our everyday life.

KN43 [10170-10399]

Yah that is jihadin nafs the self-jihad. Even the arms jihad there are certain conditions that necessitate someone to go into the arms jihad, but what this thing is indicating is self-jihad, you understand, that is jihadin nafs.

KN44 [5918-6294]

Jihad is really obligatory to the Muslims since they have been enjoined by their religion to in that respect ahh, there are various reasons that would make a jihad obligatory and this has to be supported by a number of injunctions either from the Quran and hadith which I am not really capable of submitting now. I don't have the text so I wouldn't like to expatiate on that.

KN45 [5852-6135]

Yah, I think the interpretation of the jihad also differs. Even according to a certain prophetic tradition like maybe correcting a wrong doing, this is also a jihad, jihad is not necessarily to carry a sword or to carry a gun and go to war to force Muslims to convert to Islam, yah.

KN46 [8956-9708]

I think answered this question because jihad means different things to different people. So if jihad means militant or ah military ah campaign then that is not the, the, the, that is not, that cannot be compulsory upon all Muslims. But if jihad means want to strive to help the religion, to help those who are in need of help, then it is compulsory because Islam cannot ah blind its eyes or close its eyes for may ah for the strong to oppress those who are weak and say you are practicing the true religion. As a Muslim, you are expected to help those who are being persecuted whether they share your faith or they don't. This is part of jihad, because jihad just like I explained before is not synonymous with war or what some people call holy war.

KN47 [14748-15997]

Well, is obligatory to all Muslim, as I said, ah looking at the, the conditions you know that set up the jihad. You can go for jihad, for example, if somebody attack you, if somebody you know prevent you to practice your religion, but in nowadays situation I don't think there is any ideal situation whereby somebody will prevent you to practice your religion. There is no this because in the universal declaration of human right charter, it gives in article 19, I think, in article 18 sorry, they gave this kind of y, you know, judgment or verdict that you can practice your religion and then you can convert to other religion without any menace yes without any menace, without any fear, you understand. So you can practice your religion and you can convert to your religion whenever you like according to the law and we believe that this is universal law, this is universal modern, universal eh declaration of human rights. So we respect that law and this our modern society, so we don't have to say that somebody will prevent you from practicing your religion as a condition for you to go to jihad. There is no condition nowadays for somebody to, you know, come and, you know, prevent you from practicing your religion let alone going to jihad.

KN48 [4943-5317]

Yes, is obligatory in Islam, but this thing ehn, this jihad use to come to play when you've tried all your possible best on someone. Yes jihad is obligatory, yah it is obligatory in the sense that we are being ordered by Allah himself and so it is obligatory because Allah himself ordered us to do what is good and still wants us to go against what he has forbidden for us.

KN49 [7815-8923]

I think when Muslims find themselves in a position whereby they have to wage jihad in order to stay in their religion, or in order to survive, or in order to propagate their religion. You don't just wake up one day and start waging jihad against the unbelievers because there are, there are unbelievers that can coexist alongside you without any, without creating any problems without, without eh creating differences in your religious ranks because unbelievers can actually stay within the Islamic state and they can pay what they jizya which is eh like a tax, it is a form of tax levied on them because they are living within the protection of the Islamic state and they are actually ah benefiting from, how is jihad eh, when we answer, in an attempt to answer ah the question, how is jihad obligatory we need to look at the existing conditions in which Muslims live and that is what would provide and answer to the question. Jihad itself as a whole is something that is enjoined in Islam and it is absolutely necessary, especially within the Islamic state and in the process of creating an Islamic state.

KN50 [4387-4854]

Ahh jihad, jihad, truly jihad is obligatory to all Muslims because for you as a Muslims you have to ah there are lot of things for you to do in Islam which is very easy for you to do to be jihad, everything in Islam I can call it is jihad because you are all saying what people would go through by following the part of the prophet Muhammad (SAW) and also to be, to be guided and follow the rules, abiding the ehh, the rules in Islam for you to be a complete Muslim.

KN51 [32568-33890]

Jihad is only obligatory to all Muslims when they are under attack by non-Muslims. If now the Muslims are surrounded by non-Muslims, they are attacked ok, yauwa. If they are attacked, now every Muslim must participate in defending themselves that is that. But apart from this, jihad even in Islam, we call it al-jihadu fardhu kifaya, it is when, when it is being carried out, very few people participate, not all, not every Muslim ok. That is why women don't participate, children don't participate, a number of people don't participate in jihad, yes. In Islamic jihad, not the jihad that they are taking today, there is difference between the jihad which is Islamic and this jihad that they are talking today. The jihad that they are taking today is not jihad, as far as Islam is concerned, what they are doing today is not jihad. Jihad has its own pre-requisite, has its own principles ok, guidelines in which Muslims must observe, which Muslims must observe. So what we are saying, it is only compulsory upon all Muslims when they are under attack, somebody comes, somebody comes to kill them, somebody comes to destroy them, to prevent them from their religion. If somebody comes to do this, definitely they are all under compulsion to take up arms and prevent themselves from being killed by non-Muslims, this is it.

KN52 [9785-10157]

Yes, jihad is obligatory especially the jihad that entails one controlling his own self desire, you know that is mandatory because if one as a Muslim is not able to control his self-desire then that would destroy him as a person and will destroy his iman, his din and so on. I think it is mandatory; it is something that must be ah I mean Muslims should strive to achieve

KN53 [6380-6496]

Jihad is obligatory to all Muslims because we are expected to do the right thing and forbid what is bad. That's all

KN54 [2855-2861]

True.

KN55 [3827-4102]

True. Every Muslim in his own way should be involved in jihad. We have different types of jihad. Jihad is not necessarily with weapons. We can fight with our soul, we can fight with our property, and we can fight with our mind that is we should hate what somebody is doing.

KN56 [4858-5280]

Yah jihad is actually obligatory to every Muslim and it is obligatory ah every Muslim should strive in his own way to try to see that he has fought a type of jihad not necessarily physical jihad. Those that are knowledgeable in Islam should teach people their knowledge, those that have wealth should try to reach out to the poor in the society, and those that have ah upright people in the society should live by example.

KN57 [6009-6165]

It is true because it is upon every Muslim. Every Muslim must observe jihad, be it physically, be it with his heart, be it to give zakat, all this are jihad

KN58 [16563-16785]

Now jihad is obligatory to Muslims in the sense that as a Muslim you are expected to obey Allah in totality. So if it is ordained or if it is such then it is obligatory since Islam means submission to the wills of Allah.

KN59 [10433-10794]

Yes I agree that jihad is obligatory because it all depends on the perception, ones perception of jihad. Based on my own understanding, jihad is a, as I earlier said, self-fight, to fight your own conscience, so if jihad is to fight ones conscience then it is obligatory for everybody and they have to do it. It is, true you understand, so that is what I know.

KN60 [14654-15197]

Jihad is obligatory because it is obligatory in a sense that you must fight using your money, using your knowledge, your character, your behavior, the way you interact with people all these if you do it according to the teachings of Islam, you are doing jihad because other people now will imbibe what you are doing so automatically if you have one person out of 100 imbibing what you are doing. So automatically if you have one person out of hundred imbibing and practicing the way you are practicing, automatically you are doing jihad.

KN61 [4931-5071]

Me, I is not say is compulsory because maybe the people should try to, to be sincere to their mind, and trying to be with Allah at anytime.

KN62 [19657-19859]

Yah self-jihad, as I said yah jihadin nafs yah a kind of ah obliterating oneself and eh from all sinful activities, sinful practices and ah making oneself close to God. That is the jihad I believe in.

KN63 [18658-19374]

Jihad is obligatory, but the jihad that you are mentioning here is not that type of jihad that we are talking about, ehn as I said jihad means strive, striving for your God, striving to worship Allah even in a community where you see that, maybe that more evil deeds, you strive to worship Allah, you strive, you know, to keep your eyes from bad things, from doing evils, even though the midst of evils, is also jihad, you know, that is also jihad. So jihad, it is essential that all Muslim have to do jihad. As I mentioned the other time, if you are praying regularly at the correct time for a few minutes is ao jihad. Fasting is a jihad. All those act of ibadat you can strive to do them, you know, is also jihad.

KN64 [7382-7899]

Jihad is obligatory because you must help your religion. You must respond to spread the Islam to other people. Jihad is obligatory to everybody, but it doesn't mean you take arms, not only by force, I want you to understand this. Jihad is not meaning you force people to accept Islam or taking arms and doing whatever you like. Jihad is meaning you protect the religion and you make effort in order to spread the Islam to other people, not by means of killing or taking arms, but by even soft way, soft manner ehn.

KN65 [11799-12117]

Jihad is obligatory to Muslims in the sense that you must fight yourself to go against what Allah has prohibited for you and do of that which is lawful to you. Anything that is contrary, just try as much as possible to withdraw yourself no matter how tempting it is to you. So this is the jihad we are talking about.

KN66 [4591-4805]

Yes, jihad is obligatory to all Muslim because in Islam you must fight jihad in one way or the other, this because jihad is obligatory to all Muslims because in Islam you must fight jihad in one way or the other.

KN67 [5616-6128]

Because there are so many different forms of jihad, so I think every Muslim is entitled to jihad because there are so many forms of jihad. You can fight, you can do jihad with your money, that is jihadin mal, you can do it with yourself, that is jihadin nafs, then there is the one you can do with your tongue that is you can say it out, even some are even thinking that to hate something out ah if you see something a is bad and you hate it in your heart, it is also part of jihad. So I think it is obligatory.

KN68 [2879-2927]

Yes, jihad is, it is obligatory to all Muslims.

KN69 [11622-12105]

Well I can agree with the fact that jihad is obligatory on all Muslim, but if you take the meaning of jihad in a wider sense because I told you, as I told you earlier, jihad to my own point of view or to my own understanding, has a wider meaning. All dealing, all struggle of human being is referred to as jihad. Therefore, I can agree with this, but if we limited ourselves to the fact that jihad is only means a physical combat, so I will not incline, I will not agree with this.

KN71 [18890-20077]

Yes, it is, it is obligatory, you know, even the phases of the jihad are so wide. It depends on the time and the circumstance. Just look at yourself as a sailor in a sea and people there are trying to drown, your jihad at that particular time is to rescue them. When you reach upon the fatherless, in a state of, you know, poverty, your jihad at that time is to enlighten them, to support them, to support their education. When you reach a society that is illiterate, your jihad is to enlighten them, to make them know, I hope you are getting the point. When you reach a sinner on the way of his sins, what is your jihad at that very time? It is to stop him from doing that sin. When you reach an unjust leader, what is jihad there? It is to tell him this, what you are doing is wrong.

When you reach an unbeliever, what is your jihad there? The first jihad is for you to call him to the way of Allah (he recites a verse of the Qur'an). Then the last option is when you find invaders attacking an Islamic state even a non-Muslim attacking a Muslim somewhere, your jihad now is to protect his life and if it is a state, your jihad then is just to come forward and to defend your state.

KN72 [11970-12225]

Jihad is one of the obligatory to the Muslim, but the jihad that is obligatory, it is not a war jihad yes. It is peaceful jihad that is jihadin nafs that is what becomes obligatory because without jihad bin nafs even the word jihad cannot be true, yes.

KN73 [11979-12227]

Jihad is obligatory to all Muslims if there are conditions. It is only obligatory if there is conditions and it's not obligatory when there are no conditions. And so when there is no when there is no that condition it is not obligatory for Muslim.

KN74 [20349-20796]

Yes, jihad is obligatory in yes, yes quite sure is obligatory, yes to all Muslims especially who are the, but you know that there is ehh I have said earlier that there is condition for jihad. If the condition is satisfied, therefore, it is obligatory to all Muslims but you know that there is a slave under each or something like that, you, all of them they were a Muslim but there is a condition that will allow them to participate in the jihad.

KN74 [20993-21090]

The general jihad that is by preaching or something like that is obligatory to all Muslims, yes.

KN75 [22143-22518]

Jihad is obligatory to all Muslims, yes. it is true because striving in the cause of Allah is a fundamental right for each and every Muslim to defend your religion against the enemies of Islam. You understand, to defend your religion against enemies of Islam. As a Muslim you need to prepare for all those kind of enmities that are embarking, are trying to embark on Islam.

KN76 [14565-14694]

Actually jihad is obligatory, but that obligation depends on your position and what you have at your disposal and your situation

KN78 [16839-17283]

Jihad is obligatory upon the existing necessities warrant for jihad. If the condition is favorable for jihad, whatever definition you give it, I think it is acceptable, but if those conditions are not favorable, but by, but because some people are misguided, I think that is the problem, Yah. All Muslims...believe that they have conditions that sometimes warrant jihad. There are conditions that do not necessary warrants violent type of jihad.

KN79 [8732-8903]

Yes, jihadin nafs that is effort on oneself, putting effort on yourself, that is jihadin nafs. To fight against the evil of yourself, that is what is obligatory in jihad.

KN80 [15125-16156]

Yes is obligatory upon every Muslims because ahh it is ahh reported in Hadith from the prophet (SAW) a Muslim should not be a correct Muslim unless he wishes ahh is brother what he is wishing himself. So jihad as an individual person or individual Muslim even to teach somebody or to preach to somebody how to conduct a good life according to the teaching of Islam is like you are making jihad, to even ahh stop spreading the evils among the Muslim Umma it is also you are making jihad not necessarily physical combat. Your good words on Muslim on doing right things and your nasiha good words from Muslim or refrain from doing what is evil, what is enjoined Allah for Muslim to refrain from doing it, it is also a jihad. So looking at this ahh comprehensive ahh commandment, we can say that jihad is obligatory upon everybody not only the government or those in authority are responsible in correcting the whole Muslim Umma, but the individual people on their own statute they can do and contribute within development of Islam.

KN81 [8951-9027]

Of course jihad is obligatory to all Muslim but not but not physical jihad

KN81 [9305-9561]

Yea what I mean by this physical jihad so jihad is the last sort. You can only engage yourself into jihad when you do all the possible way and you can't see the right way to solve that problem in Islam, so that you can engage yourself into jihad, but amm

KN81 [9797-9898]

Okay there is ahh jihad apart from this physical jihad that is ahh spiritual jihad, you understand,

KN82 [11919-12700]

Jihad is of course obligatory to all Muslims, but depending on the interpretation of the jihad, of the jihad, jihad annafs that is people to strive to control their minds, whatever is to be done must be done according to the laid down rules and regulation of Islam. But others are mistakenly interpreting jihad to be physical fighting. During the life time of prophet Muhammad (SAW), there were times that the prophet himself did not engage into jihad. He was engaged in jihad when he was forced. He was vehemently oppressed and opposed by the non-Muslims, but the initial step was to compromise that was, that was what brought the idea of ahh the hudabiyy treaty and other treaties that existed in the history of Islam was Sulh khair as Allah (SAW) mentioned in the holy Qur'an.

KN83 [7255-7477]

Yes peaceful jihad is obligatory to all Muslims, but emm physical jihad is not obligatory because its condition, is conditional and not all Muslims can join it. Islam mentioned those who deserve to perform physical jihad.

KN84 [8098-8266]

Yes jihad is obligatory to all Muslims, but not physical fight, not physical fight or taking arms to fight or to kill or to shed the blood of an innocent people, yes.

KN84 [8441-9311]

Yes is conditional, is by condition yes because Islam, if you could remember Islam is all about, you know, self defense and revenge. There is no way in Islam, because if you take what is happening in northern eastern part of Nigeria because the people that are now be participating this kind of, this evil activity, evil activities, there is no way that they will tell you Nigerian government have, you know, has trying to impede them for their participating their wannan faith, eh this religion. So Islam can only give you a right to, you know, to go by physical combat where the law of the state does not allow you to participate your religion. So no way in the north eastern part of Nigeria which ahh which government did not allow them to participate their faith. So I think what they are doing is totally wrong, is not Islamically, they are far away from Muslim.

KN85 [7258-7614]

Yes jihad is obligatory to all Muslims, meaning everybody must strive in the way of God. As a Muslim you don't just go and sit down and say am a Muslim, no. You must have to strive, you must have to struggle to establish the pure principles of Islam, but that doesn't necessarily mean the physical fighting, the killing and the war whatever people think.

ZA1 [10088-10870]

Definitely jihad is obligatory because Allah said that in Suratul hajj, Allah is commanding you to wage war (he recites the verse) Allah has give command to Muslims, those who have been wronged by the kuffar and many hadith. Now if Muslims have been wronged, like you check now what is happening in Palestine between Palestine and Israel. The world has seen Israeli is cheating Palestine. So do you, you as a person, somebody is beating you, he is cheating you, he is just slapping you, will you fold your

hands and wait for him? So you will retaliate. So this is how Islam is, you will retaliate. That is why Rasul (SAW) have been forced to fight in Ahazahar where he been trying to be conquered by the Kuffar also by Uhud also Badr. It is compulsory if the condition warrant for.

ZA2 [6809-7304]

Yes it is, you see, we are asked to teach peace, so teach righteousness, telling people this is bad this is good, but when you refuse to interpret what is good and be in practice to it, it will not even affect you alone, it will affect the entire nation. So automatically you see is a responsibility on every person as Muslim to have that jihad as I told you, jihad is not fighting with weapons, but the words of correcting, giving you say do this, do think that, this is the right thing to.

ZA3 [9172-9649]

Of course jihad is compulsory or obligatory yes, but that is what I have asked earlier, I defined jihad to striving in the path of Allah. Going to seek for knowledge is jihad, taking away something from the road in order not to harm person is jihad, honoring your office, so there are many, many states of jihad. Jihad, the best of jihad is jihad of nafs that is jihad of the mind, for you to be able to do away with what Allah has forbidden and to obey what he has commanded.

ZA4 [23211-24002]

Emm jihad is not obligatory, jihad is obligatory in the sense that if you are praying is jihad, your kiyamullai is jihad, your fasting is also jihad because jihad, the word meaning jihad means is to strive, strive, hustle, commit yourself, do it, you understand, commitment, total commitment, so we have different types of how you can commit yourself, so you can worship Allah. If you are doing Salat in the right time, you are doing jihad. If you are doing kiyamullai, if you are doing fasting at the right time 30 days of the month of Ramadan you are doing jihad. You are doing, in fact anything that will promote the Islamism this concept of Islam that you are doing is jihad. Is not that you have to take a sword and start killing people, so that is the bad understanding of the jihad.

ZA5 [12870-13229]

That's, I have said it before, I said jihad, the best jihad so far is the jihad of the heart and now you are saying whether is obligatory, is not obligatory. Jihad is obligatory to all the Muslims because you have to put your house in order, in first place, by putting your house in order that is you are doing jihad, then automatically jihad is obligatory.

ZA6 [24484-25161]

Jihad of course is obligatory, but the physical jihad they are talking about like the militant, it is not obligatory to any Muslim. But jihad is obligatory, like I told you, the purification of the heart, the fear of God, doing things for the sake of God is jihad. Doing things for the sake of God, for the sake of Allah is jihad. So it is obligatory for you to do things for the sake of God hmm. It is obligatory for you to do the right thing, to purify your heart hmm. It is obligatory to be charitable. It is obligatory to live peacefully within your emm your folks, within the Muslims and within the non, amongst the non-Muslims. So jihad is obligatory in Islam.

ZA7 [10051-10366]

Yes from the word jihad, it has to do with fighting against evil, right? And it has to do with fighting against evil and promoting good. So it is very obligatory. It is important. It is a necessity to all Muslims because if Islam preaches peace, then you must be peaceful in all your dealings. So it is necessary.

ZA8 [15194-18495]

Yah, jihad is obligatory to all Muslims yes. That is not the killing and raping and doing all those things of human. Jihad means, obligatory to all Muslims, means that it is binding on every Muslim to tell a non-Muslim or to tell even in fact not only a non-Muslim. If a Muslim is going, is doing what is wrong, for instance, is doing what goes against religion as a duty of an, is a duty of another Muslim, is jihad on him to tell him that look what you are doing is wrong. for instance, some people, in fact some things I have been hearing about scholars outside Nigeria like in America and Russia, they have been doing some things and looking into the laws of all religions, they are coming to the agreement that sharia will actually be a solution to the worlds problem because if you critically look at what sharia means, it does not mean or jihad, it does not mean you should go and start killing innocent blood, no. It simply means if you see somebody committing wrong even though it is your father or your mother, it is binding on you, it is jihad on you to tell them, not that you disrespect them. Now you have to mind yourself, they are your parents, just because they are doing wrong does not mean you go and say papa you are doing this, you talk to them rudely, no. It is also conscious, you are also conscious that they are your parents. You call them in a calm respectful manner telling them at the same time that look daddy or mummy this thing is not good, the religion says it is bad, you talk to them in a way that they will not feel disrespected. So jihad simply means whenever you see somebody committing wrong or is on the wrong path, you call them to the right path because you will be asked about it. According to Islamic belief, on the Day of Judgment, God will ask you even though you are not the one committing the sin, you saw somebody committing the sin, God will question you. Did you remind him or did you tell him that what he is doing is wrong or not when you saw him committing the sin. Now if you say no, now you are now, you have sinned also seeing somebody committing a sin without you telling him that look what you are doing is a sin, you have committed a sin on your own part. The prophet (SAW) said whenever you see somebody committing a sin or doing what is not in conformity with religion, if you don't have the power to change it with your hand, maybe for instance, you have a child you gave birth and this boy is committing something that is wrong, you know he is your child, you have the power to beat him, leave there, now you have the power to change what he is doing. If you cannot change it with your hand, then use your tongue, simply means tell the person, if you think the person is elderly or you have respect or he is elderly, you tell the person, use your mouth to correct that thing. If you think that you can't use your mouth, then you should feel bad in your mind that kai this guy is committing or this person is committing a bad thing. You should feel remorse, you should, that thing should hurt you, even though you are not the one committing it, it should hurt you in your mind that kai had it been I had the power or way to change this thing that this person is doing I will change it and that is the least of jihad. That is what I think.

ZA9 [10208-10684]

Well is not obligatory in my own opinion because I have never and I don't think I will ever engage myself in this as I don't believe you can forcefully influence people's, other people's thinking to accept your religion. If they find you interesting, if they find what you are doing very, very fine, you don't have to force people to embrace your religion rather they will be the ones coming to enquire about the religion and at the end they might succumb and become Muslims.

ZA10 [13280-13614]

Yes, it is true because God said as a Muslim share my words even if it is one, say as in share my word even if it is one, so share my word is jihad. When you tell someone God is one and fear Allah that is jihad. So and Allah said in the Quran that, "when you have my knowledge share it even if it is to one person and it is one word".

ZA11 [10657-11373]

Yah, it is because if you follow up, there are some these things about, there are some sayings of ahh in the, some verses in the Qur'an that says, "When" ooh sorry, let me not go far so that you know my knowledge is not that versed, but when you tend to look at it, the law, you know, before you worship, you have to know God, if you know God then you worship him. So in this aspect, when there is a threat, a threat I mean when the way of Allah is left from our lives, from our way of life then it is really a threat and definitely we need it, it is a priority for us to stand up and find ourselves back to the right path of it, so and that is one step to jihad, so actually jihad is very obligatory to every Muslim

ZA12 [6393-6546]

Jihad is obligatory to all Muslims, as I said earlier on, even correcting someone in a good way is jihad. So I think jihad is obligatory to all Muslims.

ZA13 [5776-5984]

Well jihad simply means the struggle and fighting because of Allah in simply words, so if it is obligatory to Muslims, yes of course it is obligatory to all Muslims because it is a struggle because of Allah.

ZA14 [5273-5447]

Yes there are so many ways of doing jihad, is not, is not under must that you must do a physical jihad, but you have so many ways doing jihad, we have jihad fi sabilillah.

ZA15 [10852-11171]

Yes jihad is compulsory for all Muslims, but that is when you do it at the right time and if this is true how, that when you strive for, anytime when you strive for the cause of Allah that is doing it at the right time and also with knowledge ehnn some people just go into it without having the knowledge about jihad.

ZA16 [6136-6534]

Yah jihad is obligatory to all Muslim ahm but it is obligatory when we, when Muslims preach to the non-Muslims and after preaching they have to tell them that Islam is the only religion that Allah accepts and they have to tell them that they should convert to Islam, if they refuse then they will tell them that they will be paying tax, after then, there are so many ways before you go into jihad.

ZA18 [7361-8091]

Look jihad, there could be a time when it becomes obligatory. For instance, a group of people maybe from outside or from wherever just lunch an attack on you, it becomes obligatory, you now have to stand up and fight back, but as at now we as Muslims can never go and attack people just like that. We can only preach now, we preach if you understand the preaching and through Allah's help you now convert to Islam good and fine, but nobody "la iqra ha fid din" nobody will come and force you, like my colleague here is a Christian, the only thing I can do is to preach for him and say why are you, look at this, look at that, if he feels what I am saying is in order and Allah wants him to, you know, embrace Islam good and fine.

ZA19 [10752-11349]

Well it's, of course, jihad is obligatory to all Muslims and the other aspect of the question is how? How is actually when the non-believers, when I say the non-believers I mean all those were outside the religion of Islam. It is necessary or obligatory when they actually attack Muslims when in their praying grounds, in their houses, in their business places without actually teasing them. So when they attack Muslims, it becomes mandatory and obligatory upon the Muslims to fire them back because this is what Allah (SBUH) categorically stated in the Qur'an (he recites a verse of the Qur'an).

ZA20 [5638-5887]

Jihad is obligatory to all Muslims. Yes it is obligatory. To even wage a war against your egocentric selfishness is a jihad. So it is compulsory for everyone to fight his ego. To fight all sets of injustices he feels or he do or he does to anyone.

ZA21 [7670-8304]

Jihad comes in different contexts. Somebody will think waging war against unbelievers is jihad. Somebody will say cleaning your mind and make sure that you are going on the right track as Allah says you should go is jihad so we don't know which is which. Here in this context we mean jihad as to waging war against anybody. No. For somebody to purify his mind and make sure that this thing he is doing is based on the dictates of Allah then that is the jihad. Jihad is obligatory when it comes to the first instance that is cleaning your mind and make sure that you are doing is according to the dictates of Islamic injunction.

ZA22 [7136-7362]

Yah there are times when jihad becomes obligatory that is when intruders come and launch attack on Islamic territory and there are times when it is optional obligation when Muslims may be want to expand their territory.

ZA23 [11253-11377]

Jihad is obligatory only when you are attacked. If you are attacked then you have no any other option than to fight back.

ZA24 [13644-15082]

Jihad is obligatory to all Muslims because as I said earlier. If you are a good ambassador of your religion, you should not steal, you should not tell lie, you should have good character. This is a jihad and it is obligatory, it is compulsory. So that is why in the Qur'an Allah says (he recites the verse) those who are praying and doing good deeds. So good deeds is a jihad in Islam because through that you have the intention of converting non-Muslims through your good character, you are doing jihad. But jihad of killing somebody or fighting unnecessarily is not compulsory. It is not even Islamic, Islamically of fighting somebody because he is not a Muslim. Are you the one who made him a non-Muslim? Who guaranteed you that you too you are going to finish you are going to die in Islam? Where prophet Muhammad (SAW) said that some people will be doing good thing when they are about to die a QAddara will come and the person will die a non-Muslim. And some people that are non-Muslims you will see them as somebody that is going to enter hell-jahannama at the end of the day when he is about to die he will convert to Islam and die as a Muslim. So therefore that one shows that you cannot judge anybody. You cannot judge anybody. So therefore if that is the perspective of jihad, jihad is not obligatory. But if it is in the perspective of doing good thing in order to attract non-Muslim to Islam therefore jihad is obligatory.

ZA25 [12454-12691]

Yes it is as I have always said jihad is obligatory depending on the strength of the individual and group. Yes and it starts with good understanding of Islamic knowledge, the instruction and admonition of Islam and exemplary practices.

ZA26 [6405-6575]

Jihad is obligatory to all Muslims because it is said in the Qur'an and hadith that you do jihad even by your mind. It is obligatory to every Muslim to defend himself.

ZA27 [4388-4916]

Now jihad is obligatory ah its not-actually this has to do with Islamic...you cannot say jihad is obligatory to all Muslims, but there are some ramifications depending on which level you are talking about. Are you talking about jihadin nafs or jhadin mal

because we have jihad that you clean your mind in a good way, we have jihad that you profess to your brothers – give out something from your own pocket to somebody and we have jihad that is combat between Muslims and non-Muslims and that one is only for what – for revenge.

ZA28 [12774-13515]

Jihad is obligatory of course to all Muslims, to all Muslims because as I mentioned earlier jihad itself is duty of all Muslims to actually maintain the religion. So if you for instance dress the way Islam wants and your behavior matters a lot, there are people that of course that will appreciate the way you relate with people, the way you talk, the way you dress and then somebody can feel impressed coming to your religion because of that because of your own relationship with him. You don't cheat him, you don't utter bad words to him and he feels that this person is truly following the religion of peace and if you do that I guess you do one of jihad which is not necessarily a physical fight as we mentioned it or as we defined it.

ZA29 [21262-21589]

Well jihad is obligatory to everybody, not only Muslims in my own definition of jihad like I said. It is obligatory for everybody to strive in to ... God has created us or has not given us all that we need we have to work for all we need. When you are working for what you need you are striving you are doing jihad. That is it.

ZA30 [29222-30737]

Yes, jihad is obligatory to all Muslims, but I, if you can remember I mentioned different types of jihad. Jihad doesn't means carrying guns and carrying any sophisticated weapon to go and fight and kill people. That is doesn't mean, that is not the actual meaning of jihad. You came out or to wake up around 5, I am enjoying my sleeping, to wake up, go for perform, touch water, whether it is in the cold season or hot season, perform ablution, go to mosque, pray, came back, take bathe, go to your office at actual time that they taught you that you have signed on. May be go to your, if you a businessman, go to your place of work, do the thing, sell according to Islam, that one is jihad. Stay within the boundary of Islam, don't do anything that is haram, that one is also jihadin nafs and it is the biggest jihad. When prophet Muhammad (SAW) came back, I think either from Uhud or Badr I can't remember, he say, so we finish the small jihad, so it remains the biggest jihad. Ah ah, the sahaba, the disciples besides him they asked him, which kind, which one is jihadin, which kind of jihad is this the biggest jihad? He said jihadin nafs that is fighting oneself, fighting your heart, going against the wish of your heart, always stay against the wish of your heart because your heart will tell you do this, anything that it will tell you to do, it will be contrary to Allah's wish, as long as you are going against it, you are doing jihad. So, jihad is compulsory for every Muslim, but this type of jihad.

ZA31 [8160-8521]

Yes it is true. The meaning of jihad is that everybody in Islam, if you believe you are a Muslim, if you believe you are following in the message of Allah (SBUH), you have to follow his din, you have to follow his sayings, you have to follow his message. So you see, it is compulsory to all Muslims to follow, to submit to have total submission to God's words.

ZA32 [17904-18843]

Jihad is not obligatory to all Muslims, is part of what we call fardi kifaya, I think that if others stand, if others intend to carry it out, it is now what, not necessary upon the remaining people because of you say all Muslims must engage in jihad, so who among them, among the Muslims are going to be a scholars, to study, to learn for the growth of the umma to the right way, who? And who of them will be business men and who of them would be leaders? If you say to all Muslims including, this includes what, leaders, scholars, business men of the Muslims, masses, and even lay people, including ignorant, what and what and literate, illiterates and the literate people of the society or of the Muslim umma and so that is seen eh in short or in brief from, I can say is, is what, is not an obligatory upon all Muslims. If some people are carrying jihad out or are undertaking it when the condition permits, so the others can depend.

ZA34 [15718-16614]

Yes it is obligatory, but as I have said, it is misconception by others that jihad simply means fighting. Jihad simply means struggle and every Muslims is expected to struggle to see that he has established something that will bring benefit to himself and the religion. So by such he is also undergoing jihad. For example, a mallam that always teaches students is a mujahid. Somebody that goes about helping the religion in maybe he establishes schools, building, is also a jihad. Also somebody that also goes to preach and convert others to the religion is also a jihad. There are so many ways that you can carry out a jihad, it is compulsory to everybody, you cannot just stay on one side and say you are not carrying out jihad. The way and manner you are interacting with others is a form of jihad because people can emulate from your habit, from you behavior and accept Islam. That is that.

ZA35 [5647-6038]

Yes, jihad is obligatory to all Muslims. If you have faith and you love because Islam is a peaceful religion, it is a religion of as in being brothers and sisters keeper to one another. If you have the faith and you see your dying brother in need of your help and you think you can assist him or bring him out of that problem, you by doing that for him you have fought jihad for your mind.

ZA36 [11593-11732]

Jihad is only obligatory on the male Muslim, matured male Muslim, if only they are trying to do that in order to safeguard their religion.

ZA37 [10858-10939]

Toh jihad is obligatory to all Muslims, but at a certain stage I repeated this.

ZA37 [10973-11374]

At the time where jihad would be obligatory to every Muslim is when in an Islamic state, are you following, when it happens that there are non-Muslims, it happens that non-Muslims attack all the Muslims in that state, so each and every Muslim is obligatory for him to come and defend himself, for this is the only point or place where jihad is obligatory because you have to, he must defend himself.

ZA38 [17914-18122]

Yah. It is not obligatory to all Muslims because, it is not, it is true from one other aspect and it is not true in the other side, but it is true. It is not true because jihad is not the issue of fighting.

ZA38 [18155-18484]

It is obligatory to the extent that it is not only the aspect of fighting. You can preach, if you are an old man you can advise people it is still jihad. If you are a disable, you can still do something, it is still jihad. You can still preach the gospel of the religion, it is still jihad. Then it is obligatory to all Muslims.

ZA39 [23652-24654]

Jihad is obligatory, like I said, when the condition setting up for the Muslims to engage in jihad are already satisfied. And when the conditions are not satisfied, then it is not compulsory. But what do we mean by compulsory? Jihad, like I said, people misunderstand the word jihad. Jihad is a struggle, isn't it? Striving hard toward achieving a particular cause, in doing that, you may achieve it with the aim to be rewarded in the hereafter. Struggle may involve money, struggle may involve use of weapons, struggle may involve the use of knowledge, struggle may involve the use of kindness, so if that is the meaning of jihad as we

understand now, I can say jihad is compulsory upon every Muslim simply means every Muslim should live his life, is expected to struggle, strive, to strive hard to be rewarded in the hereafter. But if jihad simply means restricting the use of weapons against one another without any reason, without any condition, satisfying the condition, I can simply say no.

Th7.4: Instruments of Jihad

FG1 [25377-25394]

We have weapons

FG1 [25395-25402]

Faith

FG1 [25404-25415]

Preaching

FG1 [25417-25426]

Teaching

FG1 [25429-25454]

Education and knowledge

FG1 [25456-25495]

We have income or financial resources

FG1 [25499-25533]

Good leader who will lead people

FG3 [33700-33767]

The Qur'an, Hadith Sunna, those are the try instruments of jihad.

FG3 [33769-34622]

Mmmmm Sunna and hadith mean the same thing, but the jihad I think ...right from the beginning has given the actual definition of jihad, and he differentiated between jihad and qital. Some people when you mention jihad their minds usually comes into qital, meaning killing. But Rasul (SAW) when they came back from the war of Badr, is it Badr or Uhud, I can't remember but one of the two. He told the companions that we finished the small jihad remaining the biggest jihad. They asked him all this thing when we spent some months fighting u tell us that we did the small jihad which jihad are you referring to? He said jihadin nafs, this means fighting someone's mind, go against your heart, anything that your heart wants, so go against it. That is what he calls the biggest jihad. This saying is a popular hadith in ALBukhari and Muslim (recites Arabic)

KD1 [25154-25627]

The instruments of jihad to my little understanding as a student or student is, would include the fighting itself, which I have never put as the first. The seeking of knowledge, the purification of one's soul which is called or referred to as jihadin nafs and then the spreading of religion through preaching and through one's attitude, exhibiting, letting Islam actually manifest, let it be visible in the way you believe, in the way you speak, what you hear and how you act.

KD2 [9930-10284]

Instruments of jihad are, to me, are the Qur'an, the hadith, ahm good actions, good deeds, advice, all these things if you offer them to people or if you teach them all, they are instruments of jihad. But the physical jihad then in that case you have to use maybe the tools like sword or the modern, modern equipments, modern devices used for fighting.

KD3 [7954-8208]

The instrument of jihad is that one must be knowledgeable of what kind of jihad is going for, you must have full knowledge, Islamic knowledge of how the jihad even during the time of the prophet, how did he come about the jihad, how did he go about jihad

KD4 [12366-12718]

Well, instrument of jihad first as I told you earlier on, instrument of jihad, first is the purification of heart. Second is the acting according to the Sunna that is the teaching, practice of the Rasulillah (SAW) and then the guidance, acting according to the Qur'an that is the teaching of the Qur'an. Those are the instruments in which you can use.

KD5 [7470-7605]

Instruments of jihad, as I mention earlier on, includes weapons, wealth, the heart, the body, I think that's the instruments of jihad.

KD6 [19435-19902]

The instrument of jihad, Allah says it already. (he recites the verse of the Qur'an) that is your wealth and your life. If I say your life, it doesn't mean that you go and kill yourself. If you can come from, for example, we are from Kaduna, you can go to Kano to preach there, you have laid down your life because on the road, there is accident, there is some other things that can claim your life. Not until you take something up, so with your wealth and your life.

KD7 [11497-11713]

The instrument of jihad. I believe the first and most important is a iman. Once you bear faith in the one true God that is your most important tool then the other things come by, but that is the most important tool.

KD8 [23824-24145]

Well, wealth is part of it. You have to have wealth. You will have to have knowledge of the religion. That's the first one. You will have to have knowledge of the religion, you have to understand, a good of understanding of what Qur'an is saying and what the prophet (SAW) is saying otherwise you are going to go astray

KD9 [15430-15650]

Let my mallams answer that one. so I will let it pass I don't want to commit myself because like I said it is becoming a little bit technical and I don't want to commit myself so that I won't give you wrong information.

KD10 [9045-9716]

The instruments of jihad that is what is what must, the instruments of jihad have, what we have to have before we are going to fight jihad, you know, we must have Kuwa when we want to fight jihad. The first instrument is that we must have kuwa-power. The kuwa we must have power that is to say we have iman, Kuwa imaniyya, you get me right? We have iman, then we must have the war equipment to fight jihad with it. Then we must make all effort and say that there is going to be, where the kuffar are going to be, is going to be separate from where the Muslims are going to be. You get me right? So these are some of the things I can say about the instruments of jihad.

KD11 [14604-14710]

Well jihad has many instruments, but I think the most important instrument of jihad is the fear of Allah.

KD12 [15939-16587]

Ah the instrument of jihad firstly is Qur'an and hadith so after that one you prepare your weapons down, you prepare yourself down. What I mean by your weapons, is you mustn't live alone in your house even a Muslim has to have a small stick because at

time you may come across rat or unwanted things too and then like insecticide too where you may, what you are going to use in your house to wave away all the insects is part of an instrument of jihad and then you have to prepare yourself very well, you have your own work so as to feed yourself, your family very well. These are the things you going to prepare for. You mustn't be lazy at all.

KD13 [5777-5810]

The instrument of jihad is truth

KD14 [7501-7655]

The instrument for jihad, jihad on its own is a topic on its own and is very wide while the instruments I can't expatiate them. It is a topic on its own

KD15 [10460-10802]

As earlier on, as I have described jihad ah it simply means fighting for Allah's cause, it may be with the heart, good intention, or good feelings and it may be with ah your hand that is by using weapon and it may be with the tongue that means by saying good words in the cause of Allah. I think that is simply what you describe jihad for.

KD16 [5444-5838]

One, the knowledge itself. Two, the Hikma the Allah (SBUH) said (Quoting a verse in Arabic) invite people unto the path of Allah with wisdom. There is no way you can't invite people into religion of Islam without knowledge, out of ignorance, you can't do that, then having got the knowledge then there must be wisdom attached to it. That is the most important aspect of it, then exemplary too.

KD17 [18319-19001]

Instruments of jihad. When we say instrument of jihad, you yourself, you are part of this instrument of jihad. Knowledge, to seek for knowledge, to seek for the true knowledge is part of the instrument of jihad. By the time you seek for the true knowledge, true knowledge of Islam, you know what it means, what drives jihad, that there are different types of jihad, jihadin nafs, jihadin qita, to raise arms, to which everybody know now, which is being used in this context now, to raise up arms that is what people, you just hear people say jihad, it means to raise of arms. But jihad means to struggle to struggle and jihad fi sabilillah means to struggle for the cause of Allah.

KD18 [10195-10432]

Yes the instruments of jihad are many, but I will just mention a few, a few of them. Money is part of it, weapons are part of it, and the whole body is part of jihad and good health so that you can be able to strive the way you want it.

KD19 [13710-14028]

Well, the instruments of jihad are numerous. You can do jihad with your hands, you can do jihad with your wealth, you can do jihad with everything you have, sometimes you can even do jihad with your mind, whatever you see somebody doing if you do not like it you can desist it from your heart. So true jihad means...

KD20 [7847-7944]

Yes, the instruments of jihad is words, the words, the good health, the words and the whole body

KD21 [8031-8046]

Next question

KD23 [8089-8473]

The instruments of jihad is not only weapon, it includes pen, propaganda and also financial ah financial resources because propaganda also plays a vital role in jihad, it plays a vital role in jihad because ah you can use ah propaganda to convince people to make eh the leg of the enemies, to make the leg of the enemies feel or to make the enemies frightened to be intimidated, yes.

KD24 [31203-34445]

Instruments of jihad many, the first one is niyya, prophet (SAW) said (he recites in Arabic) each and every deeds in Islam are based on the intentions which someone take in Islam. If you are going to jihad for example jihad of ah weapon make sure that yes the jihad you are going is in the cause of Allah. Secondly, before you go to jihad you are not the one that just asked people to follow me, no, it is the imam that he go and negotiate on certain things, for example, that happen within you and the Christians or the ones that you are fighting and at the end the conflict is still there, no way to settle than to fight, then you will say okay gather and you are not to go individual, to go and be killing, no. You will go in group you will go in group not that what I go ten, ten, twenty, twenty, no. They will go in battalion. Secondly among the weapons, among the instruments of jihad is, as I have said, as I have said earlier is knowledge even in Islam you are not ah allowed to go to jihad unless you have the knowledge on how to do the jihad, for example, ah prophet (SAW) if they are going out for jihad or he is sending troops for jihad, he has to preach to them before they leave that (he recites in Arabic) don't kill old people men or women, don't kill children, don't kill women unless if they attack you. And ah the attack is the attack that yes they can kill you, but just for woman to slap you that one you are not asked to fight back, see ah those that you are to fight are men like you that they come for the fighting cause that is what brought them to the field okay then fight them. Then another among the instruments after knowledge is eh ah appa'ar, appa'ar meaning in English is obedience you have to be obedient to the imam, to the leader, if he says you should stop, you have to stop. If he is says you twenty follow that side, you have to follow, you have to know that there should be obedience. Then weapon, weapon in this modern world is one of the things which the engineers or the scientist have brought which is destructing the world because each and ah every things which ah this scientists are introducing or investing or creating for our own living, it has definitely side effects, but when you see these bombs, nuclear weapons their side effects is even too much. Is even too much because if you count for example now the number of weapons which are in people's hands, civilians hands, is too much and this usually brings about conflicts. Small thing can bring someone to enter house, bring gun and start shooting because it is in abundance and the scientists have contributed a lot. Government is supposed to put serious, serious rules before you can, before they can allow you to maintain gun, they are supposed to make sure that you are someone that yes is supposed to keep one with you, for example, to protect yourself or your house or your family. But now if you are to take around, take a look around here you will find out that you will meet ten people maybe nine are having gun, even though they will not tell you am having, but assuming you follow them check them very well, you will see that they have. If conflicts just start now you will wonder how people are begin bringing out weapons.

KD25 [46209-46660]

Well the instruments of jihad are first and foremost the leaders. Number two: the followers. Number three: obedience according to the teachings of the Qur'an and the Sunna. The vital revival and then the knowledge eh those are the, those are the instruments because without knowledge, what kind of jihad are you doing? And without the leaders, how can we, without leadership, how can we succeed? And eh without followership, how can we succeed? Aha.

KD26 [10437-10661]

We have the hand yes the hand in short sorry, first and foremost the hand, then we have the tongue, we have the heart, we have the hand and then we have the that is when we have weapons to fight. Those are the instruments.

KD27 [9650-9834]

The instruments. Well what greater instruments are there other than the Sunna of the prophet and the Qur'anic injunctions and the teachings of our enlightened knowledgeable forbearers?

KD28 [15145-15283]

The instrument of jihad is Qur'an al-karim because there is nothing than the Qur'an al-Kairim and the sunna of the prophet Muhammad (SAW).

KD29 [8369-8545]

Instruments of jihad is, has ah provided us to look inwards to our conduct, be of good conducts extended these conducts to our neighbors, extent these conducts to non-Muslims.

KD30 [13787-14590]

I think the fundamental thing needed here is knowledge because without knowledge you might even end up doing the wrong think thinking you are doing the right thing just like the boko haram, if we are to look at the boko haram. I'm sure a lot of them have been convinced to be doing the right thing, but you can see the evil they are causing rather than good ah of course we need for that we need ah the ability and willingness, the strength and then the ah the things needed possibly if its item and ah as I have said now it depends on the kind of jihad. If it's an intellectual then you need to be intellectually equipped and if it takes carrying arm when it calls for that then of course there are cases where Muslims need to protect themselves then I think you need to arm yourself with ammunition.

KD31 [10791-10971]

Instruments of jihad are just strong faith, one, then you should have a deep knowledge, you should you yourself should understand what Islam means those are the major instruments.

KD32 [12168-12821]

Ahm from the Islamic view as I have said jihad to strive, there is jihad self jihad that is to fight against your own will, your own mind of committing anything crime, anything sin to Allah, so this we call it the self jihad so trying to control yourself based to the rules of Islam to the sharia that is like not to steal, not to not to collect bribes, all these we call it jihad self jihad, so we you can do jihad with your own wealth to spend for the sake of Allah, this is another way, this is another means of jihad you can spend the money for the sake of Allah we can also call this a jihad and you can sacrifice yourself is also means of jihad.

KD33 [10818-11054]

The basic instruments of jihad, you have, you have to first of all, you have to know who are you, what are you doing, what are you practicing, how do you worship your God, how did you take your prayers, how did your relate with people?

KD34 [10740-11130]

Instrument of jihad they are many. One, your money, you can use your money to pay zakat, you can use your money to build a lot of charities. Secondly, by saying a good thing, advising people to do the right thing is another means of the jihad and then thirdly, is purifying your heart, your heart to be clean, your action to be justified according to teachings of Prophet Muhammad (SAW).

KN1 [28221-30937]

The instruments of jihad, first and foremost is as the holy prophet has mentioned. The bigger jihad is for one to control himself and be an upright person, one. Two, apart from that one is for somebody to enlighten and show others. Three, for somebody to be caring to the society or to those that are around him whether they are Muslims or non-Muslims. In fact I would like you to understand this, in Islam a woman was in a well trying to, she was thirsty, she was trying to drink water and there was nothing for to draw the water from the well she use her shoes and her veil to drag the water out of the well and there was a dog by the side and that dog was thirsty too and she understand that the dog was thirsty, she gave water to the dog and at the end of the day almighty Allah grant her aljanna that is paradise. This person is not a Muslim and this is not human being. So if you are talking of human being in Islam we agree that a person no matter whether he is a believer or not is by far beyond dog, above dog so that is it. So it depends on how you understand religion. And please I would like you to understand one thing concerning the state craft and Islam under a state, during the time of the fourth Caliph Imam Rabiyaallahu ta ala Ali, His shield was claimed by a non-Muslim. He saw it with the non-Muslims and he claimed that it is his shield. Now as a Caliph, I want you to understand the meaning of that word because as at then he is the leader of all Muslims in the world. Islam was beyond Arab countries then, it was beyond those borders. So now as a number citizen of that particular state leading, he has to take that man instead of taking it away by force he has to take him to a judge and the judge as of that time was Abu Hureira Rabiyaallahu ta ala and other disciples of the holy prophet. When he was delivering judgment, because I want you to understand how a non-Muslim exists under an Islamic state. Abu Hureira asked him do you have any proof or a witness that this shield belongs to you, he cannot tender a witness or a proof. The judge was a little bit uncomfortable because in Islam you need to provide whether a proof or a witness that it belongs to you and if the Caliph himself cannot provide that requirement and cannot fulfill the requirement. So now when the judge was a little bit uncomfortable, he told him do what is right and what is ordained by Allah and he told him point blank now you don't have a witness and you don't have any proof that it belongs to you so definitely the man is going with it, as far as the law is concerned, it belongs to him. That is how non-Muslims exist under and Islamic state that is why I am saying it is not a narrow topic it is a vast one.

KN4 [24112-24626]

Instruments of jihad, jihad has many instruments if you can look at it, you can use different instrument as I have also mentioned. I mentioned this several times in this interview. You see eem instrument of Jihad, you can use different item as an instrument. You can give money, you can pay hospital bill, you can build road, you can assist your fellow human being, you can save your country from corruption, all these are the instrument that you can use for Jihad. Jihad has many instruments but all in good way.

KN5 [10616-10637]

Faith and resources

KN6 [10515-10832]

Instrument of jihad are many, for example, for example, Allah says (he recites the verse) so the first step in jihad is to use your money for the propagation of the Islamic teaching is the first jihad. Then Allah says jahidun mushrikina wa ammalikum wa anfusikum so the next you should devote yourself for this jihad.

KN7 [10439-11165]

Well it depends, ahh as I have, as I have hmm been saying and will continue saying, it depends on how you view even jihad itself. Jihad we all know yes, its striving, striving to call people towards ehm coming into Islam and ehm the instruments we, we

people, some people believe that wealth is an instrument of calling people yes ok maybe, maybe going to, going to motherless homes, offering foods sadaqat to people, maybe money, or things just to call them towards Islam, Islamic abin nan and then others takes ah, take like, for example, Islamic clerics they think ok yes giving sermons is a way of ehm, ehm doing jihad, they you understand. So I think those two, I think, are the most important instrument of jihad, yes.

KN8 [8929-9250]

I think for someone to embark on jihad, a successful jihad, there must be wealth, there must be health that is not have energy, there must be comfortable arena to preach for people, you understand. You yourself must be knowledgeable because jihad has to do with knowledge in the contemporary era and so on and so forth.

KN9 [9676-10129]

The instruments of jihad, well for a successful jihad I want to believe you have to actually channel all your effort towards the fact that you are fighting for the preservation of the religion of Allah, you are fighting to propagate the oneness of Allah,] that is Tauhid and you are fighting to ensure the Khilafa that is ah, then Risallah, the prophethood and the caliphate. So, I think, once these elements are in place, I think, jihad is good to go.

KN10 [7941-8242]

Yes, like there is different categories of jihad but there is, like I mentioned, fighting is part of jihad so in this condition a weapon can be used but maybe a pen that you can write something to send, even may be a tongue for the da'wa is all part of our-is an instrument or device for jihad, hmm.

KN11 [12108-12452]

Instrument at the first of all is we ourselves to purify our intention and to be good. You cannot call on people to know the true way without the purify your way so even about- people cannot understand you but first of all, you make sure that you are a good man or you have a good manner and you want people to imitate you. So you are a model.

KN13 [10629-10915]

We have instrument of jihad, we have something like em we have wealth, we can say someone's mind, we have political power; we have the forces of the institutions of the state. These are in line that can give-we have even the umma. These are definitely some of the instruments of jihad.

KN14 [9104-9310]

The instruments of jihad, jihad can be in, can be, jihad is ah is categorised into ah ah non-fighting, it can be preaching, it can be ah ah calling others to Islam that is preaching and it can be sadakar...

KN14 [9394-9513]

It can be jihad that you can ah ah ah go and fight with some other religions that are militating against your religion.

KN15 [10114-10329]

Instruments of jihad, I think number one instrument of jihad, in my own view, is faith, number two you can fight jihad using your wealth, number three you can use jihad using your power, I think that should be okay

KN16 [5328-5363]

Wealth and lives and other things

KN17 [11120-11204]

We have you mind, is an instrument, your mind uhhh let me say your mind we have ah

KN17 [11268-11332]

Our mind (coughs) your mind, your wealth if you have the power.

KN18 [18968-19549]

I said, now this, from political aspects okay, engage, you are, you are now serving, serving, serving to provide for the need of the people, helping, this is another instrument. I said going to the hospital to donate blood is a jihad, these are instruments of jihad. But it is only the only armed, armed aspect of a jihad which I believe in, from my own point of view, is one whereby you are being targeted to be killed, to be annihilated okay, you try to protect and defend yourself and protect others, so that is the only armed jihad which I can recognize in the context of Islam

KN19 [14208-14463]

There are lot of instruments, anybody that want to make jihad you must understand the will of God, understand Qur'an the teachings of the holy prophet, you must be very strengthful, you must be ready to contribute and put the best of the efforts towards

KN20 [6778-7028]

Yah the extreme part of the instrument of jihad is the gun and the sword, bow and arrow and other weapons but ideally, the main eh eh eh instrument for jihad is your wealth, maybe your heart, your hand, to correct something, that is part of jihad too

KN21 [4729-4799]

Your wealth, your mind, your money, your health, so on and so forth.

KN22 [9549-10019]

Yah the instruments of jihad is one, we can see them from the institution being practiced. One is da'wa yah it is one of the vital instrument of jihad. Jihad should be seen as a last resort in Islam. There should be da'wa. This da'wa means creation of awareness, educating people, you understand, orienting people towards the knowledge of Islam. You understand, and there should also-there should be preaching, yes preaching the gospel of Quran and Sunna to the people.

KN23 [7753-7788]

Instrument of jihad is good heart

KN24 [7599-7686]

The instrument of jihad, one is prayers and preaching that is the two I think I know.

KN25 [9372-9599]

Well ah true jihad must contain ah true acts. It has to be transparent, it has to be all encompassing, and it has to be faithful. Then it has to be strong that is when it comes to use of arms and ammunition, it has to strong.

KN26 [8964-9066]

Like I said persuasion, good deeds and all- these are very-they are salient by very relevant issues.

KN27 [9301-9495]

There are different instruments of jihad; some people believe wealth is instrument of jihad, some people feel it is preaching.

When you preach to people they feel it is an instrument of jihad.

KN28 [7066-7277]

Part of the instruments of jihad could probably be from your capability, probably from your wealth, from the little you have you can share with people who you know are really in need. It is all part of jihad.

KN30 [9095-9149]

The most important instrument for jihad is knowledge

KN31 [9952-10352]

Ah normally the instruments of jihad, we have to fight according to Sunna that is according to the Sharia. That is because normally when you are going to fight jihad there must be a reason why you are going for that jihad, is it for the cause of Islam or for your own selfish interest or maybe you want to take a revenge, all those are not allowed so it has to be just for the cause of the religion.

KN32 [3363-3568]

Yah you see the instruments of Jihad is ah your wealth, your money, your heart and of course your knowledge of the religion of Islam and am of course the life and teachings of the prophet Mohammed (SAW).

KN33 [3646-3740]

Some instruments of Jihad are some of them maybe wealth, personal position, effort and so on.

KN34 [4958-5401]

The instruments of jihad, one, to me one, when you look at now the world has globalized you can say the western media all this issue, stuff that may be even the hands you can say they are instruments of jihad because you can be able to pass the information or the knowledge that you want to pass without even losing a single soul and you can be able to achieve what you want to achieve. These are some of the instruments in the modern world.

KN35 [6799-7121]

The instruments of jihad firstly you must have Iman, when you have Iman means it is going to direct you on what to do and not to do that is the dos and don'ts of the Islam itself. And by doing so meaning you are fulfilling one or two obligations as Allah has ordained in the Qur'an. It means you are doing your own jihad.

KN36 [6450-6856]

We have money, those that are well rich in the society, they can use that money to make sure that jihad is being sustained, Islam is being practiced very well, issue of the removal of the zakat to the less privileged and even your mouth and if you are influential in the society, you can make sure that if you are living by example people can know that this religion is a religion that people can follow.

KN37 [6106-6310]

The instruments of jihad are of different types. You can be physical about it that is using your hands and you can use your wealth, you can use your mind and even your voice. They are of different types.

KN38 [4120-4213]

Instrument of jihad, your own personal self, and knowledge itself and so many other things.

KN39 [4840-5476]

When we say instruments of jihad, it refers to the procedures used by those jihadists that is to say those that are preaching calling people to Islam, that is to say the procedures that they should follow in inviting others to Islam. And one of them is through making a preach or through going to some places where non-Muslims are predominant or non-Muslims are living by, for example, calling them, making a preach and admonishing them telling them all the rules and regulations involved in Islam and by so doing gradually the preachers may sometimes achieve in calling others to Islam and sometimes they fail due to certain problems.

KN40 [8203-8464]

The instruments of jihad can be in financial support as maybe having money that you can use to sponsor people or using of weapons or you can even try make your nafilah in order just to pray for people who went for jihad for God to bring them back successfully.

KN41 [5294-5465]

The instrument of jihad I think fear of Allah is the first and the most vital instrument of jihad followed by da'wa that is preaching to people about the oneness of Allah.

KN42 [8232-8317]

The instruments of jihad are simple da'wa, kindness to neighbors, and fear of Allah.

KN43 [12375-12433]

The number one instrument of jihad is Islamic knowledge.

KN44 [7447-7545]

I am not too versed in Islamic scholarship, so that should be answered by scholars in the field.

KN45 [7799-7980]

Yah, the instruments eh I am not an Islamic scholar so I am not very conversant here in this ah highly eh jurisprudence matters yes, so I would like to just, no comment on this.

KN46 [11754-11877]

I think I answered this question, the answer of this question could be ah located in the maybe the answers I gave before.

KN47 [18066-18892]

Instruments of jihad are many, as I said, there are many ways of jihad eh, you know, there are instruments of jihad, like I said, you know, if you help somebody, for example, then you, with what are you going to help somebody? Is it with your money or is with your strength? You see or with something that somebody needs, you see, according to me and the way I look at jihad now with the perspective of modern days, you understand, there is no, I cannot accept or I cannot believe in saying that we need a gun, you know, to fight jihad or we need a sword to fight jihad or we need, you know whatever weapon we can lay hand in, you understand, to fight jihad. So according to my definition of it, the best tools for fighting, you know, for carrying out jihad is your wealth, then your will, your positive attitudes and so on.

KN48 [5894-6212]

Hmm, instrument of jihad comprises of firstly, you make up your mind, readiness then money, your money must be there too and you make da'wa, you tell people a kind of Ta'alim wa Ta'alim, you tell people your mind, what you know about Islam and in order to convince them so as for them to know about your own religion?

KN49 [10459-10972]

Instruments of jihad, I believe the Islamic scholars are more in a position to expatiate on that, but I would say the instruments of jihad are numerous. Among them are when you educate people and also when you, when you battle for supremacy of the religion and also when you, when you use other means at your disposal in which, in which ever way to gain an advantage over the opponents of Islam so as Islam can survive and strive. So those are one of the, anyway, those are among the instruments that jihad uses.

KN50 [5549-5645]

Ahh, first of all, first of all obedience to Allah, simple da'wa which is preaching and money

KN51 [40505-43090]

You see the instrument of jihad in the first place is you have to have a leader, a leader who is a learned leader, very, very learned in the Qur'anic and Sunatic text, who is a mujtahid ok, who can exercise his own personal understanding of this, of those sources that is number one. Number two, you must go and preach Islam to people this is Islam, you want to accept it? No, we don't want like it ok go your own way, we are going our own. Please don't intervene into our own affairs ok, don't aggress, don't try to be aggressive to us, don't try to connive in any way with anybody to destroy our own teaching, don't do this, don't attempt anything that is evil to us, if you do this, we are not to now come to you again. You live peacefully with us, but don't forget as people who are not Muslims and you are living among us, the Muslims every year pay zakat, they give out charity due, they give out charity every year. So like they are paying this charity, annual dues you people as non-Muslims there is something which you must pay, token, as at that of the enjoyment you are making in the midst of Muslims since the Muslims themselves are paying, so you pay, so this is it. Apart from this, we have no problem with the non-Muslims ok. If they accept this, there is no problem, but when they don't accept to one of this two, they don't accept to be Muslims shi kenan, and they are now trying to destroy us, to connive with those who are our enemies, now somebody who is helping, who helps your enemy is your enemy, somebody who guides your enemy to get penetrated into your own place, he is your enemy. But somebody who desists from doing all these, but he lives with you peacefully that is all. You have no problems what so ever. But unfortunately for us with this thing we interpret to mean trying to compel people to, no. This are some of the conditions some of the, what do you call them? You call them instruments, instruments of jihad. I don't know what you mean by instrument, do you mean the, the instrument that we are as Muslims we use when fighting. No I don't think that one. That is why I interpret it to mean jihad is carried out that is first instrumental is to be under the leadership of Imam and secondly, the Imam should guide the Muslim to non-Muslims, preach to them Islam, this Islam, this Islam, please we want you to desist from anything which will be harmful to Islam, which will kill Islam, please don't do this. If you don't accept Islam, if don't accept religion shi ke nan, but if you don't accept, don't ever do anything that would harm Islam or Muslims.

KN52 [11653-12171]

Instruments of jihad are, I don't know, but I think like I mentioned earlier, there are levels of jihad, personal Jihad, individual jihad, community jihad, national jihad, whatever the level you want to look at it, there are levels at which jihad can be fought. So at personal level, well I would say that one should be determined, one should be sincere about really controlling himself, otherwise there is no point striving at all because there is no point one should strive without really being sincere about it.

KN53 [7757-7885]

The instrument of jihad, to me, is to believe in oneness of Allah and his prophet Annab Muhammad (SAW) then preaching his word.

KN54 [3144-3186]

Qur'an and Sunna. It is Qur'an and Sunna

KN55 [4541-4635]

Instruments of jihad are al-kitabu wal Sunna that is Qur'an and Hadith of the prophet (SAW).

KN56 [6000-6038]

Actually I can say Qur'an and Sunna.

KN57 [6825-7077]

You see first of all you have to purify your soul. You have to contribute to your wealth, you too yourself you have to contribute yourself in the jihad, also such as some weapons if you are going on physical jihad, all these are instruments of jihad.

KN58 [17289-17464]

The instruments of jihad? As far as I know, one: Akida. Two: righteousness. Three: up righteousness. Four: being a good Muslim. These are some of the instruments of jihad.

KN59 [11857-12810]

The instruments to fight the jihad? To me, you have to be knowledgeable, is one of the instruments because if you don't know much about your din, you can't wage a jihad. Secondly, you have to be a kind of a preacher, let me use that word preacher, it is an instrument too because by preaching you can easily draw the attention of people to be a Muslim, you can be a social oriented person meaning that there is one program going on in Kano which is A daidai ta sahu, it's a societal orientation program which means they want to make people that are engaged in immoral act to have a moral upbringing, it is also a jihad, instrument for the jihad too. To kind of relate with people that engage in immoral act, shouldn't kind of neglect them, you understand, we should call them together put them in order, ask them what is the problem, why they are engaged in all those things. It should not be necessarily wedging war to them, you understand. Yes.

KN60 [15988-16253]

The instruments of jihad are many; we can say they are many. You see fighting is part of the instrument of jihad. Displaying moral behavior, preaching to other people, giving out alms, assisting the needy and so on and so forth, all this are instruments of jihad.

KN61 [5637-5692]

Ahh, fear Allah wherever you are, that is one of them.

KN62 [21119-21704]

Knowledge and good faith, there are the instruments of jihad, knowledge. First you need to know when and how, you need to know that, when to wage war and how to wage that war because in Islam, we don't believe in killing women, we don't believe in killing young children, in Islam we don't believe in killing those who take refuge in the eh eh any ah let say worship, worshipping place like masjid or even churches. Anybody who ran to hide himself there in a church or masjid, you understand, or even a shrine or synagogue, that person shouldn't be attacked, as we believe in that.

KN63 [21707-21867]

The instrument of jihad has to be Qur'an and Hadith. Number one Qur'an, number two Hadith, huh, so nothing like arms or ammunition or bullet or no, forget it.

KN64 [8840-9029]

Ahh many, Like, you can use, I said to you, you can use your tongue, calling people. You can use all means that you think you can-that can help you to get your aims, hmm.

KN65 [12559-12622]

The instrument of jihad first is fighting one's own soul, yes.

KN66 [5934-6463]

The instruments of jihad is number one, I would say is niya, you have to, you have to, give me the word, (intention) yes, you have to have the intention of this is one of the main, so when we talk about the niya, it has to be a pure niya your heart has to be purified that okay, you want to fight jihad, this is what you want to do and you will do it fi sabilillah. And also you have to have your Qur'an and Sunna, the way of the prophet Muhammad (SAW) that will guide you into the jihad. Those are the instruments of jihad.

KN67 [7088-7610]

To fight jihad, at least you need to let people to have the knowledge ah. The instrument of jihad those are the needed things, the necessary things that you need at least one should be knowledgeable enough to know himself, to know the religion and ah to know how to teach, to know how to preach, how to reach out to people. There are so many ways that ah that so many are knowledgeable but they are not, they do not know how to approach people, so I think even with your money, your money is also part of the instrument.

KN68 [3318-3366]

Iman, niyya, Qur'an, Sunna, money and knowledge

KN69 [13993-14419]

The instrument of jihad is ikhlas that is to do it with a sole mind that you are doing it for the cause of Allah and you make sure that God fearing, God fearing is one of the instruments of jihad and patience, that is to exercise patience in the course of jihad and follow the instructions given by the commander, this are some of the instrument of jihad that are expected to any Islamic military to make sure that he observe.

KN71 [21670-22282]

The instruments, one is the belief, the ikhlas, when you have the belief, you must have the ikhlas, you must have the knowledge. There must be a head before embarking upon a jihad. Who is the leader? That is a leader that who we owe our allegiance, to whom we owe our allegiance and then of course the means. What is this means? For a jihad he needs wealth. he need man power. What does that mean? Supporters, you need, in fact you need everything. When you have the belief, you have the ikhlas, you have the knowledge, you have the state, you understand what I am saying, then definitely you will need the means.

KN71 [22417-22849]

Arms or not arms the three must be there, the belief, the ikhlas and then the knowledge. These four are fundamental anywhere, this three are fundamental. (interjection: for arms jihad?) Either arms jihad or what you do with your pocket or what you do with your energy or whatever, you have, you must need the belief because without the belief, without the ikhlas and without the knowledge, will you know what is good and what is right

KN72 [13269-13441]

The instrument of jihad is knowledge first, Islamic knowledge. When you have a Islamic knowledge so you can make a jihad, but without Islamic knowledge you can't do jihad.

KN73 [13929-14431]

Yah that's what I'm saying, it depends on the country, on the time you find yourself and the country you find yourself and the environment you find yourself. As I said, there will be a time we'll just talk, do, don't do this is jihad, as an instrument of jihad. Write, find a biro, write a letter to the king, to the leader, yes to the president to do, this your practices is anti Islam is a jihad. Write a letter as a journalist is a jihad. Write a book is a jihad, to commend your family as a jihad.

KN74 [22897-23452]

Instruments for jihad hmm mm masha Allah, we have already heard it from the holy Quran, Allah (SBUH) says that (he recites a verse of the Qur'an) Therefore, if you look into this aya you will find out that there is a lot of things that Allah (SBUH) mentioned, but the basic things that ahh we call an instrument for jihad is attakuwa, to make sure that whatever you have been doing, you are doing it fi sabilillah. Therefore, this is the basic instrument and whatever comes after is, we can call it the second or the constituent of the instruments, yes.

KN76 [15275-15419]

Well the instruments of jihad well, to me, ahh there is economic ahh economic instrument, there are educational instruments and there are arms.

KN78 [19383-19591]

Instrument of jihad you mean. Instrument of jihad could take the meaning of weapon, instrument of jihad could take the meanings of books, instrument of jihad could take the meaning of the pain of a scholar.

KN78 [19618-19734]

Of course instrument of jihad could also mean telling the truth, yah saying the truth in front of an unjust ruler.

KN79 [10417-10584]

Peaceful jihad needs ahh Da'wa, good mu'amalat to non-Muslims while physical jihad require well training, that is armies, weapons, wealth, and ehh good determination.

KN80 [18057-18254]

So the instrument of jihad is to make people becomes aware with the teaching of ahh Islam, to acquire Islamic knowledge, to know what is obligatory upon them and what religion requires from them.

KN81 [10946-11078]

Yes of course jihad has multiple instruments. It just depends on what type of jihad you offer. Is it physical jihad or what have you?

KN82 [13774-13893]

The instruments of jihad may involve the mind itself, the physical component of the human being and also the weapons.

KN83 [8275-8306]

Good mu'amalat and the Taqwa.

KN84 [9575-9643]

There are iman ahh I think Tauhid, mu'amalat and the rest of them.

KN85 [8581-8890]

Yes ahh ahh one, you strive to reform yourself through your own personal effort. Two, you use your wealth to be generous to others so that they will try to understand through your actions and again through fighting. So fighting, your personal effort, your wealth, your position all are instruments of jihad.

ZA1 [12246-12849]

Instrument of jihad, you are mean, you are talking about the condition? The condition of jihad has been stated in Sahih Bukhari, they are about, I think about more than 15, but let me tell at least three of them. Before jihad is been set, there must be a leader

which at least 90 to 80 percent, they give allegiance to a pledge. Secondly, if Muslim before they set a jihad, they have to take admonishment, preaching and also the non-Muslim try to occupy them, try to conquer them, try to oppress them, if this condition have been met, the Muslims should stand and defend themselves. They can't wait.

ZA2 [9353-9583]

Ahh the instrument of jihad, you see jihad per se is telling with the word of mouth that is words of wisdom, wisdom words are the weapon. The wisdom words are the weapons, peace, unity, so this are just you give words of wisdom.

ZA3 [10836-10902]

Instrument of jihad are knowledge and there must be a leadership

ZA4 [25618-26004]

Yes the instrument of jihad is your belief, you have to believe in Allah, you get good conduct, you understand, good morality, be kind to your people and your neighbors in the society, you have a very good faith, doing Sadaka, to be kind to people, talk to, be nice to everyone even to the unbelievers just to allow them to understand this Islam is good, to have the good perception.

ZA5 [13889-14138]

The instruments of jihad, we have so many instruments of jihad. You can give Sadaka fi sabilillah to somebody, they you understand, to the poor, they you understand, that is feeding the needy, they you understand, and so many good deeds you can do.

ZA6 [30781-31254]

Hmmmm the fear of God, the purification of the heart hmm are the instruments of jihad, not the archaic, the imported thinking of the militant that they say you have to carry weapons and all that no, no. Your heart hmm, your soul, the purification of your heart, the fear of God is your instrument because if you have the fear of God in whatever you do, there will be an element, in fact there will be purely element of, you know, good deeds because you have the fear of God

ZA7 [11536-11837]

Yes instruments of jihad. Jihad has lots of instruments, as we know to do anything good in this life, you probably need money, you probably need comfort, you probably need to be in good health and you probably need to have the knowledge of Islam. So I think those are the basic instruments one needs.

ZA8 [20223-22240]

Instruments of jihad wow. I think basically is knowledge. I think one basic thing of jihad is knowledge because when you yourself you don't know about Islam, how are you supposed to teach another person? And I think knowledge is the basic instrument because it is when you know something that you teach another Person. And there is also wealth. You can use your wealth in the course of jihad. You can use your property and even your physical, when I say physical self, it means you go yourself that is when you have the knowledge. That was why I said the key instrument of jihad is knowledge. You must be a true knowledgeable somebody that knows what Islam is all about, then you go physically with yourself telling people. Like all our scholars, they are doing jihad by teaching people what Islam is. That is the true scholars; I am not talking about the ones that don't know anything. So this is what they do, jihad is striving in the cause of Allah. You go to people, to places that you know Islam has not reached, preached to them; this is what Islam is all about. You call them, you enjoin them to do what is good and what is bad, so that is jihad. We have physical, you must be there present, if you don't have wealth or means of, so if you are there, you tell them. If you have the knowledge, you tell them. If you have, some people don't have the knowledge, but they are rich, they have wealth. So they help the people that have the knowledge to go there. So that one also is jihad, in fact, in Islam jihad also means going to visit your relatives, being good to your neighbors, going to visit the sick, greeting your sick relatives even if they are not your relative, going to visit them. Going, if somebody invites you for a wedding or whatsoever, is jihad for you to even go. So all those things, everything you do, if it is for the sake of Allah, this is what God ask you to do, the prophet say do this and you have a reward and you do that with the intension of getting that reward from God, that is jihad

ZA9 [11657-11763]

I believe Qur'an is, should be the strongest, the holy book should be the strongest instrument for jihad.

ZA10 [15060-15121]

The instrument of jihad is the Qur'an, Hadith and the Sunna.

ZA11 [11965-12016]

Da'wa, sharia and other things of Islamic morals

ZA12 [6914-6985]

Instrument of jihad, I think correcting one to the right path I think.

ZA13 [6602-6674]

The instruments of jihad, one, is the faith, when you have faith in it.

ZA14 [6117-6469]

The instrument of jihad, there are so many instruments of jihad. One of the instruments of jihad is what I have just said just now by doing good to everybody is a kind of, one of the instruments of jihad. Hope you understand, feeding the needy is one of the instruments of jihad, calling people to Islam is another instrument of jihad and so much etc.

ZA15 [12610-12724]

I think the first thing is faith and the second thing is they have knowledge about that particular thing you do.

ZA16 [6958-7089]

Ahh the instrument of jihad is aah there should be a leader, a leader that all Muslims agree that accepts that yes he is a leader.

ZA17 [6281-6452]

The instrument of jihad is first, you have to have a concrete in iman because if there is no any concrete iman, the jihad will not be ahhh it will not be sophisticated.

ZA18 [9726-9925]

Toh the most important instrument for jihad is knowledge, you have to be very knowledgeable and you should practicalize that knowledge, put the knowledge you acquire into practice for people to see.

ZA19 [12594-12769]

Well the instruments of jihad are actually many: your heart, your hand, your tongue, and when it's intensified that is when you can get something to actually defend yourself.

ZA20 [6703-6883]

The instrument of jihad is one you have to have faith in God. Without that faith in the oneness of God and all other, you know, five fundamentals of Islam, then you are finished.

ZA21 [9598-9710]

The instrument of jihad is that you clean your mind and make sure you are doing that for the cause of Allah.

ZA22 [8568-8830]

The instruments- in the first and foremost is you teach, you preach to people and continue and if it gets to physical combat you use the modern physical combat as well, but we shouldn't exaggerate in our fight because Islam has put everything in place for us.

ZA23 [12503-12718]

The instrument of jihad-the major one is perseverance. In worshipping Allah you must persevere. In leaving what Allah subuhana wa ta'allah forbids you must persevere. If you have this you have the strongest weapon.

ZA24 [16492-17025]

Instruments of jihad are many. Use your brain, use your money, use your good character. All these are instruments of jihad. But to me now except somebody want to as I said earlier somebody want to cheat you or want to- somebody came and harass you, harass your parents or harass your religion it is then you can fight back, but if not there is not supposed to be a sword as instrument of jihad. Jihad-you can use your money, you can use your brain, you can use your character and you can use your knowledge as instruments of jihad.

ZA25 [14007-14464]

Yes I have indirectly answered this question. That to start with you must have a good understanding of Islamic knowledge that is the foremost instrument of jihad. Secondly, exemplary practices, sincere and true exemplary practices of the teachings of Islam and finally retaliatory physical fight in case the non-Muslims are aggressive against the Muslims community. So Muslims communities are allowed to fight back, they are not to initiate the fight.

ZA26 [7330-7376]

Instrument of jihad is mind, a correct mind.

ZA27 [5321-5424]

Maal -your wealth, your time, your ah and so on and so forth your time not necessarily taking weapon.

ZA28 [14478-14914]

Well based on my own understanding when you say instruments you mean the tools, which must be gathered for something to be established. So if you say instruments of jihad you see the first instrument of jihad here is knowledge. You must be knowledgeable of how they say, how both the Qur'an and sunna gives, I will say instructs people to go and have jihad, should be carried out. The knowledge here is the basic instrument of jihad.

ZA29 [22914-23378]

Thank you. When you say the instruments of jihad here is first your mind. First your mind is the most strong instrument of jihad. You have to put in your mind that whatsoever I am doing, I am doing it for the sake of Allah, I am doing it for the sake of the jihad I am doing. That is I am striving, I am striving, that's in your mind. Secondly, your own view of the people, how do you see people around you? Three, why are you doing whatsoever you are doing?

ZA30 [34215-35729]

The instrument of jihad, I mentioned it before. You can't do jihad without the Amir. So the first instrument is the Amir that one is also there, let me say a two hours lecture. What qualities will someone put to be aa Amir? That is the leader of the community. I can't just wake up in Zaria and say I have my own Imam just the way the Boko haram did. They brought their own shugaba, they said he is supposed to be the leader and other people didn't accept him because they came through, let me say, they are maybe from ahh, what is open is like they came through Ahlis-Sunna, but the actual who they are, they are Maitatsine people because it was revealed in the history that Muhammad Yusuf's father has been killed in Riyar Lemu during Matatsine's crisis. So that hatred of Boko has started earlier even it is in his own blood, but they came under the umbrella of Sunna, they hid there, but main Ulama of Sunna, they have already called him back to order, but he did refused, he refuse to listen to them. I could remember Sheikh Ja'afar, late Sheikh Ja'afar Adams has called him into order, he did not listen, and Sheikh Ja'afar Adam, he is not even his own mallams Shugaba, no, even his own Imam's imam, they are not even comparable, bin Usman, Dr. Sani Rijiyar, almost different Ulama of Sunna, they interviewed him and they told him what he was doing was wrong and he would agree, but when he come out from them, he would go and keep on telling them what is different from what he told them already.

ZA31 [9478-9804]

Instruments of jihad is book, mouth, what, why I say, I called book one, book is the one, I mean book of God that is Qur'an and Qur'an is the word of God. You use it according to what is there and preach and persuade people to the, to the right path and why I say mouth, mouth is the, is the one that will say the word of God.

ZA32 [25080-26036]

The instrument of jihad can be seen in the, in that mentioned verse, verse of the Qur'an, which Allah says with your wealth, where Allah says you should believe in Allah, Muslims should believe in Allah, his messengers, and struggle in the way of Allah with their what, with their wealth and their lives. We can say before jihad can be carried out, there are some instruments that are needed, that are required and that, and those are instruments can be as follows: The jihadist or the one is or mujahid or mujahidun must first be Muslims and Muslims, the practicing ones, practicing Muslims, not Muslims by name, they should be practicing Muslims, and they should own weapons and also they should have abhhh wealth that can sponsor the undertaking of that jihad, and the man power. I mean the arms, well trained arms are also the instrument of jihad, but as I mentioned that jihad should be first carried out through preaching, through da'wa. That is it.

ZA33 [7698-7817]

The instruments of jihad are you have the wealth, you preach and you have physical fitness and this physical fitness.

ZA34 [18897-19452]

The instruments of jihad, to my own understanding, are one: the basic knowledge of the religion. You must know your religion. Know the teachings and then the idea of you religion. Two, be firm having faith-Iman, firm iman. Three, then you go about carrying out the jihad but it depends on the circumstances of the jihad, it may be through your teaching, it may be through preaching, it may be when you are pressed then that is when you carry out ammunition to protect yourself not even to fight but to protect yourself. That is what the Rasul (SAW) did.

ZA35 [7013-7054]

Instruments of jihad are Iman and Takuwa

ZA36 [12838-13076]

The instruments for jihad are sword, horses, bows and arrows. I am mentioning what I have seen during the life time of the Caliphs, the successors of the prophet (SAW), so they use bows and arrows, they use swords, they use shields etc.

ZA37 [12870-13136]

Number instrument, as I said, is the holy Qur'an, knowledge of the Holy Qur'an and Hadith of the holy prophet (SAW) these are the instruments because these are the guides, they will guide you what to do, where to go and what action you are to take at any point.

ZA38 [19321-19489]

The instruments of jihad are very much, you can use your heart, you can use your brain, you can use your hand, you can use your Knowledge, in fact many, many things.

ZA39 [27259-28290]

Instruments simply mean you know when we say instruments; we are talking about the equipment, the qualities, isn't it? The instruments, the equipment, the conditions, we refer to them as the conditions, like I said, the issue of the condition depends on which jihad we are talking about. If we want to just talk about the instrument of jihad is one, you strive hard in your worldly affairs, to be doing good to somebody or to yourself with the aim to be rewarded in the hereafter. These are the instruments or we call it the conditions. Whatever Allah commands you to do, whatever Allah permits you to do and you wish to do them with the hope to be rewarded in the hereafter, we say these are the conditions. So if I go, I am supposed to go and do a business in order to earn money rather engages in doing a robbery, this is not the way that Allah wants you to get your money, but if I just engage in the way that Allah allows me that is go doing a particular job, get money lawfully and come and spend it, it is also a jihad.

Th7.5: Necessity of Jihad in Modern Northern Nigeria

FG1 [25662-25683]

Yes very necessary

FG1 [25714-25758]

It is not only necessary it is compulsory

FG1 [25775-25826]

Because Islam is going down now may be in Nigeria

FG1 [25911-25923]

Preaching

FG1 [25989-26304]

we say jihad is necessary in northern Nigeria in particular. I think the type of jihad that is most necessary for all northern Nigeria is self jihad because majority, the vast proportion of northern Nigeria now is we are corrupt. Corrupt in the sense that we are corrupt to ourselves. We are corrupt to our faith.

FG3 [36603-36698]

Yes it is necessary. I have my reasons. (Some interjections to differentiate jihad from Qital)

FG3 [36700-37153]

That is what I am trying to talk about. It seems like we have forgotten the relying ideal, not like because I can draw a line because the definition drew a line for all of us. So any time you keep saying jihad I feel like changing the word to strive. Like let's not use jihad because it has already been inculcated in our minds, not only we as in not only the Muslims, only the Muslims themselves like I said we you call jihad we all feel like fighting[

FG3 [37163-37197]

They should have used maybe da'wa

FG3 [37228-38147]

When you say jihad is necessary in northern Nigeria any says is jihad necessary in northern Nigeria, what will first come to his mind is, is fighting necessary in northern Nigeria? Am I right? (chorus of agreement) Is fighting the non-Muslims by the Muslims in northern Nigeria necessary? Am I right? That is the first thing that will come to someone's mind because that is what jihad even the sentence means if I am right. So jihad in northern Nigeria, not only in northern Nigeria, it is not even necessary, we don't need it. Why, because we were told how to propagate our religion. How do you do it? You preach but you don't make someone to convert. God said himself that we the Muslims we preach, but to bring someone into justice is not your own way it is my own way, I decide. You don't take someone into heaven, I decide to put him. So you don't make him do the right thing you only tell him the right thing.

KD1 [25772-27907]

Walahi jihad is very necessary. It's very necessary because you will realize a lot of detrimental issues, a lot of things, problems in northern Nigeria today. You realize that somebody would claim that he is going, he is almajiri that he has left his village and come to learn Islamic knowledge and yet he cannot even pray, he dose not even know how to perform salat, that is somebody will call himself almajiri and even the Qur'an, he doesn't understand what it is saying, he doesn't even understand anything. He spend more of his time begging, he spends more of his time on the street, he lacks the family upbringing that is necessary for a child, he lacks the simple ethics, simple morals he doesn't have, he lacks respect for his elders, he lacks love for people, he doesn't even understand what is called love, there is serious need of jihad in that case in correcting these ills and that's where the case of struggle comes in. You need to make a struggle to correct these ills and how can this be corrected, that can be corrected by empowering these kids, by giving them the right knowledge, by making them equivalent to their past what other part of the world and making them to be able to stand in for them to be able to represent the future of Islam when the time comes. Can you imagine somebody that cannot read and cannot write cannot do anything and even some of the Arabic they are reading is like is not the regular one, the Usmani one that we all know. That is not actually the real time problem, but it's actually a short coming because that's what is more adopted in contemporary Arabic writings. So you see that they are more or less disadvantage in multifaceted ways. That's actually there is strong need of jihad in that respect. There is strong need of jihad in economic empowerment, there is strong need of jihad in education, educating our people, there is strong need of jihad in making people actually know what is right and from what is wrong, there is strong need of jihad in giving women that responsibility that they need to be good mothers at home, there is strong need of jihad in the northern Nigeria.

KD2 [10429-10917]

The modern, the modern jihad necessary in this part of the country nowadays is just good character, good actions, good activities not that of fighting, not that of physical fight. But the jihad necessary is just good actions because when you do, when you do a good thing, that will encourage people, that will encourage the non-believers and say ah! what is this person doing, what this people are doing is very good, like that you are enticing them into accepting the religion of Islam.

KD3 [8281-8283]

No

KD3 [8369-8495]

The kind of Jihad northern Muslims should engage in today is jihad of oneself, to force yourself into the practice of Islam.

KD4 [12863-14181]

Well my brother, this type of question when answering it one has to be very, one has to be very conscious in applying it. Why did I say so? If you look at the present northern Nigeria now, we are living more or less like a rampart state whereby we have both

Muslims and non-Muslims and then all have the same equal strength. Then with such strength, equal strength in that, even though Muslims are majority, but we all depend one on one, but before a jihad can be taken or a truly Islamic state can be achieved, there has to be what I call mubaya'at, a single universal caliphate that will oversee any jihad that will partake in such. So this our northern Nigeria, I don't think there is that single leader who everybody hundred percent totally pay allegiance to, who we can rely on and said that yah, he is a leader that he should foresee a jihad to take on. So if you ask me, this is my own perception, I will say that no, in the northern Nigeria now, we are not up to that extent to get the truly jihad, to fight the truly jihad that we are supposed to get. Why because, the previous section, the previous reasons that I give you are not in place. But with time if we can have that single leader that all of us can foresee, put ourselves into, then I will say that yes, with time that situation can be achieved.

KD5 [7677-7702]

Yes, jihad is necessary.

KD5 [7787-8201]

That's good. The kind of jihad that modern northern Nigeria should engage on is that jihad using the wealth because if you look at the northern part of the country you will notice that there is high rate of poverty and high rate of illiteracy. So, if one can intervene using his wealth to uplift the standard of living of the Muslims in this side of the country, it is a jihad and that is the kind of jihad we need

KD6 [20047-20374]

Thank you very much. Jihad is necessary, but in the literary meaning, but not the killing Jihad that they are saying. The jihad that you show your good behavior to your neighbors is jihad. You preach Islam to them, but not you fighting them. Anybody that you fight in the modern day will not accept you, that's just the fact.

KD7 [11784-11796]

Yes, it is.

KD7 [11878-12417]

Alhamdulillah there are so many ways. Today, we are living in times that you will see things, we are Muslims, but we see a different side of Islam which even our parents did not see, our grandparents did not see it and why is that? because there were so much innovation. If you try and help eradicate those innovation and you have helped a lot, you have done a great jihad. You will see our young boys the way they dress, the manner in which they speak, the kind of schools we allow our children to go to, they are all subjects for jihad.

KD8 [24281-25142]

Well, it is necessary, but not the jihad of violence, not the kind of jihad that the West is interpreting. Jihad, like I said, is preaching, propagating the cause of Islam. There is no any Muslim that will not like Islam to expand. So through preaching, through educating people, through trying to see that you preach in such a way or you live a good life in such a way that other people will emulate you and you will also try to convert other people peacefully because there is no, la iqraha fid din you don't compel people to accept the religion. When they don't, there is no problem, you don't have to fight them, you don't have to be anything.

So fundamentally Islam is very necessary in northern Nigeria because we need education, we need to be educated, we need to build mosques, we need to build schools, we need to do a lot of things, but not violence.

KD9 [15722-15911]

Jihad is necessary at all times, at every time, anywhere, everywhere for Muslims. We just have to be organized, have a good leader that will give us direction and how to go about doing it.

KD9 [15986-16985]

First of all jihadin nafs. Jihadin nafs I have explained the little I know about it and it also goes down to what I said, learn, education, learn about it. Alhamdulillah there are, we take it for granted, but it is very, very important. We have Islamiyya all over at least our little area here, so I pray and I hope and pray that these things will spread to the hinterland, will spread to the villages because this is where the non-Muslims attack. They know you in the city is a wise, you go to the Islamiyya, you know what Islam says, but our people, cousins that are in the village that don't have access to this, they might have, just like the Bedouins of those days, the Arabs living very far, they don't have enough knowledge, so they bring, so people just attack those kinds of people and give them all kinds of things that are not Islamic in terms of knowledge. So we need to spread our tentacles as far as knowledge is concerned. So if the knowledge base is there everything will be fine.

KD10 [9787-10472]

Anytime of the day, jihad is necessary. Are you getting me? Jihad, I said jihad, you know, when Allah's messenger (alayhis salam), when he migrated to, when he conquered Mecca, he said (quoting in Arabic) there is no hijra from Mecca to anywhere again after this fight (quoting in Arabic) what remains is an intention for that jihad. So jihad is going to be onto the day of Kiyama. But in the northern part, if there is need for jihad, if Ulama say there is need for jihad because they have satisfied the conditions, then we are going to come out for jihad but if there is no need for jihad, the conditions are not fulfilled, then there is no need to do any jihad. Are you getting me?

KD10 [10618-11092]

You know, we have two kinds of jihad in Islam. We have jihadul talap and we have jihadul difa. Talap that is jihadul talap that is if the Kuffar invade our town or our country, we are going to fight them. Everybody should come out and fight except those that are exempted by the sharia, but that of difa that is defensive jihad. We have two. It is not, it does not meet the condition for jihad, but we have to defend ourselves. Are you getting me? That is defensive jihad.

KD11 [14786-15226]

Yes jihad is always necessary, without jihad if you don't build your mosque who is going to build it for you? If you don't revive your mosque, teachings of your religion, nobody is going to do it for you and the region would die. These are institutions that need to be revived. Jihad is very, very much necessary, but not this so called bestial or outburst we are witnessing by the so called Boko Harm, jihad should not be in that fashion.

KD12 [16735-19103]

Ah it is necessary in the northern states today. Firstly ah we went to a national conference at dialogue the day before yesterday where a lawyer was saying that in Kano state, in law school at Kano, see the northern people who are not so careful to scrutinize their departments that we still have some Christians heading most of the department antagonizing Muslims indirectly. That in the law school that law brother was saying, day before yesterday, that in the law school everybody has got his own human right to claim, but you see this head that the person that is heading the law school in Kano is a Muslim, the deputy is a Muslim, I mean is a Christian, the deputy is also a Christian, so now they use their own position to debar Muslims lawyers, Muslims women

lawyers to wear their hijab, they said that they must remove it and put cap, so far that it is still stated in the law that the freedom of the people is still embedded, so likewise in many ways in the northern area too here where we have soldiers, where we have they have established sharia, they call some areas Many market, they say that if your sharia is coming it has to stop before many market of barracks of soldier or police, it doesn't go there. So the northerners have to be very, very careful of that area. So again the jihad here is that why northerners have to be very, very careful too is that as provocation if religion is going, we have some sects that even the people the northerners should fight them, themselves before the establishment of such sects, see extended to where it is not eh can't be controlled again by shi'a people, we have many of them too that are doing havocs, see we have many of them that combining people of Mauludi too, where many havocs are doing. So northerners since they have overlooked some of those things that is coming. Another way thing is that they have to do jihad in the area of segregation because Islam doesn't say this is an Hausa, this is a Yoruba, this is a Igbo in giving employment to people or in the areas where they say is kabilanci that kabilanci ah what I can say is ethnicity ah support should not be there, we should take ourselves as one Nigeria even the foreigners to Nigeria too have to be given work without considering where they come from because we are one Nigeria now.

KD13 [5880-6004]

The jihad, you see, when we say jihad, the jihad of the weapon is not necessary, but the jihad for education is necessary.

KD14 [7727-7791]

Yes jihad is necessary in modern northern Nigerian Islam today.

KD14 [7887-8028]

The kind of Jihad the Muslims should engage in now is that of jihad of one's self, we should try to, we should enjoin good and forbid evil.

KD15 [10936-11166]

Ah jihad is necessary in northern Nigeria, but by not using weapons and by doing what Allah (SBUH) ask us to do and by obeying Allah and his prophet, by I think if we can do that only, I think that will be in peace and very okay.

KD16 [5910-5934]

Yes jihad is necessary.

KD16 [6004-6183]

The kind of jihad the Muslims should embark on is the propagation of Islam and the Muslims should also lead others by example, whatever you want to do, let them see you doing it.

KD17 [19069-19233]

If it is said to rise up arms, you understand, I don't think it is necessary. These are Muslims practicing their religion, who do you want to raise up arms again?

KD17 [19316-20027]

Jihadin nafs, jihadin nafs, if you always know about northern Nigeria of the old whereby you can drop your things and go and pray and nobody will come to touch it. People will come, I used to hear the story from our parents that the northerners, these are people especially Muslims, you can give them trust, they are trustworthy, if you give them your trust, they will never betray you, that is because they have the basic tenets of Islam, which is not to betray trust. Prophet (SAW) says part of the sign of a hypocrite is whenever he is being trusted, he breaks the trust, which us and we all know the punishment of a hypocrite, hypocrite will be in the base of the hell fire. May Allah protect us from that.

KD18 [10572-10962]

Yes jihad is necessary in the north, in the northern of Nigeria because jihad we, as we said that we are talking about the, by trying to make efforts, by giving what we have to other Muslims who are not, who are poor. So we use to help ourselves for that and we use to orient ourselves and to counsel ourselves about what is good and what is not good, so that is what I understand by that.

KD19 [14191-14308]

Well I believe jihad is necessary to introduce those three rules, so as to make the society a truly Islamic society.

KD20 [8111-8424]

Yes jihad is necessary anywhere, any place at any time, but when I talk about this jihad is that, jihad is when we are making efforts, when we are striving some efforts to promote Islam. This is not through the weapons and killing of the people but through the words and promoting what our religion is all about.

KD21 [8186-8382]

Jihad is necessary. I think they should engage in jihad bin nafs, they should fight the errors prevalent inside them. The hatred that is eating up the Muslims that has refused to let us move on.

KD23 [8613-8878]

Entirely I did not ah it is not necessary for jihad in modern northern Nigeria today and entirely it is not necessary because why I said it is not necessary because ah you can look the nature of the ah of the state, the nature of the state, so it is not necessary.

KD24 [34595-36672]

Jihad is necessary actually, but when I think I guess is education because education, educating people is part of the Islamic jihad, the real education ah more especially the Islamic religion education that is the Muslims should put their children in good schools and make sure that they progress usually with their knowledge because it is not good for ah person to put his son into Islamic school immediately after finishing primary six he is done because we are used to that, but this western education you will see someone will finish degree first you see you wonder how, but in Islamic part you will see highest is maybe primary school, highest junior secondary school the one that will try is the one that will make sure his child has reached secondary school finish, you see that one did not, the real knowledge of Islam, the real practice of Islam up till now he has no good knowledge that can say something these are some part of the teachers which are preaching now. Those people that just finish primary school or secondary school, they are just the ones that are bombarding everything, if you go to, for example, the real school you have good certificate it is not necessarily you will see they will allow you to even speak, it will be very hard for them to allow you to speak because you are not son of Alhaji wane or doctor wane or governor wane or senator wane, no, but their children they can come and speak even though their level of knowledge is not up to the level which they can stand and say what they are saying. So the jihad which I think they should ordain is knowledge. They should make sure that these children which are coming up which will be the heroes of tomorrow, let them make sure that they have the good knowledge of this religion and I'm sure if being used the knowledge very well no any fighting will be progressing because they will know how to settle things with the knowledge because in Islam it is not everything you will say fight, everything no. Until things persists. No any other things to do, no any way out, then you have to do.

KD25 [46813-47045]

Yes, jihad is necessary in the northern part of Nigeria and the kind of jihad that should be said or uphold is al-jihadul Ta'alimi that is the jihad of teaching the Muslims their religion very well, to know what Islam is all about.

KD26 [10793-11810]

Ah yes it is necessary in the modern northern Nigerian Islam today and I think the kind of jihad necessary for the modern northern Nigeria is the jihad of the tongue and the jihad of the heart because we have to fight our inner battles ourselves and then when we have reach a certain, we called it... Ourselves we have to propagate Islam, we have to go for da'wa. I think that is what is necessary, we lead by example. I can remember the story where prophet Muhammad (SAW) used to have a neighbor that was a non-Muslim that used to come and pour dirt in front of his house and he never came out and said am going to box you or anything like that, in short when he didn't see him for some time he inquired and he was told that he was not feeling fine, he went to visit him and you see that is da'wa. He is showing that Islam is a religion of peace, is a religion that cares. So if you show care you will do da'wa, you will preach, you will draw people. I think that is the kind of jihad necessary in northern Nigeria.

KD27 [9974-10042]

Yes, the one on themselves; jihad on themselves, individuals first.

KD28 [15589-15609]

Jihad is necessary.

KD28 [15636-16102]

When you are talking, jihad of which I am talking about is necessary in Nigeria, in northern Nigeria today is that is the one fi sabilillah wa rasulihli the jihad of which you have to go by the injunction of the Qur'an and the Sunna of the prophet (SAW) as a Muslim because you have to defend your religion to make the, seek knowledge and spreading the knowledge to the people. It is a form of jihad that people should have the understanding of what you are after.

KD29 [8698-9069]

You see jihad does not restrict itself to northern Nigeria alone. Jihad eh jihad extends to all parts of Nigeria because if you look at the way we conduct ourselves both the Christians and other non-Muslims and the Muslims we need to reorient ourselves we need to extend preaching, we need to make our Christian colleagues understand the virtues, the teachings of Islam.

KD30 [14737-16184]

I think more than anytime this is the time that jihad is needed because of the total misconception of Islam brought about by the advent of boko haram and their sister or brother groups. I think if Muslims have to stand up this is the time to stand up to show people that this is not what Islam propagates. Islam is a religion of peace. There are a lot of things they don't know about Islam. You will be surprised you will be living with a Christian in Nigeria here and it will surprise you that you later find out that he knows almost nothing about Islam, but the only thing he will say is Islam is a religion of terror. So you see I think this is the time to bring about that we should bring these Christians close to us, show them the beauty of Islam, invite them into it. I am always confident that when we show them this beauty of Islam and the true conduct and teaching of this Islam, I think nothing will stop most of them from doing, I even argue with some people that these people are not Muslims a lot of them because if boko haram's actions are totally un-Islamic then I will see that these people are even fighting to send people away from Islam because they are showing just the, another picture of Isla. If people are showing the good trying to invite people or get people into Islam I think they should ah they should conduct good Islamic ah ah Islamic practices so that they can be able to see what this religion truly teaches.

KD31 [11045-11218]

Yes it is, because even if you go to our cultures and traditions there are some things we do traditionally they are not supposed to like our way of dressing and the likes.

KD33 [11205-11998]

Well, Islam is eh, personally, jihad is not necessary, the jihad, jihad that is necessary in the, the modern northern Nigeria today is jihad of good ethics and characters, so that we would doing that, people that are not Muslims would understand the beauty, and the good of Islam. So that, with that, without fighting, conflict, they would be able to accept Islam, but jihad with fighting is that I don't think that one is necessary in northern Nigeria because we are living in a mixed society, we are not pure Muslims as some of the Islamic countries. So, for me, doing good, practicing correct Islam, good ethics, characters eh interactions with eh non-Muslims and telling them what is the beauty of Islam, that is the first jihad that we need to take in northern modern northern Nigeria.

KD34 [11187-11260]

The way I define jihad it is necessary not the way others define jihad.

KN1 [31068-31728]

Thank you very much, jihad is necessary, and the kind of jihad we need to even first to do is first of all between the Muslims. Let them be practicing the right religion, let them be practicing Islam as it is for everyone to see that this is the real religion. And now when you are bringing others into your religion, it has to be through preaching, enlighten them, you cannot force them to accept your faith, it cannot happen, it is not encouraged. But you can only invite them into the religion through good deeds. So that is why I have been telling you that jihad is a struggle it doesn't mean a struggle of arms. So it has a lot of meaning. So that is it

KN2 [18526-18853]

In my opinion, Muslims are yet to finish the first phase of jihad in Nigeria. Muslims are yet to finish the first stage in Nigeria. To carry the word of God to Muslims and non-Muslims and they are also not being under any compulsion to drop their religion. So they still have some way to go before deciding on jihad itself.

KN4 [24772-25320]

Jihad is necessary and always you are in jihad. Always Muslim are in jihad that is why I told you, to even talk morality, to even control drug abuse is ala is jihad. It is possible in northern part of Nigeria. When we look at it in Kano state, the governor has gone aggressively, violently towards the drug ah drug barons that is Jihad. Jihad is possible but jihad has no connection with using of arm, assault, bombs and other things that can cause mayhem to the human kind, to human being that is not jihad, jihad is possible using good morality.

KN5 [10784-11195]

Yes, it is very necessary as this is the part of the country that is predominant of Muslims, predominantly inhabited by Muslims and as such this people has go practice Islam in its fullest. So one of the ways to achieve that is the continuation of the teaching of Islam and the people would go into the full practice of Islam and when chance and opportunities come to implement jihad in its fullest insha Allah.

KN6 [10983-11532]

Ah even to call our Muslim, even to call our Muslim brother is part of jihad because we have a level of illiteracy in this society because many Muslims don't understand the meaning of Islam, for example, what is happening in this Kano state, so you can

assume this person maybe he claim that he is a Muslim but he not a Muslim to call this person and in order to understand the full meaning of Islam is part of jihad not only not, only necessary to go ah ah in order to fight those Christians but even among your society you can do this jihad.

KN7 [11312-12007]

Ah yes it is, it is very, very necessary because ehm day by day we ehm, modernization, is the let me say is the ruling of ideology today in the recent ehm, in the modern Nigeria, modern northern Nigeria because ehm, if you, if you look at let me say the world entirely, the west have been able to conquer let me say Nigeria as a whole in a way that yes we are have been inculcated not only by the political activities, but their social way of living. We have, we have been inculcated with their social way of living, so yes jihad is necessary because you can see that in one way, the western ideology is not, is not moving in line with the Islamic ideology, so it is necessary, it is necessary.

KN8 [9465-10188]

Yes, it is. Ok, I think instead of this forceful or physical jihad before embarking on-as recommended by the holy prophet (SAW), that there is jihad bin nafsi, there is jihad in tafaqquri, there is jihadin jismi rather than this physical jihad, you understand, that people are embarking on who can-the northern Nigeria can adopt that of jihad bin nafsi, you understand, making jihad through your heart, you understand, softening the heart of the people. jihad tafaqquri let them reason along with your own reasoning, you understand, that what they are doing is wrong rather than making a forceful attack with them, you understand, then this can result into violence, into riot, mass killing and destruction of properties.

KN9 [10274-10791]

Well, I want to believe that jihad is not a necessary ah is not a necessary apparatus in northern Nigeria and the present modern northern Nigeria. This is because I don't want to believe that Muslims are in any way hindered from practicing their religion. I think the Muslims have all the space and time and everything they need to practice to their religion. So there is no need to, their religion is not threatened from all ramifications. So I think there is no need for jihad, there would be no need for a jihad.

KN10 [8387-8660]

Jihad is not necessary because the northern part of the country belongs to the Muslims, so they don't need to fight for something. The only thing is just to call people ah by ah preach that is the means of da'wa that even if there is need of it that is what they would do.

KN11 [12595-13429]

To engage yes, the northern Muslims now should engage in practicing their true religion. Yes to show people that they are true followers of Islam that is to unify God Almighty because even in our society now when people don't even realize the true teaching of Islam because they worship-some people worship men like what happened recently in Kano some people are saying man is God, is a God. They take one man as a God, so how do you expect people from northern country to understand you because they have a claim that Jesus Christ is God and they know that Jesus Christ is more than that man they are whispering. So now you show people that this is the only true God, the creator of Jesus, the creator of Mohammed, so Mohammed is not calling people to worship him but to worship Allah (SAW) and there is not envy with Jesus Christ.

KN13 [11064-11651]

I think the jihad is necessary. What the northern Muslims are suppose to engage in is ehm is revolutionary or ideological jihad whereby they can actually make uhm sharia to be one of the basic primary penal code in the state whereby the constitution of the state actually states that sharia, following sharia as a major guidance of the state because if you look at it, most of the population from the northern Nigeria are definitely-let us say 75% of the population or citizens of northern Nigeria are Muslims. So definitely sharia should be made the major constitution of these states.

KN14 [9659-9804]

Yes jihad is necessary if the need arises, but I told you that one should not engage in jihad without the permission of the ah respected Ulama.

KN15 [10478-10767]

Yes jihad is necessary in modern Nigerian Islam today because we need to continue on that process of jihad so as to you know attract to make non-Muslims you know feel uncomfortable with their religion so as to still attract them to join our religion so we have to continue on that process.

KN16 [5509-5589]

The northern Muslims should engage by practicing and preaching people to Islam.

KN17 [11404-11562]

It's not necessary because we are of we are of Yeah majority of people that are in northern Nigeria today I think 75% of them are Muslims.

KN18 [19623-20373]

Yes its necessary from a context that. The jihad we are talking about to be sincere in ourselves, to fight the vices among ourselves, criminality okay, is a jihad. We would want to fight criminality, lawlessness, lawlessness, you want to fight helping the needy in the hospitals, helping the needy with food, water, drinking, basic amenities, this is jihad. Educating people, proper education, okay, empowering people in northern Nigeria, this is the kind of jihad we need. Jihad of empowering people, giving them education, giving them all sorts of support they need to be empowered; that kind of jihad but not jihad of carrying arms because we have nobody to carry arms against in this part of the country northern Nigeria

KN19 [14601-14636]

Yes I think is very, very important

KN19 [14708-14737]

I think jihad fi sabilillah

KN20 [7094-7099]

No

KN20 [7170-7199]

The jihad of- jihadin nafs

KN21 [4939-5052]

Jihad is not necessary in modern Nigerian of today because we have both Muslims and non-Muslims living together.

KN21 [5127-5145]

Jihad bin nafsi

KN22 [10089-10137]

Jihad is not necessary in modern Nigeria today.

KN23 [7845-7857]

Yah, it is

KN23 [7935-7972]

Jihad that would bring about peace

KN24 [7753-7810]

It is but not the whole north but some part of the north

KN24 [7883-7979]

I think the part of jihad they should engage in is preachings and talking about the second one.

KN25 [9665-9777]

Well, in modern northern Nigerian Islamic setting, jihad could be considered as a last resort. This is because...

KN25 [10042-10296]

Yah it could be through political means. It could be through social means. You could establish a setting whereby the outside people will be tempted to have a taste of what you have when you live in equity, in faithfulness, truthfulness and transparency.

KN26 [9138-9221]

Violent jihad, no. Violent jihad but persuasive jihad, good deeds and yes of course

KN26 [9315-9686]

Yes, yes persuasive good deeds. Once you show that, you bring out the beauty in Islam, the way you dress, the way you talk, the way you relate to other people. Ai definitely this is a sensible era, this is where somebody who is a non-Muslim can take a cue from you and say this is pretty good, but there is no compulsion in religion. You can't compel another person to.

KN27 [9561-9602]

It is. It is. It is very, very important

KN27 [9675-9804]

Well jihad that I think would be embarked on in northern Nigeria is orientation. They should be oriented on how things should be.

KN28 [7343-7709]

Yes it is to some extent ... Yes it is to some extent, but the one I think, which is really needed in the north probably I could just say direct, point blank, should just be the wealth from the up, the assistance, the necessity because of the rate at which poverty is actually chopping of the northern side of Nigeria. It is really drastic.

KN30 [9290-9303]

Jihadin nafs

KN31 [10506-10935]

Well it is necessary and it is not necessary. The reason why I said it is necessary, it could be necessary because of the nature of how among Muslims themselves because of how people have really deviated from the religion and how they conflict the Hadith and the Qur'an. But the other way why I say it is not necessary you know you cannot use jihad to fight the non-Muslims over a non-reason. So it depends on the circumstance.

KN32 [3707-3969]

No, no, no not at all. I don't think jihad of that of carrying arms and ammunitions in northern Nigerian Islam is necessary today. Ah even the other kind of jihad, if it is necessary, then I think it should be that of not carrying arms and ammunitions actually.

KN33 [3878-3937]

No except the jihad to reform yourself under the society

KN34 [5466-5646]

Which type of jihad? It depends which kind of jihad though there are some un-Islamic practices that are taking place but it depends the way may be and the approach that we adopt.

KN35. [7187-7207]

Jihad is necessary.

KN35. [7287-7633]

The kind of jihad modern northern Muslims should engage in is that of da'wa, through da'wa I think, you know the prophet (SAW) he himself did da'wa likewise the behavior in which he used to live with his people, this are the things prophet (SAW) used mostly to convince people, even his enemies they started embracing him through his character.

KN36 [6921-6968]

It is necessary but it does not mean that if...

KN36 [7057-7349]

We need jihad in northern Nigeria particularly now to use our resources to fight abject poverty, to make sure that our young ones are being educated in right direction and those in authority should also make sure that those that will preach should be well guided in terms of Islamic tenets.

KN37 [6377-6529]

I don't think it is necessary just as I said we are in the twenty first century and we have the so called western ideology like the western capitalism.

KN37 [6602-6665]

I think they should engage in that of the non-physical jihad.

KN38 [4269-4272]

No

KN39 [5542-5567]

Actually to some extent

KN39 [5647-6368]

Actually the type of jihad northern Muslims are supposed to engage in is an individual one. What I mean by an individual one is that even the northerners themselves actually they are not practicing their religion according to the rules and regulations taught to us by the holy prophet himself or the Qur'an. So, therefore, we suppose to start like purify our mind so that after we purify our minds then the others even themselves they can by themselves engage into the religion; by if, for example, non-Muslims are seeing us practicing the religion even not in accordance with the rules and regulations as they have been revealed by the holy prophet they won't actually be interested in coming into the religion themselves.

KN40 [8604-8953]

Jihad is necessary in modern northern Nigeria because based on what is happening in the north. The kind of jihad that I can rather just try to introduce or maybe advice for the northern people or the northern Muslims should engage in is by making use of preaching to everyone both the Muslims and the Christians in order to understand the religion.

KN41 [5606-5955]

Of course Jihad is very, very necessary everywhere and the kind of jihad I think the Muslims should engage in is probably the most difficult of all which is the jihad bin nafs, the spiritual exertion to keep ones lower desire and evil inclination and as well to try to increase in the doing of good in order to attain oneness and nearness to Allah.

KN42 [8458-8758]

Ah jihad is very necessary to preach about tolerance, peace and to ehm for religious acceptce that is from different part of the country. People should tolerate one another and the kind of jihad that I think should be engaged in is jihadin nafs, jihad, peaceful jihad, jihad for the sake of Allah.

KN43 [12574-12896]

Yah the only jihad that is necessary in northern Nigeria is massive enlightenment and the acquisition of Islamic knowledge for people to have a proper understanding of Islam, what Islam is all about and the how can you even worship your God and how can you live side by side with non-Muslims, peacefully and harmoniously.

KN44 [7686-8158]

Well like I said when you talk of jihad, you mean striving in the cause of Allah and jihad does not necessarily imply fighting. So we can, the jihad can be waged in modern northern Nigeria if we look at the scope of jihad not necessarily fighting. Well good relationships with fellow Nigerians could have a long way in convincing them to accept Islam. Preaching, like I said, is part of it and if at the end of the day preaching is done and then substantial numbers are ...

KN45 [8122-8460]

Yah, even if the jihad, I don't think jihad ehh as per seen by many is necessary, it is not at all necessary in northern Nigeria because ehh we are living in peace with ehh one another. There is no reason even if there is need of jihad maybe it should be through the propagation of Islam peacefully, yah, which is also part of the jihad.

KN46 [12018-13086]

Well, jihad should start, jihad is necessary, is compulsory but not the jihad people generally understand. We have illiteracy prevalent in our region, so we need to wage a jihad against this illiteracy. We have people like, like the problem of almajiri, this is another problem which is ah giving us a bad name as Muslims of this region, northern Nigeria. We should strive, we should engage in jihad against all this vices and there are other things, even our religious leaders they connive with political leaders in doing all sort of unholy things which are detrimental to the populous of our own region which the majority of them are Muslims. So if we are going to engage in jihad, this are forms of jihad that we should start doing yes even we the Muslims have problems with ourselves, we are not being eh honest, some of us engage in corrupt practices, all thes things we must end against them, we must get rid of them before we face our leaders, before we force, before we face all these problems that we are ah, ah in so this is my own take on this problem.

KN47 [19033-19477]

Hmm, I don't think it is necessary because you know history have us whereby you can simply see a in a particular house, you can see Muslims; you can see non-Muslims in the same family. So if you say you want to carry out that kind of jihad of killing people then you are going to, you know, kill your brothers and sisters as well, you understand. So how can you do this in northern Nigeria? I don't think that is necessary in northern Nigeria.

KN48 [6352-6728]

Jihad is necessary, very, very necessary and the jihad I can, I will implore people to embark on is to try correct, they should try correct themselves, they should try correct theirselves, they try to correct theirself and let the people be studying them by the virtue of doing that, so it will not be inviting them to embrace what the religion they are into, which is Islam.

KN49 [11114-11483]

Actually jihad is not-you can't do that because ehh we live in a social and cultural society that is mixed. I believe the kind of jihad that should be adopted is ah more in line with preaching, educating people among other things. I think that is much more in line with what could be obtainable in northern Nigeria and in Nigeria as a whole and even most part of Africa

KN50 [5786-5981]

The type of jihad northern Muslim should engage in is jihadin nafs which is the most important type of jihad, fighting oneself from doing what is wrong and doing what Allah has ordered us to do.

KN51 [43231-46439]

Jihad is necessary in northern Nigeria, but the jihad which is carried out or was carried out by our predecessors. The jihad of shehu Usman Dan Fodio (rabiyyalahu taallah anu), the jihad of teaching people, the jihad of enlightening people, the jihad of instilling knowledge ok of spreading knowledge that is the jihad. Shehu Usman Dan Fodio did not fight till after the non-Muslims fought him. When they fought him, for defensive purpose, he had to fight. But the actual jihad which is necessary now in northern Nigeria is for Muslims to involve themselves in, first of all, learning the religion itself. They should excel in learning Islamic knowledge which most of our Muslim brothers and sisters don't know. Most of them are more of western education, the Islamic education, most of them are more westernized than Islamized, because of that there are a lot of misconception about Islam even among the elites ma. Those who call themselves elites in northern Nigeria, they are ignorant of Islam, they don't know what Islam is all about so whatever is brought to them from the west, whatever understanding is brought to them from the west, they take it. Whatever attack, whether it is whatever, they will just understand it that way, but if there is proper understanding of Islam, that will lead them to disseminating this knowledge to the rest of the people, within shortest period of time you will see everywhere Islam, but for people to take up arms and begin to fight that is not islam, that is not jihad in fact, is not a jihad wallahi. The jihad that is necessary today is the jihad that requires all Muslims especially the elites, the elites, western educated elites, they should go and learn this Islam because they are our trouble. Most of the misconception about Islam emanate from this people. They are Muslims, they are learned in western perspective, they don't know Islam, but they want to talk about Islam. Whenever something is said about Islam they want to contribute because they are born Muslim ok. They want to even put fatwa into the mouth of the Ulama, they give ah their legal dictates, legal fatwa contrary to what is contained in the Qur'an and Sunna. So the main problem of this ah ah, what do you call it, jihad in northern Nigeria, our jihad in northern Nigeria should be of pursuing education, knowledge, Islamic education and this would be first of all by those elites, our leaders, our Muslim leaders, they should go and learn this Islam which they are ignorant of, they don't know it completely. So when they understand Islam clearly, they understand the teaching of Islam, it is they who would be able to disseminate the knowledge of Islam in a peaceful way in a mutual manner, but in a situation where our leaders are ignorant of Islam, they don't know the teaching of Islam, they don't know anything about Islam, it means we are in trouble wallahi. They are the people who will bring about this jihad, if they bring it about, it is will be successful, but if they continue to remain ignorant, but claim to be learned, so some people who are ignorant, real ignorant will come and say jihad is necessary all the time, they can fight people, they can kill always allahu alam.

KN52 [12312-12987]

Well I think jihad is very necessary, like I mentioned earlier, going by my own definition of jihad, I think the most important jihad that Muslims in northern Nigeria should fight is the self-jihad because we have not really reached a stage in our historical development where we could say we have attained self-purity or self-purification enough to be able build a just and strong society. So I think I would first and foremost advocate self-jihad, you know the other levels of Jihad comes only when you have all the conditions met. You know, where you are under attack or where you are forced to react in a situation and that is under some form of oppression or aggression

KN53 [8027-8251]

Well to that jihadin nafs is the best in the northern part of Nigeria here and this jihadin nafs means fighting one's self from wrong to right. So I believe that is the part of jihad that has to be engaged in northern part.

KN54 [3328-3359]

There are other alternatives.

KN55 [4777-4863]

There are other alternatives like jihadin mal, jihadin nafs and jihad with education.

KN56 [6179-6420]

Jihad is necessary and can only be necessary in modern northern Nigeria if the modern Nigerians are been deprived of their right to practice their religion the way they supposed to practice it or the way they were previously practicing it.

KN57 [7218-7347]

It is not. It is not. There are other ways out, but as times will not agree to mention it here, but there is a lot of ways out

KN57 [7360-7873]

Like tolerance with one another is very important issue. You see, apart from tolerance with one another, is understanding each other. If you understand my religion and I understand what your religion is all about, it is not necessary to fight you why because I have the knowledge of what my religion and doctrine contains, you have the knowledge of your own. May be the doctrine of your religion protects you or prevent you from fighting me, if I am relying with religion, you are relying with your own religion.

KN58 [17604-17818]

It is necessary, but the kind if jihad that we Muslims, not only in northern Nigeria, are supposed to take is the jihad that we do by calling people to Islam through the preachings of the true message of Islam.

KN59 [12952-13342]

Humm jihad is necessary in northern Nigeria Islam today because the jihad is not only a Christian or non-Muslims you can wedge jihad to, you understand, as a Muslim too if you see that your Iman, your faith is going contrary or a neighbors faith is going contrary, you can easily wedge a simple jihad, you understand, by calling him to order, you understand. I think that can be achieved.

KN60 [16396-16943]

To me, it is very, very necessary whether in the northern part of Nigeria or anywhere in the world and what I think we people would continue to do is people should continue to preach, they should continue to preach peace because Nigeria belongs to both Christians and Muslims. There is no way a Muslim would say a Christian should not live in Nigeria, you understand. Neither would a Christian say a Muslims should not live in the same country Nigeria, so preaching is the best form of jihad that can be put in place in northern part of Nigeria.

KN61 [5834-6502]

It is not necessary that there must be a jihad, there are so many ways that ah people are converting, but you have to, for example, in Kano state, eh where 90 or 95 percent of the people, the indigenes are Muslims. So whether you like it or not, you have to allow people to live in their jihad in Islam. So, therefore, even if there is no, even there is no jihad, people are still converting everyday if you go to the mosque you see people are converting to Muslims. So it does not mean that you must have a jihad before, it is only when maybe 100% ah may be in the area are non-Muslims and you are closer to them, then you can try to convince them to be part of you.

KN62 [21777-22519]

Ah, no it is not necessary in modern Nigeria, in modern northern Nigeria because ah modern northern Nigeria is a kind of place that is full of let's say both Christians and Muslims and even pagans and atheist and it's not a monopoly of Muslims. Muslims do not own this very place alone, it is a place, you understand, that is owned and possessed by this people the Christians, atheist, pagans, you understand. Everybody ahh since it is not kind of Islamic government that is ruling the country and it is not Islamic constitution that is ruling the country, we use this constitution yah, with non-Islamic eh provisions, that is it is not Qur'an and Hadith that are used to rule the country, therefore, we cannot monopolize this very place.

KN63 [22007-23864]

Of course, jihad is necessary, very, very necessary in northern region, in northern part of Nigeria. Now the jihad I am talking about, you know, striving or jihad is not necessary, but the striving I am talking about here or in the north here is that, if you look at it today, there are many influences on Muslims today that if you look at a Muslim, it is very difficult, you cannot even recognize them as a Muslim, maybe in their way of life, in their dressing, you see a Muslim man or a Muslim person dress like a non-Muslim, keeping hair, you know, the way they dress, you know. All this modern dressing of a thing you cannot recognize them. So if you can have somebody like that in your midst, even you can talk to him, advise him, preach to him, is jihad. You know most of the eh the rural area surrounding us here, you know, they don't know much about Islam, huh even though some of them are Muslim, but they don't have the adequate knowledge of Islam. If you can go there and talk to them is also jihad. But the jihad here that we are not supporting is taking of arms and ammunition. That is not what we, but striving, talking, preaching to people, you know, and encourage them to do good that is what we are talking about Islam, encourage them to do good and prevent them from doing evil. That is all we are talking about; so all these things are very necessary in the northern part of Nigeria. If you look at today we have much influence from the western world, you know, from the western world. They tend, people now tend to do things eh according to on various community that constitute the shura and the shura now, they now come together, you know, to get the leader and that leader is a very prominent person that has the idea of maybe leadership and some other things like that. They just don't elect leader, just like that you know just.

KN64 [9099-9103]

No.

KN65 [12690-12723]

Yes, it is very, very necessary

KN65 [12798-12824]

Just to pious our hearts.

KN66 [6531-6623]

In modern northern Nigerian today I believe jihad is necessary because a lot of people have

KN66 [6698-6832]

The type of jihad I believe northern Muslim should engage, I believe northern Muslim Nigerians should engage is jihad from the heart.

KN67 [7683-7687]

Yes

KN67 [7762-8027]

I think with this issue of modernity there are so many ways that you can reach out to people. Tell them about Islam through social media, through text messages, through so many ways that you can reach out to so many people at one ah in a given time, in short time.

KN68 [3441-3468]

Yes, jihad, jihadin nafs.

KN69 [14499-14884]

Yes of course if you take them .meaning of jihad in a wider sense is necessary, but even those that are of the views that jihad must be interpreted to be considered as physical combat, I am not in agreement with that, with them to the fact that if we take the issue of jihad by interpreting it in a wider sense, it covers all aspect of human endeavor, as such we can agree with this.

KN71 [23015-23703]

Yes, it is necessary and it is that of having the knowledge, developing all our ahh ilmi schools, both western and Islamic. Having an understanding within ourselves then creating that unity among us. This are the most, as far as I am concerned, are the most necessary things for the northern Muslim to do: to educate themselves, both knowledge, to unite themselves, and to understand their common enemy. What their common enemy, what I mean by common enemy is both the enemy within and outside. An enemy within that is, it may be a lot of other things. It may be poverty, it may be ignorance, it may be disunity, it may be tribalism, it may be so many other things that we have to fight.

KN72 [13591-13726]

Yes sir, jihad is necessary in northern Nigeria, but peaceful jihad that is jihadin nafs or through preaching, the verbal jihad, yes.

KN73 [14564-14898]

It is not necessary now in northern Nigeria, it's not necessary. The only jihad that northern Nigeria will engage in now is just by, by educating their people, employing them, give them the necessary basic need of their lives. This means that some are now engaged in militancy just because they don't have what they are going to do.

KN74 [23564-24751]

Fi sabilillah in fact, the jihad is not necessary in the modern northern Nigeria ehh Nigerian Islam today because there is nothing or there is no any reason or nothing that brought into the northern part of Nigeria that will not allow you to worship Allah (SBUH). We have the freedom of our religions, we can do whatever we want in our area. Therefore, even if you can remember, if you go back to the history, you will find out that what makes prophet Muhammad (SAW) to leave Mecca is that his people were not allowed him to worship Allah (SBUH) ehh properly. Therefore, he ordered his companion to leave Mecca to the Habasha after to the Sham or whatever it is until the time that he himself leave the Mecca to Medina in order to exercise his religion. That is why Allah (SBUH) tells us that ehh (he recites a verse of the Qur'an) means that if you were not allowed to practice your religion to worship Allah (SBUH) in accordance, you can leave that area to go to another place. Therefore, in our northern Nigeria there is nothing that or we have no any factor that influence such kinds of things that will not allow us to practice our religions, yes.

KN75 [25165-25169]

No,

KN76 [15675-15805]

Well actually if there is any jihad the northern Muslim should engage in is the economic and the educational jihad in my opinion.

KN78 [19880-20407]

When there is oppression, when there is injustices, when there is ahh dictatorship, when there is a deliberate attempt to eliminate the Muslims under the circumstances, jihad is very, very possible, but without those conditions, we have other versions of jihad that will be possible like telling the truth, telling the leaders what they should do, ahh ahh writing books for people to be conscious of the fact that Islam should address fundamental human problems, unemployment, insecurities, etc, et. That in itself is a jihad.

KN79 [10886-11061]

Yes. Muslims in northern Nigeria need only peaceful jihad, that is Da'wa, but they didn't need to engage in forceful or physical jihad, that is in violent, any violent jihad.

KN80 [18398-19047]

Yes it is necessary because jihad, as I said earlier, does not confine only to the physical combat or physical fighting. There is other jihad like the preaching, the teaching of Islam among the Muslims and need for Muslims to wake up. So all this work needs to what, needs directions of scholars and the whole ahh ahh Muslim Umma and it is not only responsible upon a single human being, it is the responsibility of the entire Muslim Umma to make sure that they are abiding by the commandment of Allah and acquired the necessary Islam knowledge expected for a Muslim to acquire. So doing this we facilitate a true jihad in the part of this country.

KN80 [19175-19558]

Yes not physical jihad because it is through peaceful jihad that will brought back to ahh ahh physical jihad. So in as long as Muslim would become united, in as long as Muslim will know the verdict and the injunction of Islam, in as long as Muslim become knowledgeable about their religion , so the their counterpart Christians will normally discourage and lose their own control.

KN81 [11223-11377]

Well already Muslims have Islamic state in the north and constitutional right to practice their religion so there is no room to make any combat in Islam.

KN82 [14037-14498]

Jihad is necessary in modern Nigeria today, but not, as in constantly mention, not the physical fighting because you can find out that a lot of non-Muslims live within our premises here, the only effort that we need to convert them to Islam is preaching, showing them good things impressive about Islam that can actually make them to embrace them and ahh become part of us. I think that is the kind of jihad that is required in the northern Nigeria of today.

KN83 [8447-8534]

Yes jihad is necessary in northern Nigeria, but peaceful jihad through good mu'amalat.

KN84 [9786-9972]

Sincerely speaking, no position of physical jihad in northern part of Nigeria, but peaceful jihad is in need in daily Muslim activities everywhere in the northern part of the country.

KN85 [9031-9451]

Yes given the degradation of the state of morality and ethics in the society, actually there is need for jihad in not just northern Nigeria, but in the whole of Nigeria and some other part of Africa. But this kind of jihad is a jihad where people will try to reform themselves, try to reform others, try to be good to others so that they will come back to the real practices of Islam not necessarily the fighting jihad.

ZA1 [12917-13364]

If you are talking about jihad that is the word jihad in bracket, means is just a...with, but I will say yes, as I said earlier, jihad means to spread a word of Allah (SBUH) to a non-Muslim is a jihad. To assist your brother is a jihad to which is a necessary. But if you are talking about to take a sword, I will say, apart from what happened during Usman Dan Fodio, no any real jihad that occur. All these are political issues, is not a jihad.

ZA2 [9650-9761]

Is necessary because that will make people to even live in harmony, is necessary, we need to reach out and...

ZA3 [11043-11649]

Is the jihad of, first of all is the jihad of nafs because even during the time of sahab as the companion of the Prophet, they said look at us and you want to be like us, of course, but when the Muslims are not preaching, they are not doing what they preach or are not actually practicing what is enshrined in their own books then it is become very difficult for you to ask a non-believer to look at me and, but if we are to inculcate what is written in the book of Islam about how to live or even live with non-Muslims, I think they will be encouraged and with sound knowledge give a convincing evidence.

ZA4 [26146-26730]

Amm jihad of, what you call jihadin Ta'alim that is what is necessary. Jihad of highlighting people, giving the people knowledge, that is the first jihad. We need to make people understand, give them the right knowledge because most the people are ignorant, you understand, and illiterate. So the jihad that is required in northern Nigeria is the jihad of good teaching, of knowledge, teaching that is imparting good knowledge to them, morality, the way you behave, even good understanding, good knowledge. So we start with teaching people the concept of Islam not by start killing.

ZA5 [14276-14426]

The kind of jihad the northern Muslims are supposed to engage in, is the kind of jihad that is jihad of the heart. That's it. That is just the best.

ZA6 [31398-32981]

Thank you. Jihad is very necessary every day in, not only in the northern Nigeria, but in every Muslim society, in every society, you get? Like in Nigeria today, jihad is very necessary, but jihad of the heart, jihad ahn of the soul, the fear of God, you do things for the sake of God not for the sake of another person. When, the Muslims today should understand the importance of the fear of God, the fear of God in the aspect of being charitable, being honest, we are not honest with each other that is the problem of Islam and that is what is causing all this. We have to be honest, being honest is part of jihad, being charitable is part of jihad, helping one another is part of jihad. There are Muslims that are rich, but their neighbors are very poor. But in Islam now, you see they don't even practice the Islam the way it is supposed to be practiced. In Islam now it is very necessary, in fact it is mandatory for you as a rich man, if you are rich, every day you have to make sure 40 houses from the left, back and front of your house eh feeds well as a rich man hhm. If you feed well, you have to make sure you count 40 houses here, here, here and make sure the neighbors, that is your neighbors hhm are also doing well. That Is the essence of being rich. So Nigerians today will have to understand, if the rich men in Nigeria are doing that there will have no problem hhm. So jihad is necessary that kind of jihad is necessary, but the jihad, the imported one, the fighting, the bombing is not even wanted talk more of necessary, you get? That one is even not an issue.

ZA7 [11977-12460]

Yes jihad is necessary in modern northern Nigeria today because from recent events and activities around this area, there have been sects like the boko haram who have influenced violence, kidnappings, killings and so many unlawful things. Now if people or scholars that are well versed in Islam do not come out and preach against such practices, then I think jihad as necessary as it is in Islam, has not achieved its goal. So I think it is very necessary in northern Nigeria today.

ZA8 [22382-23887]

Yes. I think jihad is very necessary not even in northern in, what did you call it, modern northern Nigeria, is necessary in the whole world not just in modern northern Nigeria because without order in anywhere, not just in modern Nigeria, even in West and the East without order and without knowledge of what God wants, everything will be in chaos because people will do things the way they feel like without consequence. But when you know that okay this things has consequence, if I do this even though nobody caught me or nobody sees me, God is seeing you and you will definitely be held accountable for that. So I think jihad is necessary in all states, in fact the whole world because if everybody is actually, if we don't have all this fake scholars that are inciting people to murder, kill, blow up things, it mustn't be just Islamic scholars that are doing this, there are people that claim they are religious people and actually they are not, so they will incite people to go and commit murder, rape and blow up things. So if there is that jihad, knowledge jihad as in I know what God wants. God said if you kill a human soul the punishment is, the punishment is you be killed also. If you do this, this is the punishment and if you think, if you are not punished in the world, you will meet your punishment in the hereafter. If people have those kind of knowledge of what the consequence of their action are, I think everything will be fine because people will not do things without knowledge.

ZA9 [13002-13484]

I don't think it is necessary as long as this people, as long as the people refer to as unbelievers that is the non-Muslims are not stopping them from practicing their religion, I don't think they should force or I don't think anything like jihad should come up since Nigeria is not an Islamic state. Nigeria is a multi-religious state as such they have to give room, they have to give room for other religions amm religious practice ahm practitioners to practice their religion.

ZA10 [15267-15951]

Yes, jihad is very, very important in the northern Muslims of Nigeria because as we can see the way the world is going, we actually know that if the world is coming to an end we'll see a lot of thing. So as such God has already said it in the Qur'an and have made it very open to us, so in this point I think jihad fi sabilillah is actually needed at this point because when we do jihad fi sabilillah, it tells you more about this occurrence and it will tell you how you live your life, a very peaceful life not the life that will lead you wayward like the present one that is happening now. So that is what I really think jihad fi sabilillah is really needed in this present world.

ZA11 [12158-12513]

Seminars, enlightening and then we should create this understanding of the Qur'an. Majority of people of the modern Islam now, they recite the Qur'an without knowing the meaning, so eventually if the jihad is to be started, you should try as much as possible to know the contents of the Qur'an so that we'll know the wordings and what is obligated of us.

ZA12 [7127-7287]

Jihad is necessary and I think they should take the path of getting as in making other people to understand what jihad means by bringing them to the religion.

ZA13 [6816-7147]

Yes jihad is necessary in modern northern Nigeria because jihad when we are struggling because of Allah, it doesn't mean that we have to take, I mean we mustn't fight physically. There are other ways we can demonstrate and there are other ways we can preach which can bring about understanding between the Muslims and non-Muslims.

ZA14 [6614-6857]

Yes even though they want to go for jihad in the northern Nigeria, this is not the way they are supposed to go about it. It is not the physical jihad, we have some tactical way of doing the jihad that we do the jihad and call people to Islam.

ZA15 [12868-13072]

If you look at the northern Muslim particularly, I think, jihad, what kind of jihad? Is it through fighting? No. I think jihad is necessary, but not through fighting and it can be done through dialogue.

ZA16 [7161-7165]

No.

ZA16 [7246-7349]

Northern Muslims should engage in the jihad of preaching to non-Muslims and other religious followers.

ZA17 [6595-6664]

No. It is not necessary, jihadin akbar jihadin nafs as I am saying.

ZA18 [10068-10258]

The most important is, as people really are now getting up, people are now on their heels going to schools, knowing the real teachings of the religion and what have you, so that will help.

ZA19 [12909-13246]

I don't think is jihad is necessary in a modern northern Nigerian Islam today because I don't see any grievances between the Christians and the Muslims living in the northern part of the Country, because Christians are not attacking the Muslims and Muslims are not attacking Christians. So there is no point of embarking in jihad, yes.

ZA20 [7025-7386]

In contemporary Nigeria, the kind of jihad northern Muslim should embark upon should not be in exactly the kind of jihad we had in the ninetieth or eightieth or is it sixteenth century during -1900, during Shehu Usman Danfodio. Jihad of today should be war against one's self. You have to fight those innate behaviors that are wrong within the social system.

ZA21 [9853-10146]

Northern Muslims should engage in this kind of jihad I have been emphasizing on. The kind of jihad that clears your mind, make sure that you propagate you din in line with the Islamic dictates and you should be generous and kind to non-believers so that they should convert to your religion.

ZA22 [8972-9504]

No. We don't need physical combat nowadays. The major jihad that is ahead of us I think is to stand up to the challenges we are facing. Let us go to all aspects all spheres of life and excel, let us have our territory that we can control that we can continue to teach and practice our religion to the best of our abilities. But physical jihad I think doesn't arise in the contemporary northern Nigeria because everywhere you go you have the freedom of worshipping our lord in all the places, even places where non-Muslims dominate.

ZA23 [12869-13219]

I don't even know what modern northern Nigerian Islam is. I don't know if there is anything modern in Islam. Islam is the only religion that was brought by the holy prophet (SAW) during his own time and anything that is less than that or greater than that to my understanding is not Islam. So I don't know that term modern northern Nigerian Islam.

ZA24 [17162-17701]

Yes it is necessary. Jihad is necessary in modern northern Nigeria, But the kind of jihad that people should engage now is good character. We should be good ambassadors. We should be our brother's keeper. Why Muslim is killing Muslim. Even in northern states now if you are not Hausa by tribe, majority of our Hausas believe that you are not a Muslim, once you are not their tribe. Therefore this is not the type of jihad we want. Jihad is you should use your good character so that non-Muslim will emulate you and be attracted to Islam.

ZA25 [14607-16126]

Ahh is jihad necessary? Yes it is. It is necessary but in this case you must consider all the aspects and the starting point of jihad as I have always mentioned. We have seen that some people they only go to mosque if you ask some people what are the pillars of Islam they will be looking at you. Some people cannot even recite suratul fatiha correctly. Yes those are issues. And when the so-called Islamic fight breaks out, they are the ones that will go-there are even tenets of physical fight in Islam. There are so many categories of people you can't touch. But there are uniformed and ignorant so-called Muslims they tend to do and undo during fights that is not even islamically authenticated because there is no- we don't have an amir that has declared a jihad. Ah the second part of the question says (question repeated) aha as of now in terms of number we have the numbers in the northern part of the country so we have to start improving the quality of the Muslims in terms of knowledge and practice because as it were now, the beauty of Islam, Muslims tend to becloud the beauty of Islam in this part of the country. For example this wide spread almajiri system, it is an aspect that is beclouding the beauty of Islam to the non-Muslims. To them they have taken it as if it is a religious injunction that if you have a child he must go out and beg. In that situation no matter how you try to convince non-Muslims that it is not a religious teaching it will be difficult for them to believe. So that is it.

ZA26 [7519-7708]

Northern Muslims should clean their minds to be righteous so that they will be a model of emulation to any other religion in Nigeria. Let them stop corruption, all Muslims stop corruption.

ZA27 [5566-5734]

Ah the kind of jihad I will advise northern Muslims to engage in is jihadin nafs. You have to purify your own soul first before going to call others to the religion.

ZA28 [15057-15936]

It is very, very, very necessary. And this goes not only to the religious leaders, but also to the followers. It also goes to the followers. Without knowledge actually there is no how you are going to establish yourself to make people to understand much more about your religion and then try to influence their own opinion on whether or not to go contrary. So I think basically jihad is necessary in modern northern Nigerian Islam today in order to establish peaceful coexistence between the Muslims and non-Muslims. So if you try to explain to Muslims followers these are the dos and the don'ts and this is what Islam wants you to do, Islam is a religion of peace, it does not want any conflict between you and opposite, I think it will establish a very good understanding between the two beliefs and I don't think after this any conflict will arise between the two religions.

ZA29 [23525-23708]

It is jihad fi sabilillah. It is jihad fi sabilillah that is striving for the sake of Allah. Or you strive for the sake of Allah you dare not inflict anger or any injury on anybody.

ZA30 [35874-36209]

I have already said this one earlier. I say the kind of jihad that northern Muslims should engage on is that jihadin nafs. Purify yourself first, purify your family, then purify your community. Respect your Imams that is your local Imam up to Friday's Imam. Take all your cases to them; by doing so, you are exercising sharia already.

ZA31 [9949-10086]

Toh, jihad, the only way northern, northern region can engage in jihad is through preaching because any other ways cannot solve problem.

ZA32 [26183-27491]

Yes, jihad I can say is necessary in northern Nigerian Islam today and the type of that jihad should be by calling their Muslim brothers to the right teachings, the good teaching of Islam. Because and then they should purify their minds because the prophet (SAW) is reported to have said the real believer or the real Mujahid, the one that is carrying out the jihad is one, the real Mujahid is one who purifies his mind in the ways of Allah that the Muslims of northern Nigeria, of northern Nigeria today have the need of engaging in jihad and jihad should not be by fighting or killing which consists or which affects, the killing I mean that affects, that may affect innocent people, innocent people, no one is permitted to be killed even in Islam because the prophet is reported to have said the blood of Muslims are forbidden to you Muslims and even non-Muslims to some extent because in Islam there is a provision which ahhh provides that, it provides that even if non-Muslims is killed without any reason, any valid reason, so the what we call it, the diyah, diyah must be paid and diyah will be the half of Muslim, if a Muslim kill non-Muslim unnecessarily, without any reason, that permits him to kill him, to kill that non-Muslim, so he is expected to pay what, diyah that is the relative of...

ZA33 [7960-8139]

Jihad is necessary in modern northern Nigeria today because the jihad that is necessary to engage in is the jihad of nafs, the jihad of wealth and the jihad of preaching as well.

ZA34 [19604-20384]

Yes exactly, jihad as I said is necessary even not only in northern Nigeria but in the entire world. Why, because people are in need of knowledge. By teaching people, educating them to know their religion is a kind of jihad and that is even the best kind of jihad that I prefer in northern Nigeria today because there are a lot of people even the young, the old they are having illiteracy, they don't know their religion, they are practicing the religion but they don't know the religion. Go to some of our cities, go to our villages and you see people who don't know what the religion is all about. Try in as much as possible to show them that this is what the religion is exactly teaching by that people will come to understand the religion of Islam is not all about fighting.

ZA35 [7195-7208]

Preaching

ZA36 [13217-13632]

The first jihad is to fight one's self, we should fight ourselves that is the most important thing. If we fight ourselves and fear Allah and live according to what Allah has commanded us to do, that is the most important thing. We have fought yourself and ones you have fought yourself and you are doing the right thing, you are able to make peace with people that is the most important jihad, fighting one's self.

ZA37 [13204-13219]

Yes of course.

ZA37 [13295-13443]

Is this one, preaching and creating awareness and it is between the Muslims and calling or inviting non-Muslims to the best understanding of Islam.

ZA38 [19556-19580]

Hmmm it is necessary.

ZA38 [19655-19913]

Yah, the kind of jihad they should embark on should be on, the one of passing knowledge, engaging in missionary work and pass knowledge to people that is educate people about Islam that is the jihad the modern northern Nigeria should embark on presently.

ZA39 [28359-28862]

Actually what we have to understand, I said it and said it over time and time upon time that jihad is not restricted to war, it is not restricted to fight. It is everything that we do in the name with the hope, doing good with the hope to be rewarded that is the meaning, if that is the meaning then it is necessary not even in northern Nigeria, but in all parts of our life be it in China, be it in Africa or in Europe, America whatever side you are, you are expected to observe this ethics of jihad.

ZA39 [28943-29194]

The kind of jihad that northern Muslims should engage in is the jihad that is allowed and permitted by Allah that is the kind of jihad people should engage in, if we take jihad to be doing everything with the hope to be rewarded in the hereafter.

Th7.6: Jihad: An Instrument to Remove Un-Islamic Government

FG1 [28149-28238]

Educating its members may be by public enlightenment campaign through the media and books

FG1 [28242-28257]

Just preaching

FG1 [28260-28281]

Assisting each other

FG3 [40009-40022]

Jihadin nafs

FG3 [40024-41655]

I like the questions and I wish these questions or even the words we say can be broadcasted publicly and let everybody hear the voice. And I wish we will be the reason for the change. These questions are very intelligent questions and if you look at the questions they are the questions that we need their answers and if the answers are known today am not sure we will have any problem if at all they are known very well and they are ready to be taken. Ok the question says that what kind of jihad will Muslims use to remove an unIslamic government? In the first place Muslims do not need to remove any government. Because why do we need to remove a government where the prophet told us himself that an unbeliever can lead us with conditions. Why do you need to remove him? The prophet himself that gave us the religion that the religion was revealed through him and passed through him down to us. He told us that under some certain conditions the unbeliever can rule you as a Muslim only if he can look after your religion and allow you to practice your own religion as it is sent down to you. If he does not deprive you any rights to your religion you have not right to say you won't follow him, he is your leader. So why then in the first place you remove the unIslamic government? We know that yes Nigeria is not like an Islamic state because you cannot practice all the Islamic injunctions in the country because no Islamic state. Then if somebody should come from other religions and rule you, why do you have to remove him while the prophet say you can follow him if he let you practice your religion as it is sent to you.

FG3 [41657-43160]

I think I will want to ask a question pertaining to this question because for me the question is not too clear. I want this to be a two dimensional question. UnIslamic government, is it in an Islamic state or in a state where we have multiple culture or multi-tribes or religions? So because if it is, because what this man just said now, you understand, for me I will consider it to be in a Multi-religious state. That is what he just discussed now. But if we have an Islamic state now the discussion is going to be, the explanation is going to be different, you understand, because these are two different things. The way you will remove an unIslamic government in an Islamic state is going to be different from the way you are going to remove an unIslamic government in a non-Islamic state. Because now I will want you to look at it now that in an unIslamic state where we have different culture and religion, we should remember that it is not made for Muslims alone. And definitely that particular state or country is guided by a document either called constitution or whatsoever they call it. And it is not made for only Muslims to judge, either to remove the government or not to remove. But when it comes to an Islamic state I believe that the way the leader has been imposed or the leader was brought upon based on some certain criteria that must have to be analyzed, will be different with the way they are going to bring him down. I think that is the observation I have about that question.

KD1 [30141-31108]

An un-Islamic government, an un-Islamic government in the sense that, is it the fact that the person that is there is not Islamic or the way they are ruling is not Islamic? One thing that we are made to know is that, Islamically, you deserve the kind of leader you get and under no condition are you expected, are you allowed to rebel against a leader because it is believed that we deserve the kind of leader you get in the sense that because the prophet (SAW) say in the hadith that (he recites the hadith). That would encourage good and forbid evil or the evil deed that will be placed on us. So that's, I think it is more, it's a function of how we ourselves are because leader does not just, they doesn't just fly from the sky or emanate from the burial ground. It's actually from ourselves that this leader comes from. So, we actually get to put ourselves, fix ourselves right, then we have good followership, they have no choice than to have good leadership.

KD2 [11866-12067]

The jihad Muslims can use to remove an un-Islamic government is simply prayer. When they pray and correct their actions, their activities, definitely they will have God's intervention in their doings.

KD3 [9372-9721]

The kind of Jihad. There is no jihad for you to remove an Islamic government because normally, you must obey your ruler unless if the government or that particular things they are doing is against the will of Islam and only if, you can only go for jihad only if you are forced, if you are forced to renounce your own faith and dance to their tune.

KD4 [16076-16880]

Well, as I said earlier on, the type of jihad Muslims need to uproot an unwanted government, if necessary, I use that word in quote "If necessary," is first of all to use that jihadin nafs. You start fighting to put on, to portray a good example, to clear their minds. For example, let me draw you back, let me digress a little bit, let me political here. If you look at what happened in this 2015 election, you will see that it was an election conducted by the masses, they uproot the then government not by the use of force, not by the means of anything but what? The use of ballot paper and this is what any good Muslim has to do, start purifying your own heart and then vote any unwanted government out with the legal means, not in the, not by using the illegal means which is unacceptable in Islam.

KD5 [9462-9543]

I don't think there is any jihad that can be used to remove unwanted government.

KD6 [21539-21763]

It's by our population. By the process that we use in Nigeria, we have seen one already. So let's go. Jihad that, the kind of what you need now is still the same jihad, what we have done in the last election is jihad to me.

KD7 [14443-14650]

There are different kinds of jihad. We can use peaceful jihad such as protest, peaceful protest, we register our displeasure, at the government in question, if that does not work, there are so many avenues.

KD8 [28276-28767]

Ask the question again please (the question repeated). Well, if that is a un-Islamic government and that it is denying the Muslims their right to practice their religion, of course it is necessary. If there is a non-Islamic government and is depriving Muslims from practicing their religion, of course it becomes necessary because you have to topple it and establish a more justifiable or a more just government that will give everybody his rights including the Christians and the Muslims.

KD8 [28889-29435]

It is education, education, they have to read, they have to go to school, they have to acquire education, they have to acquire modern education, they have to acquire all the modern techniques of establishing a government. They will have to get engineers, they will have to get technicians, they will have to get teachers, they will have to get all these and topple it in a modern way that is if they have the population, they can vote them out and vote the one that actually practices the Islamic system of government which is fairer and better.

KD9 [18818-19269]

If necessary jihad where the leader will lead you and you fight, if it comes to that yes it has to be, the leader will lead you show you about it if it is an un-Islamic government that is tormenting the Muslims of that society, if it means that you have a leader

among the Muslims that will lead you to jihad al-qital yes we are not shying away from that one and denying it these is Islam, but where you don't have the power then you take it easy.

KD10 [12868-13672]

You see, if the Muslims they have, before they can do that, two things or one thing that is kudra. They have the power to remove the government, the un-Islamic government. If you have the power to do that and is not going to cause loss of lives and property, then we can do that if we have the kudra that is what the Ulama have said. But if we don't have the Kudra, then we cannot do that. Are you getting me? Like during the regime of ah Jonathan, you see, the Muslims cannot say we want to remove him at all cost and we don't have the Kudra of doing that. You are not the commander of the soldiers, the military forces. You don't have the war equipment. You cannot do that and you put another person and you're going to preserve the lives and the properties of the people. You see doing that is wrong.

KD11 [17676-18263]

An un-Islamic government, it depends. Well even, when you talk about Islamic revivalism there are some scholars who are of the opinion that you can use the liberal democratic system to uproot a government through the ballot box while others were sharply against it, but whichever way you look at it ah circumstance, the social environment will largely be the determining factor as to which option you use in overthrowing ah an un-Islamic government. You can see that it was attempted; it was almost successful in fact it was successful in Egypt before it was truncated by the military.

KD12 [20577-21209]

Hmm we thank God that what has come to the point of Buhari today is that question. In fact seeing un-Islamic government has to be removed by the cooperation of the Muslims. When things have gone, we are multitude, we have, we have more than one wives, we have more than one children, we don't have limit of bearing children too, you see, but all the laws that have been made or what is being brought to Nigeria most of them are not suitable for Islamic environment, so what Muslims need is to co-operate and use their one foot, their single foot to vote out any government that does not give Muslims room of doing their ways.

KD13 [6865-6965]

Sincerity, practice of the truth, showing to the world that we are more sincere and we have focus

KD14 [8831-8907]

I don't think there is any jihad to use to remove an un-Islamic government.

KD15 [12349-12801]

Ahm in a state where ahm I think by their doing, by their relationship with the government ah I think by their good doing in short ah I think everything will be okay not until they use weapon or force doing or how doing, just normal good deed okay we don't want you, this is what we want and this is what we want, I think negotiations, I think everything joined and things will be okay. It mustn't be any crisis or any war before it can be removed.

KD16 [6947-7080]

Ah have said that the Muslims should be tolerant at all the time and let us show the beauty, let them see the beauty of Islam in us.

KD17 [22561-22995]

To this, I will say understand what Islam talks. Tell the true knowledge of Islam, understand the true basics of Islam, follow Islam the way is been preached by the prophet, the way it was preached by the prophet, the way the predecessors explained Islam as in practice it that way, but for you to establish the Islamic state you don't need to raise up arms, you don't need to, you don't need to raise up arms against the government.

KD18 [11682-12001]

There is not, there is not such research ehm jihad that we have to remove the government who they are not a Muslim. There is nothing like that whether the government are Christians or they are Muslims, we have to take it like that. So there is nothing like jihad to remove the government because they are non-Muslims.

KD19 [14899-15221]

Eh the kind of jihad that Muslims needed to remove an un-Islamic government is one that is all encompassing, that covers everything and is a jihad, a jihad that is all encompassing that covers everything not only war but everything every aspect of the religion should be covered. That's the kind of jihad that is needed.

KD20 [10723-11180]

I think jihad that the Muslims need to remove non-Muslim government is not fighting, is through words even the through the wealth, even though the wealth you acquire through the government, you can use it to promote Islam you can use the money for the poor or the people that they are jobless, you can use that money to help them to provide employment opportunity to construct the bridges and reconstruct the bad roads, yes those are the jihad we can use.

KD21 [9605-9763]

I think is the peaceful jihad that goes in a diplomatic way, you have to have representatives that represent you, writing articles then peaceful revolution.

KD23 [10000-10034]

Ah I don't have any idea on this.

KD24 [38760-40175]

With knowledge why did I say so because all the posts and offices in the government ah embassies and offices and buildings and eh places of work you can't be there unless if you have some certain certificates, then if you want to be there to change something go to school, if you acquire knowledge if you go there then do what you want to do. You are in the office now then do what you want to do and we will see and then if you start doing the right thing people, their eyes is there. People are doing the wrong thing their eyes is there and the head of government, they are observing they have observers that knows that is going on, if you are doing the right then they will say thanks, good of you and if you do bad, they will make sure that they take serious action if to remove you things like that. So according to them they are saying they want to make sure that there is a state of Islam in the country, then they should go to school not that to take weapon and start killing people. These people that they are killing if you ask them with this do you think after you finish killing people then you go and enter into the office? Then who will leave you there? Who will allow you to go and sit there? Then how will you even go there and sit down? What are you trying to explain? That you will build another office, there is one for government and there is your own. It doesn't even make humanitarian sense.

KD25 [50022-51947]

The jihad of preaching. Preaching the truth, preaching the truth and engaging in a round table dialogue even with the Christians, dialogue does not mean fighting. Let everybody come and eh present his facts and raise it to the hearing of the generality of the people and they will believe, they will be left to judge themselves and by using wisdom and by most importantly, by showing the good manners of the prophet unto others because we the Muslims are expected to be seen as role models for others to copy from us, but Allah has said it is not happening today, it is we that are trying to emulate the others which is not, which is wrong. We are supposed to have good manners because when the prophet was asked that, what is that thing that will make many people to go to

paradise? The prophet said the thing that will make many, many Muslims to go to paradise is Taqwallah, the fear of Allah. The fear of Allah (he recites in Arabic), and good behaviour. So if it is the good behaviour and fear of Allah that will see the Muslims that, you know, to be ah in paradise, then it means they should also play that kind of role on this earth so that those that are Christians or that are Muslims will as ah is this, is this Islam? If that is Islam I will accept. But the way all these so called boko haram and the ISIL, they are playing in the whole world, they are just spoiling, they are just giving Islam a bad image in the international world and that is what we will never accept ah for anybody to address us as terrorists or to address our Islam as eh terrorism, we will never accept that. It is those people that must have misconceived what Islam is all about, they should be called to order and eh eh, but they will not accept that because they have isolated themselves in the bush, killing people, shelling bombs from far away or killing innocent people whether Muslims or non-Muslims that really is eh is not Islamic.

KD26 [12914-12932]

That I don't know

KD27 [11026-11967]

Well first and foremost I will give you an example of the Muslim brotherhood in Egypt, it took them almost a hundred years but eventually they got the job done, only for them to fail at the point of implementation. But they started out as a small group, they reached out through education, through economic empowerment, you know, and eventually they were able to grab the leadership of Egypt. But at the point of implementation, there were things that they forgot and those things now came back to haunt them.

And today you have a leadership battle back in Egypt. But look at Turkey, Turkey's Muslim brotherhood is the one in power today, but they came in step by step. Theirs was a slow revolution. Egypt was not a slow revolution, they wanted to leapfrog to a point at which they felt they should be forgetting that they have come a long way and forgetting that they had enemies even within. And so the issue of eh... what is that again?

KD27 [11994-12618]

So it then goes back to the fact that you have to start someone, you have to lay the foundation and the foundation start with giving-enlighten the populace making them understand the difference between what is presently on ground and what should be the ideal case and eliminating some of the social vices and getting involved in politics in such a way that you aspire to power and when you get into a position of power you use it in a way and manner that would make those who are not, who are in the minority not feel oppressed. You use the power in a way that serves both those who are yours and those who are not yours.

KD28 [17761-18132]

In this our country Nigeria today especially in this northern region, they way I look at it, it is the Muslims as a body, they have to make effort and encourage the youths in seeking knowledge. They should seek knowledge and understand the religion you are practicing. But it will be difficult for you to implement a government of which you don't have the knowledge of.

KD29 [10116-10443]

Well jihad by its proper context ah does not mean fighting and if we will imbibe on that ah it is up to the recipient of this concerted effort to decide whether a non-Islamic government is to be removed or to remain. It is up to recipient of ah the jihad, the concerted effort towards jihad since jihad does not mean fighting.

KD30 [17971-18933]

Ahm let me take you back to, let me take you to the Middle East where we have the hizbullah the ones I think once eh ah perceived as a terror group where they ah carried out jihad as perceived. Ahm these hizbullah once upon a time are those people that used to carry ammunition before they later sit down and rethink of their conducts and they see the need to form a political party and then see if the majority are with them and if they have the majority then they can always go into power, when they have the power with the majority then no one will complain when they have an Islamic state. So I think we should also consider such thing. I think we should go into such politics, propagate the beauty of what we have, introduce it as an Islamic ah movement and have the majority, then of course is a simple conduct and when we go into power then we put it in our mandate then we implement it as an Islamic state, so you see there is no need for any violence.

KD31 [11900-12003]

Like I said Islam is all about peace so I believe there should be dialogue yah it should be peaceful.

KD32 [14557-15641]

As I have said Allah have said in the holy Qur'an (speaking Arabic) that is a prophet must not be seen only to preach, preach to the people to come unto the way of Allah, your own is just to convey the message, you are not to force anybody into Islam because Allah (speaking Arabic) Allah will not catch any soul for the sin of another soul so anybody is on his own (speaking Arabic) so you are on your own, so you are to concentrate on yourself, just yourself first, but it is a responsibility for you to convey the message of Islam to the non-Muslim, but it is not compulsory for the non-Muslim to accept it, so you are not to force anybody to accept religion Allah have said this many times in the holy Qur'an and this is how the prophet did, so you are to convey the message, you are not to force anybody to accept the message of Islam, but just your own duty is to convey the message to him, if he likes let him accept if he likes just leave it. So Allah will not catch you for the sin of another soul, so you are on your own, everybody is on his own, you've done your own part.

KD33 [13057-13297]

The practice of their true religion, their correct Islam and with the, the correct Islam and the correct teaching of Islam. If they practice that, if Muslims practices Islam correctly, they will be able to remove the un-Islamic government.

KD34 [12909-13287]

An un-Islamic government yes in Nigeria in northern Nigeria you are referring to? Yes toh is not is not going to be possible because the Nigeria belongs to a lot of people and then all of us we have our own believes and then we have our own way of life and then the way we practice our own eh religion, so seeing that a Nigerian will become an Islamic state is very difficult.

KD35 [14367-14661]

Ahh un Islamic government should be removed by eh the Muslims conducting their way of life in a proper way, more people will be converted to Islam, so the in a nation where ninety percent or seventy to eighty percent of people there are Muslims then that government must be Muslim government.

KN1 [35009-35348]

Sir, with due respect you know am a typical Nigerian and it was said that Nigerians answer question with question, so let me ask you back, what kind of way did Egypt use to install Mursi as a leader? Thank you sir, there is a lot of ways, probably this is one of the ways

KN1 [35412-35697]

By replacing the laws gradually, this is what we need, let our legislators be doin this to us, by enlightening the non-Muslims showing them good side of the sharia, look this for our own benefits, this is for the benefit of all of us. Yes that is why am saying there is a lot of ways.

KN2 [19362-19963]

Islamic, Nigerian state has given Muslims their rights to religion. In fact the problem with Nigeria, Muslims and non-Muslims, is not the problem of religion. The problem of Islam in Nigeria as described by Ali Mazrui in his book Africa: A Tripple Heritage, is not the problem of non-Muslims it is the threat of the westernization. So it is not Nigerian government that is stopping Muslims from becoming Muslims or from practicing Islam, it is an influence of western culture which is being propagated through the media that is posing a threat to Muslims and Islam in Nigeria and all over the world.

KN4 [29183-30488]

There is no any jihad that Muslim can use to remove any un-Islamic government like in Nigeria, a secular state. When you look at the republic of Iran in 1979 they are all Muslims. When you look at it the salahuddin Aslayin, when you look at the the the Spain that is the Andalus year back, centuries back, many things has happened, it has its history. There has the way it took place; the French revolution and all other revolution around the world. But you can't remove a non-Muslim from the state. You carry more an un-Islamic government, the government that can only be removed is government that is not just and justice, the government that has that that are full of corruption, government that has no sympathy to their people that government either a Muslim government or a Christian government can be removed because in Islam there is saying that a government can remain if there is justice whether the person is a Christian or is a non or he is an idol worshipper but inasmuch that there is justice, it can be remain a Muslim recognize that and a government whether he is a Muslim and is from any sect-Shi'a, Sunni, Qadiriyya or other thing that, if there is no justice, the government can be removed. The government can be only established according to the pattern and lifestyle of the leader.

KN5 [12787-13097]

Muslims eeh jihad to remove an un-Islamic government aahh jihad bin nafs because the government is more powerful than the people, so if you are to embark on jihad ah eh the physical jihad, fighting we may not succeed in any way. So but jihad bin nafs may be you can topple as it happened in Nigeria presently.

KN5 [13269-13858]

Please with the respect to the previous question nwhich is talking about to remove an un-Islamic government even this one is not an Islamic government but the Muslims have used eh Islam more of the Muslim, most of the Muslim used Islam is one of the factors and the reasons to remove the pre the previous government which was seen as a government led by a Christian and I think that is one of the moves, so if we continue creating avenue through teaching of Islam and other advocacies we are going to in sha Allah achieve an Islamic state. Then the the next question please repeat for me

KN6 [12367-13054]

So the kind of jihad that we should use is to correct ourselves, to correct ourselves, to display our good character so when we display our good character, our good character from our home, our market, for example, when you go to our market you neighbor you can't agree this are Muslims. Sometimes Muslim can can sometimes Muslim can hmm would cheat you ah even more than those Christian people. So it is left for us to and learn, even learning is the first step of jihad, even to devote ourselves in learning. So when we display our good character so all other Christian ah will convert into Islam, for example, Allah says, Allah even guide the prophet Muhammad (SAW) to do this.

KN7 [13670-14092]

Ehmm, the kind of jihad I think ehm Muslims should ehm use to remove an un-Islamic government is ehm, let me say, delay of their complain, delay of their complain in the sense that you should go to through some channels to reach the top that ye this is what we want, and ehm this act is un-Islamic and we don't want it. It is should be through mutual coexistence between the ehm, both the rulers and the followers. So yes

KN8 [11364-11505]

As I have said initially, it is better to adopt a jihad al-jismi or jihad bin nafsi, you understand, instead of the forceful attack jihad.

KN9 [11967-12361]

Well in order to remove an un-Islamic government, I want to believe the perpetrators have to be tactical. It doesn't have to be a forceful jihad, it has to be a compromise jihad, it has be a jihad based on intellect, intellectuality, ah it has to be a jihad based on reasoning and rationality because you cannot overthrow people in power with power. You have to use other strategic means, yes.

KN10 [9554-9781]

They should stop disobeying what the constitution provided. The only thing they would do is what their book and the laws provided. That is the only means of jihad- to deny-let them deny what the constitution provided for them.

KN11 [14102-14143]

By practicing the true Islamic teaching.

KN13 [13998-14104]

Is an ideological jihad maybe through writings of essays, through political campaigns. That's the jihad.

KN14 [11108-11119]

Preaching

KN15 [11965-12403]

Uhhmm the kind of jihad Muslim should use to remove and un-Islamic government is that Muslims should always have a good faith and be well cooperated in the society and as well have a good relationship between them and you know the non-Muslims living together in the same community so as to attract and draw the attention of the non-Muslims to know that Islam is you know the only you know religion and is the only way, I think this is it.

KN16 [6128-6214]

By calling them and treating them in a good manner and conduct of Islamic teachings.

KN17 [13768-13800]

Is ah is a revolutionary jihad.

KN17 [13836-13886]

Yeah it might yeah though all revolutionary jihad

KN17 [13947-14074]

Yeah its called, its called it depends on the particular type of government is it a trial government is it a government that's.

KN17 [14314-14419]

It might be come through war through struggle like flushing out through bloodshed and through the sword.

KN18 [22586-22646]

Democratic jihad, the just concluded elections, the just...

KN18 [22685-22812]

Yes western liberal democracy giving people popular participation, ah access to popular participation, freedom of expression

KN18 [22841-22908]

Periodic election, periodic election, that kind of jihad is enough.

KN19 [15577-16134]

In order to remove an un-Islamic government, there are thousands of ways in which to this can be done because if we are to say jihad fi sabilillah-in the cause of Allah that means you should not try to strike them or to force them because you are bringing a very a very lenient means of converting people, but in the situation whereby there is ah people negating the will of Allah or un-Islamic society or something like that to some extent they might be element of force, but this force, as I have said initially, should be the last resort to be adopted.

KN20 [7850-7999]

I think by dialoguing, meeting people that really know why, ah meeting people and telling them why this the government of the day is not working why

KN20 [8035-8140]

Yeah why they need change and other eh eh means but really carrying sword or firearms is not part of it.

KN21 [5734-5773]

Jihad bin nafsi as I said earlier on.

KN22 [10955-11306]

Yah in order to remove an un-Islamic-I can- let me quote from the work of Abdullah bin Fodio in his Diyaul huqab. He was quoted as saying that in any Muslim community, even non-Muslim community that if the leader is found wanting of dispersing injustice and corruption that people are having the right to dispose him out of or oust him out of office

KN22 [11341-11384]

Even if he is a Muslim and this is jihad.

KN23 [8859-8874]

Peaceful jihad

KN24 [9725-9835]

Hmm the kind of jihad Muslims should use to remove an- that one is going to be very critical in this country.

KN25 [10921-11186]

I think they should have to go with a tactical vocal jihad. It has to be, it has to do with preaching, preaching the goodness in Islam. It doesn't have to be carrying arms because you cannot, you cannot win a ruling class, you understand with weapons, with arms.

KN26 [11345-11402]

I don't think that is necessary. Let's leave it at that.

KN27 [10769-11139]

Ah hmm the Islamic jihad, I think when, for every state there are different institutions. There are different institutions provided there to listen to the agitations of its citizens. So I think the right jihad that could be used is just for a Muslim to go through this institution to lodge their complaints and agitations and full implementation would be carried out.

KN28 [8667-8845]

Jihad should be used by Muslims through-well this I think should be a general agreement by setting down some committees which I believe are very helpful in the Islamic context.

KN30 [10550-10675]

Kai I can't response to this question because if you are saying jihad, jihad, jihad, please may be find another word for that

KN31 [13149-13404]

Well ah in this circumstance, ah in this aspect we don't need to use arms and ammunitions, normally use a democratic means to have a change of government since democracy or politics is also part of Islam. So we can use it democratically or politically.

KN32 [4925-5016]

it simply pulls ah that kind of peaceful Jihad not that of carrying arms and ammunitions

KN33 [4439-4475]

Through preaching and maybe voting.

KN34 [6458-6588]

Democratic principles, through democracy to elect the leaders they will want to pass the laws that will favor their own religion.

KN35 [8613-8801]

I think the methodology of the Sunni drawing the decision that they should be with any person Allah has enthroned power to.

Simply because Allah says that he gives whoever he wills power.

KN36 [8114-8413]

One, through the use of their resources to make sure that society is being stabilized and the corruption should not be taken as a job of the day and the poverty should be eliminated because it is the poverty that people use to give them some money and vote the government that will not favor Islam.

KN37 [7122-7265]

Just like I have said, they can use the non-physical jihad that does not require your physical body like the war no no no, you can apply that.

KN38 [4890-4904]

Jihadin nafs

KN39 [6955-7533]

Actually the procedures Muslims suppose to follow to remove an un-Islamic government is by following the rules and regulations provided in the constitution. What I mean by that is that our constitution has already giving us the same franchise, what I mean by the same franchise is that it refers to a situation whereby both male and females people I mean citizens irrespective of their religions to conduct elections. That is to say when the time of election come they should come out and cast their votes against those that they dislike and in support of those that they like.

KN40 [10434-10454]

No idea about that.

KN41 [6599-6769]

Actually I don't see any reason why Muslims will remove an un-Islamic government because we all have freedom to vote and be voted for according to Nigerian constitution.

KN42 [10266-11021]

Nigeria is a country that has eligious diversities. It is not only Islam that is there, there is Christianity; there is also even all sort of traditional beliefs. This is not the East or Middle East whereby the only government recognized is that of Islamic government

and the others who, the others are considered as un-Islamic. Here there has to be tolerance, there has to be a way for us to be able to fuse Christianity, these our traditional beliefs and also have our own identities, everybody should have their own religious identities not separate. So there is no strategy, there is no form of jihad for removing an un-Islamic state in Nigeria. It is supposed to be applicable to a place whereby Islamic state is already recognized and established.

KN43 [13664-13717]

I don't know what you mean by un-Islamic government.

KN44 [8678-8852]

There are so many, I like I told you, preachings is part of the way that Muslims can, can, what kind of jihad should we use to, kai, I wouldn't like to answer that question.

KN45 [9648-9857]

I think through the democratic means because ehh by the power of the ballot box. They can use the ballot box yah to elect Muslim leaders they think they can ah implement the principles of the religion, yes.

KN46 [15009-15833]

Well, there are many ways. One is to try to explain your point of view if you have problem with what is being done in a certain situation. You need to argue with those who are responsible for that. Engage them in an intellectual debate so that the superiority of your argument may lead some of them to embrace your point of view. So I think this is also another way. And also ah this, since we are living in a democracy, democracy is about, is about people, is about serving people, is about being responsive to what people aspire to achieve. So I think through democratic process, if your people are for something, they want to achieve something and that what they want to achieve in itself is not injustice, as leaders, as representatives, you need to respect their wishes and to respond to their aspirations accordingly.

KN47 [21253-21902]

Well, if there is-what, what kind of government it un-Islamic? That is the question now. We have to define what ah un-Islamic, what you mean by un-Islamic government. Is it secular state? If it is secular state, then Nigeria is a secular state itself and then if you say Islamic state, then we have empires. Where are going to, you know, locate the empires that are established or were established on Islamic basis and principles. All this Emirs are called Emirs of Islam, Sarakunan Musuluci in Hausa you see. So we have them, so we don't need any addition and then I don't think also that ah northern state should be established Islamic state.

KN48 [7396-7627]

Excuse me if I may ask, why should Muslim remove an un-Islamic government? So like the place we are here in Nigeria, we have different religions. So I don't think there should be room for that to remove ehh un-Islamic government.

KN49 [12801-13360]

Actually, I think it needs to be addressed. The un-Islamic government and, we need to look at the population because we live in a democratic world, we need to take into consideration the yearnings of the larger population. If people need to remove a government, they need to be able to identify their priorities and the reasons they want to do away with that government and if it is democratic and if it is acceptable; it can be done, but if it is not acceptable, it is not democratic, it is not right, it is not ehm it is not civilized, they cannot do that.

KN50 [6597-6793]

Why should Muslim remove an un-Islamic government in Nigeria, for example, various cultural groups that exist and various religions, so Muslim removing an un-Islamic government does not call for.

KN51 [50123-51045]

The kind of jihad which the Muslims will use to remove an Islamic government in a democratic setting like this one, we do it through election. We elect the right leader whom we think will bring about ahm whether Islamic or Muslim government or whatever, but not through fighting, not through waging war, not through attacking, not through belittling or mocking at someone, no this is not Islamic. I have been saying this a number of times, is un-Islamic, Muslims will use, like we use this time around, will use their own votes ok to bring about changes to reform, yes and we can and we have done it this time around. The world witnessed it, the world witnessed it. We can do it, we are not doing it under force, by weapons wallahi no double no. We are going to do it with our votes; we are going to achieve that through preaching, ok, through admonishing, through advice, counselling and so on like I have said earlier.

KN52 [15460-16178]

Well, an un-Islamic government, it depends on the context of the struggle of the confrontation, if the Muslims feels they are oppressed under that government then they have every responsibility to strive, to fight against the injustice that such an un-Islamic government is meting against them. So I think the first thing that they should do is to preach against injustice and the kind of discrimination that they experience under such government, Right? To fight against those injustices by words of mouth, but if those injustices continue and if there is need to really topple that government, then they must do it to enthrone justice. But it depends on what kinds of injustices are being meted against the Muslims.

KN53 [8795-9025]

With this question you are just asking me now, as in why would an Islamic person remove someone who is also a Muslim. He is not expected to remove such a person except if he is not abiding with the rules governing his government.

KN54 [3854-3909]

Through joining political parties and contesting, yes.

KN55 [5366-5418]

through joining political parties and contesting.

KN56 [7204-7752]

In the modern world actually I can't say that Muslims must engage in a jihad to be able to remove an un-Islamic government like what currently happened between Jonathan and Buhari, you see Buhari is a Muslim and he actually came out and contested election side by side with Jonathan which we all know is a Christian leader. What happened, he contested the election and he won the election. So we can say that in summary, you can say that Buhari is a Muslim and he has removed an un-Islamic government through participating in a political process.

KN57 [8829-8954]

You see what kind of jihad should Muslims use? Jihad in the cause of Allah would help them to remove un-Islamic government.

KN58 [19418-19798]

Yah, first of all it only needs what, as I said, verbal jihad whereby you would be preaching the gospel of Islamic teachings. It is only if it fails that you would start by now forming your own political parties. Through your own political parties one day you would attain to leadership. Once you capture leadership now you can start changing the issue. So it is stage by stage.

KN58 [19802-20165]

An example is the Muslim brotherhood?

Ans: Yes the Muslim brotherhood whereby you form your own political party with your own followers even if you have minute followers, believe me honestly with time you would have followers and you can change the government of the day. And once you establish government of the day, you can now change it to an Islamic state.

KN59 [14695-15045]

I think it is the jihad, the one that you should fight with your faith, with your conscience I think that is the one because if you fight your conscience and you are doing things that are in order then definitely the Islamic government will kind of look into the system or the process and can easily remove that government not necessarily by fight.

KN60 [18083-18372]

What kind of jihad should Muslims use, Jihad is of stages, you preach and if the preaching fails then you tell the people ok submit to Islam and if they disagree and say they cannot submit to Islam then you take up arms and fight the un-Islamic government depending upon the situation.

KN61 [7110-7183]

In amicable way, try to convince him in a peaceful way, you can do that.

KN62 [24223-24869]

Well, ahh the, the, the true or the kind of jihad that Muslims should use to remove an un-Islamic government, I think is ahh a kind of first, seeking knowledge. I believe that Muslims should seek knowledge of their religion and after seeking knowledge, they should become righteous people, they should stick to their religion practices and these religious practices would actually make them so principled, so indomitable, you understand, to the extent that nobody can, you understand, ah ah interfere with their own practices. So I believe that we seek knowledge and we become righteous. These are the weapons to remove an un-Islamic government.

KN64 [10337-10838]

Like I said to you, if you, anything, you must look to the situation you are before you say you will use this part or kind of jihad. The situation you are in is what will determine the kind of way or method or manner you should do in order to remove all whatever you like. Therefore, the kind of people, the kind of society you have will determine this, eh. Therefore, if you look at the situation you are now, you use the, the soft way is better than any method in propagating Islam. I agree with this.

KN65 [14457-14712]

Like I told you, it has to do with you and I as individuals, if we are able to piou our minds and do what Allah has ordained us to do, by doing the pious and lawful things, so this are the easiest and simplest way of bringing an Islamic government down.

KN66 [7958-8683]

This is actually technical question I would say because in my own part of the world, which is currently Nigeria, Kano Nigeria, our last government before the just concluded election the president was an un-Islamic, it is an un-Islamic government, but when the people in the north who are, which are majority Muslims wanted to remove the un-Islamic government what they did is, since it is a modern world that you go for election, you vote, what they did is they stayed on the queue, they voted, and they were successful since mostly they were majority, they were successful and remove the un-Islamic government. That is the way it is done in my area.

KN67 [8773-9032]

At least in this issue of ah social media, use social media, tell government, people, government should know about what is going on and ah by telling people also then at least you can through that government, you can remove the government that is not Islamic.

KN68 [4074-4223]

Not necessarily through jihad, through contesting elections like what happened in Nigeria currently how General Muhammadu Buhari emerged as a winner.

KN69 [16213-16683]

It depends to the fact that, as I told you earlier, jihad has a wider sense, but I am not saying that jihad, physical combat is not allowed, but if a situation warrants Muslim to make physical combat in the sense of jihad to see that they establish Islamic state, it could be possible but what we are emphasizing always is that physical combat is not be regarded as jihad only, all human endeavor are as far as Muslim is concerned, could be regarded as the term jihad.

KN71 [26375-26480]

Is to educate the generation and then to have the sincerity of purpose (recites a verse of the Qur'an).

KN72 [15377-15623]

Peaceful jihad is what Muslims should practice to make or to make any or to make Islamic government. What is Islamic government means? That means to abide with and practice on the Islamic eh sharia. That is what is meant by Islamic government

KN73 [15438-15495]

The only thing just to be knowledgeable to be a writer

KN74 [26346-26961]

Okay eh we, there is, the basic jihad that we suppose to use is for we to purify our mind, and then everything for the sake of Allah (Saw) eh. Therefore, if you look at this, you find out that the only jihad that we require is that for we to use our mouth to preach, (recites). as Allah (SAW) says when he sent prophet Musa alayhissalam to Firaun he told him that (he recites a verse) that is for him to use his, to talk him in a polite manner, to preach in a polite manner. We can use our tongue to preach to the people in a polite manner, to show them the right things and what they should suppose to, to do.

KN75 [27492-27545]

We can adopt the matter of Da`wa in propagating Islam

KN76 [18020-18074]

Economic and ahh, economic and ahh educational jihad

KN78 [22848-23067]

Well when you say un-Islamic government, when you talk about secular government, ahh well I don't know the context you are referring to, are you referring to Nigerian context or you are referring to all Muslim society.

KN78 [23189-23923]

Well un-Islamic context, I think to be very fair, in the, in this globalization that we are experiencing in modern history, ahh it will be really difficult, very, very difficult, to use a means like jihad to really have or to really eliminate all form of non-Islamic government. It would be extremely difficult, but again that does not mean by some providence you cannot have a government

that use, in fact one of the serious challenge I have is that presently we don't have an absolute Islamic government in the world, absolute Islamic government in the world. So if we cannot have it, for instance Saudi Arabia, and some part of Islamic where you have predominant number of Muslim, how much more of Nigeria a multi-ethnic society.

KN79 [11695-12018]

That is a peaceful jihad through Da'wa, Muslims has to engage or has to propagate or has to be propagate their faith through a or through showing a good attitude and behavior to the non-Muslim so that they will accept them and even their religion and when they dominate the area, they can have to establish what they want.

KN80 [20939-21692]

So the the kind of jihad that Muslims apply in removing an un-Islamic government, it is through propagating and ahh through propagating the true, the teaching of Islam, through propagating and championing the minds of Muslims and non-Muslims; also through eh propagation of Islam and making ahh unbelievers to embrace the Islam. So it is not a one day ahh duty, it is duty, it is systematic duty of educating people. If you educate one person is like you educate the ahh entire community and the training will go, will take direction this way. So at the end of the day Muslims will be in mass number and outnumber the non-Muslims. Once Muslims outnumber the non-Muslim, so non-Muslims becomes minority so they will even subject themselves to the Islam.

KN81 [12087-12154]

I think I answered this question

Q: That is what you said Da'wa ko

KN82 [15613-15667]

The kind of jihad required is the jihad of the mind.

KN83 [9435-9536]

good ... to non-Muslim so if Muslim have good ... to non-Muslim will not even okay so can I proceed yes

KN84 [10585-10728]

I think this can be achieve only through peaceful jihad that is showing goodness to non-Muslims and treat them the way you want to be treated

KN85 [10802-11321]

Ahh what need to be removed is not necessary an un-Islamic government. There can be an un-Islamic government at the same time Muslims practice their own religion. There can be an Islamic government which do not ahh ahh do what Islam says. So what is needed is a government under which Muslims can be able to practice their religion well. If that government do not allow that, then since you are in the democratic society that should be done through the ballot box. That should be done peacefully not through fighting.

ZA1 [13922-14345]

No. Islam doesn't give door for a Muslim to stand up for violence. That is why in Islam, nowhere in Islam that Islam said that if you ruler is cheating you can, example, we have in a history of Hajad bin Yusuf Asakafi, he is a corrupt leader, he even killed some Sahaba, but no any Sahaba or Ta'abi come up and said ok let us fight for him, so to fight so that we can over throw him, no. Islam doesn't give room for that.

ZA2 [11889-12450]

Oh normal thing, the normal thing is preaching, saying the words of God, putting in the fear that hereafter you will be questioned over your deeds, continuously, let people take it clear even the world here the outcome of this negative act, God will like, it will be, you will be tested over it, after cheating, don't be surprised you will not end find yourself in that difficulty and I think in the concept preaching, people will come to realize that oh yes doing away from this, this will earn us a better thing even spiritual and even in the world here.

ZA3 [12545-12898]

As a state as Nigeria now, is first of all to understand what our needs are and what is Islamic concept about that. And for now is democracy we practice and since is a, since we say is a multi-religious country, then we say is a secular state according to some people. So we try to feature out the best candidate fit to represent this we vote for him.

ZA4 [27842-28086]

Jihadul ilimiyya. Jihad of a good orientation, giving people good, the right knowledge, let them know what is the problem and solve the problem without fighting, you understand, because we have different way of solving problem not only jihad.

ZA5 [15639-15693]

Is by the way of preaching the way is supposed to be.

ZA6 [36706-38685]

A Muslim or un-Islamic government maybe there is a system of government that is not just, whether it is a, in fact let me even cite an example with Nigeria, it is necessary in a situation where you have a country like Nigeria where there are 50-50 Muslims and Christians hmm and then you have a government where its only emm emm it only emm promote the interest of the Christians alone. Like in Nigeria now, if you have a Christian government where it only promotes the interest of the Christians, the Muslims are being dominated, they are being submerged, the Muslims are being threatened, they don't have the freedom of association you understand? Everything is being, they are being sideline totally, in such government definitely you need a jihad that will change that government, but in Nigeria we have not heard such government, in Nigeria we have not had, at least both the Muslims and Christians, they try as much as possible to follow the constitution, everybody practices his own religion to the best of his ability. So I don't think, in Nigeria we have not had such cases, but in situation where you have such government, an un-islamic government where the interest of the Muslims are totally sidelined, definitely you need a jihad that will topple that government and entrench an Islamic state where the Muslims, the interest of the Muslims will also be highlighted. And then in an Islamic state where sharia is practiced properly, even the north and that is why that is what will push that that jihad now. I want you to understand this because if the Muslims, in a situation where the Muslims are being sidelined, the Muslims believe, with sharia now ehnn it will have a proper justices system, even if you topple that government we are not toppling it to sideline the Christians or other faiths, you are toppling it to entrench a justice system that will ensure that all religions, all faiths practice their own religion in a peaceful environment and atmosphere.

ZA7 [13787-14110]

Yes teaching of Islam, Islamic faith. I know lots of people might say jihad should be physical or should be violent, but it has nothing to do with violence. So I think preaching and enlightening the government about the principles, the polices involved in jihad and jihad should be the instrument used in achieving such.

ZA8 [29103-29189]

Un-Islamic government ahh I don't know about that. I don't have any comment on this.

ZA9 [15576-16496]

Ehm I still believe since we have since we have Muslim representatives in both the lower and higher houses, we have Muslim senators, we have honorable this thing, all these people that make laws, we have most of them, most of them are Muslims and through them they can be used as an instrument to attain this position. If the governor is practicing an because Islam, most of the things Islam negates emm if we take critical look at them, if we take critical look on them, we observe that it is not socially acceptable, but because of the way this Islamic northern Muslims, northern Nigerians because of the way they approach this issue, I think the kind of jihad Muslims need to remove an un-Islamic government is calling attention of the whole populace to the negative things rather the things, the bad aspect of that government. They have to call people's attention to it, I believe by that, that can be achieved.

ZA10 [16888-16943]

That is jihad fi sabilillah like I have said earlier.

ZA11 [13331-13669]

Well, by standing out for the right course, dropping aside the worldly interest or what you could gain from it. Looking at this as an entire entity that this person has to be examined by all aspects Islamically, is he somebody trust worthy? Does he have this?

All those, you know, in the sharia we have all this for appointing a leader.

ZA12 [7936-7959]

I don't have an idea.

ZA13 [8405-8421]

No idea, sorry.

ZA14 [7692-7891]

What they need to do is for them to cooperate within themselves and within the Ulama so that they will have one mouth. They don't need to like that is someone will come and be doing another thing.

ZA15 [13932-13969]

Un-Islamic government, I don't know.

ZA16 [7801-7931]

The kind of jihad is emm we should, I will still maintain that statement that we should follow the teaching of the prophet (SAW).

ZA17 [7959-8220]

As we did presently, we make dua, we sacrifice that is how we get to the early state of this government that we are. Do we fight them? No. We did not, just make dua, O! Allah we know this kuffur Government is not good to us and it is bringing calamities to us.

ZA18 [11675-12012]

Well we should be truthful, truthful, if one is truthful, believe you me a lot of things will go well, people will see, people will know who you are outwardly. What is within only God knows. Whatever you do openly, people will say ahh this man is good, we have seen a lot of examples. I need not to mention, there are lot of examples.

ZA19 [14583-15027]

Ah the form of jihad that Muslims could use to remove an un-Islamic government, well actually it's through peaceful means, through preaching, telling them what is good and bad and of course if you look at the Bible, the Qur'an, they are virtually teaching the same thing. None of the religions that actually advocate for siphoning people, money embezzlement, killings, you understand, disenfranchising of human rights and so many other things.

ZA20 [8335-8437]

Well I don't know how to answer that one but ahh we should have Muslim representation in everything.

ZA21 [11728-12123]

The kind of jihad Muslims should use to remove an unIslamic government is we are using democracy now particularly in Nigeria and northern Nigeria as well. So the kind of jihad we should do is garner support from all and sundry, mobilize people that are 18years and above then we vote out those we suppose they are not supposed to rule us. That is just the kind of jihad we should embark upon.

ZA22 [10640-10976]

Yah the best jihad now is through teaching of Islam. We should try and teach people really what Islam means, what Qur'an contains as its message, the sunna of rasul (SAW) and then the biographies and the history of the pious predecessors. We continue to teach people so they will come to understand that this is the right thing to do.

ZA23 [15226-15785]

Now that among us we only mention sharia, but in practice we don't practice it to its fullest, we have in Nigeria today what they call democracy and the democracy is not Islam, but since it is the mother of the day, you cannot do away with it. So make use of it. Elect good leaders that will give you peace. Take for instance what happened recently, the just concluded election in Nigeria, more especially in the northern Nigeria changes were made. So in the same vein if those that are elected now will perform below expectation then bering up others.

ZA24 [19252-20346]

Hmmmm the kind of jihad they should use is when they are leading us they should lead by good example. They should not be corrupt leaders. If you are a corrupt leader and bearing Muslims name, then non-Muslim will see Islam as corruption that Islam is corrupt. So Muslims should not be corrupt. All these things are the kind of jihad-gradually if you are attracting non-Muslims to Islam you should find means of attracting non-Muslims to Islam not fighting them. Therefore we will be having majority Muslims, although we are already the majority, but not to that extent, but we should not send away people – in fact Christians nowadays if they see something in Arabic they are always afraid as if, if they touch it, it is going to affect them. No it is not like that. They should not see Islam as a religion of terrorists. They should see Islam as a religion of peace. Once they see that, that is the kind of jihad we should introduce in order to remove an unislamic government. Like now I am urging our able president to use his religion so that people will emulate from him as a good Muslim.

ZA25 [17480-18197]

Ah first of all the Muslim are supposed to know their-at a particular point in time, they are supposed to know their strength and weaknesses. And part of the strength to start with, they are supposed to know about the number, the level of cracks among the Muslims in terms of sectarianism, yes because if a particular scholar is condemning some system of government and which is condemnable, some other groups, sect in Islam, might remain either mute, silent or even trying to give a contrary opinion to what the other scholars are saying. So that is one of our weaknesses we have to try to see how we can reduce our level of sectarian conflict and seriously we need to increase our knowledge acquisition in Islam.

ZA26 [8375-8420]

They should be righteous and stop corruption

ZA27 [7312-7321]

Justice

ZA28 [18140-18467]

Well if you go accordingly to the preaching, to the teachings of Islam properly, from the earlier definition of jihad, if you really guide and maintain the laws of Islam I think you are moving towards removing an unislamic government. So but the backbone here is knowledge. Without knowledge there is no way you will do this.

ZA29 [25273-25960]

Well here you have two overwhelming statements removing an unislamic government. One: what kind of government or what kind of setting are the people? The two set of people, what kind of setting are they? And secondly you saying jihad to remove an unislamic government, well if they are striving, they protest, not only the Muslims, they protest and show the whole world that what that government is doing is taking away their rights to practice their own religion. When their rights is being observed well, well they have the freedom not only in the religion but even in the modern world you have the freedom to protest and show that yes your own religion or your own rights is denied.

ZA30 [37139-37387]

I have said it earlier. I will also refer them back to good characters and sticking to actual teachings of the Qur'an and Sunna. When they get themselves with such attitudes, the outcome of such jihad would be greater than what they are expecting.

ZA31 [11581-11827]

The only jihad Muslims use is by saying the truth of the religion; telling the leaders that they should convey and practice the real truth of Islam, the real judgment. So if leaders didn't do that, that is, that is where, they will have problem.

ZA32 [30381-31772]

In Islam, the kind of jihad Muslims should use to remove un-Islamic government is through what, through what is allowed or what is proved to be the manner like in northern Nigeria now or in Nigeria now, Muslims should be using the format of what, voting because it is the only way for us to what, to change, for Muslims to change an un-Islamic government. They cannot do it through fighting because the prophet (SAW) is reported to have said or let me just mention the meaning of the hadith that Muslims should not be disobedient to their leaders, they should not even, talk less of fighting them, they should not be disobedient to them unless under and until when they are, when they command them to disobey Allah, there and then they are not allowed to what to obey them, they expected to dis, to disobey them in that aspect, but once it is not violating the laws of Allah, Muslims, Muslims are not expected to violate ahhh to protest, even protest to their leaders talk less of fighting them. So I see the type of jihad we should use is jihadin nafs that of self purification, let us behave in a good way, let us be practicing the Muslims and Allah will give us decent and what, and upright leaders. If we fail to practice Muslim or Islam in the proper way so we will not have to expect to have good leaders, yes.

ZA35 [9717-9726]

No idea

ZA36 [14604-14639]

Self jihad, fighting one's self.

ZA37 [14916-15030]

It is this one, awareness, creation of awareness to the best understanding of Islamic laws, this is the best way.

ZA38 [21680-22241]

As I said earlier, removing an un-Islamic government shouldn't be our problem, you understand, but when a non-Muslim is going astray, even a Muslims that is going astray, we can still remove him, but when a non-Muslim is going astray what to do is to use the democratic process that is imbibed in our society, in a secular society to remove him whereby we educate people, even people that are non-Muslims that if we want our society to survive, this man must not be there anymore because if he continues one or two things would become a problem to our society.

ZA39 [31323-31925]

Ahm the kind of jihad that a Muslim should use to remove un-Islamic government is to practice his religion according to the teachings of prophet (SAW). If he does that, if he practices his religion according to the teachings of prophet (SAW) definitely people would look at it, would understand the beauty of it. If people accept it, then the whole community or the whole country becomes, they would reason with him and they embrace his religion. That is the only way that I think nothing more than that. The actual true practice of Islam according to the way prophet (SAW) practiced it. That is all.

Th7.7: Forceful Jihad to Eliminate Corrupt and Un-Islamic Practices

FG1 [24317-24332]

It is correct

FG1 [24362-24407]

It is correct but you can't remove all the ...

FG1 [24653-24737]

If the people involved in the corruption are Muslims then how will you fight them?

FG1 [24738-24843]

That is jihad now. We said that preaching is aspect of jihad, so by preaching to them telling them that

KD1 [18798-20024]

My own position is that forceful jihad, there's no point, there's no place, there's no provision for that in the religion because Allah (SBUH) says in the holy Qur'an la iqra ha fid din, so where does the forceful comes into place. Even in suratul Qaf Allah says (he recites the Qur'an) up to the end of the verse (continues to recite) if you like, whoever likes to become a Muslim, of course Allah has already created in (he recites) so you have an option and that's why we have sense, that's why we have prejudice, that's why we have our own sentiment, that's why we have our own feelings, that's why we have our own brain to make choices, that's why we have our own discretion to make, to choose which way we want to go. So nothing like forceful. Actually God has given everybody his own free will because, even in the Holy Qur'an, when the mujrimun and the one that (recites the Qur'an), in the part that in the Holy Qur'an, where the oppressors and those that are oppressed, they begin to exchange case in the day of judgment, you realize that everybody actually does things on his own free will, nobody actually really force somebody to do that thing and that's how it has been and that's how it should continue to be.

KD2 [7440-8003]

Forceful jihad is not necessary, ah is not necessary to eliminate corrupt practices and some form of un-Islamic practices in the society. It's not necessary actually because you don't have to force people into changing their attitude especially if they are being corrupt. But if you entice them that by way of punishment, if you promise them that whenever they commit a corrupt practices

then they will be severely dealt with, that will make them not to engage in such practices, but you can't force them in a form of jihad not to be corrupt or to be un-Islamic.

KD3 [5868-6101]

At this point in time with this present generation that we are, there is nothing like forceful jihad because even the saying of the prophet that time will come that everybody is on his own, you don't need to preach to anybody again.

KD4 [8503-9274]

Well if you say forceful jihad, I find it very difficult to understand the word forceful because if you say something is forceful, I try to look it as if you are trying to apply the means of coercion into compliance and Islam does not preach coerciveness. Islam is a religion of defensive, Islam is a religion of peace, but notwithstanding, Islam does not tolerate incompetency, Islam does not tolerate aggressiveness, Islam does not tolerate somebody just to take away your things without you putting on a defense fight. So if that is what you call forcefulness, forceful jihad, I will say that yes, Islam embrace it, but if you are talking of coerciveness, using coercive means of achieving your aim unlawfulness, I will say that no, Islam does not permit such things.

KD5 [5932-6061]

Yes. My position I think is no and the holy books agree with it because I have never heard of anything like forceful jihad, Yes.

KD6 [13931-14841]

You say in Islamic perspective, if you are under the umbrella of Islam, which jihad do you want to wage again? I don't understand the kind of jihad they are saying again. Even when the prophet (SAW) wanted to send some people to go eh the first thing he will tell them is, if you want to enter, even if the prophet is going for a war, if, he will never enter, if it is night, he will never enter the town, he will stay back. If he had cause of prayer, if they say allahu akbar, allahu akbar he will never enter that town. He will go back. Why? He knows that there are Kafirs inside, but there is Muslims inside, so Islam is there already, Islam is there. It is you now, it depends on you. If the Islam is there, it now depends on you to know more about Islam, to invite people to Islam not to force them to Islam, to invite people to Islam. We are not forcing people to Islam, you can't force people to Islam.

KD7 [7798-8835]

There is one thing that I have learnt and I have used from the Qur'an, from the Sunna. The prophet Muhammad (SAW) said there is no compulsion in religion, how can there be forceful jihad? There is no compulsion in religion so, how can there be forceful jihad? When you force someone to submit to something, you do not own his heart. It is the almighty that does. You are supposed to appeal to his better side to convert not by force. Islam does not like force as I said, it only resort as a last means of, as a last means for one to take up arms in order to propagate Islam or to do jihad and what is jihad? We abuse the word jihad, we do not even know it. It says submission to the will of Allah. When we are doing jihad, who are we doing jihad for? We should ask ourselves, what are we doing the jihad for? Those two things, when we ask ourselves and we answer them honestly, I believe we will be what will promote us to understand jihad better and to know why we should or we shouldn't do jihad in some places and not in some places.

KD8 [18336-18800]

Well! Islam is not about force, it's not about force. It is about faith. It's about logic. It's about practice, you understand. So, it's not about forcing anybody or using forceful means to have Islam to override any other this thing and it's not, that's not the way that Muslims will now convert to another faith. A number of Muslims that love Islam very well has the knowledge of Islam, believes seriously in God, there is no way he can convert to any religion.

KD9 [10803-11150]

Hmm I can't readily bring one now, but I think we are still going round the same issues of jihad, whether forceful jihad will eliminate corruption and bring about Islamic practices. Fundamentally education is the key, education and da'wa, educate the society and show them the fear of Allah and Inshallah the society going to be a peaceful place.

KD10 [6294-6526]

You see ah in a community that what is going on is not according to sharia, we are going to make all effort to see that we change it. We change evil to good, we change Masiya to Towa to the best of eh capability. Do you understand?

KD11 [12575-12860]

No, no, no because Islam is ah conservative religion when you look at the case of ah Ajal Yusuf bin Asaqqafi was indeed a tyrant, he was unjust-fully, if I may say, beheaded most of the sahabas of his time, maltreated them and yet, yet the few companions left did not rebel against him.

KD12 [12177-13061]

In fact according to the hadith, according to the sharia (recites in Arabic) the principle of jihad is that see where wrong things, where wrong doings are occurring in the society, or havoc are occurring in the society, Islam have laid down principles of correcting it gradually, see. So now among the principles is that we know that this thing is bad. To hearing, to doing, to the people's health, the ...of people, if it is being done and then every effort is being put like any governmental system, Islam has established that one too that like the way if the government say this street is overcrowded, people have extended from the main market to the street, he will send his people there, if they don't hear, the government will use force to drove people inside the confined area of the market. So likewise the Islam has said that one. If people doesn't hear force has to be used.

KD13 [4460-4618]

It is correct and the jihad to be conducted here is through educating the people towards the will of Allah not fighting with that of the sword or the guns.

KD14 [5285-5707]

There is nothing like forceful jihad even though in a place where there is Islamic state, where there is Islamic state normally we have limits even immoral I could say like some immoral acts which with even keeping the religion aside, it will not permit it, so such limit even though in an Islamic state must even though for the non-Muslims to be there, they must give them the limits of things they do and should not do.

KD17 [13455-14566]

Forceful jihad that is to force people, to force people, to raise to arms forcefully on people, not at all (those that are corrupt) not at all, not at all. As I just said earlier la iqraha fid din and even the corrupt ones, just as I said, by the time you make me understand what Islam says Islam does not support corruption. Islam does not in any way support corruption. There are various instances, various traditions of the prophet, even Muslims and Christians you understand or Jews, we have issues, they will bring it back to the prophet (SAW) to judge and based on what was brought, if he thinks that it was the Muslim that is at fault, he will never say that he is not the one at fault. He will put everything based on what is on ground. So why are you telling that, as I said, by the time you practice true Islam in your own home, and bring about true Islam, who are the leaders? You and I are the leaders.

By the time we practice, both what Islam says, Islam does not support corruption. If you follow the true tenets of Islam and I mean true tenets of Islam, insha allah corruption will be a past story.

KD18 [7320-7871]

There is nothing like forceful jihad and our holy book Qur'an has taught us the, it has prohibit eh corrupt, the corruption is prohibited according to the book given to us by Allah that we call Qur'an, so jihad cannot, there is no anything like forceful jihad that will make people not be corrupt, so if eh the people that will be corrupt, will be corrupt, but the people that will not be corrupt, will not be corrupt, the people that will be corrupt, will be corrupt. So there is no jihad that will force people not to be corrupt and to be corrupt.

KD19 [10223-10789]

Ah forceful jihad is only necessary when you are being oppressed. Because eh there is a verse in the Qur'an that says fight in the way of the oppressors, but do not start the aggression. So if you are not being oppressed, you are not being cheated, do not fight anybody that is what the aya is saying. Now if you decide to engage in forceful jihad, I believe that it must be only when you are oppressed and the oppression persisted, so that is the only way in my, in the in the opinion of the Islamic scholars, that is the only time that forceful jihad is allowed.

KD20 [5188-5554]

I think the answer is no. There is nothing like forceful jihad in Islam. Islam can live with even though for the past how many years, Islam has been living with non, with non-Muslims and they have being living peaceful without any conflict. They are allowed to live in a Muslim eh country or state, if there is mis eh if there is understanding and tolerance, yes.

KD21 [6329-6490]

First before going, I don't really understand what is called forceful jihad, jihad, so from my onset, I don't think I am going into evaluation of this question.

KD23 [6739-6798]

Yes I agree with that position that's all what I will say.

KD24 [24159-25489]

No, is not correct, why because Allah (SBUH) says (recites in Arabic) if you are calling some people into Islam, call them with hikma wise and ah know how to tell them in the clear and elaborate, explain to them so that they will understand, not with fighting, not with force not, don't force them and eh then prophet Musa (alayhis salam) when Allah sent him to Firaun, Firaun, he supposed to say go and kill him, go and fight him, but he said no (he recites in Arabic) if we go to Firaun, don't speak big words no layyina simple words, be patient, don't go, don't just go fighting we are prophets, if you did not turn convert to Islam we will kill you, no. Say things that will bring his heart, take his sense that he will understand. The beautiful thing in Islam is you should explain to someone to the extent that actually he understands what you are trying to say. Get him clear, you are not, you are not asked to, if you explain to someone to the extent that yes he actually understand what you are saying, you have finished your work Allah. Allah (SBUH) says to prophet Muhammad (SAW) (recites in Arabic) for them to be pious or to be guidance, to be guided in the right path is not in your, it is in hands of Allah. Your own is just to explain to them or read to them preach to them, others you should leave it to Allah.

KD25 [34317-36650]

Well by the physical statement here is not correct. When you say forceful jihad that means that, the forceful jihad means is as if it is not God that instruct you to, you are just, you are just forceful so you feel that you can just do it, eh so anything and we the Muslims must always ah we our wilful desires must suit that which the prophet brought. That was what prophet said because in a Sunnatic hadith the prophet said (he recites in Arabic) he said none of you is really a believer until and unless his wilful desire suits that which I brought. What did the prophet brought? He brought Islam. What was revealed to the prophet? The verses of the Qur'an, so if we should continue acting contrary to the Qur'an, we will never prosper, we will never succeed, so by saying forceful jihad is what will bring, what will ensure justice or what have you, no, no, no not that, but instead of saying forceful jihad, why don't you say good habits, good manners of the Muslims, obedience to ah those in authorities can see Islam to the highest level of course because eh eh just as I told you earlier, most of those that accepted Islam during the prophet's life time, is wasn't as a result of the prophet carrying sword against them, they were just enticed, they were just magnetized by the prophet's good manners, attitudes of speaking the truth, of being just, of maintaining trust and host of others and that is what we the Muslims are also expected to ah carry. So I don't ah also agree with such a statement because when you say jihad, which kind of jihad? We have the, we have various kinds of jihad. We have jihadun nafs, we have jihadin ..., we have jihad ... the jihad of ... is the jihad of trying to teach the Muslims their religion and that is what is supposed to be done this era of ours, not jihad of carrying swords. When you say, you see, you see there are, there are conditions even laid down before eh eh carrying out the jihad. What are those conditions? Most of us don't know, most of the youths don't even know and then you just call them to follow you blindly to go and fight not minding the consequence and the aftermath of that. That is really, really dangerous and I wish that our Muslim youths will be listening to ourah Islamic ah leaders whenever they speak, not just for no, no, no we should listen to them.

KD26 [7921-8264]

Forceful jihad necessary to eliminate corruption hmm yes to a certain extent it is true because when there is corruption and there are un-Islamic practices and that are detrimental to the lives of the Muslims and it is posing a threat to Islam then that is where it is necessary that is where it is permitted for you to use forceful jihad.

KD27 [7606-8067]

Well to a certain extent, but you should remember that unnecessary bloodshed, unnecessary bloodshed is abhorrent to Islam. Islam doesn't agree with that, unnecessary bloodshed, so where do you place that in the context of violent uprising against an institution such as government? Where do you place that? So you have to look at them viz-a-viz the teachings of Islam as regarding bloodshed, as regarding destruction of properties and so on and so forth.

KD28 [11379-11861]

I do not agree with that. It is not necessary, it is not necessary. I don't agree with that. Whoever is going to fight for that, is going to do that, you yourself you must have avoided what is called corrupt practices. You are not part of it. You mustn't be there where this action is taken place and once you know that yes this is corrupt and un-Islamic, your own is to protect yourself from that. Then if you know the victim s, you have to speak to them. It is not with force.

KD29 [6640-6810]

Ah it is not correct in Islam. It is a misrepresentation of the Islamic teachings to me this is not correct and it is not a means of achieving Islamic, an Islamic state.

KD30 [10290-11416]

Ah every generation have their own present challenges. They have at that particular time and even before the conduct of true ah Islamic jihad, where as you use forceful jihad, ah live under the beautiful religion of Islam, of course I agree. there are several

steps taken by the prophet Muhammad (peace be upon him) before taking arms and confronting enemies even to the extent of battle ahm we can see the proceedings where invitations are sent, letters invitation are sent to people to accept Islam, introducing it with the beauty of it, then it won't then we go to later stages before we come to, before we come to that, but if we are having a situation where corrupt and un-Islamic practices is taking place in a society, for example the act of killing innocent young babies simply because the parents won't like to show responsibilities and I think if people with such barbaric actions will continue carrying such activities, I think it is worth considering to force them into decent conducts which I think is Islamic conducts ah abide by the Islamic jurisprudence in order to save the life of the innocent children and

KD31 [8972-9035]

That's why I said if and only if true Islam will be practiced.

KD33 [7245-7579]

Yah, it is necessary to eliminate corruption and un-Islamic practice in the society but as I am saying earlier, jihad is not the only way. If there jihad always came in the Islam as the last option, or try to influence people through teaching, through true ethics, through our character before when the jihad will be last option.

KD34 [9004-9136]

No, no, no. There is no compulsion in religion. You can't force somebody, you can't use force against somebody to change his faith.

KD35 [11406-12232]

I don't agree with that, forceful jihad is possible, is necessary only in qisas, only in qisas, but the moment you don't practice Islam, forceful Islam or jihad in qisas, you are going astray, you are going out of the way Allah (SBUH), what Allah said we should do. Only qisas is forceful and all Muslim should make sure that qisas is necessary and is forceful. Only qisas, but any other thing is mandatory, is not is not by force. If you like to do pray, if you don't like you leave prayers when you die you see ahh the word (he recites in Arabic) every soul depend on what she does during the day of resurrection, but qisas if you remove an eye for an eye, a life for life, if you wound me you either pay me the compensation or the same wound would be inflicted on your skin, so to my understanding only qisas is forceful.

KN1 [20523-22199]

Ah you see going back to history we saw and we know how those that came before him practiced and convert people to religion, we know about it. We know a particular incident of the holy prophet when he was alive, he met an old woman in the bush making firewood he carried for her and when they entered the town, the woman was saying am very much grateful to you my son and please I will advise you there is a particular man that has emerged calling us to new religion please you should avoid that man because I see that you are a good person so please avoid him don't ever let him mislead you. And he told her at the end of the day that I am that man. There and then she converted and she accepted Islam. So what am saying, good deeds is encouraged in Islam. Show good deed, convert people through good deed, one. Two if you see the relationship between our holy prophet and the non-Muslims, you will know that it is not always an issue of force and I told you the first jihad was fought and equally if you go to the subsequent jihads and their history, the root or cause of the jihad you will know what caused all this jihads. And equally I will like to refer you to one of the imams of Islam, imam Ahmad Hanbali, he has a neighbor that was a Jew and this Jew was disturbing him causing all sort of noises to him while he is having his quiet time or while he is resting in the night, but when at a particular time he realized that there was no sound from the man's house he inquired in the morning where is that man and he was told that he has been arrested because he collected somebody's goods and he cannot pay. He personally go there and asked for the release of the man.

KN1 [22491-23137]

Now the issue is this, as a Muslim I told you that every Muslim agrees with or believes in this that Islam is a complete way of life that is our belief. Anything that we need is in our book. So even outside Islam when a nation is corrupt, take the case of Nigeria, there is series of laws for the punishing of the corrupt ones, so no law, no religion will allow corruption, and it has punishment for corruption. But what am saying is this, it doesn't mean that you go out of the way, out of what Allah has ordained in religion for you to say that you are imposing something but if you mean Islamic state is the solution to the problems I agree.

KN2 [13878-14669]

Yes to some extent because if you have a government which is an Islamic state and only a few members of the authority that happen to take part in the jihad were the ones that are the good ones, what of all people in the market, what of all the people in the civil service, what of all the women in their houses? What also can you say about adultery and fornication? You need enlightenment and enlightenment campaigns that will advertise Islam in good quality that will make people to see the good qualities of Islam, to see the solution, to subscribe it, to adhere to it, to have the internal fear of God not the fear of the authority, to be themselves, good persons rather than being corrupt and relying only on leaders. Let the leaders be good and members of the society be good as well.

KN4 [17513-18947]

Forceful jihad is necessary to eliminate corruption and unIslamic practice in the society is this position correct in Islam, no. You see God when he created us right from the Adam our father, there is misunderstanding there is sin. As a result of sin that human being found himself in the world, if there is no sin we can't find ourselves here. And God create us and we have different personalities, we have different setting, we have different history, culture and values. So this conflict is part and parcel of human being except the way that we transfer, eh we interpret it. Don't take conflict and attach it to a particular religion or particular for ah ah sake because it suits that this is how I should describe this type of people no. Conflict is part and parcel of human being. So, whether there is Islam or there is no Islam, you can escape corruption. You can't practice an Islamic state without sin, without crime. Crime is part of the society that is why the Islam true sharia, sharia is the check and balance between the Muslims, among the Muslims, and those that are not in Islam Sharia would not extend their hand on them. Sharia can only be practiced, can only be applied on those that willingly agree and believe that Islam is their religion and they accepted and they accommodate the outcome of the sharia. The sharia does not go against its cause or does not impose itself on another religion or on another person.

KN5 [7784-7787]

No

KN6 [6987-7759]

Forceful, I don't agree with this statement because Islam like I said earlier la iqra ha fid din there is no compulsory for those who are not Muslim but those who are Muslim they must obey if you agree that you are a Muslim you must obey all these, it is the total submission ahh the teaching of the prophet Mohammed (Saw). So it is only limited for those Muslims because even the prophet (Saw) during his period ah ahh he told -there is some Christians that the prophet (Saw) allowed them to worship and even during the period of Sahabas there is some alliance between Muslims and Christians even sometimes you can help them to

build their church so you can help them to build their church. So you can call your opposite through good relationship not through force.

KN7 [7841-8104]

Hmm, yes eh, eh if you want to look at it, Islam is said amm, al-Islam madinu-l-salam. Islam is a religion of peace so when you talk of coercion and force here, it is totally out of it, so I don't think yes, it is we- I don't think so, force is never in Islam.

KN8 [6241-6821]

Amm, I think making reference to the holy Quran, Allah (SBUH) says la iqra ha fid din-there is no compulsion in religion. Then in the context of this analysis someone can't say forceful jihad is a means of converting, hmm hmm the prophet (SAW) and his Sahabas said let forceful jihad be the last means you adopt, use-persuade them, encourage them, tell them the word of God. Then if they are now striking your religion or bringing force to your religion then you can also strike them back, but that should not be the first means to be adopted to bring in people into the religion.

KN9 [6732-7224]

I think this statement is very correct You see when you want to root out corruption in a society especially a society where it has really infested, you need forceful jihad, people don't just bend to ah things like this. You know it is something that ah the people derive joy in doing. So you have to enforce an authority upon this people you to punish, a means of punishment so that other people would learn and not take the corrupt ways, so you have to do that. What is the second question?

KN9 [7256-7407]

A sacred text, none that I have gotten through, but I am sure there are texts in this particular statement, but there is non that I have come across.

KN10 [6161-6509]

Yes, it is possible because if you look at the past ah among the Khalifas like Abubakar, he use force after the death of the prophet there are some people that denied to give zakat so he use force to eh for them to give and he fight them until the time that they surrender and agree to give it back, so you can-force can be used in such condition.

KN11 [8526-8817]

So this question is similar to the above question, as I have said and I will say it again, Islam is not intended to force anybody to his household, but yes jihad can be done when the Muslims are- when the Muslims are force to leave their religion or are force to not exercise their religion.

KN13 [8473-8744]

Yes, it is correct, but I cannot actually testify the verses or the high order this is actually, but I know it is correct and definitely in the Qur'anic verses and likewise some prophetic saying that actually testify to this, but definitely I cannot give you that vivid...

KN14 [6122-6141]

The answer is no

KN14 [6227-6671]

Yes Allah (SBUH) says (He recites a verse of the Qur'an) this means that wala antum abiduna- you should not worship what I am worshiping and you should not, and i will not worship what you are worshiping lakum di lakum waliyaddini that is your religion is for you and my religion is for me. That is between Muslims and non-Muslims, that is this shows that there must be Muslims and non-Muslims, you cannot come and say that one must be Muslims.

KN15 [8426-8591]

Uhhmm la iqra fid din It means you cannot force somebody to join a religion so I think my view on this is that is not correct in Islam, the position is not correct.

KN16 [4304-4417]

No because there is no because there is no compulsion in Islam as one verse from Qur'an says la iqra ha fid din.

KN17 [8159-8170]

Uhhmm yah

KN18 [13460-14354]

Well I don't think forceful jihad if it is an Islamic state that state is purely a state okay of Muslims yes you can adopt a forceful jihad to eliminate a corrupt, corrupt ah officials and government. Like the jihad of Dan Fodio, he is conquering all Muslim states they were Muslim states and they were deviating from the teaching of Islam. There were corruption and many vices and his attempt was now to conquer them and deal with that corruption and those that comply he just accept them give them flag and give them the mandate to rule. Those who did not comply he removed them from office. And so if it is a forceful in this contemporary world now if you say a forceful jihad in what context in like in Saudi Arabia, to deal with these corrupt officials of Saudi Arabia and the family of Sa'ud, because they are one of the most corrupt, corrupt leaders of the world, leaders in this world.

KN19 [9878-10678]

Ah, actually I have said this initially in one of the questions that was being asked, ah even sighting the the the position of prophet Ibrahim (Alayhi salat wa salam) as a great instance when his forefathers were worshipping the idols you understand before almighty Allah could order him to go and destroy the idols there were various means he has adopted not until when they didn't yield to a diplomatic what, to your diplomatic motive, you understand, to your logical presentations, you understand, to your persuasions and everything before forceful actions could be adopted according to the doctrine of the holy prophet (SAW) there was a particular adage that was reported by Thirmidi that let forceful action be the last resource, you understand, you will use into persuading people into Islam.

KN20 [5439-5458]

I don't think so.

KN21 [3630-3695]

No I don't think there are sacred text agree with this position.

KN22 [6503-6969]

Yes, actually when we talk about jihad there are dimensions. There are issues where people or citizens might be forced in order to abide or adhere to the doctrines of Islam. But there are some instances were citizens or followers will not be forced. There should be what is called character molding. Yah Islam should try to mould their character in order for them to be discipline, in order for them to embrace peace towards the perpetual existence of that society.

KN23 [6441-6497]

No. la iqra ha fid din. There is no compulsion in Islam

KN24 [6132-6136]

Yes

KN25 [7415-7522]

Well I would still say this is circumstantial. It depends on the prevalence, social, political condition.

KN25 [7599-7649]

Well there could be but it mustn't be this format

KN26 [6947-6970]

No. it doesn't really

KN27 [6737-7237]

Well when you say, when you are talking of something of force, forceful jihad would only be creative in the situation whereby Islam itself is facing a lot of challenges, a lot challenges that are, that there wouldn't be any other motive or let me say there wouldn't be other any way to solve these challenges rather than forceful jihad. But if not for the fact I don't think forceful jihad would solve all these problems and I don't think there is any sacred text that is in line with this position

KN28 [5581-5617]

No I don't agree with this position

KN30 [5978-6126]

Is there anything thing like forceful that is to force somebody to be in Islam? In Islam there is nothing like forcing of somebody to be in Islam.

KN31 [7503-8109]

Yes I do agree with that but you know this will only apply mostly in Islamic states. Like in states whereby they are mixed this could hardly apply because Islamic ah Islam has so many rules guiding it. So let's assume, take Nigeria for example, whereby we have corrupt leaders, if it is an Islamic state definitely so many measures will be taken to eliminate them because they are not true leaders. Because I think islamically you don't even come out to vie for a position which means we have a target. Normally you are being nominated by whether maybe by the ulamas or by, I think, the Electoral College.

KN32 [2564-2575]

Not at all

KN33 [2852-2939]

Ah no because it can be done democratically and most of the books do not agree to that

KN34 [3445-3569]

Yes the reason for jihad sometimes is used to eradicate some un-Islamic practices that maybe taking place in Islamic state.

KN35. [5330-5332]

No

KN36 [4858-4991]

No. Why because you cannot force people. Jihad does not mean one means of forcing people. There can also be persuasion and pressure.

KN37. [4273-4527]

You see forceful jihad is ehm, yes it is necessary to eliminate corrupt and un-Islamic practices in the society. But the position I don't want to say it is correct in Islam because Islam has a lot of ways of eliminating corrupt and un-Islamic practices.

KN38 [2841-2844]

No

KN39 [3153-3170]

Really correct

KN39 [3255-3274]

Really they agree.

KN40 [6492-6513]

No idea about that.

KN41 [3752-3785]

No this is absolutely incorrect.

KN42 [6251-7021]

In some ways, they are in support of the fact that when they-because the society are too corrupt and there is no way of forward, there should be strict Islamic rules which is not necessary jihad to enforce and to bring the society back to normalcy. Some of the texts, some texts are of hadith are of the opinion that people should go about this in the right way. There shouldn't be killings or shedding of blood but there should be of firm handling of people that when these corruptions have gone beyond what they are supposed to, beyond limit, people are supposed to be arrested and even jailed for life in order to be bring normalcy. There is nothing that has to do killings and is not necessary that out of jihad, it is just out of following the preachings of Islam.

KN43 [8840-9425]

Yah, to me this is a wrong interpretation of the sacred text that you talk about. There are many ways that Muslims can eradicate corruptions and other corrupt practices, not necessarily through the use of, you know, the force. You know, the socialization in the Muslim family would help in eradicating corruption and corrupt practices. Then the constant preaching and the admonitions to the Muslims can contribute in eliminating corrupt practices. So to use the force or arms to eliminate corrupt practices, I think that is not a solution and you can eliminate the whole human beings.

KN44 [5592-5660]

I don't have a sacred text, so I wouldn't like to answer that one.

KN45 [5057-5354]

Ahh, no, eh to some extent this eh is not correct because ehh there is no, there was never a society that is eh that completely, that is completely without its wrong doings. So an Islamic state can, can compromise, can compromise other un-Islamic deeds of eh, to some extent, in my opinion, yah.

KN46 [7680-7716]

No, I don't think this is correct.

KN47 [12667-13430]

To this question I can say no because there is no empire, no society that you can show a way whereby jihad eliminates corrupt and un-Islamic practices, even though they do that or you know jihad helped them to do that, it became temporary. You know corrupt attitude is an attitude that needs to be always re-oriented towards the evil side of it, but if you fought a jihad and then you go away after some years, people will return to that practice because conventionally there are, you know, there is no coercion in

the process of changing people's attitude if at all we want that to be effective, if you want to achieve effective attitude change, you don't need to use force, you understand, you have to use process of persuasion and then a wireless creation.

KN48 [4638-4640]

No

KN49 [6976-7268]

I think I wouldn't say that, ahm I think we need to I, I need to, I think we need to refer to the, to the Islamic scholars because people might have divergent views about the entire thing. But I think in our present scenario, we could say that, that could be described as a little bit true.

KN50 [4023-4140]

Ah, elimination, eliminate corrupt, eliminating corrupt and un, and un-Islamic practices must not necessarily be jihad

KN51 [28163-30003]

Forceful jihad is not necessary at all yes, like I told you earlier, it is only when the oppression prevails all over and more than two thirds of the people are being oppressed, are in abject poverty because of oppression, now when they cry, they cry again, now and organized body under the leadership of the Emir or any learned person can now, in a way, try to stop those oppressors from cheating the public. This is what Islam is saying. I have got it (he recites) Allah is saying why would you not struggle to prevent this people from oppressing this weaker ones, after all they are denied health care, they are denied education, they are denied anything that is human, everything they are denied. So you people who accumulated wealth is not your own, is for the public, is people's wealth you accumulating, you are killing people. So shall we fold our arms and look at you killing people, majority are dying and you and your children, majority are becoming ignorant, you are going to school, majority are suffering from various disease and illness, and you are in very good condition of health and what have you? So these are some of the reasons, but it has to be in an organized and an accepted way. The leader of the jihad in this manner should be the leader, the president, the governor, the Emir and what have you. It must be under the leadership of the leader or any learned person who is of an unquestionable educational authority and an unquestionable character, so this is it. But to say people will have to just go and fight this, no that one is not accepted, is unaccepted, is unaccepted. Jihad is carried out if it is a true jihad under the good leadership of the Imam, the president, the governor, the Emir ok and so on and so forth, but not just under any circumstances, not anyhow, not anyhow. This we must understand.

KN52 [8458-8544]

You see the problem is that I don't understand your own definition of forceful jihad

KN52 [8581-9079]

Forceful jihad, what do you mean by forceful jihad to eliminate corruption. Anyway if I understand what you mean, you are talking about physical, violent jihad right, forceful jihad as a way of correcting the ills and the corruption within the society, I don't think that is the way to do it. There are rules and regulations governing that, that should govern that in an Islamic society and I think the Sharia provides all the necessary guideline within which a Muslim should conduct himself. So...

KN53 [6003-6013]

Yes, yes.

KN54 [2568-2597]

No. Islam is not compulsion.

KN55 [3524-3572]

No. Islam is not compulsory, it is not by force

KN56 [4511-4601]

Actually forceful jihad is not necessary. People can preach and they can live by example.

KN57 [5650-5692]

You see I agree with this statement 100%.

KN58 [14532-14963]

Ehm, there are conditions whereby if you preach to people to abandon their old barbaric ways and they refuse, you preach to them, they refuse, then that situation would warrant you to use force if you want to change them. And it is there in the text too whereby Allah says that people can change by either preaching to them and if they refuse, you can even force them into acceptance, but in the modern day Islam you don't force.

KN59 [9506-9585]

Forceful jihad, to force someone to become a Muslim, I don't agree with this.

KN60 [14001-14070]

Hmm it is true actually. It is correct actually in Islam. Yah it is.

KN60 [14129-14386]

Actually I cannot agree with this because you cannot say forceful jihad is necessary to correct vices. Preaching is what does correct vices. You cannot force someone to embrace Islam, la iqra ha fid din. You don't aggress people in order to embrace Islam.

KN61 [4374-4425]

No. it is not correct in Islam, it is not correct.

KN62 [16984-18348]

No, again no. Forceful jihad is not necessary to eliminate corrupt and un-Islamic practices ah if that would be the case or was the case, in the first place, the first verse to be revealed in the Qur'an must be a verse of jihad, but it wasn't. The verses that were first revealed to our noble prophet were those who actually tell people the, the bad side, the disadvantages of taking alcohol, which is an un-Islamic practice. Taking alcohol, doing ahh, eh eh zina and other things, you understand, the verses tell people first the disadvantages of those practices, one, followed by then a total prohibition, after this total prohibition, then followed by, let' say abstaining, or let me say shunning away, shunning those people who still do those kinds of things away, yah. That is what, let me say, the steps followed by our noble prophet and this steps were actually as fully his inscribed in the holy Qur'an. So this is what I think in, in Mecca, the, the case was different. If you look at all the questions you have been posing, I think ah it's just the matter of taking a good glance at the way our noble prophet lived in Mecca yah. The problem is that illiteracy I earmarked in the first place. People wrongly and ah let's say well is just wrongly, believe that Islam is kind of a religion of compulsion. I don't believe in all this kind of things, ahm ah.

KN63 [17065-17806]

There is nothing like forceful jihad. The jihad that was has been existing right from the time of the prophet is still existing up till now. There is nothing like forceful there, huh. Even during the time of the prophet some people do come, when they want to go to for battle, some people do come and give excuse. Even some with lies ma, they give excuse and the, the, the, Prophet will ask them to go. They, they, they are not being forced to go to the battlefield. It is not possible. So there is nothing like forceful jihad.

Jihad is what you can do on your own huh between you and your creator huh. Your creator is seeing your mind, your intension on that. So there is nothing like forceful jihad. There is nothing like forceful jihad.

KN64 [6853-6857]

No.

KN65 [11355-11380]

Hmm, is not true, yes

KN66 [4016-4062]

In some extent, to some extent rather it is.

KN67 [5049-5196]

No. That is not the only necessary thing to me because there are so many ways in which you can fight corruption and ah other un-Islamic practices.

KN68 [2572-2608]

There is no compulsion in religion

KN69 [9975-10724]

forceful jihad is necessary to eliminate corrupt and un-Islamic practices only in a Muslim state. This is to the fact that a situation may arise whereby people are expected to comply with the rules and regulations, but you find out that people refuse to comply with the rules and regulations. It is only the authority that will compel people to make sure that they are following, that rules and regulations as it was happen during the caliphate of Umar, Sayyidina Umar (rabiyyalahu anu). There are some people who refuse to pay the zakat and Sayyidina Umar report against that particular people in order to see that he eliminate un-Islamic practices against that particular people. Therefore, it is limited within an Islamic state and on Muslims.

KN71 [16891-18041]

All what I am trying to, from my understanding of Islam is this, Islam achieved all what it has achieved, of course at times it is only, jihad is becoming only the last option, remember what prophet (SAW) told Ali bin Talib that you are going to fight a people and let you know that whenever you meet a non-believer, the first thing is to call him to the way of Allah. If he refuses this, then extend peace accord with him. It is only when he refuse, when he refuses to be a Muslim, when he refuses to accept the peace accord then there should be fighting. Fighting is always the last option. So as you are saying, forceful jihad is actually used to eliminate corrupt and un-Islamic practices, of course, it is not only jihad that would do that. It is when the people are enlightened. Let them know what Islam is. Look at the diplomatic way of Allah (SBUH) in calling people to Islam (he recites a verse of the Qur'an). What democracy do you need after this? so it all leads to how you the Muslims interact or relate with the non-Muslims, how your practices in your own self determine how sincere you are as to the establishing of an Islamic state.

KN72 [11180-11328]

There is no forceful jihad in Islam, but Islam can make force to strength some immoral activities among the society that can disrupt such society.

KN73 [11195-11472]

Forceful jihad. In Islam there is no forceful jihad. It's only jihad and the essence of jihad is to eliminate innate anti Islamic practice, and the sacred texts or the saying of the saints or the practice of Ulama and practice of some Islamic scholars can really show it, yah.

KN74 [18300-18704]

This question is almost is ehh, is looks like the question that we have just answered now. Therefore Islam, jihad is not necessary to eliminate corrupt and un-Islamic practice. If you can remember, okay let us say, but the jihad, if you are talking about the physical jihad, is not a necessary. But if you can, if you refer to the word jihad by using mouth that is to preach to people, it is also a jihad

KN74 [18811-19271]

I understand, I understand, means that this is a physical jihad because you force the people to do something. Therefore, if you force the people it means that there is tendency or there is possibility for you to use your physical fighting to force them to do something which is not wish, which they were not wish to do. Therefore, this is not a way to say that eh forceful jihad is necessary to eliminate corrupt and I am not agree with this ehh this opinion.

KN76 [13701-13939]

Well ahh to eliminate actually you need to have an Islamic state for you to have ehh to eliminate certain un-Islamic practices, but it is not true that you must, that you must have a forceful jihad for you to establish an Islamic state.

KN79 [7599-7838]

No. There is no any forceful jihad in Islam because the Almighty Allah said la iqra ha fid din, you should not force ahh anybody or somebody to convert to your religion or to come to your religion ahh to come by into Islam, of course.

KN80 [13713-14085]

Yes, I said it earlier, ahh forceful jihad in necessary of course to eliminate corruption, but in a situation whereby a peaceful jihad can make ahh ahh ahh cannot serve, cannot serve yes yes cannot serve the condition or the state of affair in as long as peaceful jihad can serve, peaceful jihad is best to be applied because the religion itself is nasiha is simplicity.

KN81 [7336-7499]

Hmm there is no any force in Islam. No forceful jihad and no un-Islamic practice can be eliminated by means of physical jihad, so this position is an un-Islamic.

KN81 [8166-8570]

Yes sir most of the people they can use the thing of head, but what my own ahh what I understand, my own view here is you have to use a possible way of converting Muslim ahh non-Muslim not Islam, for instance, if to say you have a neighbor who is non-Muslim you can use good thing to him so by using a good thing to him so that non-Muslim is easy for him to convert to Islam, but is not by using force.

KN82 [10212-11126]

Forceful jihad, when you say forceful is referring to application of naked power to realize an objective and Islam does not do things in such a way, but rather deploy a tactics that attracts people to polish religion in a colorful manner that people think or feel that this religion is really a good religion. It happened during the life time of ahh Sayyidina Umar alayhissalam when someone in Medinan city gathered people drinking beer and ahh dancing with women, so from that narrations you can clearly see the wisdom that Sayyidina Umar alayhissalam didn't use force to checkmate or to call that person to order, but he rather used wisdom. What he did was, he invited them to the palace where many people, influential in Medina were in attendance. Umar alayhissalam called that person he said to him that I didn't told anyone about what I saw and the person replied that okay for that I will never do it again.

KN83 [6533-6770]

Hmm somehow if there is un-Islamic activities in an Islamic state, government can apply or use coercive force to stop or eliminate it like other government because even Sayyidina Abubakar use force to collect, this thing hmm Zakat.
KN84 [7350-7532]

No, no, no, no there is no any forceful jihad in Islam forceful hmm forceful jihad in Islam and peaceful jihad is required to remove un-Islamic practice in the society not force, yes.

KN85 [6332-6798]

Actually this is not the correct position in Islam and the sacred text, all of them have tried to teach people how to reform themselves not necessarily through forceful jihad. People can reform themselves by trying to do-that is what we call jihadin nafs, try to reform yourself first then try to preach ahh to others so that they also reform themselves. You all do what is right then that-such a situation could be achieved without forceful jihad, so is not true.

ZA1 [8513-9148]

The issue that you are talking about sacred text either Qur'an or hadith, definitely there are some certain verses like in Suratul Nisa, (he recites verse of the Qur'an) up to the end of the verses, Allah says that he is commanding you O! Rasul (SAW) to take all the properties to the real owners that is you don't cheat. Now corruption in general each and every religion on earth either Christianity, Buddhism and the rest, no any religion that give support for corruption talk less of Islam. So if you are talking about corruption, we can say it is a universal issue that corruption must be eliminated, but not Islam in particular.

ZA2 [6018-6040]

Yes that is normal.

ZA3 [8747-8762]

It is not true

ZA4 [21635-22242]

Yes, if you said using jihad to negate evil things yes, but there is no how you can start at this society of Nigeria that we have multi-system at least is a mixture of different types of languages and religions. We have about 400 languages in Nigeria, we have different types of beliefs and all that. So this time of environment is your morality, is your behavior, kindness that will call them. You can't use jihad because we have different ideologies, different type of people. There is no how we can come and enter them with jihad. This is rebellious; this is not teachings of the prophet Muhammad (SAW).

ZA5 [11862-11870]

No sir.

ZA6 [20041-23288]

Ehm force forceful jihad I will ask in what sense? Now there are areas, there are situations, there are conditions and there are societies where forceful jihad is necessary. Now when, I will give, cite an example with the jihad of Usman Dan fodio, the jihad when you came to fight and he conquered the northern Nigeria, at that time now am trying to give you the societal values before the coming of Usman Dan fodio where prostitution, social vices are the order of the day. No religion, there is no fear of God, you do things, there is no justice, no justice system, you know, people do things anyhow, the survival of the fittest where only the fittest will survive emm? In a situation like that, a society like that, forceful jihad is necessary like that of Usman Dan Fodio. You understand what am saying? In the society like that where vices flourishes, there is no justice, no justice system, everybody does what he likes ehn, forceful jihad is necessary there. And even in engaging in that the scripture, the Qur'an now ehn it stipulates the conditions you do that. There are things you must not do hmm. It stipulates, there are conditions so you cannot just embark on forceful jihad without knowing the conditions to embark on that same thing. It is the same thing with that of the heart. You have to do it for the fear of God, you understand? So there are situation situations where forceful jihad is necessary. Okay, for example, let me give you an example now, I live in the University environment and there was a time the MSS came to forcefully now they started demonstrating that certain things must change in the University here because it is the northern part of Nigeria and their culture, they are not used to seeing certain nudities like that, people dressing half naked things like that. You can see in the university environment now the dressing, there is dress code ehn, it was that forceful jihad been embarked by the MSS as of then ehn it is not by fight, they did fight but forceful in the sense that they force it, they demonstrated ehn, they made sure the university adopted such policies to stop nudity in school. So that is also a good situation where forceful jihad is necessary and you see in school at least there is certain highest level of modesty in school unlike those days where you see people dressing half naked all in the name of freedom of dressing and association, is not good for the society. You find out that young girls grow up to be nude ehn to be very spoiled instead of embarking in reasonable productive aspect of their life of, their human or life of the Nigerian. They rather engage in, you know, the nude aspect and in those days you find out that graduate are prostitute and this is where it starts, you understand where am going to? I am telling you the effect now of that kind of practices. You find like in those days you see graduate from polytechnic, universities where you go to their whole house, graduates are prostitutes. So it is not fair on the society and it is not fair on the girls themselves. So is in that aspect the forced jihad in that, of that time, really brought changes even in the university and now the environments close to, the communities close to the university...

ZA7 [8940-9416]

Yes. It is necessary because I think some of the jihad they need to be forcefully imposed on people very necessarily especially when it involves crimes like maybe when somebody steals you cut off is hands and maybe when somebody sleeps with somebody else's wife you kill that person or when somebody kill another person you kill that person,. So you see if these laws are set, even any government and any society, this will go a long way in eliminating any corrupt practices.

ZA8 [12109-14169]

Hmm I don't think forceful jihad is necessary. The only thing is there are laws in every society. There are laws, if you do this don't break the law, these are the laid down rules. For a Muslim, we have our, there is what we call the constitutional law or whatsoever the country is going about. Now according to the Muslims, it is believed that no matter who you are, whether a Christian or a Muslim, you must first of all abide by the rule governing that country or the state. Number two, your religion, in Islam we have our laid down religion from God. That this is how you will do your things, don't do this, don't do that, if you do this that is the punishment, if you do that, that is the punishment. Now Islam, according to our scholars, they say you are allowed as a Muslim to follow all constitutional law provided it does not go against your religious law with God because constitutional law are made by men, this is a law from God. So which one are you supposed to follow more? So this is what they think that if you are following a constitutional law and is going against, you are not to follow a constitutional law so far is going against that of Islamic law. But you are allowed to follow any law so far, like for instance, let me give you an instance, no religion accepts gayism, isn't that so? Now they are trying to pass a bill to legalize gay in US, you know this will now be a constitution law, a constitutional law in Nigeria. Now a Muslim is not supposed to agree with that because this does not go in conformity with what God is says because no religion allows that and it is a law. So you don't tell me and say because it is a constitution, it's a constitutional law, you must abide by it while it goes against what your religion is talking about. So this is what I think. It is a

law, it depends on which law you are following. So far it does not go against that of what your religion say because every religion has their own constitutional, their own religious laws, so far is not going against your religious law, I think it is okay.
ZA9 [9878-9905]

Yes, yes. I agree with it.

ZA10 [11598-12348]

Actually before now during, let's go back to during the time of the Prophet Muhammad (SAW) when he migrated from Medina to Mecca, he actually did the jihad, he sent for their king, he sent the message of God to them, he sent the message of God to the king asking him to accept Islam, to stop those their believe, to stop that their worship of idols several times, so when he got revelation that he have to like make a step, a step ahead, so that was when he went and he broke the idols. Jihad does not really mean you make it forceful to someone, but in some situations there are some things you have to, may be you take one step ahead, what I mean by one step ahead does not really mean killing the person, but you show a little action than words.

ZA11 [9851-10129]

Well that depends on the degree of which the atrocities and has come to. If the corruption and atrocities have come and it is highly deviated from the practice of Islam and you see due to that action, the wrath of Allah will be and people will face calamities. I agree to that.

ZA12 [5890-6161]

I think in Islam, sharia in particular, has rules. That is if you steal then they measure it to some certain points, if it is up to that, maybe they say they cut one of your arm. If you do it again, so if they should follow it, I think it will eliminate so many things.

ZA13 [5508-5529]

Uhhmm no. I don't.

ZA14 [4682-4966]

No sir because there is nothing like forceful this thing because you can't force anybody, you can force a horse to the river, but you can't force him to drink the water. Automatically you can't be forceful in everything that you are doing somebody have to obey and keep on doing it.

ZA15 [9667-9705]

No because you call it forceful jihad.

ZA16 [5902-5905]

No.

ZA17 [4760-4765]

No.

ZA18 [7016-7066]

No. me I don't agree with this honestly speaking.

ZA19 [9515-10026]

Well actually what was obtainable during the reign of prophet (SAW) and what we have at present, differs. Looking at social, political and economic changes, well actually forceful jihad is not quite necessary in eliminating corrupt and un-Islamic preachings or practices, but rather to my own opinion telling people about the good and the bad, the lawful and unlawful part of the practices which they were involved, I think is the most necessary and achievable means of actually eradicating corrupt practices.

ZA20 [4786-5160]

By your research content what do you define the word jihad? By Islamic concept jihad means the act of calling people to Islam just like da'wa. If your question now is in correlation with that then Islam is all about peace. But if it is going by the western definition, that is violence, terrorism, extremism, fundamentalism, you know, that one is different. It is un-Islamic

ZA21 [6610-6997]

No it is not the forceful way. We said you can force a horse to river but you can never force such a horse to drink water. That entails you can only say that somebody should come to your religion by doing good deeds, by preaching your religion and as well showing that person care, love and concern. That is the only way. I suppose, you can make somebody convert to your religion.

ZA22 [6338-6663]

No. I don't agree because by the time you force people to do things atimes that is when you are there or when you have the power. By the time power leaves that person that enforces the people they will leave it. The best way is to continue to teach them so that they understand willingly what Allah really wants them to do.

ZA23 [10149-10247]

To the best of my understanding to force jihad for you to correct anything I disagree with that.

ZA24 [12374-12734]

No it is not correct. Forceful jihad is not necessary to eliminate corrupt. They war I understood the question we cannot use forceful jihad because Nigeria has its own constitution and since we are in Nigeria now we can use the Nigerian constitution to bring anybody that is a corrupt leader to book. And again we cannot use jihad to force anybody to Islam.

ZA25 [11169-11561]

This position is incorrect especially by using the word forceful. Al-Qur'an is very clear that la iqra ha fid din that there is no compulsion in religion. So the most potent the most powerful instrument of Islam and Muslims is reasoned well reasoned and logical preaching and practice, exemplary practice as I have just said, but forceful jihad it is not just unnecessary it is impractical.

ZA26 [5925-6006]

No Islam does not support attacking someone at all unless if someone attacks you

ZA27 [3978-4149]

Yes repeat the question again (question repeated) No there is nothing like forceful jihad in Islam because prophet Muhammad (SAW) did not fight anybody but he revenged.

ZA28 [12244-12479]

Well jihad itself there are, based on my own understanding, there are things that make jihad necessary and you cannot force somebody into a religion. There is no force in religion. Everybody has his own belief as God has ordained it.

ZA29 [20199-20557]

Well a forceful jihad like you say is necessary to eliminate corrupt and unislamic practices yes it is very correct. A forceful strive or a forceful act or a forceful approach let me use it this way, forcefully, a forceful approach is very necessary especially where Islam is practiced well to eliminate any unislamic act and practices yes it is very true.

ZA30 [25489-25705]

I have answered this one before because these questions are related. I said when people they stick to a good character, and also do the right thing, so, may be they will even carry gun or bomb to go and bomb people.

ZA31 [6764-7302]

So you see, jihad by definition, but some people are having bad view on jihad. What I know, jihad is total submission and follow what God says. But nowadays, there are some people that have, there are some people that have misconception about the name jihad. So now, if you say you impose jihad, people might think you are fighting them, you are forcing them to do or practice something that is part of your religion. So my suggestion is that everybody, you know, you should know how to do it, put things, if you want things to get good.

ZA32 [16016-17386]

Forceful jihad we can say it is not necessary, it is not necessary because if Allah wishes he can guide people by hearing or by preaching, by calling them to order, correcting them their mistakes. So to say that whether Islam or sacred books or books of prophets, sacred text agrees with you or with this opinion, as my opinion is that it is not necessary. I can say Qur'an, for example the Qur'an agrees with this my position. I say it is not necessary because even through preaching and correcting, through da'wa, good da'wa, the da'wa that is mentioned in Suratul Yusuf where Allah said (he recites the verse of the Qur'an). Da'wa with good manners, with good preaching, with wisdom, through that, if Allah wishes can change the corrupt or uncorrupted, can change un-Islamic practices to what, to Islamic practices and ah so also Allah said no compulsion in religion, you have to not to force anyone, you are not expected to force anyone to be a Muslim, and also you are not expected to force, to compel anybody to what, to change his way of living or to change his un-Islamic practice to what, to Islamic way, you are not expected. I mention earlier that until when the peace is violated between you and him, if he is trying to wage a war against you, so you can stand, you can defend yourself, you can respond for your defense, for self defense, that is how it is.

ZA35 [5216-5421]

It is not correct, is not correct and it is un-Islamic because even Allah (SBUH) himself has said Islam is a free religion, it is a peaceful religion, you don't force anyone into it, they join willingly.

ZA36 [10099-10997]

Toh just as I said before, the prophet did not use that. So we are not supposed to use it too to force somebody into something, you know, let me just give you an example, when I got married I was brought here from Kano to this place, I lived in Kano, so when I got married 17years ago I use veil and my co wives were even surprised because some where even making jest of me that they use hijab and I use veil, he did not prevent me, he said he cannot force me to do what my mind did not want to do, so he has left me, whenever I feel that I want to use hijab I should use it and 5years later after that I started using small hijabs and could you believe now recently I even don't feel comfortable in small hijabs, I feel more comfortable in long ones and nobody forced me, I just see that that is right. So if you allow somebody to use his own mind I think that one is better instead of forcing.

ZA36 [11291-11326]

Hmm I think it agrees, it agrees.

ZA37 [9617-10248]

Forceful jihad, there are some instances that this forceful jihad is necessary, but this is the last stage, this forceful jihad. Peaceful jihad is the first stage and many of the stages are peaceful as I said earlier, preaching, understanding, awareness and so on and so forth. This forceful jihad could arise if this corruption is trying to what, to overpower Islamic teaching and there is no way to solve it unless it. That is where forceful jihad arise, would come in and it has many conditions around it. It is not just like that for everyone to just decide to say I would go and fight this or that, it is not like that, yes.

ZA37 [10390-10510]

Yes if course there position because there are many text of the Qur'an and hadith, if time permits I can support some.

ZA38 [17283-17319]

It is not correct. Yah why won't it

ZA39 [20105-22324]

Actually forceful jihad is necessary when the condition warrants, like I said. There are conditions that make a Muslim to engage in jihad. If the conditions are satisfied, then he is doing it under the sharia system and there are conditions that do not warrant a Muslim to engage in jihad. Jihad is not only going to war, but even though the word forceful is used we are just taking it to be a jihad that warrants the use of arms. Isn't it? So to say that it is necessary to eliminate corrupt and un-Islamic practices, corrupt, from the word corrupt, corrupt is something that is having a negative impact on all human beings. I can say it is true. The idea of Islam is to embrace the way of life and do not cheat one another, do not do anything that would harm your brother be him a Muslim or non-Muslim, so if that is the case, it is true, but on the aspect of un-Islamic practices, un-Islamic practices does not mean that the practices of people with a common belief, with a belief, un-Islamic practices, what are these un-Islamic practices? Do we take un-Islamic practices as practicing of Christianity? Do we take un-Islamic practices as practicing of Judaism? So in the actual meaning of un-Islamic practices simply means that all practices that at injurious to human existence, all practices that are frowned at by Islam and these practices, don't forget, are normally or usually frowned at by both Christians and Jews because all the history of the religions originates from one source that is the prophet Abraham, Ibrahim (Sallallahu alayhis salam). So all the religions are channeling their origin to that respected man, so if that is the position and you hardly find, most of what Islam frowns at is what Christianity and Judaism frowns at. That is what we don't understand the meaning of un-Islamic practices. If un-Islamic practices are referring to practices that are frowned at naturally, I can say yes, but if the un-Islamic practices include the practicing of Christianity, I can say no because itself in Islam there is in the Qur'anic, a verse I mentioned earlier that there is no compulsion in religion. Then if there is no compulsion in religion, why will you subjugate me to submit to you own?

Th7.8: True Jihad and Multi-religious Freedom

FG1 [23702-23721]

No, it is not true

FG1 [23737-23852]

Because Islam is a religion of peace and Islam allows every religion to practice its own religion despite you know...

FG1 [23855-24134]

You can even take example during the time of the prophet there were non-Muslims and he didn't start with fight and jihad as other people used to say. He called them and he tried to make peace with them. It is when the peace could not be found it was when jihad was carried out.

KD1 [22873-24515]

That's not true. That's not true because even during prophet (SAW) time, when he was, he has already conquered, already had... to Mecca and he is, was seen as the leader in Medina, we still had non-Muslims, we still had the Jews, we still had the Christians, even his uncle died, his uncle died as non-Muslim. So you cannot say there is no more multi-religious freedom, that's not fair and that's misrepresentation of facts because all those people that existed because if not, they will have just cleared all of them or kill all of them. So that's not true because if that has been the case then we wouldn't have had non-Muslims during the prophet (SAW)'s time because towards the end of prophet (SAW)'s time, Islam has conquered almost the entire Arab Emirate, so yet we still had non-Muslims there. And that one would have meant that or perhaps there would not have been any necessities for missionary as in extending the work of Islam as in going out to teach people religion because everybody would have converted to Islam and it could have been left perhaps the responsibility of the father to keep on considering, just like a hereditary stuff, but that's not true. Islam actually encourages multi-religious society because that's when you actually appreciate that you are a Muslim not actually appreciated on the right track because when you see some other fetish things that some other religious actually do, and you see how your religion actually gives you that kind of leverage that kind of upper hand, and gives you a level of respect and value as a human being, then you actually value your religion better and respect God the more.

KD3 [7553-7761]

Yes, the position is correct, but the main word for like mostly, most people, even some of the Muslims understand the word Jihad as fighting, but the true meaning of jihad is striving for the cause of Allah.

KD4 [11750-12092]

Ha ha, this position is totally incorrect and I disagree with it. When you say that true jihad does not permit multi-religion. You mean that even in an Islamic state, there will not be other religions? I disagree with you because Islam always tolerate, it always accommodate other religion if only they can act under under the tenets of Islam.

KD5 [7116-7286]

No. It is not correct. True jihad will allow that because true jihad is only used at the right time and at the right place. It will not hinder freedom of multi-religion.

KD6 [17894-18641]

True jihad does not permit multi-religious freedom in an Islamic, I don't think so. In my own opinion because I tell, when Rasul (SAW) was still alive, he still lived with the Jews and the Christians and the Muslims. So, that time in Medina eh we have the Jews until they show him they were treacherous before he now fight them. He did not fight them, they were together even living together, but until they showed him that no, they wanted to kill him, he now said no, I will not allow you to do that to me. He now gave them time, but he did not even go and, he did not attack them like that, he told them point blank that is you have done this to me, I am coming for you. He did not say no, I will hide and, no, he told them, they now moved out.

KD7 [10561-10822]

No, it's not correct. It is not correct because during the time of the prophet (SAW), there were unbelievers, there were Jews, and they were left to practice their religion. They were left to practice their religion... but they existed within an Islamic society.

KD8 [21323-23166]

Jihad is an instrument of Islamizing people. It is an instrument that is Islamizing people in a situation whereby, instrument in the sense that, of Islamizing people in the sense that, like I said, you know there two dimensions to it or about three. The issue of fighting as you put it and then the issue of acquiring knowledge and preaching Islam and all that.

So, what did you say? That means different religion exist within a sharia state. It shall be a be a state, but when you say jihad does not allow that, in context of, well I cannot say it is true because jihad, in jihad you try to, in the context of war, you try to sometimes liberate yourself, when some people try to fight you because you just don't wage jihad on people unless they wage it on you. So, when it's like that and you wage it of course, you want everybody to convert, you want, if it is in that context that people are waging jihad on you and you also wage jihad on them and you happen to conquer them. Of course, you should not allow multi-religious existence, you understand. Yes, but I don't want us to be looking at jihad from the context of the negative fighting whatever. But remember, jihad has been distorted, the meaning has been distorted either mischievously or you know in some other ways because there has been like Crusade, Christian Crusade when they killed Muslims, you know all this Italy, what they call them. All these, many of these, you know, European countries were Muslims before the crusade and it was after the crusade, during the crusade that people were killed like that. So, if you want to be using that mischievously, you can say it is the jihad of the Christians, you understand, in fact, when, after the September, 11, Bush, I think Bush Jr. said they are going to wage crusade on the Muslims, but he was cautioned, so he stopped that.

KD9 [13529-14277]

It is not correct. When we have, if I quite understand the question, after jihad and you have an Islamic state, definitely what we wish for is for us to have an Islamic state that is dominated by Muslims, but situation where you have non-Muslims that have refused to accept Islam, you are not supposed to ah kill them because that is the idea now or throw them out, as long they accept to stay and to pay jizya and to abide by the rules and regulations of Islam of the sharia state, they've agree to pay tax, they've agree to behave themselves, they will not cause trouble, they will not fight you, they will fight against you, helping others to fight against you and so on and so forth, then of course they are allowed to say in sharia countries.

KD10 [7776-8425]

Ah you know, if there is an Islamic state now, an Islamic state whereby we are being governed by Qur'an and Sunna, you see it is only Islam, but they will not force them to, they will not force them to should embrace Islam. But they will not allow them to build their place of worship and to be doing their worship publicly, but they can be doing their own worship in their own apartment without exposing it. Are you getting me? That is that. So in an Islam state there could be Christians, there could be Muslims, but they are not going to be allow those Jews, those Christians to build a place of worship and to be making their worship publicly.

KD12 [14946-15533]

Aye (laughing) it does not accept multi-religion? Ah yes, yes, multi-religion ahh no, no, no, no it is not accepted because in Medina too when the prophet said, when the prophet came there, so he met people like Jews, the Christians, the Israelites there even the churches that are there, the prophet does not say they should go and destroy the churches or anything or the idol areas. See even the prophet called them see we are going to live happily as a community, so we go to war together, we maintain the security of the town, we do every health affairs of the community together.

KD13 [5306-5515]

It's wrong, it is wrong because even when the prophet Muhammad (SAW) conquered Mecca it wasn't everybody that became Muslim, he left some people under their own religion and to the protections of the Muslims.

KD14 [6994-7341]

You said the saying that true jihad does not permit multi-religion in an Islamic state. In any place or a particular community that is called an Islamic state, you rarely find a Christian there. 99.9% of people there are Muslims, so there is no reason for multi-religious freedom. So you see them, most of them, close to 100% of them are Muslims.

KD16 [5191-5214]

No, it is not correct

KD17 [17359-18022]

No, it is not. Just as I said earlier, during the time of the prophet (SAW), the Jews and the Christians, you understand, the Jews and the Christians they practice their religion. They have the freedom to practice their religion. They have their synagogue and they have their churches. Up till now, go to the Middle East, those churches are still there, those synagogues are still there. Go to Palestine. Go to Israel, they are still there. It was not touched and the prophet (SAW) says those things should not be touched, those holy places. So why are you telling me that eh true jihad does not allow freedom for religion? It does. It allows freedom of religion.

KD18 [9530-9921]

It is not, even though when the prophet of Islam was eh is alive, when he was alive, he lived with non-Muslims and there was a peace then, they are, there is nothing like a conflict when he was alive and he practiced jihad and he even tried to convert some non-Muslims to, I mean through his eh his behaviour and habits, so many people converted to Islam and without fighting. That is all.

KD19 [12944-13373]

Ah multi-religious freedom, if I understand you question very well that means the freedom to do whatever you like among the different religions, no, true jihad does not permit that true jihad means you be a complete Muslim. So it is not possible for you that you are a Muslim but a true Muslim and you are engaged in acts that are un-Islamic like maybe engaging in things that Christians do, so true jihad does not permit that.

KD20 [7135-7628]

It's not correct because jihad does not, jihad does not, jihad permits some other religions to the Islam and non-Muslims can stay together, even though while we are jihadist, you understand, we can stay together without fighting, as I said earlier, that jihad is when you are trying to make efforts, when we are trying to strive to try to, to mobilise other people to let the people know about our religion it is not through the weapon and all these killing habits. I hope you have noted it?

KD21 [7667-7855]

It is not correct. Still in Saudi we still have practicing non-Christians, in the Egypt we still have the Coptic Christians and I still believe they still practice Islamic sharia over there.

KD23 [7897-7936]

Yes, yes, yes, yes, yes it is correct.

KD24 [28389-30206]

No. I did get you right, but the way I understand the question let me answer it the way I understand it. An Islamic state if you are a Muslim and ah you are the majority then other people are allowed to sit within that environment only that they have to make sure it is not that they must follow the way you live, the mode of your life, no, but you the Muslims you have some certain conducts that even though you will not practice our religion, but you should make sure you maintain such things, for example, mode of dressings, don't bring out your hair open because it is not our own conduct. Don't open your body in the sense that where you are opening is not good, for example, for small children to see and even the matured people because it may turn their thinking, thinking of other things, their hearts can easily be diverted from, so Muslims multi-religion things like that, you can sit under the umbrella of Muslims, but even though you will not follow the religion, they will allow you, it is allowed, but there are some certain things that you make sure that you follow them and those things, they will make sure, the Muslims, they will make sure that those things that they will tell you that make sure you safeguard, take care of such conducts. Don't present them out to us. They will make sure that in your own religion that is how they are, just for example, opening hair in Christianity, a woman is said to close her hair, closing part of the body tight things like that in Christianity you are, she is allowed to she has forced or asked to close her thighs things like that. They will make sure that they will even turn you back to your own religion okay practice your religion when you are sitting with us, we are not practicing our own but practice your own the way it is supposed to be practiced.

KD25 [41608-43825]

Yes you see in as much as a jihad is the is the real jihad that Islam encourages, you understand, now Islam is a religion of justice and so it gives everybody his or her right whether a Muslim or not a Muslim, but by saying multi-religions freedom, what do you mean? Of course eh apart from Islam there are other regions, but to us our religion is our religion since Allah says (he recites in Arabic) the only religion with Allah is Islam and Allah went on in another verse and said (he recites in Arabic) that anybody that ah should refuse to embrace Islam, and continue to be on his eh infidel stand that ah it will not be accepted of him on the day of judgment he is going to eh Allah is going to ah disallow him from entering into paradise ah torture him, so ah by this it so mean that ah Islam, not that even permit, but Islam ordered the Muslims to be just, not amongst themselves alone even between them and the non Muslims just where a non-Muslim is on the right, right? And the Muslim is on the wrong, what Allah said is that it should be maintained like that not for you to say since I am a Muslim and that person is not a Muslim I don't care whether he is right of wrong with no, no, no, if you do that then it is injustice, so when you talk of multi-religious eh practices apart from Islam, of course they have their rights to do that, but what we will not accept is when the state is completely Islamic, now for somebody who is not a Muslim to continue to be in the state practicing his own religion, but refusing to give out, refusing to ah to embrace Islam and refusing to give out the levy, then in that case you should fight him. But if he says he is not going to accept Islam, of course Allah says la iqra ha fid din, there is no compulsion to religion, you as a Muslim should not force somebody to accept Islam, but you are at, you are at opportunity, you are at opportunity to sell the religion, you can only sell religion to him, if he so wishes to accept Islam that is another thing, but not for you to force him. So if that is maintained that means everybody should be given equal rights to practice his religion in as much as he does not ah poke nose into the affairs of the Muslims in Islam.

KD26 [10106-10186]

I don't get the multi-religious here. Yes to some certain extent, it is true.

KD27 [9095-9098]

No

KD28 [14355-14744]

Well in an Islamic state, you cannot force a multi-religious freedom in an Islamic state, if really it is an Islamic state, you know the constitution in an Islamic state since if we are dealing with Islamic constitution, you have the right for an individual and any foreign religion that will come into that state in the understanding that yes this one is contrary to what we are after.

KD29 [7910-8070]

It is incorrect. Ah Islam does not teach us to use force for one to live with Muslims you can share a different faith and be protected under an Islamic state.

KD30 [13385-13571]

No, ahm I think during the time of the holy prophet, there are people that are not Muslims under Islamic state under the watch of the holy prophet, so I think I will disagree with this.

KD31 [10244-10532]

It doesn't, it doesn't because there is no how a single child will belong to two different fathers, it's not possible. What I'm saying from a mother a single mother a child two fathers cannot claim that yes everybody owns that child and the you expect to have a peaceful atmosphere yes.

KD33 [9960-10486]

no, it's not correct, it's not correct, it's not correct because in ah in ah as we, if we go back to Islamic history, we will see Islamic state as that they live together with non-Muslims, they, everybody feel free to practice his religion without any without any abuse or attack even now if we go to some of the Islamic state, for instance, Saudi Arabia, there are some people, non-Muslims; living there freely and practicing their religion freely. So, I don't believe that jihad doesn't permit eh Islamic religion freedoms.

KD34 [10450-10476]

Is not, is not correct.

KN1 [26428-27072]

(laughs) if anybody mentions that one I would say he does not know the history of Islam, yes, because I would like you to go back to history because of the time and space and the something we would not have enough time, but I would like you to go back to the history of Egypt and Islam in Egypt, what was the relationship then between the Caliph of Islam the second Caliph of the Prophet of Islam Umar (radiyallahu ta ala) how he relates to the non-Muslims and equally how did the prophet relate with the Jews in Medina while he was alive. So if somebody has the history and knows how the relationship was, am sure he will not utter that one.

KN2 [16722-17304]

No. I don't agree because there were several religions that prospered under the auspices of the prophet during his time. And at one time he was narrated to have been a neighbor to non-Muslims. A neighbor does not mean they are sharing the same fence but within the same neighborhood. And you know if you are within the same neighborhood with a person you are likely to meet every now and then. And those people were living their lives comfortably during his time and nobody said they should convert to Islam and they were allowed to practice their religion. So that is not correct.

KN4 [23139-23368]

It is not. True Jihad does not permit multi-region or multi-religious freedom in Islamic state. Islam, in Islam there is no force, you can force somebody to join Islam. Everybody can practice his own religion. Is that correct.

KN5 [9861-10120]

No it is not as practices would have been made during prophet (SAW) you have the Yahuds, you have the Christians, you have Jews, you have different forms of beliefs during the prophet (SAW) and he has not forced them and there was true jihad during his time.

KN6 [9750-9777]

Is incorrect, is incorrect

KN7 [10078-10131]

Hmm, it is not, it is not, it is not, yes it is not.

KN8 [8238-8521]

I think it is wrong. The reason is that the-even tracing it from the source, constitution of every state, there is liberty for freedom, liberty to lead, and then Islam does not preach violence. In fact, the word Islam itself is peace, so it tolerates everybody to live and to exist.

KN9 [9083-9486]

Well, it depends on what the true jihad actually means. You see, jihad I know doesn't permit multi-religions, but there are certain instances where even during jihad there are specific distinctions as to how to treat the non-believers and ah how to accommodate non-believers during jihad. So I want to believe there is a portion of jihad that definitely accommodates the non-Muslims or the unbelievers.

KN10 [7666-7800]

Ahm, no of course no, because Islam give chance to other religions to perform their ah worship or whatever pertaining to the religion.

KN11 [10680-11473]

No, I even Qur'an contradicts this because Quran says la iqra ha fid din. And even the life time of prophet (SAW) we know some were not converted to Islam and the prophet made a good relationship with them. So even in Hadith or in Islam, there are so many hadith that prophet (SAW) lived with non-Muslims, and he didn't fight with them and he even warn anybody who will kill dhimmi, dhimmi means a person who promise not to fight with Muslims that is dhimmi and he promised that he will not fight Muslim and he promised to pay tax that is Jizya. So prophet (SAW) warned the Muslims if one of them kill this dhimmi, he will not enter the kingdom of Allah that is he will not enter the paradise. That is the teaching of the founder of Islam that is Prophet Mohammed (SAW). So this is not true.

KN13 [10301-10321]

Yes, it is correct.

KN14 [8755-8863]

Ahhh, I don't I don't have any reasons that I can defend myself, I don't want to answer the question that.

KN15 [9677-9913]

Yeah, this statement absolutely is not correct because in Islam, multi-religious freedom is permitted, even during the time of ah our holy prophet Muhammad (SAW) there is multi-religious freedom, so I think it is permitted even nowadays

KN16 [5066-5154]

No, it is permit, multi-religious freedom a state even during the life of prophet (SAW).

KN17 [10754-10773]

Yeah its correct.

KN18 [17619-18016]

It's not correct because I said during the reign of the prophet Muhammad, he recognized the ahl kitab okay, he recognized them they lived under the Islamic state, they were protected. The Jews, they were paying jizya, were given protection, were given all sorts of ah all sorts of ah a kind of ah support where needed and there are even inter-marriages you can even marry from them, so it is not.

KN19 [13820-13839]

Yes it is correct

KN20 [6409-6442]

No no no I don't agree with that.

KN21 [4584-4595]

Incorrect

KN22 [9218-9237]

It is not correct.

KN23 [7407-7454]

Yah I will agree, I take sides with the person

KN23 [7567-7588]

No it is not correct

KN24 [7408-7423]

Yes it correct

KN25 [8920-9132]

Well multi-religious system could exist but only with caution. The non-believers have to be given a laid down rules and specifications as to what not to do and what not to do within the confine of Islamic state.

KN25 [9168-9227]

There should be restrictions, there has to be restrictions

KN26 [8274-8564]

I can't say categorically this is something a bit tactical but is coming back to what I said much earlier once you have a state where it is being co-habited by both Muslims and non-Muslims the rights of non-Muslims must, must, as being stated by the book, must be protected and respected.

KN27 [8753-9130]

It is. It is in one sense and it is not because when jihad is in place, it tends to eliminate every other practices, religious practices and tend to make Islam the dominant religious practice. So in one way it is and in the other way it is impossible for a state to exist totally, there is no state one earth that single religious practice exists. So in the other way it is not

KN28 [6759-6812]

Ah it is not correct. I believe it is not correct.

KN30 [8402-8941]

Even when the prophet (SAW) was alive, there are non-Muslims. There are non-Muslims where he was, so maybe the only people that maybe might be easily allowed to stay is those that are not worshipping anything. But during the time of the prophet there were Christians, you understand, there were Christians, there are Jews. So they stayed together, even there are, even the companions of the prophet (SAW) they had neighbors who are not Muslims and they shared things in life. If they go to market and buy from them and they sell to them.

KN31 [9730-9742]

Yes correct

KN32 [3168-3179]

Not at all

KN33 [3481-3502]

No it is not correct

KN34 [4351-4500]

No it is not because when you look at under Islamic state there are so many religions that or so many people that are practicing their own religion.

KN35. [6629-6631]

No

KN36 [6052-6235]

No because even in the time of rasulu (SAW) we lived with non-Muslims in his own domain and they take care of their rights without any dictatorship or tarnishing the image of others.

KN37 [5594-5917]

It depends with the kind of state. It depends on the kind of state, like Nigeria being a secular state; you cannot just come and say that because in Kano state we have a sharia system of government that we shouldn't allow multi-religious practice. I think it just depends on the nature of the constitution of the country.

KN38 [3927-3945]

No it's not true.

KN39 [4575-4588]

No actually.

KN40 [7621-7814]

No because jihad is not meant for fighting, but rather to just follow the will or what the God said in the holy Qur'an by calling someone who is wrong or by trying to put someone in a good way.

KN41 [5038-5136]

Actually this is not absolutely true because as I said earlier there is no compulsion in religion

KN42 [8002-8042]

It is not, the position is not correct.

KN43 [11297-12065]

No it is not correct. If you go to Saudi Arabia there are no Muslims. From the time of the prophet up to the twenty-first century, if you go to the last Islamic empire, that is the Ottoman Empire, there were a number of non-Muslims and they were given

freedom to practice their religions. So is it not multi-religious freedom? I don't know what people mean by multi-religious freedom. There is no way a state can exist with people who are hundred over hundred Muslims; you must have some pocket of non-Muslims who are allowed to practice their religion. Even in the Sokoto caliphate, during the ehh, life time of Sheu Usman Dan Fodio, we have a number of Hausa non-Muslims and they were given freedom to practice their religion. Is that not a multi-religious freedom?

KN44 [6794-7189]

You see part of the problem of some of this question is they seems to have taken a position and eh I don't like ah, answering a question that has taken the position, even the word true jihad has to be explained. I don't really know what is meant by true jihad. So unless the term true jihad is defined in the question, I don't really think I will be in a good position to answer that question.

KN45 [6681-7518]

No, it is not correct, Islam is a universal religion but ehh, it is all encompassing yes. In Islamic state Christians have lived peacefully in the Muslim Spain before in Sicily and the even the prophet himself have lived with non-Muslims in Medina, especially with the Jews and there was a time when the Christians visited him and he even gave them the mosque, the mosque where he used to pray, he and his companions to do a Sunday service in the church. So this is not part of Islam, Islam is very tolerant to other religions and it is a God decree after all that there must be ehh, people of the other faith: Christians, Muslims. Maybe if God have decided for all the world to be Muslims, then all of us, all of the world would be of one faith but ahh logically God make the world the way it is now and we must live together in peace.

KN46 [10393-10765]

No, this is very untrue because it contradicts the practice of the prophet (SAW). This is not what was obtained in Medina, in the Medinan society during the lifetime of prophet (SAW). There were - Medina was multi-religious society when the prophet (SAW) migrated. He even ah made efforts to make it like so. So it is not true that ah the ass, what the assertion implies.

KN47 [16260-17329]

Well no. There is the peaceful coexistence between Muslim and non-Muslim even in Islamic societies. You see if you just look at the time of the sahaba, there are, they lived with non-Muslims, they survive with them you know, there were many challenges yes as you know what do you call it, as fellow citizens of the state, but yet the people try to manage themselves, try to manage themselves, try to be tolerant, you understand, and there is also a guideline from there, the religious guideline for them to become patient enough to, you know, practice the religion, to live together with them without any harassment, to live in harmony and that is why we say Islam is a religion of peace because you, Islam teach you, Islam teaches you to become what, to become tolerant, you understand, to imbibe others to caution them, to admonish them and to at the end of the day win them into your religion by exhibiting a good habit. If you exhibit a good habit, then somebody will be attracted by this behavior and come and accept your religion that is what Islam is all about.

KN48 [5586-5709]

Its not correct because during the time of Muhammad (SAW) he lived with different groups with different religious beliefs.

KN49 [9691-10066]

Actually people that are not Muslims; atheist ahm idol worshippers ahm monotheists and ahh maybe other forms of worship are allowed to exist and to live within an Islamic state. Fundamentally, they can coexist within the Islamic state in as much as they do not impede the program ehh the the progress of the din and inasmuch as they do not pose a threat to Islam as a whole.

KN50 [5189-5351]

Ah, this is not true because during the prophet Muhammad (SAW) there are multiple religions and they lived peacefully with ah with one another. This is not true.

KN51 [36693-38081]

No. This is a wrong position. It is not correct, is incorrect because Islam allows what we refer to as multi-religious ok, multi-ethnic, multi-everything state. During the lifetime of prophet Muhammad (SAW) we understand that the prophet (SAW) lived together with the Jews, he lived together with the Christians and there was no attempt on his side to compel anybody to accept Islam. no none of them. And he lived with them, most of them peacefully except those who plotted against him, but he lived peacefully. That was why Sturvey was saying he never, Muhammad never now fight them on account of religion, no. He never fought them on account of religion, no on account of something else. They were plotting against him, they wanted him killed because of that he had to defend himself (SAW). So therefore, the idea of multi-religious country is there in Islam, in fact it was even introduced, started by Muhammad (SAW) in Medina ok. Therefore, those multi, multi things, whatever it is, it is there in Islam. We allow people, we allow religions, we allow systems, we allow ideology to exist and together with Islam. We allow them to exist together with Islam hand in hand, we allow them, we give them equal right, equal right so this is a very wrong position and I think the people who have this in mind, they have a wrong misconception. This is a misconception about Islamic teaching.

KN52 [11278-11297]

It is not correct

KN53 [7287-7600]

To my own understanding, I believe it is not correct in Islam because in Islamic state where the Jews, Christians and other religion lives, you understand what I am saying, in it; where they live as in residing in a particular residence they should all live in harmony as in living in peace without any problem.

KN55 [4365-4376]

It allows.

KN56 [5610-5840]

No. This is not correct. True jihad permits multi-religious freedom in an Islam state why because even in the time of prophet Muhammad (SAW), they lived side by side with people that are not Muslims and they lived harmoniously

KN57 [6664-6673]

Yes, yes

KN58 [17043-17165]

Yah. There is nothing or there is no such thing as multi-religion. As Muslims you only believe in the teachings of Islam.

KN59 [11282-11486]

Based on my own understanding it is not correct considering that during the prophet's time there were non-Muslims and he related with them, he stayed with them in peace. So I do not agree with this one.

KN60 [15490-15509]

It is not correct.

KN61 [5435-5479]

In my own understanding, it is not correct.

KN62 [20242-20649]

True jihad does not permit multi-religious freedom in an Islamic state, true jihad does not permit multi-religious freedom, yah, yah true jihad does not permit multi-religious freedom in an Islamic state. Multi-religious, it means you are not true Muslim if you are putting two religions, three religions together. So I think that ah Islam is described as a total submission to God, yah that is how it is.

KN63 [20450-21015]

Is not correct. Is not correct because even during the time of the prophets, Christians were there, Christians lived with him in the same community. They existed together and they, they do go, they do strive and why don't they kill those Christians or maybe they tell them that if you did not convert we are killing you? Is not. Islam allows everybody to practice his religion, understand, and there is no compulsion in Islam. If they want to do Islam, good and fine, but for you to now force them so that they kill you because of that is not, is not, is not true.

KN64 [8466-8656]

No. Multi-religious in Islam is ah you can ehh you can live with other people, other religions, but you, they must respect your religion. This is what Islam says. They must respect Islam.

KN65 [12365-12388]

No, it is not correct.

KN66 [5096-5764]

To some extent it is not necessarily correct, that is what I believe. Does not permit a multi-religious freedom in Islam, that is the question, to my own understanding, this is true, jihad does not permit multi-religious freedom because Islam is a religion that you have to believe in one God and his messenger, that is part of the pillars, that is one of the main pillars of Islam so from this pillar, you will know that there is no way a true jihad will permit you, a permit you for multi-religious freedom. There is no way.

KN67 [6468-6701]

No it is not correct because even during the Prophet Muhammad's era, there are so many people that were not Muslims and they lived with him in Medina. So I think many religions or different religions can coexist together with Islam.

KN68 [3184-3186]

No

KN69 [12903-13759]

Yes, this position is correct in Islam to the fact that Islam being a particular society in an Islamic state, it does not mean that non-Muslim is not allowed to live in that particular society but it must make sure that, that particular non-Muslim must make sure that he followed the laid down principle as provided by the Islamic state. There are some freedom which is expected or which are expected, there are some freedom which are expected by non-Muslim to be enjoyed in an Islamic state. However, there are restrictions in relation to that effect. Like to say that a non-Muslim has a right to live, right to make his transactions, dealings with other Muslims in an Islamic state but it is not allowed for a non-Muslim to propagate or to propagate some other religion other than Islam. I think this is the limitations, this is one of the limitations.

KN71 [20750-21518]

Is not, is not because I always refer you back to the era of the prophet (SAW) which is our mirror. I told you now that there were no Muslims in Medina and the even after the conquering of Mecca, were there no non-Muslims inside the city of Mecca? There were and even when Islam conquered the whole of Jazeera, were there no non-Muslims in the whole of al-Jazeera? There were. Even in the caliphate of Shehu Usmanu bin Fodio, were there no non-Muslims? There were. In fact, Islam allows them to live so that the world should know Islam means peace and justice la iqra ha fid din. All what we need is having an accord with the non-Muslims that yes we would live in peace. We would not violate any Islamic law and we would be allowed the freedom to do our own religion.

KN72 [12689-13080]

No, no. No it is not because when we look at the prophet's ehh life, he lived with the non-Muslims while his companions or his people are practicing Islam. So this means or this implies that yes the jihad is does not means or does not ehh hinder or eh prevent multi-religious in the society because in Islam there is freedom of religious practice since Allah (SBUH) says la iqra ha fid din.

KN73 [12954-12977]

No, it is not correct.

KN74 [21990-22057]

Ahh in fact I am not, this is, this is not true, this is not true.

KN74 [22133-22221]

Yes, yes, in an Islamic state yes, there is multi-religious freedom in an Islamic state.

KN75 [23283-23315]

Is not correct, is not correct.

KN76 [14985-15111]

It is not correct because the prophet (SAW) lived in Medina with Jews and they were given freedom to practice their religion.

KN78 [18219-19222]

When you say true jihad, for instance, we cannot have a better Islamic society than the past Muhammad (SAW)'s era and of course there were other the non-Muslims that were tolerated. They were allowed to practice their own religion, yah and there are so many instances you can cite, in fact I think I remember briefly, let me give you this briefly, when they said ahh there was a case where ahh Muslims told, I think one of the. from the, one of the ahh Buddhists, one of the ahh ahh after the jihad, I think ahh there was a case of a Muslim who stole from that item, ahh that were, that were kept and ahh it was kept, when investigation started, he ahh ahh he kept that particular thing he stole in the house of a Jew and when that was discovered, I think, there was a whole verse trying to defend the Jew that he was not responsible for that. So you can see the level of tolerance in Islam. So I think, for me, ahh in a multi-religious society, of course there is a freedom, yah under an Islamic state

KN79 [9773-10042]

No. Even the Jews had their own worshiping place during the lifetime of the prophet Muhammad (SAW). hmm and therefore, prophet Muhammad (SAW) was the first person who constituted a government that include non-Muslims and that ah government gave multi-religious freedom.

KN80 [17488-17755]

So according to Islam perspective ahh yes of course, but according to Islam, it is permissible for other religions to operate within the Islamic state or Muslim community. But those ahh religions should not temper with Islamic rights or whatever protected by Islam.

KN81 [10308-10475]

No. It is not correct in Islam because Islamic Islam permit multi-religious practice. So going and read Islamic history, you can see a lot of things. You get the point

KN82 [13293-13332]

This position I may say is incorrect.

KN83 [8004-8153]

No. Islam permits multi-religious practice. Go and read Islamic history and what constituted life in Medina charter during the life of holy prophet.

KN85 [8087-8306]

No. This is not correct in any way. We have seen during the time of the prophet and the rightly guided Caliphs, there were Jewish and Christians in Medina coexisting ahh ahh with the Muslims, therefore, is not correct.

ZA1 [11430-11448]

It isn't correct.

ZA2 [7589-8764]

Ahhh no. It is not correct, even when go back to Islam in totality even for the prophet (SAW) I think he stayed with those who are non-Muslims. So they lived together and he gave them their legal rights. So you when you say that is not the issue of staying together, they will not stay no, no, no issue of staying together doesn't deprive your rights. You see just let me give you more of that, there is during the life time of the prophet as the history came that during the prophet himself he had a neighbor who whenever he sweep his environment, he dumped up the dirty to the prophet's surrounding, so often he does this, the prophet will come out when he see this, he pack it and go and dump it outside, he will go and drop it away. So time comes as you said. he couldn't see this a day come he couldn't see this rubbishes been thrown to his compound, he said ah what is wrong he followed up to see this he said this testifies to me I am doing what is wrong. This man have converted, so this is what Islam is teaching, be good, when you are good people who will come along with you, So you know if you are fighting, it is not fighting no, no, no it is your presentation.

ZA3 [10349-10680]

It is not because even during the time of prophet (SAW), there were Jews and Christians that were living in Medina at that time and even come to the agreement and set out rules on how they could live together. So until such a time that they reneged on their agreement that prophet (SAW) was asked to eject them out of the Medina.

ZA4 [24731-24858]

Yes, if there is true jihad, yes true teaching and understanding to prevent all the multi, all the multi-ideologies in Islam.

ZA5 [13720-13725]

No.

ZA6 [27276-30215]

Ahhh no, its not correct because, you know, in fact true jihad that is sharia, let me correct this, true jihad that is what, in this aspect now you are talking about, sharia, Islamic state where sharia is being practiced, now to my understanding ehn sharia, under sharia, every religion has its freedom of religious association. You have the right to practice your religion under sharia, in fact more than any other government. During the time of the prophet, the Jews and the Christians, they lived under his regime and they were happy and there was no compulsion in religion. The prophet Muhammad (SAW) he never forced anybody to be a Muslim, to join is religion and he told them, he made it vividly clear that none of his followers should force anybody to convert to Islam, everybody has the right to pursue is religion, but try and be just to them, try and be good. If he sees anything good in your religion, he will come that is where the justice comes in, that is where the jihad comes in now. Try and be good to yourself and to the non-Muslims. Try and be just ehm just to them and you will see them coming to, to want to know your religion better. So there is no compulsion in religion that is their this thing of our, that is a saying of the Qur'an, of God. There is no compulsion in religion. So under a true sharia that is why, you have to understand this, there is true sharia ahh regime, I am trying to explain the true sharia now not the imported one, those they come to preach and they broadcast on media and people tend to know just to promote Islamophobia in the world, you get? I am talking of true sharia now that is why am referring to the prophet regime ehh in true sharia, even if you practice today, every religion will have the absolute right to practice his religion, whether Christian Jews or even the non-Christians, they are free not to practice any religion. But there is one thing, everybody should know, in every government there are punishments for offences, there are rewards for good deeds ehn. So if any, if the sharia says this, this is the punishment for a particular offence, whether you are a Muslim or non-Muslim, if you fall to that and you commit that offense, you definitely be punished. Like say you steal, if you steal a particular thing, your hand will be, your left hand or whatever or your finger will be cut, will be chopped off hhm, it applies to everybody. So is not the situation where you see a non-Muslim, you know, a non-Muslim being punished in that way and you say it is because he is a non-Muslim, no, it applies, if it is sharia, in fact it applies mostly to the Muslims and there are certain offence as a Muslim you do, you will be punished and a non-Muslim will do it under sharia and will not be punished because you as a Muslim you are supposed to know this and you are supposed to know this is bb, but a non-Muslim does not know that, you understand what am saying

ZA7 [10798-11114]

No, no. It's not really correct, but true jihad has to do with preaching of good and trying to draw a lot of people to Islam. So if I should say it does not permit, then everyone in that state must probably be a Muslim or be in Islam, so you must have other opposing religions to have jihad in such an environment.

ZA8 [19443-19983]

Is not correct. True Islam, real Islam permits multi-religion because, like I told you also from the beginning, during the time of the prophet, there were Christians and Jews and they lived in peace and this is a fact. He told them so far they are not going to commit, go against the laws of the country like is a state, laws of the state, they are free to practice their religion and it is depending on all Muslims. Nobody should harm anybody and they were saved and they lived peacefully. So I don't think- that statement is very wrong.

ZA9 [11013-11519]

According to my own level of understanding of Islam, I was taught as some point in my life according to the teachings of the Qur'an that non-Muslims have right in an Islamic state, definitely that makes this this statement void and wrong because if non-Muslims have right in an Islamic state definitely there will be multi religious freedom in an Islamic state. There will be, you will have your freedom, the freedom to practice whatever religion you want to practice as long as it does not affect Islam.

ZA10 [14187-14601]

Multi-religious freedom, that's not correct, if I say practice, it is different. Freedom, jihad allows you to be very free because our teaching is very beautiful and when you go by the words of God, you will enjoy everything in your life, but there is practice, there are some practices that are un-Islamic, unlawful. So when jihad is being imposed in a state everybody is expected to obey the law of the sharia.

ZA11 [11803-11826]

No it is not correct.

ZA12 [6768-6797]

Next, I don't have any idea.

ZA13 [6455-6470]

No, it is not.

ZA14 [5774-5777]

No.

ZA15 [11683-11846]

Truly it is not correct, why I am saying is not correct, Islam will give you more freedom to even practice your religion because there is no compulsion in Islam.

ZA16 [6782-6805]

No, it is not correct.

ZA17 [5802-5815]

I don't know

ZA18 [8581-9089]

You see if there is an Islamic state, whoever that is not a Muslim will be allowed to practice his religion, you understand, they will not, the Islamic state will not stop you from practicalizing your religion. You could remember during prophet Muhammad's (SAW) stay in Medina, the Jews are there, there are Christians, they do their religion accordingly and the Muslims ah practicalized their religion there as well. So nobody will be stopped, nobody will be ah will not be allowed, will not be allowed to.

ZA19 [12224-12276]

Well I don't think I have idea about this question.

ZA20 [6346-6537]

No. If this notion, the claim you have just asked about as or in form of question is true, during prophet Muhammad (SAW), the first, the immediate neighbor to Muhammad (SAW) is a Christian.

ZA21 [8857-9294]

Even before prophet Muhammad (SAW) depart-leave this world, there are still people that are unbelievers. And he does not force anybody to be the-he only preached if you truly believe ok that you can be a non-believer but you must pay zakat, what do you call it, you must pay is it zakat or what have you then you can stay as unbeliever only that you must pay something as part of, what do you call it, jizya or something of that nature.

ZA22 [7719-8006]

Rasul (SAW) stayed with people who were practicing other religions like Christians and Jews during his time (quotes a Qur'anic verse). So except that it allows everybody to worship whatever he wishes. But there is no-what Islam particularly is against is interference with its affairs.

ZA23 [11785-12227]

No it is not correct; because multi-religious meaning not only Islam other religions can also practice. The only thing Islam teaches is, in an Islamic state if non-Muslims will leave together with you maybe they will be transacting or they want to live among you peacefully the only thing is for you to charge them something that is being as tax. But you see today it is not only the non-Muslims that are paying tax. As I am here I pay tax.

ZA24 [15651-16007]

Ah it is not correct. Even during prophet Muhammad (SAW) there were a lot of non-Muslims in Saudi Arabia that time in Mecca and he is related with them. He didn't force them out of the Islamic state through jihad. Therefore true jihad is not that it should not permit multi-religious freedom. Jihad should permit multi-religious freedom in Islamic state.

ZA25 [13085-13432]

It is wrong. That position is wrong. Eh some faiths, adherents of other faiths are to reside and practice their religions under an Islamic state. But they are meant – the Muslims are duty bound to continuously preaching to them logically with a lot of love, a lot of exemplary practices and they will be made to be paying what is called al-jizya.

ZA26 [6849-7002]

I don't know if the media is trying to tell us that they want to impose, because to us we understand that this issue of human rights is against Islam.

ZA27 [5151-5154]

No

ZA28 [13853-14247]

This question is directly to an environment that is dominant of Muslims I guess from the way I understand the question. And then if an Islamic state is established so it has its dos and don'ts according to sharia. So I don't think that there is any intruder or any person that will come into such an environment and just impose another law or try to go contrary to the teachings of that state.

ZA29 [21931-22732]

True jihad does not permit multi-religious freedom in an Islamic state. Is this position correct in Islam? No, why? Because when you talk of true jihad here, I don't know what definition you give jihad at the same time, but to me the definition I give jihad, now when you have an Islamic state that is a place where the dominance are Muslims and Islamic rules and regulations observed, nobody especially if that state constitutes two categories or many categories of people that is categories of religion. That religion or that state or the people ruling the state they have no right, they have no right to stop nobody from practicing his or her religion unless if the practice of that religion will interfere with the rules and regulations of our very religion because some religions are very funny.

ZA30 [32462-33507]

It is not correct. It is not correct. Rasul (SAW) stayed with Christians, he also stayed with Jews. There are many examples, also there was even a time that Rasul also worked with constitution. This thing happened at Sulh Hudabiyya, they wrote a constitution in, I could remember during the writing of the constitution, let me put it constitution because it is a book, it is a work, it is a paper that they are going to use for different communities, both Muslims, Christians and the Jews. When Aliyu Rabiyyallahu tried to

write Muhammad (SAW), they said they did not agree, if to say they agree that he is (SAW) meaning he is htm the prophet of Allah, so there is no need of writing this one. He asked Aliyu to delete that Rasulillah, Aliyu said he cannot, he asked him to show him, he showed him the place and he used his hand, (SAW) deleted the place. So you see Muhammad stayed with Christians, he stayed with the Jews and they also stayed under constitution. Islam is not rigid, it is flexible. It depends on the way people interpreted it.

ZA31 [8845-9205]

Yes, to some extent, it is correct because the way I said to you, you know, like one, like particular, you see, like Nigeria now, we have multi-religion, multi-ethnicity. So, you see, you have to convey true preaching to guide people, the truth of religion, of God's word, not through imposing people to do because it can cause chaos and problem or problem.

ZA32 [20400-21852]

No, it is not correct because the prophet (SAW) hemslef lived together with what, non-Muslims and he never denied them their freedom of that their religious practices. With that we can say Islamic states are permit in contravention ehhe it permits multi-religious freedom that it is the truth, but to say it, it does not permit, is not true because the source, the, the, our real model as Allah mentioned in the Qur'an that you have a good, (he recites a verse of the Qur'an) you have a good character to emulate in the prophet, in the prophet Muhammad (SAW) and we, and I know all Muslims believe that we only learn the religion and the philosophy of life, Islamic philosophy of life through what, through the prophet Muhammad (SAW) because he is the one that is sent by Allah to us, to the Umma with that religion and his companions also as an assistants or assistant in that, in undertaking that very work of what, of delivering the message of Allah to the Umma, that is that and that, am coming. In conclusion, I can also mention that even, even when some Muslims, non-Muslims have violated or are fought by the prophet and at that point in time ah you see, in many instances that some refuse to comply by the law of Islam, they refuse to embrace Islam though they were defeated and the victory was in the hand of Muslims, but they refuse to comply. But they will still remain there in the Islamic state and practice their religion. That is that.

ZA33 [7029-7408]

No. The true jihad permits multi-religious freedom in an Islamic state. You can see during the prophets (SAW) time when he conquered Medina he allowed the Jews and the Christians to exercise their freedom without being forced to enter Islam. They only do that through good character and teachings as well as practice of the prophet (SAW) which he inculcated in the entire umma.

ZA34 [17538-18737]

It is not correct. Why? Rasul (SAW) lived in Medina for ten years and in Medina there were three strong religions even four. The first one was Islam, which was accepted by the muhajirun and Ansar they were there and rasul (SAW) was the leader. There were the Jews Banu Nadir, Banu Qainuqa, Banu, Banu Banu they were there in Medina. There were this Christians of Najiran, Nasaran Najiran and Najiran is a village close by to Medina but it is part of Medina yet they were mixed up in Medina. The fourth one are the polytheisers mushrikun they were still in Medina. And Rasul (SAW) did not compel them that they must accept Islam. All these three other religions than Islam Rasul (SAW) did not compel them that they must accept Islam. He lived with them, and even in history the Rasul (SAW) had a neighbor who was a Jew, he had a neighbor who was a Jew and he lived in peace with him. And he had so many others that are even non-Muslims. They use to even come to his mosque and ask him about so many things. Rasul (SAW) accommodated them. So this is a good example that multi-religion in a society cannot bring misunderstanding, it is only the way the people perceive[MD4] one another. That is that.

ZA35 [6841-6861]

Yes, it is correct.

ZA36 [12536-12562]

I don't know what to say.

ZA37 [11874-12237]

Islam permits multi-religious freedom, but if that multi-religious freedom will not affect practicing of that Islam to the Muslims, but in an Islamic country or an Islamic state, if the issue of that multi-religious freedom would affect Muslims performing their own or will affect the performance of Muslims to their own religion, this is not allowed actually.

ZA38 [18961-18980]

It is not correct.

ZA39 [25316-26042]

Actually it is wrong. It is a misconception, like I told you, even the prophet himself lived with Christians, lived with Jews, they even went to the extent to signing treaty to protect one another. So if he lived with this people and he also even lived with pagans, those that do not believe in anything, so I also want to add and emphasize on this aya that verse that there is no compulsion in religion. If there is no compulsion in religion then there is no way you can live without what, you can live, you are at liberty to live with people that you share the same believe and the people that do not share the same believe. All that is required is to observe their rights and freedom, no one should go against one another.

Th7.9: Jihad as Barrier to Muslim Conversion and a Force for Non-Muslim Submission

FG1 [20764-20800]

I just agree I have nothing to say

FG1 [20802-21459]

I think I will speak into perspectives. Saying that jihad will prevent Muslims from converting to other areas I don't think that is true. In that aspect it's that ... Saying that jihad will not prevent them from going to other religions, after all with or without jihad, jihad is not actually the basis for Islam being a jihadist doesn't mean that you know everything about Islam. There are people that will go after it but in the end the aim is not achieved because what after fighting those people that are not Muslims no knowledge is imparted to them, so how could they survive. They will just bear the names Muslims and they have nothing to show for it....

FG1 [21475-21529]

We have practicing Muslims and non practicing Muslims

FG1 [21531-21877]

and then saying that jihad is only what is going to bring the non-Muslims to Islam that is also wrong because if jihad is based on struggling with weapons to fight them, it will not solve that problem it will only create problems. I just can't accept that someone is fighting me and then I will now submit myself to him. I better defend myself.

FG1 [21879-22122]

Actually for me jihad will not cause all unbelievers to convert to Islam because if that is the case during Meccan era when the prophet was alive, the companions fought many jihads but yet there were many unbelievers. Sharia came from Allah.
KD1 [17219-18618]

That actually brings the case, what is actually the jihad you are talking about? Is it the physical jihad? If it's the physical jihad, it is a two way thing, you may say you prevent, but there is the case of, we all know what we call nifak (hypocrisy). I will tell you am a Muslim in your face, when I go back inside and am practicing something else. Then what have I achieved? If something you are fighting, if something, you are actually doing something for Allah, for Allah sake, you should make it, put it to me so that my faith will take me there when I actually have adequate knowledge and I have that believe in all, in the Islamic teachings. I will actually not need force to do it because I actually know that there is hell and there is paradise and I will strive to attain that. And that's what actually make me to remain in the faith and actually call other people into the faith and of course when people actually see the goodness in your neighborliness, in the way you live your life, your role model-ness, they will admire your lifestyle, they will admire your living and they will in fact seeks to join your religion. That's what I believe. Only, jihad might be only necessary in exceptional cases when there is tribulation or people are actually giving you headache, real time problems. I think that's when jihad might be necessary, physical jihad might be necessary in that sense.

KD2 [7090-7259]

Jihad is not necessary. At least, good deeds, good actions ahm can encourage and entice people from other faiths to convert or join Islam not necessarily through jihad.

KD3 [5416-5688]

The answer ehm for this question, jihad is necessary to make non-Muslims submit to Islam and prevent Muslims from converting to other faiths is false and to the extent is that you don't force even though the preaching, you preach with wisdom not necessarily with a sword.

KD4 [7856-8323]

Yah. Jihad is necessary to capture Muslims to accept Islam. Why, because as I told you earlier on, jihad it has a very wide perspective, wide interpretation. Jihadin nafs is necessary to capture or to convert any person to Islam or to practice Islam because you have to fight with your own heart, to purify your heart, to deprive yourself from things you may like which may be unlawful. All those are jihad and it is necessary if really you want to practice Islam.

KD5 [5578-5757]

I think this statement is false because as a Muslim, as a Muslim I have never heard of this statement or read it in our book of religion. I have never come across this statement.

KD6 [12536-13751]

It depends on your understanding. In Islam, if you are in Islam, you don't go back. According to sharia Islam, if you are a Muslim, you are a Muslim, if you revert, if you go back, come back to Allah then that is riddah in Islam and the punishment is death. Why is Allah say (SBUH) (he recites a verse of the Qur'an) what the scholar says about that is Islam, it is Islam when the land is purified and go back and distort it again. So by that, it's just a deterrence to stay in the cause of Allah, it's not about forcing you, la iqraha fid din. If you are a Christian, you are allowed to live in the Muslim setting, if you are ehen so la iqraha fid din, you are allowed. That is the sharia that they are shouting and all these ones that they are doing jihad under the sharia, it is allowed to stay. And people are talking about, if you stay under Islamic rule, you will pay jizya, jizya is just something like you are paying tax. In a country of ours today that we think there is constitution; you are paying tax directly or indirectly. If you come to the market, forget about it, come to the market, they have already paid the tax, we are now paying it back to them. So you are still paying jizya. So, what is it?

KD7 [7418-7618]

Bottom line, no. It is our character that will make the non-Muslims to be, to convert to Islam. It is our characters as Muslims that will make our fellow Muslim brothers and sisters to stay in Islam.

KD8 [17644-18155]

No, no, it's not true. Jihad from the perspective of war, it's not like that, but it could, I mean jihad from the mind perception I mean perspective that when you have knowledge, you can preach Islam. You preach and convert them peacefully without compelling them, preaching, demonstrating to them that we are good person, let them see some good attitude in you and emulate and from there, they can convert not through the other side of the jihad.

We are not dismissing that, but that is not what is required.

KD9 [10185-10622]

It is false. It is false. You don't convert people to Islam by the sword. Islam was not spread by the sword. That is one of the sayings of the enemies of Islam just blacklist or to give Islam a bad name. The prophet (SAW) was able to invite people to Islam mainly in a good number of ah occasion by his character, not necessarily by the sword. So it is not true that non-Muslims must be brought into Islam by the sword. It is not true.

KD10 [5574-5997]

No. Jihad is obligatory upon every Muslim until day of Kiyama. Are you getting me? But the jihad is going to be according to the sharia and we are not to force anybody to embrace Islam. Are you getting me? We are not going to force anybody to embrace Islam. If a non-Muslim embraces Islam, fa lillah alhamdu and if he does not embrace Islam, we are not going to force him to embrace Islam and we are not going to harm him.

KD11 [11736-12393]

Of course, with jihad or no jihad ah once a Muslim apostate or once a believer apostate, leaves his religion is regarded as ah or does anything that would make him ah what do you call it, ahm that will relieve him of his khalma, when I say Khalma I mean of ah of his testification, such person is regarded as an apostate with or without jihad and there is just no point in Islam where such is accepted ah such is not accepted and ah when you talk about jihad, but I mean in an ideal Islamic state, once a person apostates by law the person is to die either by hanging or through the sword or anything whatever means the Imam chooses or the khalif chooses.

KD12 [11528-11994]

Ah jihad is meant, read it again (question repeated) Ah it is false because Islam doesn't enforce anybody, to be forced to Islam or to be forced accept the religion and then we have seen various ways where Muslims too converted to other religions, other areas, but see where we are having Islamic environment everybody that does not bear Islam there or is doing another religion, he will also know that he is like a stranger in the town and eh actually that is it.

KD13 [4125-4280]

Islam, the Qur'an says is not compulsory to impose it on somebody and the Qur'an says it is those whom Allah (SBUH) loves that he calls to the right path.

KD14 [5091-5148]

This is false because there is no compulsion in religion

KD15 [7224-8107]

Ah jihad is not something compulsory is something fi sabilillah as in if you want to do jihad, you mustn't fight or you mustn't take any weapon to frustrate your fellow human being before you can convert people to Islam or to be a Muslim, whatever. Even through speech by good doing, by a good doing, by your speech, by your character, by your habit, at least if someone is interested in you, he can fall into Islam. So you mustn't take any weapon or any harsh behavior to implement on your partner before he can say okay I accept Islam or whatever. So jihad simply is not forcing or how or do by doing something activities. It is just fight in the cause of Allah, it maybe, as I said earlier on, it maybe through your speech by your characters by your feeling or whatever so jihad mustn't be by weapon or by frustration. So I don't think that question, the answer is not true, ko?

KD16 [4281-4382]

Ah it is true only that ah if they are the issue of ah fighting or being quarrelsome can be avoided.

KD17 [12200-13274]

Jihad, jihad, jihad, jihad that is raising up arms ba? As far as the writer is concerned, which me I disagree, me I disagree totally with that that thing of raising up arms. Jihad is very easy, you just have to struggle, you must not raise up arms, you understand, okay like now you come and meet me, you start doing that for me tell me what is good about this religion, if I am convinced, I accept. If I am not convinced, you leave me. There is la iqraha fid din that is a verse in Qur'an, you don't compel people, you don't make compulsion in religion, as I said earlier, if Allah willed it, he would have made everybody a Muslim. You see, guidance is from Allah, you understand, you are a Muslims is not your own effort it is Allah that guided you. If Allah wanted to guide a person, your own is just for you to preach. Preach if the person wants to, the prophet's uncle (SAW) before he died, did not accept Islam. What do you want to tell me about that? It is Allah that guides. So you must not raise up arms against the non-Muslims before you can establish the state.

KD18 [7040-7145]

I think it's false, Islam cannot force any religion to convert into their religion. The answer is false.

KD19 [9558-10050]

Jihad is necessary in the sense that we strive to do the right thing in the name of, in the name of religion. Take for example, if you are faced with a problem maybe an unbeliever is constantly attacking you, defaming your character, abusing you every day, don't think Islamically the right thing is to fight him, continue to show him the good side of Islam until he stops that perhaps he may change and become a Muslim, if every Muslim, will do that then the whole world will become Muslim.

KD20 [4631-5014]

That is false. Islam jihad I mean jihad is not all about fighting so for us to achieve our aims and objectives, it is not all about fight fighting. So we have other ways of, we have other way of eh of making people to know more about our religion, to mobilize them to educate them about what Islam is, is all about so everything is not just fighting, fighting about jihad, thank you.

KD21 [5487-6149]

Ah to some extent it is true and to some extent it is not true. Ah occasions where jihad was necessary in the battle of Badr, the Muslims have gained a reasonable number, their goods and everything have been displaced by the so called unbelievers of the area, they have to retrieve it back to sustain their livelihood, but even among the prophet there are some kafirs that are still there, there was an agreement between them, they will pay their tax and they are not going to inflict any harm on the Muslims in an Islamic state, so if you begin to say jihad must convert all non-Muslims to Muslims, I think you are going contrary to the saying of the prophet.

KD23 [6308-6562]

Okay so this perceptions ah I don't have anything much to say on this comment, ah but if you critically look at our present times, so jihad is not possible, is not possible the criteria that ah have to be followed before jihad is somehow kind of rigid.

KD24 [23298-23828]

Is false. Prophet Muhammad (SAW) in the firsts place, as I have mentioned earlier, in the first place he is not even urged or asked to fight anyone, but with that many have entered into Islam how? Good conducts, good behaviour, good neighbour-ship, and neighbourhood, good relationship with each other, forgiveness, things like that. So the Muslims are not asked to make it ordained that fighting or conflicts or jihad is the most important thing or it is with jihad that they must convert the non-Muslims to turn into Islam, no.

KD25 [30210-34116]

Well I will not say it is true or false, it all depends on the on the condition. If ah the condition warrants jihad fine, we go for jihad. If it does not warrant then it means it's false.

If it warrants jihad that is if they started (he recites in Arabic), we ain't just, we ain't expected to just fold up our hands and continue looking them killing us, we have to also wage war against them. That that was that was what the prophet did, most of the, the prophet did not, almost all the battles that the prophet fought were all defensive just like I already said, they were not offensive, they were defensive. If the non-Muslims or the individuals planned to wage an onslaught against the Muslims and the prophet is not aware, God will now send angel Gabriel through divine inspirations to tell them that there are so, so people that will be coming from so, so place, he should organize his ah army to go and wage war with them, he didn't, in that case it is defensive is not offensive. All these battle of Badr, battle of Uhud, battle of the trench, battle of what, what, many of them, Qainuqa and the rest, they are not all offensive, they are all defensive and the for you to know that eh Islam is a universal religion, it carries everybody along, it does not show any injustice against the non-Muslims, so what have you, during the life of the prophet among those that eh worked in the house of to the prophet, was a Jew, he was a Jewish boy, he wasn't a Muslim, he was a Jew, but the prophet still accommodated him, he used to come on daily basis to work for the prophet in his household and the prophet gave him something eh in the end of the time agreed be between them and one day the prophet could not see him and he asked his companions about that ah Jewish boy and they told him that he was in disposed meaning he was sick, so the prophet now asked those that were with him amongst his companion that they should escort him to go to the house of that Jewish boy to see his condition. On reaching the house, they met the boy in the lying critically ill on his sick bed and the father was just standing by his head. The prophet entered, the boy said oh the prophet, the Jewish boy said oh the prophet you can see how I am suffering, he said there is no problem I can see, you will be okay, you will soon be okay, and the prophet, what came out of the prophet's mouth was, but wouldn't you accept Islam? In the front of his father, so the boy now gazed at his father meaning trying to eh get an answer from his father, should he or he should not, the father quickly said (he recites in Arabic) meaning obey the father of Kassim, the father of Kassim is nobody but the prophet of Sunna because his first son was named, was known as Kassim, so he said he should obey the prophet and there and then the Jewish boy lying critically ill on his sick bed affirmed this words of the prophet saying asshahadu allah ilah ha ilallah wa asshahadu anna Muhammadan Rasulillah and I bear witness that there is no deity worthy of worship except God that is Allah and Muhammad is his messenger, there and then the boy accepted Islam and in the prophet's presence, before the prophet left, the Jewish boy died, he died, now the prophet came out of the house

thanking God saying (he recites in Arabic) that I thank God that he was able to save and rescue this Jewish boy from the Brazen fire because had he died a Jew he would have not, he would have dwelled in the fire forever, but now that he was just at the verge of his death, he accepted Islam and he died a Muslim. His file is free, so you can see how prophet, and good the prophet was to the non-Muslims. The prophet never accepted any injustice from a Muslim against a non-Muslim, he tries to ensure justice because he is a prophet of justice, so and that is what we the Muslims are also expected to inculcate in us and imbibe in the lives of our children.

KD26 [7327-7745]

Hmm to a certain extent it is true because it is not necessarily submit, I wont say submit, I will say to entice to come into the religion and here am talking about jihad, am talking about the non-Physical jihad because when I am good, am a Muslim and am good, you see me and you are a non-Muslim, you appreciate me and my life style, you will want to maybe be enticed to join me. To a certain extent it is necessary.

KD27 [6934-7429]

Like I said once you are able to conquer yourself, you abstain from the vices, you keep away from the sins, you live a good life, you structure your life according to the Sunna of the prophet (SAW). Then there is no need for fighting to make people to convert to Islam or to prevent Muslims from converting or leaving Islam. Once everything is properly done in the sense that the Sunna of the prophet (SAW) is followed, and the Qur'anic injunctions are followed, there will be no need for that.

KD28 [10012-10389]

It will in the sense that yes, the Muslims themselves if they follow the injunction of, the Islamic injunction and you practice according to the guidelines of Allah (SBUH) what Allah has ordered you to do, what Allah has forbidden you from doing. If you have to go by all these things you should be able to capture the community, but not going contrary to the will of Allah.

KD28 [10543-11190]

It is true. You know right from the beginning of our discussion, I told you that Islam, you have to understand the term Islam also. When you go into Islam, you should understand what Islam means because when you know what Islam is that is total submission to the will of Allah once you have all this one, you will know that yes all these things is the will of Allah. And then you seek knowledge on how to get, what Allah has forbidden you to do, what Allah has commanded you to do, what Allah has forbidden you to do. You are able to take care of all these steps. Then you will be protected from how you should go contrary to the will of Allah.

KD29 [6118-6456]

Jihad ah should not be imposed forcefully on non-Muslims and ah based on the principles of first Islamic preaching, teachings, good conduct Islamic practices if we maintain that, within ourselves and ah show good conducts and restrict ourselves to Islamic teachings and practices, is enough to encourage the non-Muslims to embrace Islam.

KD30 [9438-10106]

I think in an Islamic state, ahm the ah the non-Muslims I think will see the real beauty of Islam under Islamic state where they will see justice and fair play which I believe will be a factor, will be an, will be a very good reason for them to even learn more about Islam and even join Islam itself and I don't believe, we hardly have kids where under Islamic state that a Muslim will even turn to leave Islam into another religion. So I think we don't have to, is not necessary to put jihad in order to stop people leaving Islam because they hardly live under an Islamic state and the beauty of Islam will always invite others that are outside Islam to join Islam.

KD31 [8227-8821]

It is true, like ah if you read through the history of prophet Muhammad (SAW) you see all these things, you see how jihad is being carried out in a very, very peaceful manner. If you go through his history, his biography you'll see he of course he lived his life with some non-Muslims and due to his character without even fighting most of them majority of them converted to Islam. That's why I said most of the jihad being carried out these days is not is un-Islamic and ah I don't think those people carrying out such jihad are true Muslims because they have a myopic understanding of Islam.

KD32 [9523-9929]

Ah I totally disagree, as I have said earlier, I defined to you what jihad is, so anybody who is trying to define jihad as a war or as a way to fight non-believers is just eh misunderstanding what jihad is. So as we know there is nothing like that, jihad is just to strive for the sake of Allah. It is not to fight non-believers, is not to kill anybody so this is not accepted this is not possible at all.

KD33 [6386-7054]

No, it is not true as jihad is only necessary as, jihad is only necessary according to Islam if we go back to Islamic history, the only place that jihad is necessary is when the non-Muslim try to attack you even the first jihad that was carried in Islam, during the prophet (SAW) time, the jihad was a established and was carried out when the non-Muslims attack the Muslims several times from there God almighty, God almighty order prophet Muhammad (SAW) to retaliate, that is where this jihad start, so if we look at this, jihad is, jihad doesn't come as the first choice to convert Islam eh to convert people to Islam or to prevent people from converting to Islam.

KD34 [8289-8821]

Is completely false because I do not agree because the way this question comes up, it is like saying that jihad, defining jihad as a war, as a fight. What about other forms of jihad, like paying zakat, like going to Mecca, like doing ibadat, like being loyal to people, being loyal to neighbors, showing your good attitude. A lot of people converted to Islam due to the good activities of Islam especially our sahabas, they did one or two act that Islam teach them and because of those acts a lot of people converted to Islam.

KD35 [10702-11226]

Ahh am not so keen about this that jihad must make this one make that, if only jihad is being defined as I define it, so I agree with whoever said so, yes jihad will bring about that if only jihad is defined by the way I define it that yes is trying to do things as Islam instructs to do properly. So whatever is not is not impossible with the word jihad some effort has to be put, some sacrifice that we make so that we do things properly the way Islam say we should do them then things are possible whatever is possible.

KN1 [20016-20315]

If I understand the statement, force is included here. Probably if he said that it is hard for somebody to submit and for somebody not to, it means force should be applied and I told you from the almighty Allah himself that la igra fid din no force in religion. so I think that one answers that one.

KN2 [12916-13723]

It is not because there is a verse of the holy Qur'an which says there is not compulsion in religion. The only way you can make people convert to Islam is by enticing them not forcing them. The prophet has shown example, it is by enticing them with a number of ways, forms, and means depending on the type of the individual or the type of the group. This group is need of money

and you entice them with money and they convert, another group may be in need of intellect, another group may be in need of esteem, another person may be in need of you know it depends, but you need to entice people to show them the good quality, to give Islam a good color, to advertise for people to subscribe. And the same manner you are going to use for the Muslims themselves so that they don't convert away from Islam.

KN4 [16260-17331]

Well this seem to say that ah force somebody to join Islam is not true. There is no force in the religion of God, even the prophet himself says that there is no force in our religion but there is condition in Islam. As a Muslim, you can only be a Muslim for life but Islam does not allow somebody to move to another religion that is the doctrine of Islam. But it cannot force you to come to Islam. But in secular state like in Nigeria, people have their own right since we are using the constitution; they are going for the religion they want. Look at it when you go to the southern part of Nigeria, the middle belt, you can see the same house Muslim and Christian, the same father, the same mother. So there is no force in religion. People are practicing it the way they want. It is only the media, is only people that don't like peace for us that can propagate and say much about Nigeria that can in fact preach hatred among the people of Nigeria, that can cause rancho among the people Nigeria, but we are peace loving people in the country and we are religion lovers.

KN5 [7009-7600]

Jihad actually is not necessary to make people as Allah said la iqra ha fid din... so if there is no compulsory, compulsion in Islam, it means you may not necessarily compel someone to believe in Allah. So if jihad is the thing as the only way then it means you have to force people and that is not the only way to make people not to go out even though there is provision for whoever go out he has to be killed if you leave Islam as a Muslim you can be-because you should be killed for that act, so it is not just the only way people, but there are so some way but that is part of the ways.

KN6 [6176-6514]

It is true, it is true, it is true ah the meaning of this statement Islam is to call the Christian or the followers of other religions to convert into Islam. So this is the true statement but it should be in a good manner. It should not be ah ah the ah with using of conflict or using of some ammunition. So this is the meaning of jihad.

KN7 [7555-7662]

It is true, is true because the main essence of jihad is calling people to the way of Allah, so it is true.

KN8 [5733-6058]

Yes, I think this is true, but not in all circumstances someone can use jihad. Though the process of jihad is the most alarming and the most easiest way for you to convert people at to encourage them and bringing people into your religion, but it is not the only means, you understand, for preaching of Islam to be justified.

KN9 [5703-6342]

This statement is very correct, this statement is very correct because ah you see when you talk about faith; it is not something you can bend people to believe easily. So in order for you to make people believe in what you believe the religion you preach to them. You have to first of all, it has to go through stages and then, I think, in this stages there is a stage of persuasion and then if that fails believe and other methods also fail, then it has to go to jihad where you have to apply force in trying to make people believe in what you eh, what you are actually advertising, the religion you are actually advertising to them, yes.

KN10 [5738-5772]

This is ah I can say it is false.

KN11 [7493-8270]

Jihad is necessary to make non-Muslims submit to Islam and prevent no, it is not necessary. Jihad is not intended to force anybody to religion of Islam. Yes jihad is not the first alternative. First of all, yes jihad is, truly there is jihad in Islam but some people say Muslim force people to enter their religion, no it is not true. Yes ah as we have said, is not really necessary, ah jihad is not really necessarily first of all to make non-Muslims submit to Islam, no, no, no, and ah to prevent Muslims from converting to other faiths. No. In Islam we don't do jihad to make people to convert to Islam, but is ehm jihad is like ah, ah fighting to react is an act of reaction yes initially the mushrikun or the kafirun fought Muslims, so Allah (SBUH) ordered them to react.

KN13 [7666-8291]

Uhm, yah it is essential to make Muslims to be submissive to their faith and as a matter of fact it is another major issue that make non-Muslims to be even be afraid of even joining the faith because when a non-Muslim hears the word jihad, naturally it means war like a fight is coming, like they are about to attack while definitely that is not suppose to be so. There are jihad that mean-there is jihad by sword whereby the jihad of Shehu Usman Dan Fodio, it was jihad of sword, as a matter of fact it first start with an ideological leader-jihad so definitely jihad is a kind of-it is a necessity for all Muslims.

KN14 [5856-5871]

Yes it's true.

KN15 [7853-8246]

Yes jihad is necessary to make non-Muslims submit to Islam in the sense that when you know in a in an environment when you, when there are good Muslims you know acting in a religious way so they use to attract the non-Muslims living down together with them to convert into their religion and as a Muslim it helps you to maintain your faith so as to keep on with your religion in a good faith.

KN16 [3951-4124]

This is true but not only necessarily treat, as I have said, this is true but not only necessarily jihad because there are other ways you can call people to your religion.

KN17 [7939-7962]

Hum, its em its false.

KN18 [12240-12615]

Well Islamic injunctions yes it is the Islamic injunction to prevent the Muslims from converting To other faiths yes and committing that is committing a serious crime in Islam that is Islam and that now Islam now to say that he is trying to encourage, if you say encourage then you say you use a more softly word a more appropriate word, but must is

KN18 [12646-13155]

I know must prevent its Muslims from converting is clear but you said force non-Muslims to convert is not it's not proper I don't agree with that, that is not and is not a true meaning of Islamic injunction. Islamic does not you must force him, you can't, because Islam agree that there is a life hereafter and he who did not believe, persuade him, do all the necessary things and if he did not follow then there is life hereafter. He will get his reward hereafter either good or bad, you must not force them.

KN19 [9664-9691]

To some extent it is true.

KN20 [5213-5237]

It is not really true.

KN21 [3402-3434]

Yeah it's not true, it's false.

KN22 [5997-6302]

Yah, jihad ah there is no compulsion in Islam. Islam did not advocate that the non-Muslims living in a particular society must or should convert to Islam. No. So jihad doesn't mean carrying arm to force or to coerce somebody interest to accept to the (sighs) to the religion of Islam. That is not jihad.

KN23 [5982-6242]

The statement is not true because even during the prophet there were unbelievers and that is why we have amm aljanna and jahannama for the unbelievers. So there will be no time that will come that unbelievers would not exist and they have to be acknowledged.

KN24 [5886-5932]

It is true that is the real meaning of jihad

KN25 [6890-7217]

Yah this statement is very true because people who hold different secular beliefs that is religious beliefs, you can't just convince them literally to join this. You have to prove, you have to give them strong reasons, powerful ideas to make them believe what you are saying is true. Then as a last resort, you could use jihad

KN26 [6724-6747]

No, no it is not true

KN27 [6243-6538]

Well to a very large extent it is true. To a very large extent it is true because jihad will play a very, to an extent, will play a very big role in influencing Muslims and making them understand the concept of Islam in general and in one way or the other inviting even the non-Muslim to Islam.

KN28 [5174-5380]

Jihad itself is an issue which really needs to go with your faith. Not everyone believes jihad should be the only way which can help Islam. But taking a look at the conversion itself, it is really not true.

KN30 [5293-5785]

This is not true. The reason is in Islam it is said that there is no compulsion in religion. If you say you are going to worship this door, the Muslims are not allowed to compel you not to do so. The only thing is when living in an area where Muslims are may be the land belongs to Muslims, so if you want to stay as non-Muslim and islamically you cannot stay there until with their permission. They may ask you to pay ah certain things may be like-we called it jizya or that is like a fine.

KN31 [5890-7329]

Well ah quite alright I think there was a time one of the battles they went, I think is this Badr or which, when they came back the prophet was telling his companions that they have just returned from a battle but they have a bigger battle to fight, so they were not surprised after we have gone for a battle and so many people were killed and so on, he now told them yes that big battle am talking about is fighting against your own heart that is the greatest jihad. So I think if Muslims will now try to change their own attitude that is what is more really affecting us because God is saying if you people remember me I remember you, if you forget me I will forget you. So our attitudes are contributing to our societal problems. So it is not just that jihad though there are things-is it the time of Umar or so, there was a time, I think in Mecca, whereby people are deviating from Islamic injunctions and he took his sword and went to so many of them that if they don't come and follow Islam he is going to fight a jihad against them but I think he did that may be because of their attitude people were exhibiting then, deviating from Islamic injunctions. So individually I think we have the Sunna , the Hadith which is the Sunna which is guiding us and we have the Qur'an too that is guiding us, we don't need anybody to chase us because even if—as you are doing it, you are doing it for yourself because of the hereafter.

KN32 [2185-2302]

This is not absolutely true or false because Islam does not look for possible means to convert people to its faith.

KN33 [2590-2673]

It is not true it is false because it can be done through persuasion or convincing

KN34 [3183-3269]

This is false. They are just misconceiving the whole idea of what Jihad is all about.

KN35. [5186-5198]

It is false.

KN36 [4616-4683]

To such extent it is not true because it will also lead to crises.

KN37 [4026-4096]

I think to less extent it is true, but let me just say it is not true.

KN38 [2702-2710]

False.

KN39 [2998-3023]

Actually it is not true.

KN40 [6014-6317]

I agree it is false. Jihad cannot make someone to convert to one religion or whatsoever. It is your wish. You can only just use Jihad maybe to eradicate some one or two bad things which Muslims engage themselves into. But using of jihad to convert other people to other religion, I disagree with that.

KN41 [3505-3589]

In my own perspective this is not true because there is no compulsion in religion.

KN42 [6029-6074]

The statement is preposterous and is false.

KN43 [8151-8663]

This is false because people should understand; Muslims are not mandated in any way to convert the whole world into Islam. Even during the life time of the prophet, there were Christians, there were Jews who lived under Islamic state and he didn't use force, not even word of his mouth to force them to convert. So if the prophet did not force the Christians and the Jews, to convert, I think it is wrong to give the impression that Muslims have the desire or have the ambition to convert the whole non-Muslims.

KN44 [4983-5416]

No I don't think that is ehh that is really, that is really, ehh, true. There are various means to which can be used to convert non-Muslims to Islam, not necessarily through the jihad as interpreted in the questions, preaching can help to convert many non-Muslims into Islam and then even good understanding and perhaps the way even Muslim relate with non-Muslims can go a long way in helping to convert ahh non-Muslims into Islam.

KN45 [4619-4881]

Yah, I think ahh, this is ehm not true to me because ehh presently in the world, Islam is the fastest growing religion and eh it is spreading without the use of the sword maybe through the power of the pen, the media and the rest is doing the job for Islam now.

KN46 [7484-7504]

No, it is not true.

KN47 [11179-12490]

No, no. It can't be true because, you know ah jihad, you know, is not true for through preaching, you know, you can simply say that ah there are lot of other ways, you know, since nowadays you know there is the general awareness, let me call it, general awareness that everything should be, should be carried out peacefully. So there is this issue of persuasion and the Muslims scholars are using persuasion as a means of converting people and as a means of retaining people in the, in the religion of Islam because they always come with awareness, with teachings of Islam and teaching the good aspect, you know, teaching Islam, in fact Islam involves, you know, is a religion of peace and it involves ah teaching morality in the society. So by simply is, is simply Islam uses this kind of method. There is method of stick and carrot there is punishment for the offenders and then there is reward for the good doers, you understand. So if they are teaching in a good way, they don't have to go to jihad, they don't have, you know, be fought and there is no compulsion, there is a verse in the holy Quran that says there is no compulsion in religion, you understand. How can you say you have to force somebody to come and imbibe your religion? It is not possible because the aya has already said, you understand.

KN48 [4375-4462]

Yah, false because Islam does not allow you forcing someone to embrace, to be embraced

KN49 [6415-6793]

Actually, it's not a yardstick. If somebody wants to become a Muslim, you do not need to force him because Islam itself is not a forceful religion as such and ehh in fact one of verses says la iqra ha fid din, there is no compulsion in religion. You don't compel a non-Muslim to accept your faith and ehh islamically, if a Muslim leaves the faith, he is supposed to be executed

KN50 [3722-3846]

Ah, this is absolutely not true because in Islam, in Islam there is no compulsion, there is no compulsion in the religion.

KN51 [25855-27986]

This statement is false in a way. The way that it is false is that Allah is saying in the Qur'an la iqra ha fid din-there is no compulsion in religion. Allah is making it prohibited to compel anybody to accept Islam, is completely prohibited, completely prohibited. So in this way, it is a poor statement. In another way where a non-Muslim is trying to force, please underline this one, a non-Muslim is trying to force a Muslim to come into the fold any other religion other than Islam ok, to leave Islam, to abandon Islam, to renounce Islam, the face of Islam, in this case he is allowed to fight back. Muslim is allowed to fight back to prevent those who are trying to make him renounce his faith by force. He can now fight back to defend himself, to defend his faith. This is the other aspect. But apart from this two, if anybody would talk of Islam as a religion that would force one to accept it, no. What Islam is saying, please before you come into the fold of Islam, study the situation very, very well. You understand what you are going to now uphold. Try to understand the creed ok, the fundamental principles, the teachings, before you come into it because it has a special, Islam has a special or a different or a particular ah ways of presenting itself to people, before you accept it, please don't come into Islam without proper understanding of its teachings because it will not allow anybody who comes into its fold to renounce the faith again ok. Renouncing the faith, as far as Islam is concerned, is treason like in the international law, it is treason. If anybody is committing treason the punishment is always capital punishment. So I want to tell you that there is no compulsion in Islam. It is a verse in the Quran. No compulsion in Islam. Nobody will be compelled ok to come into the fold of Islam. If anybody does this, he is now doing things contrary to the teaching of the Qur'an and that is un-Islamic and if somebody is forced to leave his faith, to renounce his faith, he can now defend himself. He is allowed to fight back to prevent those people who are trying to make him renounce his faith.

KN52 [7137-7953]

This is not true, like I mentioned earlier that jihad is not the only means through which Islam can be propagated, you know proselytization, the best form of proselytization as far as I am concerned, is the one that, you know, attracts followership through demonstration by example. You know what I am talking about. So, for example, if non-Muslims would see good behaviors, good attitude among Muslims and then struggle to imbibe or struggle to emulate them that for me is the best form of jihad, is the best form of proselytization, you don't have to engage in jihad, but even that in itself is another form of jihad but it is non-physical, non-violent form of jihad. It is the demonstration by example the good qualities of a Muslim should attract the non-Muslims to convert rather than through physical violence

KN53 [5596-5825]

Well, to me, I understand that jihad is not necessary to convert non-Muslims to Islam because there is no compulsion to Islam except if the non-Muslim wish to convert after the realization of some principles of Islam. That's all.

KN54 [2348-2391]

False. Islam does not encourage compulsion

KN55 [3298-3347]

It is false, Islam doesn't encourage compulsion.

KN56 [4161-4334]

Actually this is false because Islam doesn't encourage compulsion and imposition. And going by your question you mean that Islam is going to impose its will on non-Muslims.

KN57 [5439-5473]

It is true, it is true honestly.

KN58 [13062-14355]

It is true in the sense that jihad is only waged on people that you preach Islam and they refused to accept. That was in the olden days. But now according to what Allah has said is la iqra ha fid din. You don't force religion on anybody, you only call him to the religion, but you don't force him. So there is no need of waging jihad on them. In fact the only jihad that Muslims would do to even lure or invite other non-Muslims to the religion is by showing good examples. As a Muslim you are supposed to show them good examples that you are superior to them. Once you do that, there is no need of any jihad. Take a look at what is happening in the US now or what is happening in other parts of Europe, France, for instance, UK, Poland, most Christians or

even non-Christians that are atheist are now entering into Islamic religion because of the way Muslims conduct themselves. They show them good examples, in fact they are happy or they are surprised, is this how your religion teach you or teaches you? So this is what Islam is. So you see you don't even need physical jihad, you need jihad based on what Akida, show them that you are superior. So I agree with the fact that you can wage jihad, but not jihad that you can wage with a sword, but jihad of that of showing good examples.

KN59 [8807-9329]

To me it is not true because Islam is just a call from God, to my understanding. it is something that God has already ordained that if you want to be you want to be, so there is no need of fighting you to become a Muslim, you understand, we can't fight you if you have that blessing you can just be converted maybe due to our ahm relationship, our closeness to you because the way we relate with people, our neighbors then you can maybe feel enticed to be a Muslim but through jihad it is not done that way. That is it.

KN60 [13749-13825]

Jihad is necessary to make non-Muslims submit to Islam, to me, it is false.

KN61 [3824-4197]

Hmm, this one is also depend on the people, people's psychologically because is not Muslim that you must fight this people to live with you. Your attitude, your behavior can also, ah because we have so many example that people, most of the Christians converted to Muslim because of the behavior of the other people in their neighbor, not necessarily that we should fight.

KN62 [16231-16807]

This is false, very, very false that jihad is necessary, no jihad is not necessary, yah I have been saying this, emphasizing this point that this kind of jihad that people myopically believe in, a jihad of sword, jihad of gun, taking weapons against our fellow human beings. I don't believe in this jihad as the only way out to hold people, to invite people into our religion. So that is why I said jihad is not necessary to make non-Muslims submit to Islam, remember the verse I quoted before, (he re-recited the verse) therefore this jihad of taking weapons is unnecessary.

KN63 [15254-16881]

Hmm, it is not true. Now that is not what jihad is talking about, you know, ah because there was a time I was reading one history book, this is very, something very sad. I was reading through maybe, they were talking about Islamic revolution or whatever, whatever thing in that textbook. They were saying that they carried; they hold Qur'an in one hand and they hold the sword in the other hand. They say accept Qur'an, or you will be killed. There is nothing like that in Islam. Even during the Islamic eh, during the Usman Dan Fodio whatever, revolution of a thing, there was nothing like that. How can you compel somebody to Islam? Is it possible? Okay now you do offer five prayers, you do offer five prayers in a day, you do fasting and there are some other things, all different type of worship like that. There is no way you can compel somebody to pray five times a day, even though you are there and the person is observing the prayer, what about when you leave the place? And one thing that is even very important in Islam is niyya, your intention. Even though if you are not praying solely for Allah sake and you are praying because somebody is there, watching you, you know, you are just doing that for fun. So there is no way you say jihad because of, you have to declare jihad, then now you make the whole nation or eh to be, to be Islamic, it is not possible, you cannot. Islam doesn't preach compulsion, there is no compulsion in Islam. There is no compulsion in Islam because the jihad you are talking about here, they are talking about maybe the compulsion with sword or whatever, it is not, is not, is not.

KN64 [6337-6359]

That is not, eh eh

KN64 [6478-6676]

Like I said to you, jihad is not meaning to force people to accept Islam. Jihad is to make effort that is to make effort in order to protect your religion, to help your religion. This is jihad hmm.

KN65 [10356-11174]

The statement is ah is somehow false. Hmm you cannot force somebody to become a Muslim, and even if you now force him with a sword, that means he is not becoming a Muslim sincerely. So in order for one to convert into a Muslim, you must convince him, so that he would now believe in the faith, you understand, but by the time you are forcing somebody to eh, then he is converting to a Muslim not to be sincere, you understand, and for other Muslims converting to other faiths, why are they converting to other faiths? You fail, if you fail to propagate or give them the moral teaching of Islam, that is when they would now have shock as in double mind for them to now seek that okay, they have more faith in other religions than the one they are practicing, you understand. So the statement is ah is not that true.

KN66 [3810-3834]

This is, this is false.

KN67 [4746-4788]

No this statement I can say it is false.

KN69 [9258-9789]

Okay jihad is not a tool that would only prevent non-, that would invite non-Muslims to enter Muslim or a Muslim not to leave his religions that is Islam, but as I said it earlier, a good relationship with people being you are a Muslim is the key factor that will enable you to call the attentions of non-Muslims in order to understand Islam, to be able to be Muslim and at the same time it is a key which will maintain the peaceful coexistence and understanding among the Muslim Umma by saying of Allah (he recites the Qur'an)

KN71 [14759-15921]

Ahh what happened in Medina by the advent of Mohammed (SAW), the first years of his settlement in Medina, were there non-Muslims in, were there non-Muslims in Medina? What happened there? Did the prophet (SAW) fight them? No. Did he establish an Umma there? He did. He did establish an Umma, a society and nobody among them was fought. They only believes that okay let us now come together to live as one nation to protect our individual interest as a state, as individuals. To the Jewish you have your religion, to the mushrik you have your own way of worship, to the Muslim you have your own way of worship too, but we must respect individual rights and that in itself a state is established. Was it a jihad? I don't think there is any physical fighting. So what actually happened? It was the will of the people, the will of the Muslim community to practice Islam as it is and to extend same to non-Muslims because the essence of Islamic message is not to make you necessarily a Muslim, but to allow Islam to prosper. That is why we have what we call dhimmi, one with whom will have an agreement that he will not fight Islam and Islam will protect his rights.

KN71 [16067-16691]

What we, what we, yes of course, what was there in Medina? It was the constitution that was written. The non-Muslims and the Muslims with the prophet (SAW) as the head of that nation eh state, isn't it? Or of that society. The prophet (SAW) is doing everything according to the dictates of Islam. The non-Muslims are having the right to live their own way, but not to interfere

with the religion of Islam. When there is a battle, any attack from outside, they will come together as one nation, to defend their country, to defend their state, to defend their society, to defend their interest. So what do you mean by an Umma
KN72 [9877-10169]

Yes, it is true but this jihad it is not mean, what I want you to understand, is when we say jihad, it doesn't mean the war, but the jihad, the word jihad means strengthen from the wrong to the right by all means, but not by arms confrontation. So if that is what jihad is mean, it is true.

KN72 [10401-10457]

Yes, it is true, it is only true jihad that people ahh

KN72 [10829-10970]

Yes, Islam can prevent Muslims from converting to other faith, but jihad does not means to impose the non-Muslims to convert into the Islam.

KN73 [10572-11016]

The, really Islam, jihad is not really necessary for non-Muslims to submit to Islam as it has happened that some Muslims, Uh some Muslim in the time of the prophet (SAW) they wasn't converted to Islam and they was coexistence between the Muslims. So that is not true. But it's not the jihad that will prevent you to not convert, a Muslim to not convert to another faith. It is a creed of Islam that a Muslim should not convert to other faiths.

KN74 [16890-18119]

Okay if we are looking at the word jihad, jihad has many different meaning. There is a physical jihad, and there is jihad that we can use our mouth or even our mind for we to make a jihad, but this jihad yes, jihad is necessary, but is not in this way because even prophet Muhammad (SAW) not force them to convert into lived together with the people which they were not a Muslim and he did Islam ehh because we heard it from holy Qur'an, Allah (SBUH) said it that (he recite a verse of the Qur'an) therefore, is not necessary for you to make the people to convert into Islam. Even, if you can remember when Sayyidina Ali (rabiyyallahu anu) who wish to be converted to Islam, he came to the prophet Muhammad (SAW) and asked him that he want to submit to Islam, the prophet Muhammad (SAW) sent him to his father for him to ask permission whether he agree or he will not allow him to become a Muslim or not. At the end his father told him that go and follow the will of your brother and he will never let you fall, whatever he is doing is right. Therefore, if you want to become Muslim, go and ehh ahh and follow his way. Therefore, I think this is not a necessary for you to use jihad to make non-Muslims to submit to Islam, yes.

KN75 [19138-19396]

Jihad is a way of Allah, active combat is not a, not always the rule on the battle field, not can everyone fight in the front line just for one single battle preparation have often to be made for decades. So jihad as you said, if I may get the question again

KN75 [20090-20518]

I disagree, as I told you, no compulsion in Islam. Islam has its own rule of converting people to Islam by using other methods like Da'wa, preaching to people, is not by carrying sword or jihad, jihad, jihad that make someone to enter Islam, you understand, kuma if somebody, if you want to call somebody to your religion you use your hikma and wisdom, you use your wisdom to draw somebody to Islam ...nasiha you use your hikma.

KN76 [12712-13235]

No, it is not true, is not true because when you are looking at jihad from the view or the first Muslim, Muslims that is the Salafu salih that is the companions of the prophet Muhammad you can see the meaning of jihad. You can see why all the wars that were fought between the Muslims and the Quraish and the other non-Muslims communities, you will see the reason behind those wars. All you can see that most of the jihad were purely defensive, the Muslims were trained to defend the Islamic state or the Islamic religion.

KN78 [15037-15350]

Well I think, it is, it is false in a modern scheme of human affairs particularly in a secular ahh in a secular society that has secular institutions, that has a constitution that every other source of law is subject to. Within the context of Nigeria, if you are to ask me frankly, I will say it is, it is false.

KN79 [6918-7064]

No. Good attitude and leniency are the major causes of converting to Islamic faith as showing during the life time of the prophet Muhammad (SAW).

KN80 [12318-12875]

It is true, but it depends on the situation you found the place and the people. So some situation they warrant to wage jihad that is the physical combat of fighting using force to convert Islam, but all the jihad waged right from the time of prophet Muhammad (SAW) up till Usman dan fodio and other African jihadist. Jihad ahh Islam never encourages to use force in order to have conversion. So not only using force can be regarded as a jihad, but there is need for the Muslim to work and preach Islam in each and every nook and crannies within there ahh...

KN80 [13097-13534]

Yes is true because even the continued, the teaching of Islam, those who submitted, the scholars that submitted their self to preaching and teaching Islam, it is also a jihad. And the preaching of Islam may warrant in making convert of non-Muslim into Islam. And it will also retain the Muslims into their own religion because they are always acquiring more knowledge on Islam and more significance of Islam and the importance of Islam.

KN81 [6957-7162]

Yes sir, it is not true jihad is not a struggle to convert any non-Muslim to Islam. It is not only through jihad that we can convert non-Muslim to ahh Islam, so physical jihad is for self-defense in Islam.

KN82 [9646-10032]

You see there are many or substantial part of non-Muslims that were attracted by the good habit of the prophet and his companions. They are attracted as a result of that good habit. So it is not necessary that the states has to use is instrument to compel there is no compulsion in Islam. Islam is advocating for peace and things are done in accordance with the respect of that peace.

KN83 [6038-6352]

Yes jihad can prevent Muslims from converting to other faiths, but cannot impose on non-Muslim to accept Islam. Non-Muslims can only accept Islam through convince not force. In history, non-Muslims accept Islam by force that is why there is a verse in the Qur'an which says that there is no compulsion in Muslim.

KN84 [6951-7175]

I think Islam is a religion of peace no necessity on it, it does not impose anybody on jihad yah is part of Islam, so no ground, no group of any comp-in Islam and jihad cannot be means of preventing Muslims from converting.

KN85 [5870-6156]

This is false to a greater extent. So many people have converted to Islam not through jihad maybe through being ah honest Muslims, being honest, sincere, being good neighbors, being generous to them, preaching to them, not necessarily through jihad. So this is to great extent false.

ZA1 [7598-8335]

You asked two questions. One, is jihad is necessary to make non-Muslims to convert to Islam. Two, to prevent Muslims from converting to another... Now the first question Allah said that la iqra ha fid din... There is no compulsory on imposing Islam on anybody, no. Only if someone will preach if you agree you accept masha allah. Now in issue of preventing Muslims to convert definitely yes because prophet said that whosoever, whosoever tests an iman and he knows how iman is, he cannot convert to Is, he cannot convert to another religion, but there is a rule that if a Muslim convert to another religion after all the steps have been followed and it is a genuine that definitely he convert from Islam, definitely there is a rule over it.

ZA2 [4818-5887]

Yes, it is true because as we have seen now, jihad although there is a misinterpretation of the word jihad that is why we have certain problems to even the society today. When we say jihad even people assume is just carrying of weapons, going to fight people that is what the jihad, no, no. Jihad in itself is saying the way you interpret the words of God before people, the way you guide people towards sincerity, peace, the relationship between you and your neighbor, it doesn't call for anything misunderstanding, no, equal rights, give everybody is legal right, is not saying no rather if you go by the even the verse of the Qur'an at the end of the day I say even before the prophet there is a place they say a verse is saying lakum di lakum waliyyadin, is now telling that, the prophet is the one preaching, but at the end live on the kind of intervention of some words between him and the non-Muslim, God is guiding him there that their own religion is for them yours is for you. So you see he was not asked to fight them, so only that is the misunderstanding.

ZA3 [8545-8568]

I strongly disagree.

ZA4 [20623-21456]

Yes, jihad dama jihad is necessary for anything that will destroy Islam you prevent it, you understand, is a form of preventing any evil that will destroy the Islam, you understand. So is not the concept of I use jihad to destroy people's lives or to cause destruction by killing people or ... jihad is also there, is also there to promote Islam if it is necessary, but there is some a guidelines that prophet Muhammad (SAW), if you follow that guideline you may not even need jihad, you may not even need it because there are many ways of approaching people, many ways of calling people to the right path not jihad because jihad at this moment is what? Is black painting our deeds because people are saying that Islam is thing of terrorism and all that. So these things we need to be taught, this is the teaching of Prophet Muhammad.

ZA5 [11086-11682]

This one is false because I if I look at it bringing somebody you, can't force a horse to a river, you can force a horse to a river, but you can't force it to drink the water if I may say. So because of that I don't see the reason why you say that you must force somebody to a religion. Is either you give him opportunity, you explain to him, if he understands and he see is the proper way, then like go back to and stay in the religion. But somebody that is in the religion and he say that he want to go back to any other religion is either he has his own opinion, they you understand. Thank you

ZA6 [17485-19850]

Ahh yes jihad is necessary to make non-Muslims not Muslims submit to Islam, of course. That is why I explained what jihad really means. If you are charitable to someone it is jihad, if you are good to someone it is jihad. It is, jihad is the purification of the heart hmm, the fear of God. Let me cite an example now, if you are staying, like a Muslim now, if you stay with someone, even you as ah, you are a Christian right? Okay you as a Christian now, try and stay with a Muslim that is not very versed in Islam, stay with him for quite some time and very nice to him, provide what he wants, be very nice to him and be very charitable to him and you will see the impact in him. He will as well want to convert to your faith. So it is the same thing with Islam. Jihad, when you are doing jihad of the heart, you are been nice to people, you are been charitable, you are, you help people a lot, people see the good in you, the non-Muslims will come to realize okay this guy is really practicing what Islam is really teaching. Now if Islam is really this kind of religion, religion of peace hmm, the religion that teaches peaceful coexistence, you know, you practice your religion, I practices my religion, you know, but we still relate in a very mutual way, when you are being nice to people that is jihad, and by doing that, you try, you draw people's attention to your religion everybody will, in fact the human heart is a clean heart. If you are been nice to someone, you definitely will influence. That someone will want to come and be like you, he wants to know the reason behind that, you get, and once a Muslim, if a Muslim engages in such a jihad not the physical aspect as they teach, if a Muslim engages in such a jihad, definitely he will convert a lot of non-Muslims to Islam, and if you teach if as Muslims you stay together as Muslims and you treat each other fairly and justly, there is no way a Muslim will want to convert to another faith hmm you understand what am saying, so that is the jihad a talking, am telling you about. If you treat yourself, just with justice, justice is very important in Isla,m. Islam teaches absolute justice. If individually the Muslims practices the jihad of the heart and they treat each other justly, you have no reason to go and and practice other faiths you definitely remain a Muslim and will be proud of it.

ZA7 [8455-8771]

Well I believe faith in religion and other faiths; one cannot prevent anybody or impose any religion on anybody. But I think jihad goes a long way since it preaches good and ahm preachers against bad along way in capturing the minds of non-Muslims into Islam and also preventing them from going into other beliefs.

ZA8 [11315-11935]

This is not true because, like I said, in Islam number one thing the prophet said himself (SAW) that you should never force anybody to accept Islam. Jihad does not mean you force somebody to accept Islam. Jihad means tell them, give them an option, what you are doing, these are the advantages, these are the disadvantages. Islam, these are the advantages, these are the disadvantages, you should choose one, but you should tell them like an advice, this is what I think is right for you by preaching to them what Islam is all about. That is jihad in its real sense not forcing anybody to accept Islam. It is not done.

ZA9 [9314-9702]

Well is true to some extent and other wise because even if jihad is undertaken and the non-Muslims are forced to become Muslims, I believe faith is in your mind, faith is inside you, is not really what you practice. To some extent is what you practice but they might even accept to become Muslims, but deep inside them they are not happy with it and they are practicing another religion.

ZA10 [10695-11417]

Yes it's true because when you do jihad, like I have said earlier, jihad fi sabilillah is the act of going and spreading the word of God asking people, telling people what God is, God is one and Prophet Mohammed (SAW) is the messenger and the day of

Judgment and the angels, you tell them about Islam, the faith, what Islam entails and that is jihad. When you do so you will make the non-believer to understand the faith that is the religion Islam and will know the importance, the beauty that is in it and will also prevent the non-Muslim because it will be like a review, an awareness to them and will always tell them that yes there is God. So it will also prevent them from going back, converting to other religions.

ZA11 [8726-9334]

Well, there are some verses in the Qur'an that says, "Let them hold to their religion and to your religion you hold on to", well even during the prophet's time (SAW), there are Christians and Muslims they stayed together. So the ability for you to convert somebody into or pull somebody into Islam is not forceful because when you force somebody into Islam is most serving in the will, so he could practice and along the line if you are not there to put that this thing he will walk back to it, but actually sharia, I guess, is the best way of the Muslim life, living and if that is actually achieved then...

ZA12 [5520-5709]

It is not true because the way the Christians view jihad is by taking arm to kill your fellow human being, so I don't think jihad will bring a non-Muslim from other religion to join Islam.

ZA13 [4979-5322]

Well ah I don't agree with this because even in a state where non-Muslims in a state, in a particular state, I think in a particular state here, there are non-Muslims who are practicing their religions and they are not being forced at all and those Muslims who live within them I think they are able to live within the descriptions of Islam.

ZA14 [4493-4506]

It is false

ZA15 [9153-9486]

You cannot stop somebody from, it is false, why I am saying it is false is, you don't compel people to enter into your religion because Allah says la iqra ha fid din, there is no compulsion in Islam, even when you do jihad, even when you do jihad, you do it and you don't force people, compel people that they must enter into Islam.

ZA16 [5532-5539]

False.

ZA17 [4135-4581]

Jihad toh I don't know why this jihad is been contradicted this way, because actually this jihad, as I mentioned in the other hadith they were coming from a battle and that battle so many have lost their lives, so many has lost, I say ah toh we are facing, they win this one, but we are facing a greater one, I think that is what the Rasulillah has said, they said ha Rasulillah what is the greater one? He said the greater one is jihadin nafs.

ZA18 [6795-6834]

No this is false, this is a fallacy.

ZA19 [8919-9339]

This is quite false or mendacious. This is because if you say that jihad is necessary to make non-Muslims submit to Islam that means you still, ok we can look at it from other aspect of jihad actually by offering, I mean being generous to them, actually that could cajole them or make them submit to the Islamic teaching, but not necessarily to the other means of jihad which people actually misconceive the word jihad.

ZA20 [4398-4607]

It is true because Ulama, the Islamic jurisprudence do call people to Islam peacefully preaching to them, getting reach out to them you know, meeting one on one or group by group without violence, forcefully.

ZA21 [6005-6433]

Like I said recently that jihad is necessary to make, to propagate non-Muslims to come to your faith but it does not entail you should completely say everybody must be Muslims. It is not necessary that everybody must be a Muslim. Yours is only to preach. If you so preach the gospel of your religion somebody will say ok this is this and this is that. Only people that Allah so desires they should be Muslims are Muslims.

ZA22 [5883-6160]

Yah jihad is there but it doesn't mean that it must compel non-Muslims to convert to Islam or to disallow Muslims from reverting or from apostasy. But I think jihad is there for our purpose just to protect our empires, Muslim territories from intruders. That is it basically.

ZA23 [8961-9963]

You see jihad-You said is necessary? (Question repeated) As I said earlier what we are doing as Muslims today we must copy it from the Muslims of those days more especially the Rasul (SAW) and the sahaba. In Islam you call non-Muslims to Islam not to fight them. If they accept Alhamdulillah rabil alamin that is what we are after. If they don't you are only authorized to fight as a defense and not as an attacker. In Islam Muslims are not encouraged to attack non-Muslims. It is only when the non-Muslims attack you then you have to defend yourself. So looking at that all those- what the holy prophet (SAW) started doing was sending his messengers with letters to the royal families then calling them to Islam. Those who accept, they accept silently and nothing happened. Those who reject, they reject quietly and nothing happened, but those who waged war against the prophet (SAW), they were the only ones that were fought. So it is not jihad as fighting that will enforce Islamic state in anywhere

ZA24 [11094-12197]

Ah it is not true, it is not true. In my own perspective and the way I understanding jihad, you can use jihad to convert non-Muslims to Islam, but not jihad the way Nigerians are looking at jihad. Jihad is not to use sword, or using cutlass or using gun to force somebody to Islam. So Islam is something that you willingly submit yourself to all mighty Allah, willingly not through enforcement. So therefore you can use jihad to convert somebody to Islam. If you are a good ambassador of your religion and doing good too and your character is good to non-Muslims they will see the good thinks in Islam and say ok so Islam is good like this? But the way people are looking at Islam, majority of people believe that if you trust Muslims they are going to cheat you. Ninety percent of corrupt leaders majority of them are Muslims that is why that one is not a jihad. But if you good to them, you are always a good neighbor to them- the only thing is don't follow them to their religion, but if you are good to them you are doing jihad. Through that they can emulate your religion and accept your religion.

ZA25 [10032-10991]

Yes as I still maintain jihad is necessary to making non-Muslims to submit yes. It is necessary but still that concept of jihad should not be limited to physical fight. It starts from real practicing of Islamic practices. There are some good virtues that are emphasized in Islam that cut across religions and the races such as faithfulness, trustworthiness and friendliness. Hmm good

neighborliness all these things they are what non-Muslims can see in you and you could tell them that it is Islam that emphasize that preach this so I am doing it because my prophet, my Qur'an says I should be doing this. I should be trustworthy, I should be honest, I should be kind, I should be compassionate, I should be neighborly. So it is there we start from not just jump to physical jihad we should also remember that prophet Muhammad (SAW) did not just start fighting. He was pushed towards and he was given permission by Allah Subhana wa ta'allah to fight back.

ZA26 [5645-5752]

I told you that Prophet (SAW) never fought any jihad unless he was being attacked. I keep on saying this.

ZA27 [3552-3802]

Take any other question (Question repeated) actually jihad is beyond this one. Even as a Muslim you have your own personal jihad to do that means we have what we call jihadin nafs to now to fight yourself against all other vices. It is beyond this.

ZA28 [11484-12064]

Well as a Muslim even your action alone if you are a true Muslims your actions alone will tell people how you take your religion and how good a teaching gives you and how a good direction it gives you. So jihad is in different ways. It is not as I mentioned a physical fight and it is not even a fight. So you can preach actually, you can call people to your religion through preaching, through nicely telling them about the religion not in a harsh manner and then if somebody feels he is ok with your point and what the religion is all about fine then he joins and only God knows

ZA29 [18799-20017]

Well to the extent in which this true is that jihad, to strive in teaching the concept of Islam to the non-Muslims –anywhere I see jihad please pardon me I will use the word strive so that I would make it clear to those that misconceive the information or the definition of jihad, if they really want to know they should go back to the Arabic dictionary yes the definition is written there. So to me here when you say jihad is necessary to make non-Muslims submit, it is necessary by using the word strive yes. When you are telling them what is wrong and what is right and the teachings of the Islam and telling them that yes the religion is not a manmade religion or the rules and the regulations are not manmade are God's religion and those that have strong faith, yes of course yes the non-Muslims to submit, but not under any pressure, not you forcing them. The religion says say it, but for them to believe it is not yours that is what God said. God almighty said yes disseminate my message, tell the people, but it is not for their own power for them to believe. It is mine when I decide to make them believe I let them I make them believe. But when you disseminate the message you have done your own part. Yes.

ZA30 [22586-25302]

Gaskiya, this one I can't say it is true and I cannot say it is false. The reasons why I cannot say it is true is because now we have been witnessing Muslims, other people are converting to Islam through preaching (coughing and sneezing), thank you, if you are in Nigeria (coughing and coughing), as long that you are following this ehm tafsir going on in Sultan Bello, like last year, I forgot the actual figures but I think people converted to Islam in that mosque from the beginning of ehm Ramadan to the end, I don't think everyday, I think people, I don't think that they are, even more than fifty (50) that converted in just a month into Islam, men and female from different area kuma in Nigeria. So you see it is not only through jihad (clearing throat and coughing) that you can convert people into Islam and invite people into Islam (clearing of throat). You can invite people into Islamic through your character. You can invite people into Islam through the actual preaching, telling people what are the content of Quran and the Hadith. When you are advertise it to them and you open it to them, this is the actual message that they are passing in the Holy Qur'an, oh Qur'an is a miracle. Hadith, so people can listen to it and can also accept it because they have seen the instances because I have given the example of Sultan Bello mosque. So, but also as I said it, I can't say it is true and I can say it is wrong. Islam has also got the faith of other people through jihad before that is during the Rasul (SAW), after the demise of the Rasul, Sayyidina Abubakar that is through the commandant Khalid bin Walid and down to Usman Danfodio, he also did the jihad and he also converted people into Islam. So, but now there are development I can say. There are technologies. There are a lot of things. Through a good character, you can invite somebody into Islam. Through preaching, you can invite somebody into Islam, but am not denying jihad. Jihad can become necessary may be in when you are trying to defend yourself, is a compulsory to defend your people when somebody want, just come into you and trying to attack you, you can defend yourself. But I don't think ma you can win, the way the world are today, I don't think you can win somebody jihad, but if you win somebody through jihad, you win his faith, I think you force it into him. May be as this world becomes like a globe now, anything happening in any part of the world, within the fraction of the second, somebody from America can see what is happening. So anytime that person is free, he will go back to his own faith. So I believe though, I prefer to invite somebody into Islam through my character or through preaching than through jihad.

ZA31 [6423-6578]

oh it is false. It is false because you can't force, there is no religion that force someone to submit except through preaching, except through preaching.

ZA32 [14599-15835]

I can say this statement is not true because or is true as well as not true. Jihad is necessary, but to say non-Muslims must what, submit to Islam is not, is not true because no compulsion in religion. Allah (SUBH) said in Qur'an too that no compulsion in religion la iqra ha fid din. By saying that or by considering that verse that or Qur'anic verse we can say Islam or jihad is not necessary to make Muslims submit to Islam because of they are not destined to have believed in Allah, you cannot guide them, if they are misguided by Allah, you as a Muslim, you cannot get them. The only thing you can do is to call them. If they have submitted is what, Alhamdulillah, we can say Alhamdulillah if otherwise, still you can say Alhamdulillah because if someone, if someone embraces Islam willing-less, willing-less, so the Islam t seems to be invalid and so also you are not expected to even fight, to even fight the non-Muslim unless and until when they violate the peace or the agreement between you and them between Muslims and the non-Muslims and that is the reality.

ZA33 [5450-5981]

Yes it is true because jihad of nafs that is the faith is the most strongest and expensive jihad because for you now to fight you have to fight with your heart. So in such Muslims now make jihad in order to make sure that their-in order to propagate and to extend or to make the religion to extend to other parts by preaching. Yes so that those Muslims that have lower faith cannot convert to non-Muslim religions. So in the other way unbelievers can also convert to Islam by the good character and strength shown by the Muslims.

ZA34 [13343-14325]

I said that jihad does not necessarily mean fighting, but what people really understand jihad most times is that you must take an arm then you fight others. Jihad simply means struggle. Yes you can struggle to make other people to accept Islam, but through peaceful way. May be through preaching, through educating them, through even good deeds of yours because rasul (SAW) in some cases in Mecca, he did not preach the other people that embraced Islam because they only saw his aqlaq-his behavior and they accepted Islam. There are so many examples of such, he uses his behavior. So the behavior of Muslims can attract others

from other religions to accept Islam. Likewise through their good preaching, through their educating them they can bring them to Islam and even the Muslims can correct most of their mistakes of knowing what Islam really is all about not necessarily by knowing jihad, you pick arms you just go and fight others that will not bring peace within the state.

ZA35 [4700-5038]

Yes, like I said earlier we have different types of jihad, that of the mind that you fight your own Iman I think is the type used here, if you have faith and you want to fight jihad before you can ask others to do it, before you can ask others to do it, by having that faith you would not be able to leave your own religion for another.

ZA36 [9514-9923]

To me, it is false because there is no compulsion in religion, even the prophet (SAW) said it he did not force anybody to Islam and we as his followers are not supposed to force anybody. If we believe that our religion is the genuine one and we believe in our ways, they are good ways of the prophet, if we really practice the way, am sure that people would admire it. So we don't have to go into any jihad.

ZA37 [8780-9440]

The word jihad ba, this word jihad, it has different perceptions. Number one perception of this jihad when you mention it, people are thinking that it is just for you to take a weapon and fight against non-Muslims, that is what I understand from this statement. But jihad for me to even tell you a word on Islam, assuming you are a non-Muslim, to even tell you a word of Islam whether to convince you is a jihad. You can use it, you can jihad with our mouth, you can jihad with your what, wealth and so on and the best way of jihad is by preaching with holy Qur'an, it is by preaching with holy Qur'an. So this is the observation I am making with this jihad.

ZA38 [16210-17107]

It is false, it is false because even, I will still refer back to historical aspect, during time of the prophet, there were some societies where he went to preach, to pass the gospel, you understand, to pass the good news to them, they disagreed. He did not fight them, he did not do them anything. It is when the people started seeing the good tidings that the prophet said, they started converting to Muslims, you understand, even though there are some people who they fought, they fought them because of, it is defensive not offensive fight. I don't buy the idea that you must be an Islamic, what do they call it, jihad or what do they call it the thing you said, to make non-Muslims submit to Islam. You can't force a non-Muslim, in Islam there is no even grounds for that. You don't force someone into your religion, but tell him the good tidings about the religion, tell him the good news.

ZA39 [17705-19928]

Well jihad, like I said, it is not restricted to the taking up of arms. What we should, if we are to go by this statement, for others to appreciate this thing whether to say yes or no, we look at the life of the Rasul that is the prophet (SAW) during his life time and Islam came as a new religion to the people of, the inhabitants of Mecca. As a result of that, they persecuted Muslims, forcing them to migrate from another place that is Medina and when the prophet reached Medina, he met Christians, he met Jews who were practicing their believes that is Judaism and Christianity and the prophet (SAW) signed a treaty that is a peace agreement, to be, to live in peace with one another, to protect when a war is to be wedge against the people of a particular, that is either Jews, prophet signed a bilateral relationship or relationship that is treaty that the Muslims where duty bound to protect the non-Muslims. When Muslims where to be attacked by the outsiders that is the pagans it was the Christians were duty bound and the Jews to protect the Muslim. So even at the life time of the prophet, like I said, the early migration that the Muslims started I mean witnessed was the migration to Abyssinia that is Ethiopia under the leadership of a Christian leader. So it is not rue to say that jihad must mkae non-Muslims to submit. During the life time of the prophet (SAW) he lived with the non-Muslims, the Christians and the Jews even though in the history, some may say that the prophet drove some of the Jews outside Medina, but that is something that happened differently. It was as a result after the treaty they signed with the prophet to live and to protect one another, so those certain category, those people part of the Jews they betrayed him by inviting, sponsoring a war, paid non-pagans to come to Medina to fight against the prophet. It was as a result of this after the prophet succeeded in tackling that war, he drove them outside Medina because they were considered as people, their act was considered to be treason that is treason against the prophet, but actually the prophet lived with the Christians, lived with the Jews, signed even treaty to protected one another. So it is not true.

Th7:10: Jihad for True Shari'a and Shari'a State in Northern Nigeria

FG1 [26603-26774]

Yes it is necessary. You can even see it now. Like in Kano State, Jigawa state, Zamfara State we have what is called hisbah and this hisbah they are serving as jihadists.

FG1 [26775-27151]

I don't think that is necessary. What will benefit someone when you try to impose things, it is from their hearts it is from the hearts of the people. If the people could not accept it even if you waste your time and do it they will still continue doing what they like. So I think trying to fight them or whatever is not the issue. Just for them to be educated that is all.

KD1 [28075-29139]

That's actually a complicated issue. It is complicated in such a way that you can't separate northern Nigeria, is like causing a cessation, because we already have an amalgamation from 1914. That's one issue on its own. Another issue is that this northern Nigeria you are talking about does not actually, is a place we have a majority being Muslims, is not just only Muslims that live there. For example, am in Kaduna state now, we have southern Kaduna, we have other part of Kaduna, more of, a good proportion of southern Kaduna are apparently non-Muslims, so establishing Islamic state in what sense or Islamic sharia in what sense? How are they going to accept it? One thing is to great extent we have sharia courts. We have other place, we are ourselves can actually implement sharia at our own, to our own level, to our own ability. The remaining part that is left is beyond us for now. By the time everybody are actually, we now be on the same page, nobody will actually, nobody will even think twice before we all adopt the Islamic sharia without any force.

KD2 [11085-11183]

Actually it's not necessary, jihad is not necessary to introduce the true rule of Sharia. It's not

KD3 [8664-8695]

Jihad, jihad is not necessary.

KD4 [14349-15047]

Well I will still tell you what I told you earlier on. If say jihad is necessary, I will say yes, jihad is necessary. Which type of jihad? We have to start somewhere that is jihadin nafs. You have to start from fighting yourself individually first, you have to start making your mind clean, you have to start showing good example, you have to portray your religion first, you have to show good example of your religion for others to see and say that yah you are doing the right thing. If they can emulate you and be

part of you, then with that you can change the whole society. But not just wake up one day, start carrying sword, killing people and say that is jihad. I don't think that is jihad.

KD5 [8371-8711]

I will say no, jihad is not needed in the current Nigerian situation to create, to form or to establish Islamic state. That is not necessary because right before today, we have been living peacefully and harmoniously. So, there is freedom of religion and the rest. So, I don't think there is any need for the establishment of Islamic state.

KD6 [20542-20691]

Yes, it can be established, jihad can be established in northern Nigeria. But still it can still accommodate other people that they are not Muslims.

KD7 [12586-13763]

Yes, I say it is a necessary, a necessary tool eh for northern Nigeria to be Islamized, but as I said earlier, northern Nigeria, you pick, we are so many, tribes and multi-religious society. You can't just come up and decide that in Kaduna state, you are going to introduce full sharia, in a part of Kaduna state, there are large numbers of Christians, how do you expect them to react? But because the word jihad has been so much abused, we always feel that it is a fight, we have to take up arms. Yes, ahm each should bring peaceful, in a peaceful manner and even when we say we want sharia, we should be allowed to have that sharia, but the sharia should be within the law. It should not be about I am not a Christian, you are a Christian, so because I am doing sharia, sharia must be enforced on you, no. The laws of sharia, if you sit down and read the Old Testament and the New Testament, they are most of our laws, they are common in manners of dressings, in manners of behavior, in manners of marriage, life and death. They are all similar. So, if we do the sharia in the way it should be done, I am thinking that even those who are non-Muslims will be happy with it.

KD8 [25430-27049]

Okay, as a Muslim, I will like to say that it is Islam that is ruling the affairs of the state, but the heterogeneity of the state will make it impossible and the issue of modernity. We are living in the democratic era, we are living in the so called modern world, so it will be quite difficult, I would have love that so that Islam will be because Islam, what is central in Islam is justice, fairness. So, I will like to see Islamic state controlling the affairs of northern Nigeria so that because I believe that the Christians are going to be safe and the Muslims are going to be safe. We are going to live a good life, we are going to have an Islamic banking system. Our, everything is going to be okay. We are going to live a good life and I believe even the Christians will be happy with us because their rights are going to be protected because under Islamic state, everybody's right is protected. It is not expected that you will, you will inflict pain on the person that does not belong to your faith, you understand. So, I see Islamic state as, it's difficult actually. but I will love to see something like that, but first of all, we have to be educated, we have to live a good life and it has to start from your home. You have to make sure that when you go to somebody's house, you will see Islam there. You will see if the person is living well with the family, they are been educated, they are living peacefully and they are living in accordance to the injunctions of the religion which will now bring a very good home and it's good home that will now allow, you know, transcend to the level of the state.

KD9 [17153-17540]

I will agree with it. It is necessary, but we will still go back. So it is still the same thing if we have somebody that will lead us. In the true jihad yes it is necessary, it is necessary. The way things are going now if we have somebody that will really show us how to go about the jihad at the end of the day there might be no sword lifted against anybody before we get our result.

KD10 [11276-11638]

The fact is it is correct. For sharia, the din of Allah to prevail, so we need jihad. Are you getting me? But don't forget that when am making jihad, jihad, jihad, the condition must be met, the condition for fighting jihad must be fulfilled otherwise if you fight any jihad without the conditions fulfilled, we are going to be sinful and guilty of wrong doing.

KD11 [15394-16492]

Well I think in truth towards the end 1999 to the beginning of 2001 in fact there was so much, what do you call it, there was so much, those who, the politicians that attempted to introduce sharia in northern Nigeria even though it is under political democracy, under a secular state, people then, you need to see the way sharia is accepted, not accepted the way the people were clamoring for it, why because they felt it will be a system that will liberate them from their suffering, most importantly from their economic backwardness and from the injustice they have suffered from the previous administration ah what do you call it, from the previous military regime. They felt sharia will liberate them, improve their status. There will be justice, the establishment ah it will establish an equal, just and fair egalitarian society, however, when they realized, when people realized that this sharia that was brought to them was not, will not do any of such or their expectation rather it was meant to advance the cause of some few politicians, people backed down from support of such sharia.

KD12 [19272-19677]

Ah sharia so far that it is the pivotal controlling every aspect of Muslim life it has to be, it has been established during Sardauna, during Tafawa Balewa, but gradually eroding because of the influential customs that most of the northern has gone to inculcate and bring in, so gradually when they know that this things is going to affect them you see, so they are waving it, now it has to be embedded.

KD13 [6173-6412]

It is necessary, it is truthful, but the first way to fight the jihad is that we ourselves we should first of all fight on our own by changing our own selves before going ahead to change somebody. That is the only way we can forge ahead.

KD14 [8197-8357]

I would say that is not necessary because most of the northern Nigeria, they are all practicing their religion peacefully there, so there is no room for jihad.

KD15 [11335-11678]

Ah jihad is necessary if you want to create a jihad state or jihad country probably a sharia state ahm by doing good deeds and good intention, you have good intention by following the ways of God and the laws of the prophet, I think if we can be okay with that, we can definitely establish a jihad state and that means establish a sharia law.

KD16 [6352-6664]

Truly we have to take the cognizance of the state that this, even in the northern part of the country we have mixture of Muslims and non-Christians and even the prophet (SAW) has said before live with Muslims. The only thing he asked them to do was to pay jizya which they did and he lived in harmony with them.

KD17 [20187-21375]

Ah jihad, does it mean to raise up arms and start fighting the government? Is that what it means to established the Islamic state? No, getting the true meaning, telling the true Islamic meaning, the true Islamic law, what Islam says, what Islam explains, what Islam explains that is the way you can explain the Islamic state, not by rising arms. Okay you will give people arms to go and

raise where those that are rising harm does not even no what it means to rise up harms against people you are rising up arms do not even know what it means to raise up arms against people. You are raising arms and you don't know how to pray. You are raising up arms you don't even know how to fast, you don't know how to perform ablution. You don't know how to clean up yourself. These are basic issues which you need to no about Islam, understand the teachings of Islam. Just, as I said earlier, by the time you understand the true Islam and understand the true Islam, we can establish the Islamic state without necessarily rising up arms, without necessarily saying we are rising arms and fighting people. We can establish the Islamic state, establish whereby sharia will be practiced by everybody.

KD20 [8586-9667]

Yes I think jihad is necessary when I say jihad is necessary is that jihad is necessary when for the Muslim, according to the rules, according to the rules of sharia and regulations of the holy Qur'an and hadith of the prophet Muhammad (SAW) eh jihad is not all about killing. Jihad we, jihad is necessary and jihad is not necessary on the other hand. I say jihad is necessary because other people, other religions can stay we can stay together if there is understanding by not killing, to the extent that we can even stay together in peace and jihad is necessary in the sense that we Muslims we use, is part of, is part of our ibadat that we use to encourage ourselves, you understand, that we use to encourage ourselves, it is not a must that jihad must fight, must no fight, even though non-Muslims can live in a Muslim state or in a Muslim community with peace without any problem. Yes, so that jihad is necessary in our religion, but not just to be fighting, but to make sure we mobilise other people, we try to let the people know what our religion is all about that is it.

KD21 [8738-8931]

Yes it is necessary. Sometimes, things don't go right only by diplomatic sittings and agreement, sometimes you have to go forcefully, sometimes you have to like employ the corporal teachings.

KD23 [9036-9322]

Yes I agree with this position. I agree with this position, but ah the problem is that so the modern ah is the modern era that we are in now, but so this statement is correct, is correct, but in our present times, but the statement in our country is very contrary to our present times.

KD24 [36853-36984]

I am responding just as I respond to the other one based upon that what they need is knowledge, knowledge will settle everything.

KD25 [47237-48468]

That is true, but it has to be done on a gradual process because just as the English people say, Rome was not built in a day and God even told us as per how he revealed the Qur'an to the prophet. It was not just overtime, it was not just instantly that God revealed the whole Qur'an to the prophet (SAW), we were told that God continued revealing the Qur'an to the prophet to the tune of 23 years before he completed the revelation of the Qur'an. So that means that we are supposed, just as Allah has ah decided not to reveal the Qur'an at once, not that it was beyond Allah's power, Allah can do it within a twinkle of an eye, but he tried to do that so that for us to learn our lessons that anything you want to do, you should be following it gradually. We shouldn't just try to follow it in a quick way and faster way and wanting to have a good result, is not possible. That is why Allah said (he recites in Arabic) Allah said and the Qur'an that we have decided not, that we've been revealing it unto the prophet from time to time, so that you the prophet will read it until people, you know, are trained so that people will understand it. Allah said (he recites in Arabic) and reveal the Qur'an unto you through revelation.

KD26 [11977-12306]

Jihad is necessary. It is necessary in the sense that, as I keep insisting, jihad of the tongue. If you are able to do jihad and then win lots of people over, I think what is not possible, everything is possible, you can actually, you can actually get the Muslim state that you are looking for without you having to draw arms.

KD27 [10209-10764]

You see like I said, one of the basic problems we face here in northern Nigeria is the lack of knowledge. We lack Islamic knowledge, we lack western knowledge. So that ignorance is what fuels most of the conflicts and the problems we face in this country, and jihad cannot be done without knowledge-Islamic knowledge. So we have to start there. We have to start by enlightening the population. Let them know because if they don't know what their rights are and where their rights stop, now how do you expect them to know when they go against the Sharia?

KD28 [16268-16831]

Well is first and foremost when you are to implement sharia in northern state, let them have the knowledge of what the sharia is. It is a law whatever it is that yes it is an injunction from Allah (SBUH) that prophet (SAW), if you have the knowledge that yes this one is done in the interest of Islam and interest of, for the sake of Allah fi sabilillah, this is the major aspect of it because you have to have understanding first because where the understanding, the knowledge is not there, nobody will know what really you are focusing on or you are aiming at.

KD29 [9238-9457]

In all honesty, sharia is not about molesting non-Muslims, is not about attacking non-Muslims, is about really following, checking the excesses, the excesses committed by Muslims misrepresenting the teachings of Islam.

KD30 [16353-16982]

Jihad is necessary to introduce the true rule of sharia ahm it depends on the type of ah what is it called, jihad. If we look at ah Iran for example, you will see that they act, they are practicing ah I think the state is under Islamic state now or Saudi Arabia, they have an Islamic state now and I don't think you will say that these people are carrying ammunition against other or their neighbors or people in the country, so I think people in the state are just sit down and see what they want and maybe ah ah putting into maybe politics or even vote for people that have the same ideology and they could go where they want.

KD31 [11345-11473]

Yes it is, it is because as far as I am concerned wherever you are in this world you have the right to practice your religion.

KD32 [12993-14453]

Ah the issue of establishing a sharia state is it has this generalize many debates eh as we have witnessed in the northern Nigeria and if you look at the case of the boko haram in the north east ah as they are calling it, they are claiming to be they are fighting to establish and Islamic state which is if you look at the ground the basic ground which is very not true, so you can establish a sharia state in a place like we have witnessed in Zamfara, there is eh around 1999 to 2000 we introduced sharia in that state and we introduced it in a diplomatic way without any war, without any killing any person it is the majority of the people that accepted to strictly practice an Islamic sharia and when they are doing that, they do it in such a way that any non-believer,

anybody who is not a Muslim you can decide not to engage in such, you use the constitutional law not necessarily the sharia law, so taking that we can do it in a diplomatic way and we can just to implement the sharia just to try to minimize some of the mischievous acts like alcoholism, like prostitutes, like all other things which goes against the teachings of Islam just these are the things and this should be strictly within the Muslims, anybody who does not faith will not be engage in that like I have said there is a verse that said there is no compulsion in din, there is no compulsion in Islam la iqraha fid din, so this already been stated we cannot make it to be compulsory.

KD33 [12186-12500]

Well, to, to me if the jihad means what I said practicing Islam correctly teaching, its teaching, its good morals, ethics, yah, yah, it is necessary, but jihad which means fighting each other, conflict, I don't think that is necessary that is necessary to establish a sharia state for Muslims in northern Nigeria.

KD34 [11568-11794]

Another complicated word the word sharia. The way people are seeing the word sharia, so the way you will also define sharia, the way you see sharia, the way you view sharia, that is what will define whether it is good or bad.

KD35 [13617-13805]

Is true anybody who believes in Allah and hereafter and the Qur'an and the saying of the prophet must believe in the sharia and sharia just be carried out on him or she so that is simple.

KN1 [31953-32392]

My response is I will ask him to enlighten me more, because if he asks me to start taking weapon and killing non-Muslims under the pretense of jihad I will tell him that I know what will happen to me because God will not allow me, the wrath of God will definitely be on me if I do that. So it depends on what he means by jihad, I will definitely sit him down and ask him and what criteria, what way do you want to follow for him to fight.

KN2 [19041-19271]

That is right, they need it. All Muslims need it, but it has a process of achieving that. And you need to finish stage one before you move on to stage two or you need to finish with plan A, if it fails then you now go to plan B.

KN4 [25490-27057]

Yes, Jihad is necessary that is why you can go for campaign when you have your own manifesto or cardinal program. Tell them much, as much and much as you can tell them. Tell them what you will do when you do it as you promised that is jihad. When you apply, what is sharia? Sharia is just a set of rules, a regulation so you can establish a rule and regulation among the people but not forcing them those that are not in your religion to to join the religion. You can only treat them accordingly, you can only treat them accordingly that is possible using eh using using sharia since in Nigeria there is customary law, traditional ah, customary court ah traditional court and also sharia court. Each one of us has recognize this, you can only go only when you see people are talking much and much and perhaps I can say is the effect of electro media that is there and everybody knows except that it has very very little little eh understanding because most of us are confused because of the poverty, because of the level of poverty in the country, bad governance, poverty can come a lot of things can change the mentality of people and makes them not to think accordingly and make them not to think as human being. You know me, I know you we grow up together, we attend the same school, we are been there for one hundred and something years. You can't say you don't know me, it is only in the twentieth century that you can say I am using sharia, oh he is a Christian, oh he is a Muslim, it is not like that, it is poverty all is part of it, it is poverty.

KN4 [27232-27767]

No, people you can see, people are of different opinion they have many opinions. When you look at it in Christianity, you can say he is an extremist, in Islam you can say this person is an extremist but that does not really define the content of both religions. You can interpret and understand the content of the verses according to your own understanding not according to the real understanding of the book around the globe. People use their own concepts. Where is the question? Which question are we asking, where is the question

KN5 [11578-11959]

Jihad, jihad may not be very necessary with respect to the northern Nigeria. As to some level you have –ok you said true rule of sharia ah which is supposed to be executed hundred percent if that is the case. So yes of course you need jihad, you need jihad to do that actually, but but eh looking at its conditions and the consequences it may cause to Islam in the northern state.

KN6 [11730-12280]

Yes, ah even without Islamic state or with the Islamic state, you can practice your religious teaching, for example, many Muslims can live in America and what they are displaying based on their character or religion is better than those maybe who create their own state. So it is left to you whether to display your own character or not. So we need this Islamic state but if it is not possible we can live with all our colleagues together because the constitution of Nigeria allow all religions to practice his own religions, so there is no problem.

KN7 [12175-12790]

Ehm, jihad is necessary, is necessary because it's a way, it is a peaceful way, let me say it is a peaceful way of calling people towards the cause of a Islam and Allah in general but ehm, I think, I think with the implementation of sharia, it would indirectly, it would directly or indirectly bring jihad into it yes, it would indirectly or directly in jihad, I don't think ehm it is necessary you ehm you constitute an institution of jihad on its own. So with the implementation, with the formation of em, let me say the institution of sharia within the state. It would directly or indirectly bring in jihad, yes.

KN8 [10358-10841]

Yes I think jihad is a good prerequisite to ensure a good sharia, but is not the only condition as noted by the holy prophet (SAW) because in accordance to the will of the holy prophet, he said ijma, ijma atawadul mauluma- let the knowledgeable people come together, let there be council of elders, you understand, let there be consultations of the reasonable ones, you understand, for sharia to be put in place. Though jihad is also part of it, but it is not the only prerequisite.

KN9 [10961-11332]

Yes, jihad is necessary to establish sharia. This is because the sharia law doesn't, it doesn't, favour everybody. The sharia law comes with, it comes with ah rules and regulations that some portions of the society might imagine as being too strict on them. So in order to compel obedience from this people I think you need to apply force. Jihad has to be in place, yah.

KN10 [8833-9132]

Ehm, jihad, like I said, it is used to help but there is-it is not all the time that jihad, to fight, can be involved to achieve something in this state, in such state. So there is other means that Islam or all Muslims can be or can do it in order to, maybe ah, to introduce sharia into the system.

KN13 [12034-12586]

Is just the same to the question you asked earlier, usually the bone of contention here is that what for, for an Islamic state to be established definitely jihad must be, must have been, must have happened there, aside from that, if jihad have, if jihad have become in place, there have to be sharia whereby the institution of sharia, the way whereby sharia must be practiced whereby we have the major Islamic institutions like the baytul mali, the hisba and other institutions are supposed to be in place. So I think it is similar with the question.

KN14 [10037-10503]

Ok, in northern Nigeria, Nigeria is a secular country, I don't think you can come and introduce this kind of jihad in northern Nigeria because it is a secular country, and ahhhh i think this kind of jihad is not the solution and I told you that jihad can be in ah ah using weapons, it can be using other instruments like preaching and other things, but the jihad that one will use weapons in northern Nigeria is not possible because there are Muslims and non-Muslims

KN15 [10933-11414]

Yes jihad is necessary to introduce the true rule of sharia but ah we cannot establish it in northern Nigeria because northern Nigeria region is not a region for one religion, so let me say although Islam is the you know dominant you know religion in the region but still we have a lot of non-Muslims there that if we establish the law of sharia, it will not favour them which will bring about you know conflicts, a growing conflict that will not favour the both sides at the end.

KN16 [5756-5796]

Not necessarily jihad can achieve this.

KN17 [11736-12478]

Yeah its it is necessary for establishing sharia because it is it is true not even a bloodshed jihad but is even through a kind ah making amm the constitution to recognize ah that these northern states these Islamic states whereby the citizens of these states are we have 75% of the citizens ah citizens of a particular state are Muslims they are allowed to practice sharia as their doctrines because we still have in the normal penal courts whereby they use it in the normal magistrate court the sharia laws so I think they should be allowed to practice it is a kind of an a holy way that sanitize some kind of things in world, not even a kind of way of a way of checkmating market price is another form of jihad but still under sharia.

KN18 [20540-21060]

Well, look even within the Islamic injunctions, leadership a good leadership could come and survive even without the religion even without Islam. Even an un-Islamic, an un-Islamic leadership could be recommended and accepted if it is just and fair to the populace, but in a situation whereby the leadership is unjust okay, is unjust, unfair to the people therefore it is jihad to change that kind of leadership even with a vote, with a vote not with ah violence, is that kind of necessary jihad could be could be done.

KN19 [14953-15148]

Yes it is true because through the process of jihad after thousands of minds have been converted, you understand, I think sharia could be entrenched, the provision of sharia could be prolonged.

KN20 [7372-7391]

Yeah it's true, ah.

KN21 [5270-5381]

As I said earlier on we have both Muslims and non-Muslims living together, so it's going to be very difficult.

KN22 [10306-10586]

The true knowledge or the true teaching of Islam does not entail that it must come through jihad. Yah, through intellectual intellectuality, through seminar, conference organized by the Muslim movement and by Muslim scholars, you understand, we may have converts to the religion.

KN23 [8180-8224]

Yah it is true, like I said, by good deeds

KN24 [8226-8890]

That is jihad. That response is going to be different from other people's view because jihad, the way you put it or let's go back to 2011 in this country where Sokoto state governor or Zamfara state governor brought the issue of sharia which even the northerners here we are mixed up, Muslims and Christians. First before you even came into this idea although we are the more majority in the north as Muslims if we even accept it we have to start putting into practice and tell them how they are going to be putting their own into practice. So the issue here is that we are not supposed to put that one into practice since we are not only Muslims in the country.

KN25 [10465-10536]

Well this is very true. Jihad is necessary for this particular endeavor

KN26 [9856-10450]

Well I – the way I can respond that is that though I would not want to deviate from the question but rather, I don't think that is true because you can still have state whereby it is not a sharia state and justice and fairness still prevails even to Muslims. Since whether we like it or not, Nigeria is not a wholly Islamic country. For instance Saudi Arabia which is a wholly Islamic country they are practicing sharia there and even there the very, very minorities, some of the times visitors actually have also triumphed there. So you know to a very ah large extent I don't think that would...

KN27 [9969-10274]

Yes jihad I shouldn't say is extremely or let me say totally necessary because there are states that without jihad sharia existed there. For example, in northern Nigeria, you take places like Zamfara, I don't think there is any jihad that took place before the sharia was fully implemented in the state.

KN28 [7877-8137]

Well the jihad we are talking about I believe the one of carrying or others is not really what we should go for, but the one I believe which should be helpful to the citizens I believe it should be the one of helping with the wealth. And probably the kind help

KN30 [9470-9894]

Islamic state, to say that you are going to establish Islamic state now, gaskiya is a problem. but the only thing is the Muslims should try to get knowledge of what true Islam is all about and they should try to teach their people, to teach other Muslims what Islam is all about and to preach to those that are not Muslims for them to know what Islam is all about for them to accept it or continue their lives as they are.

KN31 [11101-11750]

Well in the context of this our own society, it will be very, very difficult for us to implement Sharia because two things are involved. Now we are living in a mixed society whereby we have Muslims and we have Christians and everybody will have-we are a very, very religious state and most people are conscious of religion. But you know normally what operates or what we operate here is secular, what do you call it, secular type of system. So we normally deal with constitution though we have our

own Islamic court like the Sharia courts whereby the Muslims can go to that place so, but it will not be fully implemented in this our present society

KN32 [4145-4416]

You see ahm my son Kabir jihad is ah necessary, no no no I don't think jihad is necessary to introduce the true rule of sharia, even if it will be necessary it should be that of ah you do with your whole heart and your mind not that of carrying arms and ammunitions yes.

KN33 [4088-4151]

No because there is democracy so Muslims can't introduce sharia.

KN34 [5799-6040]

That's the perception of our other, how should I use, other non-Muslims that are perceiving it that way but I think non-Muslims have nothing to do with sharia or jihad. They are just misconceiving the whole idea of what jihad is all about.

KN35 [7830-8069]

Jihad is necessary to introduce sharia. I believe Nigeria as a country itself is not an Islamic state so taking it to be a segment of Nigeria as an Islamic state I think the constitution needs to be amended in order to talk more on this.

KN36 [7512-7628]

Jihad is necessary but it should not be jihad of fighting, violence or conflict. It should be other means of jihad.

KN37. [6828-6854]

I think that is not true.

KN38 [4436-4447]

No, wrong.

KN38 [4610-4628]

No no not at all

KN39 [6531-6696]

Of course there is no necessity of making an Islam or making a northern state to be a practically an Islamic practically oriented society because even the -Muslims.

KN40 [9115-9488]

I disagree with the question because the northern state it is not only for all the Muslims rather it involves both the Muslims and Christians. By introducing sharia into the northern states- because when you say you will introduce the sharia, people who have no experience of what sharia is all about, it can later lead to another crisis or to religious conflicts rather.

KN41 [6117-6238]

Actually, jihad I think will help to mitigate the likely obstacles in enforcing the sharia laws in the northern Nigeria.

KN42 [8923-9414]

I would respond to it because if true meaning and the true doctrines behind jihad, the true philosophy behind jihad is followed, it's a good ground for establishing an Islamic state in northern Nigeria and is a ground for making Muslims to be seen in a different light rather than people that kill and only ah they are only violent people. Muslims are not and if a true meanings and true doctrines behind jihad is embraced and established, these problems we are facing today will be solved.

KN43 [13061-13210]

Yah, this is to me a kind of self-opinion or if you like misinterpretation of the ah sacred text but this is not exactly what the sacred text says.

KN44 [8350-8383]

I won't like to respond to that.

KN45 [8626-9062]

No, I think ehh, to some extent starting from when sharia was first ehm implemented in the present first republic starting with Zamfara state, one can see that sharia ehm can be implemented ehh under a secular state, under a democratic ehh dispensation even if it is not a 100% ehh sharia and politics aside too the political undertone behind the implementation of ehh, the sharia legal system in ehh in northern states aside too, yes.

KN46 [13255-14454]

Well, I would respond to this question in such, in this way yes, we need to do all these things without calling ourselves we are sharia state. If we can stand and fight corrupt practices, if we can stand against our corrupt leaders including the religious leaders, then we are getting closer to what Islam wants us to do, but if establishing a sharia state is just by applying or the application of the, the ah what we call, ah what, I mean, the application of ah punishment, penalties for those who commit certain ah sins, then this is, they are narrowing their understanding of what sharia is because this is a very tiny part of sharia. Sharia is not, is not out to punish people It is more of constructing how people should live their way ah their life in a better way. So if we can get our ah, if we can get ourselves to, we can get rid of what corrupt practices we are doing. If we can get our leaders to do the right things then this mere name of sharia is not necessary. We can operate our affairs without necessarily calling ourselves sharia. You can even go to a non-Muslim country and see them practicing what we are clamoring for, I hope you understand, so to me it is not necessary.

KN47 [19642-20191]

No. I would say it is not necessary because the way they interpret jihad if it means killing people is not even effective because when you kill somebody you just trigger a kind of violence, you understand. If you kill someone, now what will be the response of his kinsmen? They will come after you, they can kill you also. So if care is not taken, then there is going to be a circulation of, you know, conflict in the society instead of you know trying to solve a particular problem then you create more and more and more problem in the society.

KN48 [6894-7005]

It's not necessary because I have never seen where, where jihad and enhance implementation of sharia in a state

KN49 [11650-11937]

Actually eh jihad in it's entirety is not really something that could be could be adopted for multi-cultural society like ours as a whole. I think you need to do it gradually and you need to take into consideration that it's a multi-ethnic and a multi-religious society in which we live.

KN50 [6146-6184]

Ah, I don't think this is necessary,

KN51 [46604-48427]

You see, in northern Nigeria or everywhere in the world, is not only through jihad, the jihad you mean because whenever you say jihad you mean fighting, but we are saying true jihad with its own broadest meaning, through teaching, through learning ok, preaching, propaganda and so on and so forth, will be able to achieve an Islamic state, to establish an Islamic state. I would give

you an example, here in Kano state when the Ulama came together and they preach to people now those people, those Ulama who are from Izala, from Tijjiniyya, from Qadiriyya, they came together, they now united themselves and organize themselves, they continue to preach day and night about the importance of this sharia, about the inception of sharia, within shortest period of time, people of Kano understood the importance of sharia and they supported the cause and the governor who was not willing to establish sharia was forced by the circumstances, not by weapons, no, by the circumstances in which he was. Ulama now propagated very, very well the importance of this sharia and people understood now people supported them; when the election came, the people voted out those leaders who refused to observe sharia and sharia governor was elected. So you can see, it is not by force that we establish sharia it is by enlightenment, it is by teaching, it is by peaceful means, it is by addressing issues ok through the ways and manners in which we are taught by Islam but not, I want to believe that associating anything with jihad, jihad, jihad is another way of now undermining Islamic ah reformation, is another way of undermining Islamic activities because this is a blackmail, is a real blackmail, wherever Islamic is a religion of jihad, jihad, jihad this jihad is meant to be fight all the time, it is wrong, it is very, very wrong.

KN52 [13154-14480]

Well it is not true. I don't think it is true because historically in Nigeria there have been some constitutional provisions around which sharia itself could be implementable, just like I mentioned earlier, that you don't even need the state to provide you with an avenue to practice sharia, you can practice sharia at your own individual level, practice sharia at your own family level, practice sharia even in this working space for instance, you know what I am talking about, so if for instance a student comes into this office and ask for a help and ask me to sign his documents for instance, I am sitting here for that purpose, you know, I must sign that document because that is what the law says. As a Muslim, I would be contravening sharia, you know, to refuse to sign that document, so are you following my point?

Are you getting the point? So I don't think there is any reason for jihad in the sense which you define it, to be physical or violent ah struggle for Muslims to establish sharia. Remember what happened in 1999 in Zamfara even though there were allegations that that was political sharia, but there was an attempt to establish sharia even at state level without any jihad or fight as some people would say. So there is no need for any physical violence for sharia to be introduced in the society.

KN53 [8417-8510]

Yah I don't think jihad is necessary for sharia rule to be established in Northern Nigeria.

KN54 [3525-3546]

It is not necessary

KN55 [5028-5051]

It is not mandatory.

KN56 [6586-6807]

Jihad is never necessary to introduce the true rule of sharia, as I already stated in the previous question, I think, even in Kano state here there has been the introduction of sharia and it has not been through jihad.

KN57 [8044-8453]

You see it is not necessary that we establish a sharia state in northern Nigeria, it is not necessary that it is the only way that Islam would flourish. There are many ways. Whether there is jihad or there is no jihad, what we want is to stay where Allah (SBUH) kept you. Do what Allah ordained you to do and stop what Allah prevent you from doing. All these would help you, not only to establish jihad.

KN58 [17984-18435]

Yah, sharia has always been in the practice of Muslims either in northern Nigeria or across the globe. It is only that what people are saying now is that we should revive the position of sharia because you still have sharia courts whereby Islamic sharia system is practiced, but to some extent these courts or the system is corrupt somehow. So what people or individuals are saying that we should revive it to the original sharia system that we have.

KN59 [13508-13995]

Humm jihad, actually I don't agree or have, agree with this statement because like in Kano state now I think during Mallam, the former governor, he introduced sharia, but Kano state is a Muslim state, but they did not introduce it officially until of recent. That does not mean Kano is not a Muslim state despite the fact that they have not being practicing sharia but they are engaged in some sharia activities. The question is not all that straight forward but that is what I think.

KN60 [17110-17188]

You see I have answered and I have given similar answers to this in the past.

KN61 [6674-6719]

Hmmmm this one, it depends on the situation.

KN62 [22853-22985]

Jihad is necessary. I don't believe in its necessity. I don't believe in that. Jihad is not necessary; yah it is not necessary yah

KN64 [9268-9616]

The sharia we established in northern Nigeria we didn't relate with jihad, therefore, I must say this, yah. The sharia we are ah using it now in northern Nigeria. There was, that start from Zamfara to cover all northern Nigeria, most of the northern Nigeria. There is no anything, there is no any fight for this. Therefore there is no any problem.

KN65 [12989-13529]

Ehn, I think ah if we need sharia state, you understand, like I told you it does not need to go through war, right? So all we need to do is to start piouing our hearts towards Allah, what has Allah said? We started it individually; we individually make up the society and the society make up a state. If individually we can pious our mind and at the same time it goes round everywhere, invariably the state is now becoming a sharia state because everybody is doing what Allah has ordained him to do. So that is what, that is my own input.

KN66 [6997-7627]

Jihad is actually necessary to introduce the true rule of sharia and establish a sharia state for Muslims in the northern Nigeria because in, because in modern, in modern Nigeria, in modern Muslim world in Nigeria, sorry. Jihad is necessary to introduce the true rule of sharia and establish a sharia state of Muslim in northern Nigeria. I don't believe in this because this is because even Islam teaches us that there is no compulsion in a religion and the fact that jihad is part, is an article in is in eh eh Islam doesn't mean that you must eradicate all non-Muslims in order to get a true, true Islam. That is what I believe.

KN67 [8192-8502]

Yes. Jihad is very important. If you want to understand sharia then it is through jihad, through people telling us or you as knowledgeable as a preacher, you telling people that don't know. So you have to use jihad in order for you to let them know what is sharia. So I think there is need for jihad for that.

KN68 [3718-3802]

In some northern state, there has already been sharia and it is not through jihad

KN69 [15049-15227]

Yes, jihad is necessary in this regard, but if you take the meaning of jihad in a wider sense but by limiting the meaning of jihad to physical combat I think it would not stand.

KN71 [23904-24710]

As I said, let me just give you an example of the year 2000 when there was this re-introduction of sharia in Zamfara state. Who was killed there? Nobody, but was there no jihad? Of course there were. What type? It was a peaceful jihad and it was a jihad of meaning, meaningfulness because when the governor of the then said state said he meant it, he stood by that despite all odds. So of course it depends upon what manner of jihad you mean. If you mean we must fight, I don't, I don't think is necessary, but if you mean my jihad as a worthy man is to bring forth my worth. My jihad as a politician is to have the will, my jihad as a follower is to vote for a person and know that he has the will and my jihad as a teacher or of a scholar is to educate my people, of course that jihad is not necessary.

KN72 [14246-14374]

Yes, but not violent jihad, peaceful jihad in case of Zamfara and Kano state, was establish a Islamic state without any fight.

KN74 [25195-25697]

This am not, am not behind this kind of ehh I can't back this ehh this statement because the sharia, we know that we Muslim we always have something that reflect into our life whenever eh like Allah, what Allah (SBUH) says (he recites a verse of the Qur'an). Therefore we always look back to what has happened to prophet Muhammad (SAW) when Allah (SBUH) sent him to preach to his people, he did not start ehh making ehmm such kind of jihad provided that you are talking about the physical jihad, yes.

KN75 [25641-25808]

Jihad can never be necessary to the true Muslim in the northern Nigeria because in the northern Nigeria we have Christians, Muslim and even the pagan, you understand.

KN76 [16003-16265]

Well, it is not necessary because you are a Muslim living in a multi-religious society that is governed by the constitution. All you need to have is to have a provision within the constitution that will allow Muslims to practice their religion as they deem fit.

KN78 [20764-21112]

As long as we continue to exist as one country, jihad, violent jihad is not possible. Establishing an ideal Islamic state is not possible, for as long as constitution remains the supreme source and inspiration for all our activities, is not possible. I am very sorry to say that, but that is the fact and I am speaking from the bottom of my heart.

KN78 [21410-21963]

For as long as we live under the multi-religious, multi-eth ehh what do they call it, ethnic groups the truth of the matter is that after the amalgamation of Nigeria in 1914, you can understand why Islam is not possible, why is it not possible to really ahh ahh why the Islamic state cannot really emerge given this constraints I have listed. Those constraints are political, they are constitutional, they are legal, they are economic. S for us to talk about entrenching an Islamic state in Nigeria, wallahi I would not say, it is extremely impossible.

KN79 [11428-11436]

No, no.

KN79 [11467-11608]

Because there is many state here in northern Nigeria that have establish and they are implementing sharia and without any problem, of course

KN80 [19724-20232]

So, as I said in the ahh ahh in the past question before this, Islam ahh jihad does not mean ahh physical ahh ahh combat, so since engaging into preaching and teaching ahh ahh Muslims is also jihad, making non-Muslim to embrace and convert into Islam it is also jihad, so Muslims should continue practicing this trend because it is still a jihad and it is still a process of promoting the glory of Islam. And once the glory of Islam becomes flourished, so it made jihad is waged and the result is affected.

KN81 [11546-11608]

So this question has already been answered if am not forget.

KN82 [14665-14800]

Is true. Jihad is necessary in order to bring about ahh ahh rule of sharia and establish sharia state for Muslim, but jihad of nafs.

KN83 [8697-9065]

If Muslims practice their religion according to Islamic principles, they need not to do physical jihad because ehm according to the law of Nigerians all Muslim have their right to practice their religion and then if you look at Zamfara state, they have, they have practiced sharia law and they did not violate any of our country's constitutional ahh provision of law

KN84 [10135-10340]

In my own opinion or point of view all means of jihad needs to be applied to establish Islamic state in the northern except physical fight, because Muslim are not deprived from practicing their religion.

KN85 [9615-10060]

Yes, jihad is necessary, but not the fighting jihad, not the physical fighting jihad. If you try to struggle to reform yourself, reform others by preaching, being generous and whatever, is all jihad not necessarily physical fighting jihad. So jihad is necessary to establish sharia in Nigeria. We have seen that some states have established sharia in Nigeria without fighting, so yes jihad is necessary for this, but not the physical fighting.

ZA1 [13519-13540]

No, no, no, no, no.

ZA2 [9887-10083]

Yes as we explain the word jihad, when we explain the word jihad that is what it means, if you give that presentation people will have to love to that, that is now the rules that will put unity.

ZA3 [11818-12280]

Toh the only true jihad from what I have understood is always has been on the conflict aspect of jihad. Jihad could be, preaching too is jihad, so if we can have comparative religion and giving out your facts then the one with the most authentic fact should be and with that, but the sharia itself goes beyond jihad. Sharia is the total way of life of a state of a community and it encompasses even the non-believers and they are covered by the rule of sharia.

ZA4 [26899-27036]

So with the most important thing now is jihadul ilimiyya, jihad of teaching people knowledge, good knowledge, so we state with knowledge.

ZA5 [14797-15061]

Yes because by the time do jihad fi sabilillah, shey you understand, and also you do a best way of as in as in good way of doing things, the way Qur'an and Hadith of prophet Muhammad (SAW) has said it already. Then because of that I think it will be okay for you.

ZA6 [33151-34650]

Ehm jihad of course is necessary. I told you jihad is striving in the cause of God, striving for the fear of Allah. Now jihad is necessary of course, but the kind of jihad is the issue, the contending issue now, you get? Jihad is necessary if like in Kano and Zamfara in those days where they decided okay the secular constitution is not favoring their people, they are basically Muslims, is a Muslims community hmm, now they the sharia has more justice system than that ehn, it is necessary for them to adopt that so that the people will benefit more from the government now that is in an ideal sharia. So that fight to adopt that sharia constitution is jihad in itself that is if it is done for the sake of God. But the necessary jihad like the militants, fighting, bombing, killing other people, just to adopt what they think is sharia is not part of it that is not jihad hmm? But jihad of the heart is necessary, jihad for the fear of God is necessary ehn. If today a place like Zamfara where you have a very minute number of Christians hmm, if jihad is adopted there and the real, the true jihad that is the true sharia now, sorry true sharia, then it is far, it will, that state will be far more prosperous, as I believe, than other state because the sharia would entrench more justice system in the state. So that Is the kind of fight that is the kind of jihad am talking about. But the jihad of fighting and killing is not part of Islam, is not part of the the sharia, the Islamic sharia.

ZA7 [12625-12975]

Yes sharia in Islam has to do with the laws in Islam as in the laws and regulations just like its own government policy to all, to Muslims state. Now for you to achieve sharia in any state, you must have people ready to fight against corruption and enlighten people about these policies. So it is in fact very necessary to achieving a sharia state.

ZA8 [24110-26431]

Like I said from the beginning, jihad does not mean you kill people. Jihad is necessary in every community because jihad is just a word, an Arabic word, if, for instance, let me take instance of maybe the non-Muslims countries, definitely if you go tom, for instance, where the Christian rule is, when the Christian, Christianity is ruling, for instance, definitely they must have a laid down rule that Christianity do not ask you to commit adultery, don't commit fornication, don't kill human being, all these rules will be, definitely the rules will be there, they must abide by it because without abiding by those rules there will be chaos. Everybody, like I said, will do things the way they like. So jihad is not just an Islamic word, does not apply to the Muslims alone. Jihad is for everybody. Now in the, maybe for instance, the Christianity or the Jews, if they will call jihad maybe they will call it in another word. But it will still mean the same thing. They must strive, for instance, the Christian will urge people to strive in the worship of Jesus Christ isn't it? Likewise the Muslims, if they want to call jihad, the Muslims are just using the word jihad because it is the Arabic name so that it will relate to the Muslim people. But jihad is not just for the Muslims. People are just giving jihad a different meaning, but jihad in its actual meaning, like I said, is calling people striving in the course of God. For instance, this people don't know about God and is enjoining on you to tell them about God. So that is jihad you must, it is a must, it is obligatory, you must tell them because so that you will be free of your questioning on the day of judgement because God will ask you when, even though they don't have the knowledge, when they were doing this, did you tell them what God says about this, if you say no, you will be punish for that, if you say yes, there will be a witness to that because you actually told them, they will witness, be witness against themselves. they will say yah he actually told us, but we did not do it. So this is what jihad is all about. It mustn't necessary mean is for the northerners or for the westerners or whatsoever. Jihad means striving, calling people to do good and leave the bad and calling people to worship God. That is what it means, jihad.

ZA9 [13648-14414]

I still believe not everything can be solved or not every problem can be tackled by violence since we have rules in this country and we have Muslim senators. This people can at least make it, they can make it, they can assist in the propagation of or in the instigation of sharia law into our constitution by making other legislators, by making them understand the advantages and disadvantages of this sharia laws and if this sharia laws, if those laws are in line with their own reasoning too, if they are in line with the things we need in this country, I believe they will have no choice but to succumb to the sharia law. Sharia law is very essential as a Muslim, but since Nigeria is not an Islamic state, we just have to do it the way the constitution states.

ZA11 [12679-12771]

Well, establishing the Islamic laws and everything too is part of the jihad, so of course.

ZA12 [7452-7463]

Yes it is.

ZA14 [7026-7236]

No. Is not under must that there must be jihad before you have Islamic state in Nigeria. You can have an Islamic state even in your house, putting your whole house in order and putting them in the right place.

ZA15 [13241-13496]

Yes but through peaceful means, just like if you noticed 1999, Bakura was the first person that implemented sharia. It was not done through fighting that is why I am saying when you struggle, jihad is not all about fighting, fighting, fighting, fighting.

ZA16 [7516-7529]

I disagree.

ZA17 [6833-7116]

If we truly believe that we are following the right path, we are supposed to be preaching people to know the right path, to know how to salat, to know how to do their own ahh Islamic activities, If you know this that's where the issue of jihad will be concrete even if it might come.

ZA18 [10426-11064]

You see, the Islamic religion, in the Islamic religion, there is, you know, there is what we call sharia, you understand, so this issue of sharia is binding on the Muslims, you get what I am saying, so if sharia could be introduced, a lot of things will work well actually. Sharia is the most important, and we shouldn't you know fold our hands and say ok until sharia is officialized, no, on your own. You as a Muslim, what did the religion say you should do on about, how do you do this, how do you that, continue to do it yourself, you are practicalizing the sharia ah that is another thing, so we should be good at our own level.

ZA19 [13473-13966]

Well ah jihad I could not ah through the introduction of sharia in any particular state not even northern Nigeria actually is a reliable means where Muslims will adhere and follow the Islamic laws and regulations actually and when an Islamic state is being achieved, there would be institutionalizing of sharia where Muslims will follow the code and conduct of Islam, just like in Saudi Arabia and many other Middle Eastern countries where they are following the Islamic tradition and ethics.

ZA20 [7550-7772]

Well, who ever held the position, well all we know is that jihad is all about I mean Islamic state is all about people who are Muslims expected to conduct themselves in accordance with the dictates of Islamic principles.

ZA21 [10312-10866]

This position I must respond to it in such a way that I should not offend any, but that I see this as – ok you should establish a true true true and Islamic state or you should establish sharia in northern Nigeria in such a way that you can only propagate your religion. If a non-believer deems it ok I will be part of this then you punish him with that but if he so says no Nigeria is secular state and as I rightly said there is no compulsion in Islam. You can only go about doing what is ordained in the holy Qur'an or the Sunna of the holy prophet.

ZA22 [9671-10050]

At this very moment I don't think that is possible. We should just continue to enlighten our people and implement jihad within ourselves or the sharia within ourselves. The Muslims are now very much corrupt. Muslims atimes are even more corrupt than other people in other beliefs. So I think that is what is contributing to the backwardness in the implementation of the sharia.

ZA23 [13384-14613]

I have answered similar question like this. Anywhere you are establishment of an Islamic state or establishment of sharia-now take for instance Obasanjo is not a Muslim, he ruled Nigeria as an army officer, he ruled Nigeria as a politician, one of the sharia aspect is for us to be praying five times a day, it is for the wealthy ones to be giving zakat, it is for the wealthy ones to go for hajj. When did you ever hear that Obasanjo tried to stop Muslims praying? Do you get that? Or forget Obasanjo. Come to the just defunct government. What is his name? Goodluck Ebele Jonathan. Did you ever hear that he made an attempt to stop Muslims from praying, to stop Muslims from going to hajj, to stop Muslims from giving out zakat? So the sharia is with the Muslims already and nobody stops you from practicing it. Sharia starts in your own self, in your own family. Take for instance the Muslims, if you have a wife, how are you maintaining your wife? If you have wives, how are you maintaining them? Are you just to them or unjust? To your own humble self, are you just to yourself or unjust to yourself? This is the sharia. So already it has been established in us. It is only for us to make use of it or to turn back at it.

ZA24 [17867-18403]

As I said earlier Nigeria is a secular nation that we have different kinds of religion and we are not using sharia constitution.

Therefore you cannot say that –the only thing is that in northern states, for instance now if you go to Zamfara state they are using sharia, but they are not enforcing that sharia on non-Muslims. Sharia is made for only Muslims. So sharia should be adopted even not only in northern Nigeria, but in all Muslim communities, but we should not force it on non-Muslims because sharia is meant for only Muslims.

ZA25 [16292-16703]

Yes as I have always said jihad in all its ramifications is a necessity. It has to do with the entirety of knowledge and practice and last resort physical fight for establishing a state because it is- the leaders and the followers in an Islamic state are supposed to be sound Muslims not just nominal Muslims. In that situation the starting point, I still remain, is serious seeking of the knowledge of Islam.

ZA26 [7874-7954]

No, jihad will not rule, but let Nigeria allow Muslims to practice their own law

ZA27 [5900-6517]

Actually I don't really understand what you are referring to jihad because by jihad some people are referring to taking weapons, fighting against unbelievers or not Muslims, but jihad we have jihadin nafs as I said earlier, the jihad that even within Muslims there is a jihad. We have to do that internally to clarify to clean our soul before going out to call other people to jihad. Even calling giving out things to other people is a jihad, helping other people, cleaning taking out thing on the road, all this ones are part of jihad. So when we are talking about jihad we are not referring to the physical combat.

ZA28 [16102-17080]

Well I will assume this question is pointing at when you say jihad is necessary to introduce the true rule of amm, I think the questionnaire is trying to attribute some explanations to jihad here. Jihad is necessary to introduce the true... I can see the question clearly. So if at all I understand the question clearly I think the questionnaire is trying to attribute physical conflict to this question that jihad is necessary to introduce the true but no, jihad is always necessary as I mentioned earlier on, but am not saying based on my understanding of this question, may be the questioner is trying to attribute jihad to a physical fight, no. But jihad is necessary to establish true rule of sharia. Without jihad, without the people, without the Muslim belief being able to go accordingly, according to what the teaching of rasul and allow himself, so I don't think this will be established but when they go through that so I think true rule of sharia can be established.

ZA29 [23917-24355]

Well like I said, jihad is necessary to introduce the true rule of sharia, yes it is necessary to strive hard to show the people the true knowledge or the true concept of sharia and what sharia-what is sharia in the first place? What is sharia? Because sharia is not an English word that is why sharia is not being misunderstood rather jihad is being misunderstood and misconceived not only by non-Muslims but by the Muslims themselves.

ZA30 [36378-36559]

I already responded to this one. I say that one is not necessary. We can achieve, we can win the heart of all Nigerians through preaching and good character not only through jihad.

ZA31 [10254-11139]

So, the way, what, what I say earlier on is that, you know, we have multi-religion, multi-ethnicity. So you see where there is many religions, although, even we impose, even they impose religion, as in the jihad in the northern region, I know, I believe, it won't affect the non-Muslims. But due to some factors, I don't see a reason, everybody can practice jihad on his own, jihad means conveying the message of Allah (SBUH) and guide people into the true, as in to the right path and which I believe we are even doing it because some people didn't, they don't understand what jihad means, may be they mean is some particular government that make, that will make some creation and impose people to follow their, what they don't want to follow. So I believe up till now we are practicing, as Muslims they are practicing jihad by doing what God says we should do, that means the jihad.

ZA32 [27660-28862]

I can always say that jihad is necessary, but to say to establish a sharia state for Muslims in northern Nigeria. I can say it is not necessary if you consider the nature of the northern Nigeria, it is a mixture of Muslims and non-Muslims and if you say an, and in some areas, you may find that there are non-Muslims that are in the power, in fact, Nigeria itself can be led or could be led by non-Muslims in several tenors or several period of time that Nigeria was led, was ruled by non-Muslims because so that you cannot say the establishment of Islamic state is not necessary here, but the jihad in the one way, I was able to mention in the above points about the type of jihad that Muslims, Muslims of northern Nigeria should be engaged in that is the lesser ah greater

jihad not the lesser one because this physical combat, in fact Islam discourage killing, Islam dislike blood shedding, that is why the prophet (SAW) called the fighting, the physical combat of jihad to be a lesser, to be what, a lesser jihad that is minor jihad and called that of self-purification and preaching, and destruction of injurious and harmful materials in the society as what, as the greater jihad, yes.

ZA33 [8305-8804]

Yes jihad is necessary to some extent to the rule of law and establish a Sharia state for Muslims in northern Nigeria, but to some extent it is not because Nigeria is a federation, it is a territory that is bounded with Muslims and non-Muslims so therefore even in the northern Nigeria we have people that are not Muslims. So therefore to impose Sharia on them is like threatening their lives and Islam does not permit threatening of someone's life. So Sharia is voluntary. So it is not by forcing.

ZA35 [7374-8535]

Well yes, jihad is necessary, why I said it is necessary it is because it is not fighting because by the time you start fighting and killing one another people would even hate you, yes, but by preaching as in be kind to others, even if you don't introduce sharia, at least by the time you should love to the non-Muslims, non-believers, well they can think of this person she is from this religion even when we came to be her enemy she doesn't look at it to be anything because I remember during the time of the prophet there is this man, he is an unbeliever that would always sweep his house, pack the dirt and come and pour in front of the prophets house, as soon as he drops it the prophet would clean it up and everything would just go, he doesn't fight because he is a non-believer, when he stopped seeing the man he has to look for the man, traced the man to his house and he found out that the man is very ill, so the man apologized for what he did, you see by doing this, had it been he use to fight the man, you see that fight would never stop and it could lead to something else. So I don't think fighting or shedding of blood is really necessary.

ZA36 [13798-13884]

That one is not. We should go to the next question (coughs), go to the next question.

ZA37 [13609-14338]

Yes of course it is necessary and even the non-Muslims, if they would understand the Islamic sharia, I am very sure that they would agree with it, unless if they maybe feel that it is not part of this religion that is why they not agree, not because that sharia, the Islamic sharia is not the best. So if they understand and submit to the teaching of Islam they would automatically know that this is the best way of life Islamic sharia because even the non-Muslims during that period they agree with the judgment of the holy Prophet Muhammad (SAW), they use to bring their issues because they know he was the only person who can judge accordingly. But the issue is that some of the Muslims also are not practicing it perfectly.

ZA38 [20078-20836]

Well basically even before now we have been using the Qur'an. As a Muslim you would be guided by the sharia law, you would be guided by the Qur'an, but then we are in a secular society whereby our, we stay with people that are non-Muslims, what do we do? We are still using the Qur'an as a sharia law, but then even the non-Muslims, there is still a part in the Qur'an, yah in the sharia law that give them their own rights. It is not bad, there is nothing too bad, you understand, there is nothing too bad using the sharia, you understand, but if you give the non-Muslims their own rights, allow them to do what is necessary, what is open for their own religion, but what is not good to their own religion you can be able to even stop it, you understand.

ZA39 [29360-30420]

Jihad, jihad, jihad, the over use of the word jihad connotes in this context to mean people should always engage in war before they live as Muslims in a particular area. What we should know is that in northern Nigeria, it is not only Muslims that occupy the territory. In northern Nigeria we have the Muslims, we have the Christians, we have none of the above that is the pagan those that do not believe in none of these religions and that for you to say you want to introduce sharia, it is not something, the sharia simply means Islamic law, sharia simply means Islamic law. If for you to observe, you can observe it, like we have to trace back to the history of Islam, how the early Muslims lived. The early Muslims lived with non-Muslims, the early Muslims lived with Christians, the early Muslims lived with pagans and those people that I mentioned who are not Muslims, provided that a Muslim is allowed to conduct himself in the way that he wishes, he chooses to be, he chooses sharia to govern his life. Sharia simply means the law of Islamic religion.

Th7.11: Jihad and Islamic stat: A Solution to All Muslim Problems

FG1 [19061-19079]

No I do not agree

FG1 [19111-19177]

First what is the problem of Muslims? That need to be identified

FG1 [19270-19575]

I can agree with you because jihad is of two types. There is jihad of one's self and jihad which you can take weapon and fight people. If in the Islamic society all people will guide themselves in Islamic way then nobody will be in problem. Rich people will give zakat to the poor and so forth and so on.

KD1 [14541-16740]

My view on this statement. Actually, I believe an Islamic state will solve all Muslim problems. But if you have studied history very well, you will realize that some instances arise during even when Islam we had Islamic state and that does not mean the whole Islamic problems were solved. If people are speaking about our prior predecessors, you see after they call the four righteous guided Caliphs, they will skip and the next thing you hear is Umar ibn Abdul-Azeez because of the way he handle the Islamic state, but that does not mean that before him there was no other people, and that actually refers to you that during those people, they were not too proud, I can't say they were not proud, but they were not too proud of the way they handle the Islamic state. So that cannot actually be the solution to the entire Islam problem. But another thing is it will actually go a long way if the right leadership handles the Islamic state to solve the Islamic, it will be able to solve the Islamic problem. But being that jihad can, jihad is the only solution you can get, achieve this. I don't want to believe that's true. A lot several ways because how? Do you mean, if you look at the world population by statistics, Islam is not even the number one religion by world population, so are you saying we should clear everybody or we should conquer everybody or how or in places that maybe we have only like 10 Muslims out of maybe several millions, how do you intend to have an Islamic state in such cases? You have to actually work in realistic way which is educating people and letting people see the real term of knowledge and an Islamic state when it actually comes can be starting from little, little enclaves in cases of like we all know like Saudia is fully kind of Islamic. From then they can continue spreading in a peaceful way, peaceful manner. People can succumb and give ah pay allegiance to them and of course things will flow. But I don't necessarily believe that physical militancy is the only solution to that. When there is bloodshed and you kill everybody, then who are you inviting to the religion? Who did you now intend to preach the Islam to? So that's my own point of view.

KD2 [5822-6553]

Let me, which ones are even the Islamic states? Let's take for instance, the Afghanistan, the Saudi Arabia for instance, we all take them to be an Islamic state completely, but they have not solve their problem of the Muslims entirely and you can't get an Islam state through jihad. Iraq ahm Iran, Afghanistan they have all been fighting, killing each other just to establish an Islamic state and up till now they have not achieved that hundred percent. They have not achieved what they wanted to achieve and there is still abject poverty ah disturbing their people. So Islam, jihad, you can't get jihad ah you can't get Islamic state through jihad and those Islamic state can never hundred percent solve problems of the Muslims.

KD3 [4460-5115]

An Islamic state cannot solve all Muslim problems and the saying that only jihad can achieve this, is not. But first, our main emphasis for that is that the first question an Islamic state will solve all Muslim problems, the answer is NO. And the second question only jihad can achieve this, but the main reason there is which of the Jihad? is it the jihad of battle between Muslims and the non-Muslims? The main jihad there that can, the only jihad that can achieve that is Jihadin nafs that's jihad of ourselves that is for we to on our own abstain from what Allah prohibits us and we do what he asked us to do. That's the only way we can achieve that.

KD4 [6492-7048]

Islamic state solving all the problem of Muslims, I agree and I disagree with it. Why because Islam itself is a totality of way of life. A Muslim has to submit all his life to Islam, whatever you do, you have to act according to Islam. Then how do you relate this to an Islamic state saying that it will solve all your problems? Islamic state cannot solve all your problem rather practicing according to the scripture of Islam will solve your problem and you can live peaceful with it. That is why I said I disagree as well as I agree with this assertion.

KD5 [4663-4975]

I think an Islamic state cannot solve all Muslim problems because problems are inevitable. So, I think establishing an Islamic state cannot solve all Muslim problems. I think to establish an Islamic state is not through jihad, but rather through good behavior, good teachings, good deeds and co, that's just it.

KD6 [9335-11147]

Islamic state will solve if you want to strive about Islam, can solve any problem. Just like I said, Allah (SBUH) is the one that created us, he knows us, he knows our problems, we understand that. So, if you follow Islamic perspective, it will solve all our problems, but not unto jihad. It depends on the understanding I have and you have. In my own house if I can understand Islam, do it in my own house, my neighborhood, it will better for me not until you take gun and killing people. From your neighborhood you can talk to him, talk to yourselves about what Islam says. This is what Allah says. This is what the prophet says. He will go along. He doesn't need to be killing people. Just let me buttress my point with this that Allah says (he recites the verse of the Qur'an) So, you first come out to preach in the way of your lord, bil hikma with wisdom and with good characters. So, if I cannot just come out a

nd be saying ah oh it is to kill them, to do this to them, if Rasulillah (SAW) did that, he will not get the kind followers he got today. And mark you, about the jihad they are even saying jihad, jihad, jihad, look at jihad, look at what born out of jihad. Is it the prophet that come to meet them to, no, they come to him, they faced him, he defended himself, he did not go and attack them, he defended himself. Go to the sura, look at it very well. For example, go to all jihad that Muhammad (SAW), the prophet (SAW) fought or the ones that he send to fight on behalf him or the one that the Sahaba fought, they fought the Jihad, look at it, look at the distance of where they are coming and where they are going, you will look at the distance of where they are coming is more shorter than where they are going, the enemies come to attack them not them going to attack the enemy. That's all.

KD7 [6184-6617]

No, jihad is not the only way that can get us there. We have to sit down, the laws and regulations guiding, Islam is a way of life. So, the laws and regulations of Islam have been there over one thousand and four hundred years. They've been there, they've not been changed, if we go back, we will get what we want and we will live peacefully with any other religious eh from another different religion. So jihad is not the only way.

KD8 [16198-17095]

No, I don't agree with that. First thing is that, it's not the state, it is the individual first. You have Qur'an, and you have hadith. So, you are supposed to comply with the teachings of the Qur'an and hadith. From there, you try to expand it, bring other people into it, educate them, let them have knowledge and then from there you can have the state. But it is not that the state, I mean and is only jihad. Well. It depends on the way somebody is looking at jihad. From the way am looking at it that it could be jihad in the sense that it is talking about acquiring knowledge, it is talking about building mosques, building schools, building spirituality in people, you understand, making people behave according to the Islamic injunctions. In that context, I can say jihad in that context, but in the context of war as perceived, you know, narrowly by some people, I don't believe in that.

KD9 [7913-8699]

Islamic state will solve Muslim problems agreed. Can it be achieved only through jihad, jihad al-qital, jihad by killing everybody or jihad by what? Whatever we want to do in Islam we have prophet(SAW) as our teacher. So how did he liberate the Quraishi people and the people of Mecca? Did he kill anybody when he conquered Mecca? These are the questions that we should ask. We should ask ourselves. What kind of, toh it still boils down to the fact that we need to learn very, very much about jihad. Yes sharia is the bane of the society, we need it because that is what Allah as asked of us, but whether it is going to be, it is jihad that is going to bring it about, we need to learn about jihad. I want to believe that there are other ways we can bring about sharia in our society.

KD10 [4636-4805]

Yes it is true that Islamic state, it is true that Islamic state is achieved through jihad, but when you say jihad, that is jihad that is in conformity with the sharia.

KD11 [9715-10931]

Ah oh yes. It depends, achieving Islamic state depends really, really on the population, on what characterizes the society, is the society homogenous or heterogeneous? I mean in a country like ours like Nigeria you can't talk about the Islamic state because of the heterogeneity. Even in most part of northern Nigeria you are talking about, there are still other religions. I mean minority religions. In some states they are not even minorities, but hardly, even in northern Nigeria where they say Islam is dominating, you know, when you look at southern part or most northern part of Nigeria you find other religions different religions especially Christians in abundance. Look at Southern Kaduna, Southern part of Kano, Jos and Bauchi, virtually every part of northern states when you look at the extreme southern part of these places. So I don't think ah achieving jihad here would be realistic in a society that is heterogeneous. But if the society is relatively homogenous, like what we have the Libya and most part of the northern Africa for instance Morocco, if they follow the proper channel they can achieve jihad but ah talking about that in a society like ours will be completely or almost unattainable.

KD12 [9651-10840]

You know by having an Islamic state not only the Muslims will enjoy. Non-Muslims too will enjoy but not only, what people say in doing the jihad is eh the jihad of having an Islamic state probably by going into war with non-Muslims, no. It is not so. See what we need here is that the jihad here is that the awareness of the teaching of what almighty Allah said we should do in life, it has to be taught to people, people have to know the good and the right being put down by the almighty Allah, if this one is the way and if such is done within the people and people understand that they want, like what they are seeing in Nigeria today is what Islam has said, see you know people don't follow the law they have taken laws into their hands and even common people they, we are more or less under Allah's protection because no more under the protection of eh the government, so in such a way when we form an Islamic state we no everybody will have his own rights and then we try to extend not even within that Islamic state we will extend outside that state too everybody will enjoy. Like what is obtainable now in Mecca and Medina.

KD13 [3297-3822]

The Islamic state will not in any way help the Muslims through contending with anybody or fighting with anybody. Acquiring an Islamic state does not necessary need a type jihad people focus on because the type of jihad people focus on is that of sword and the jihad the Muslims fight correspond with the system at hand, you understand me. So the type for fighting with weapons has gone behind and now the jihad we have to do is through writing or any other way to educate people towards the good that is contained in Islam.

KD14 [3904-4768]

An Islamic state cannot solve the problems of Muslims and the saying that that only jihad can achieve this, but let us emphasize what is jihad, like most people do take jihad as fighting that is to kill, but the true real meaning, the literal meaning of jihad is striving, striving for the sake of Allah. So I could say only jihad can achieve this in one way the answer is yes and in another way the answer is no. For my reason why I said the answer is yes that is the jihad is yes is only when, you know jihad is divide there is jihadin nafs that is jihad of one's self for us to force ourselves on the teachings, what Allah asks to do, we do it. What prohibit us we abstain from it while the reason why I said no that jihad is not, jihad can't solve the problem is that the understanding of the people is jihad simply means to fight and kill the non-Muslims.

KD15 [6126-6982]

Ahm you see this question, I love the question because if you can follow the way of God, I believe everything will be solved peacefully and by following the will and the way of God is by following Islam because Islam is the religion of God. So if you can follow the Qur'an because the Qur'an is a statement of God which being sent by angle Gabriel to Muhammad ahm to the prophet Muhammad (SAW) and prophet Muhammad (SAW) is a massager of God too, which he is being sent to the mankind. So I believe the word of God is peace so Islam can never mislead you. Islam is a religion of God and is peace, so if you go for Islam and go for Qur'an, I believe you will be in a straight path not the misled path. So and jihad ah jihad if you can fight it in the cause of God and in the will of God, I believe everything will be okay not in your own self interest.

KD16 [3532-3970]

It may be that the Islamic state can solve all the Muslim problems, but not necessarily by the jihad, although jihad it depends on the context in which one sees it. Is it the act of preaching to people which is jihad or is it the act of converting others. It depends on the perspective from which one see it, but actually it will solve because it is natural, it is a natural religion so we expected it to solve the problems of Muslims.

KD17 [10079-11256]

Ah as far as am concerned, jihad, what I said earlier, means struggling. Does it mean that you must raise up arms against people before you can establish the Islamic state? Does it mean that from your own family, have you established the Islamic state? Have you, you as a leader, you as a man, you own immediate family, have you tried to make sure that your children follow the Islamic rules? Or you can just came out and raising arms against people and telling that everybody must follow Islamic state. Everything is step by step, by the time you go home, you make people understand what the religion says as in the way it is being preached by the predecessors, you understand? The earlier predecessors of Islam I think by the time you go on your own, I go to my own and preach ok please follow the Sunna, follow the way prophet (SAW) says you should do this, that this is the way Islam says you should do this. By time everybody, who are the people? Who is the state? You and I are the state, we make up a state. So why would you tell me that we must raise up arms before or establishing the Islamic state. Let's start from our own self first. It is a step by step issue.

KD18 [5885-6278]

Okay Islamic state can solve their problems and is not by jihad, you understand, there are many ways in which Islam can solve their state problems, one of the, one of the ways that Islam, they should make sure that there is a unity between them, they should not just allow an insider to or an outsider to come and separate and disunity them, you understand. That is what I understand by that.

KD19 [8568-9240]

Eh, yes an Islamic state will achieve everything but not through jihad. If you're looking at the word jihad as fighting, then jihad cannot achieve that because even if you are fighting everybody to be a Muslim, you're even going against the aya that says la iqraha fid din, there is no compulsion in religion. Now eh an Islamic state will achieve peace and harmony throughout the world if everybody will strive in the cause of Allah, like I earlier said, striving in the cause of Allah is the exact meaning of jihad, so let us do everything possible to ensure that we do the right thing in the name of religion and there will be peace and harmony in the world (coughs).

KD20 [4238-4255]

The answer is no.

KD21 [4357-4981]

An Islamic state will solve all Muslim problems and only jihad can achieve this. I don't think ahm an Islamic state is going to solve all our problems. I think we have to look deep down inside of us, what are the problems? We have to make amends in our inner selves, our people or our creator. I think that is the beginning of having problems. There are Islamic countries that have ah sharia as a way of life, they still have the Arab uprising, fornication, adulteration, in all rights, their politicians still embezzle. So I don't think ahm an Islamic state via jihad is going to be a source to eliminate all our problems.

KD23 [5146-5538]

Islamic state will not solve all the problems to, my own perception, but even if there is not Islamic ah Islamic sharia or something like that, if government ah is doing anything or is doing the right thing for the people, so it will not solve ah the problems because there are some countries that is ah that are not doing, they are not practicing Islamic state, but ah they don't have problems.

KD24 [18799-19814]

No. This statement I think I did not get it clear or I am going against it. Jihad is the only way, only you mentioned only, so it is not the only way to tackle problems. There are ah many other ways ah which we can tackle problems, when prophet Muhammad

(SAW) started preaching what we have in the history and in the believe that yes it was what happened and then he had no any strength, he has no any arm, he has no followers that can safeguard him, protect him from each and every outsider coming in to his own environment then this ah Qur'an that has been revealing from time to time, time to time, Allah has been saying to him be patient, be patient, be patient time will come be patient and he has been following what Allah has been telling him be patient. So likewise it will be what will be applicable to us if we are in such situation we should be patient, time will come everything that you are seeing in life that has beginning definitely there will be an end by the grace of God it will come to an end.

KD25 [23643-27631]

You see when you say jihad, the word literally means, jihad means, is derived from the word al-juhud, juhud means struggle. Struggle, striving, for instance in one verse of the Qur'an Allah says (he recites in Arabic) that verily those that strive in our cause, this is Allah talking, he said those that strive in our cause we shall certainly guide them to our ways, to our path and verily Allah is able with the righteous ones. You understand, so that means jihad does not just mean somebody carrying sword and then going to the battle front to kill eh non-Muslims no, no, no, no it is not even that, jihad means struggle, any means, any legal and lawful means that a Muslim can follow to see that Islam goes up that is jihad and that is why when a person came to our noble prophet (SAW) during his life time and said oh ya Rasulillah, there is a person that ah (he recites in Arabic) there's this person that fights based on tribalism (he recites in Arabic) the person is also fighting to show that he is a brave one, so he mentioned about three, then he said please the prophet I want you to tell me which amongst this is a jihad in the cause of Allah, then now the prophet in order to tell him that none of those three he has mentioned is part of jihad fi sabilillah. The prophet said (he recites in Arabic) the prophet said anybody that strives, anybody that fights, not just fighting with sword, anybody that strives through his, you know, with his actions or through his utterances to see that the word of Allah is at the echelon, is at the highest peak, then the prophet said that is struggling in the path of Allah (SBUH), so most of the Muslims or let me say most of our ah deceiving ah clerics, Islamic clerics ah, you know, ah are really confusing our Muslim youths with such statements to drag them to jihad, just as we have been seeing this Shiites, yes this Shiite, whenever they are doing the Mudahar that is just going on the street, you know, just going on the street, you know, taking eh eh carrying placards, carrying you know flags with mixture of males and females, the females at the back putting black cover, you see all these things is just suffering, is suffering, is not what God said. You find out that most of them, you see them almost all 100% of them are youths, only few maybe just 2-3% that are old eh among them that are old maybe up to more than 50 or 60, but most, most are within the range of you know eighteen, twenty something, thirty, thirty something, hardly you will find something, very few are above forty, but most are within this range of 20, 25, 30, 35 38 like that like 40, I mean you will start seeing them going about instead of them to go and learn and know what is Islam, but because those people have brainwashed them, they have brain, you know, they have psychologically you know ah strived, you know, their yes exactly indoctrinated them, so they were able to succeed and, you know, to...them towards another thing which Islam does not even recognise, so in the nutshell, I will say that ah I will not agree that ah it's when the Muslims fight physically that eh they will be termed as being mujahidun fi sabilillah no, no, no, no, they, you see the prophet even said that in a hadith that the best of all jihad is jihadun nafs, the best of all struggles is the struggle of the heart you know that is the place of the Satan, the outcast, the Lucifer, so when somebody is able to conquer or subdue or subjugate that hidden enemy that is the Satan, then that is the best jihad, is better than going to the battle front to fight in the cause of Allah, for you to purify and sanctify your heart, have this sincerity of purpose with you, anything you want to do, do it for the sake of Allah, not for people to praise you, not for ... sake to be able to appreciate you, no, no, no, do it for the sake of Allah whether people are pleased with what you do or not forget about it, you know you are doing it for eh the sake of Allah (SAW).

KD26 [5970-6578]

I beg to differ. I agree that it can solve all Muslim problems and jihad can achieve it yes agreed and the reason why I said that am not promoting physical jihad here, am promoting the other types of jihad. As I earlier said, da'wa is the best way of jihad. I can, from the way I live, from the way I live as a Muslim, the way I live, the way am humble to my neighbors, ahm it was, the way I relate with my neighbors, it is something that can draw somebody that is a non-Muslim to become a Muslim and okay to solve the problems of the Muslims. so yes if it is possible yes it is, it can solve the problems.

KD27 [5151-5493]

Yes like I said jihad is not just-it is not about fighting, it is not about killings. There are stages, there are stages and the basic one is to start with yourself, and once you have been able to conquer your own self then and your neighbor does the same, and the other neighbor does the same then where is the conflict going to come from.

KD28 [9090-9687]

First and foremost we have to understand what is jihad because we know that to solve people's problems it is the effort, the effort you are making so that yes if any problem, if anybody comes to you, whichever problem at all, anybody you find in any problem at all and you make effort to assist him it is a form of jihad. What people are looking at as a form of jihad, is a simple word, but it has a broader meaning because we ordinarily language that if we are talking of jihad we are talking of waging war, which is not the type of jihad we at least mentioned here, if I understand you better.

KD28 [9793-9878]

We must not fight a jihad because if I understand the jihad you are talking about.

KD29 [5166-5402]

Well to my view here is that ah Muslims state is bound to protect both the non-Muslim and Muslim. But my strong ah view and perception here is the means of using force to achieve a Muslim state. I am not ah actually in support of that.

KD30 [7518-8214]

Ah Islamic state to solve all Muslim problems, I think all Muslim problems ah I'm not sure it will solve all Muslim problems, but Islamic state is part of the, of the basic needs of all Muslims, I think all Muslims will like to live under an Islamic state and ah jihad if you mean carrying arm to confront enemy or the unbeliever or the person that is not a Muslim, I don't believe you have to carry arm nowadays every generation have their own jihad ah have their own form of jihad and jihad has different ways of conducting it. I don't think we have to carry arm in our present days, we have other ways to convince and invite people into Islam. I think we should indulge into such activities.

KD31 [7164-7537]

Actually, yah, my view on that is because Islam is a complete religion it has room to accommodate both everybody, it has room to accommodate everybody and Islam is a complete religion that has that knows or that teaches us how to treat or the rights of everyone that's why I think yes an Islamic state a pure Islamic state will bring about such a solution to our problems.

KD31 [7648-7811]

Through dialogue. Jihad itself, the term the word Islam itself means peace and if you read much on jihad you see that it will always start from peaceful dialogue.

KD32 [6929-8213]

An Islamic when we said Islamic state that is the state that is strictly performing the sharia law, and I don't think it is Muslims problem because there are many Muslims who cannot live under such a state, so there is no Islamic state that can solve some Muslims problem because there are some people that are performing some acts, a bad seeds that under Islamic state they will be punished while they will live freely in all in other non-Islamic state. So this does not does not solve the problem of Muslims, it is not all Muslims that are supporting Islamic state because like example in Islamic state you cannot perform eh an illegal sex to go freely, there must be some punishment and if you can look at, there are many Muslims who are doing this, like taking alcohols all those things, this will not be allowed in Islamic state and I don't think most Muslims will accept there are some Muslims who also engage in performing such sinful acts so they cannot go freely in an Islamic state so they may not support it and I can't say it's solving any Muslims problems, this is not Muslims problem at all and jihad to achieve an Islamic state this is another misconception as I have said jihad is just to strive for the sake of Allah, so there is no any relationship between the two.
KD33 [5297-5690]

Well Islamic state will solve all Muslims problem sir I believe with that, but jihad is not the only way to establish that because as we know if we go through Islamic history there are some cities town that where established and they practice Islam without jihad so Islamic state will surely solve Islam will solve all Muslim problem but jihad is not the only way to establish Islamic state.

KD34 [7502-7920]

This statement is little bit eh big or horrible am going to call it because by using words, as I said earlier, that some people translate jihad as a war and if you said it only Islamic state will solve the problem, I disagree with that because we are living in a secular society, by mentioning this word, it will even scare the non-Muslims not to even listen to you and to listen to the message you are going to pass.

KD35 [9485-9760]

Is true only jihad can solve this problem, as I define jihad previously. Jihad means trying so hard to do things the way they are properly, so the moment you do things the way you are supposed to do them properly by God's fearing, then its only that will solve our problems.

KN1 [17244-17988]

Yes, my view is this, I agree that Islam is a complete way of life because unlike other religions, I told you Islam contains the aspect of ibadat that is physical worship and mu'amalat that is the complete way of life. So now, for somebody to achieve an Islamic state, it may not be necessary under jihad, so as far as Islamic state is achieved, it may be under jihad and it may not be under jihad it all depends on the situation and circumstance. It has been achieved in many states. Now in... in fact consider the northern part of the country that has been going into Islamic mood, is there any physical something? I doubt. It is just a political revolution, even if it is not complete at least in the process it was achieved without violence.

KN2 [11744-12174]

Yes I agree that Islam has come to address social problems, all of them. And I agree Islam will provide solutions and I also agitate not only that I suggest that countries should use Islam as an alternative to check and see if they will be able to solve their problems using Islamic principles. I agree Islam will solve the problems and this can only be attained when there is an authority and that authority is an Islamic state.

KN4 [12982-13881]

No no no no, am an Islamic state would solve all human problem no. Only jihad can achieve this, no. I did not believe with this, with what they are saying, even in the Islamic world, there is sharia. In an Islamic state there is a- amongst of stealing that you can make and your hand to be amputates. In an Islamic state, when you kill you can be killed. In an Islamic state when you chase somebody that is you can-you you will come to the judge the judge will judge, will judge and give his verdict accordingly, according to the the according the amount of the cheating that you did to the other party, you understand. So you see, in Islamic world also there is problem that is why there is a sharia. I don't believe that jihad can be achieved, an Islamic state only can solve the problem of the people except they are moral and following the doctrine and the teaching of God and accordingly.

KN5 [5819-6064]

Yes of course an Islamic state can solve all Muslims all people not even ah ah all human problems when you talk of Islamic state but because of justice but jihad is not just the way through which that could be achieved. There are a lot of ways.

KN6 [4304-5292]

Yes, Islamic state is the only way that would solve the problem but ah ah but it depends to your interpretation. What is the meaning of Islamic state? Islamic state when you go back to the- during the period of Shehu Usman bin fodio you can understand what is the meaning of Islamic state. This Islamic state does not allow a Muslim ah to go maybe and build conflict between Christian and Muslim. So ah ah when you- if you want to fully understand the Islamic state you can go to the history of Islam during the prophet of Mohammed (SAW) because he built Islamic state and this Islamic state even it ah it give job even for those who are Christians to teach ther sons who are Muslim. So the meaning Islamic state maybe it differs from the one that this European try to give it now. So Islamic state is the only solve the problem and jihad is the only ahh thing that would solve this problem. If you but if you fully understand the meaning of Islamic state and the meaning of this jihad.

KN7 [6388-7113]

An Islamic state would ehm, would, we shouldn't see as people that ehm, are matured enough and look at things from different perspectives. We shouldn't say it can solve all problems but yes, but how do you think it can solve all problems? It depends on the perspective you look at things from. Well as a Muslim, we, as a Muslim, let me say, let us remove all sentiments, all sentiments say we shouldn't say it can solve all problems because we have different problems, even non-Muslims have their own problems, so if you say you want to, you want to, you want to solve the problem of non-Muslims from the Muslims perspective definitely this may cause crisis. So in one sense, I don't think yes it can solve all problems, yes.

KN8 [4717-4931]

Not only jihad can achieve this because there a lot of ways through which an Islamic state can be restored and orderliness can be put to place so there are lot of means through which there can be an Islamic state.

KN9 [4872-5081]

Yes, an Islamic state would solve all Muslim problems but jihad is not the only way to achieve it. There are other consensus techniques to establish an Islamic state. It doesn't have to be through jihad, yah.

KN10 [4727-5094]

Hmm an ahh in Islamic, yes Islamic state can solve the problems of all Muslims. The reason why is that it is the only one that knows the laws or that can provide the laws and ensure justice in the-among the Muslims. So any other ahm, let say non ah let say non-if it assumes not a non-Muslim state, so Muslim cannot get the freedom to get their problem being solved.

KN11 [6650-7149]

As I have said earlier, some people misunderstand the word jihad. Jihad is not necessarily means ah to fight physical fight no, but jihad means ah to make people to be good we can call it jihad ehen, an Islamic state can solve all Muslim problems are not only by this physically jihad but by through preaching, through good behaviors yes because people will imitate you, yes people will imitate your action. If you are good, people will try to be good not necessarily to set a war or holy jihad hmm

KN13 [6766-7343]

Hmm, yah an Islamic state would solve not yah, would solve all Muslim problems but within the 21st century whereby we have em we have series of things that have come up as a result of globalization and civilization, in philosophical sense can Islamic state actually solve all Muslim problems? Because whereby we actually have people who go to work, we have some rules that are actually western rules that you have to follow although this rules naturally they are not in contradiction with the Islamic laws, so I don't think Islamic state can actually solve all these problems.

KN14 [4903-5113]

No, it is true that Islamic state will solve all Muslim problems, but ah the issue that only jihad can solve this problem, the answer is, to my opinion or from what I have been hearing from the scholars is no.

KN15 [6767-7118]

My view on this statement is that in an Islamic state all Muslim problems can be solved of course because of domination and ah because after domination, due to it's a Muslim state so they use to they use go on sharia laws that will favour them through their religion so you know by such doing I think their problems all their problems will be solved.

KN16 [3252-3421]

Totally jihad is not the only way of solving Muslim problems but Islamic teachings and the most important way are the-but Islamic teachings are the most important ways.

KN17 [6401-6758]

Huh, I don't think that is possible because even Iran most of their citizens are having problems. They have this kwala poverty issues some people are even facing the problem of unemployment, although let me say about 65% of the population um they have this good standard of living but at least they are still having some minor problems, they are having...

KN18 [9082-11280]

If we say no we need to work with this context, look at the work of ah al-Farabi Mohammed Abu Nasr al-Farabi in his work The Virtuous City and ah Madinatul Fadhila and Madinatul Fasiqa. These two categorization he is trying to show that yes the Madinatul Fadhila is one state by which there are true teachings and true practice of Islam as it is and there is one leader who is leading ah leading according to the dictate of sharia and according to the dictate of ah Islamic injunctions. So if you are trying to now establish an Islamic state you said Islamic state from that notion of maybe al-Farabi (Madinatul Fadhila, Madinatul Fasiqa). And his interpretation of the other side okay, the other side which is Madinatul Fasiqa, he said is a city or a kind of political setup that is being undermined by by many by many crimes, many ungodly things, many and that kind of state is corrupt and does not actualise its true ah its true obligations. So as such now if we can contextualize a kind of ah sharia em Islamic state now we should take like Kano is an Islamic state if we take Kano itself as an Islamic state whereby it is saying in paper and in practice they are following the teaching of Islam as the as a basis as a basis for making, for making I mean for having stability, peace and development yes its right because that kind of Islamic state is Islamic state that is accommodative. Islamic state that flourish that kind of Islamic state flourish during the prophet Muhammad, it flourish that it recognise non-Muslims, traditionalists and it recognizes the Jews, the Christians and it accommodates them, it protects them that kind of state. Therefore, if it is that kind of state that respects the interest of minorities and recognizes minorities and also protect the rights of minority groups yes that kind of state will bring peace and development, but but if a state of Islamic state the one we are seeing now in the media the Islamic state of Iraq and Libya, Libyan or that of ah ISIS yes that is ISIS, Islamic state of Iraq and Syria. That kind of Islamic state that is trying to annihilate any other population of those that are not Muslims that is not the true Islamic state we are

KN19 [8780-8910]

here are different tenets of Islamic aspects or Islamic ah components that can bring about an orderly society but not only jihad.

KN20 [4870-4905]

I don't agree with that statement.

KN21 [3086-3090]

No

KN22 [5646-5680]

I do not subscribe to this notion

KN23 [5447-5610]

Yah I believe to a very large extent that Islamic state will solve all Muslim problems but the facts that only jihad can achieve this I strongly disagree with it.

KN24 [5464-5565]

Yah it true if you understand they said that only jihad can. So the meaning of jihad is sacrifice.

KN25 [6221-6275]

True an Islamic state will solve all Muslim problems

KN25 [6314-6431]

Well, there are other ways I think this can be established, there is consensus. It doesn't have to be through jihad.

KN26 [5846-6441]

You see there are a lot of issues. First, Nigeria is a multi-religious group by two dominant religious groups, both Islam and Christianity. You can't call for a sharia state in Nigeria as such. Even some of the states that have been said to or are being seen to practice ah Islamic law we are all living witness of how things are being operated. In practice it is not feasible. So I don't necessarily agree to that, you know, you can make a cluster of people whereby you can make some, you can make some checks on Muslims, you know, but largely you have to respect others that are not Muslims.

KN27 [5414-5633]

Well an Islamic state will solve all Muslim problems only if it comprises of everything a Muslim wants. But if you look at it in the real sense, what is it, does an Islamic state have everything a Muslim wants? Does it?

KN27 [5723-5943]

It is not only jihad that can achieve this. There are other ways, even peaceful and mutual agreement between, let me say, social contract will in one way or the other that can also serve as a lead way in achieving this.

KN28 [4525-4584]

Well I don't think, there is no any idea from me for now.

KN30 [4229-5009]

You see jihad is not an easy thing and even when the prophet (SAW) started jihad, he didn't start it just like that. So we need to understand what jihad is and what stages are to be followed before reaching to jihad because if you say jihad I may start, people may start taking arms to go to Sabon gari and start killing people. That is not jihad. And even if Misali the issue of this person that killed or that said bad thing to the prophet (SAW) Islamically you cannot just carry arms and start killing him. No it is the institution that is supposed to do that, it is the responsibility of the institution. So jihad is the institution, Islamic institution that would give directions, teachings, orientation from the first instance to last bottom of where the jihad should start.

KN31 [4447-4840]

Well it is not only through jihad that you can achieve those things. I think we have now reach a certain age that through dialogue and other means we can come to consensus and –so it is not only just jihad that we can achieve this. And that as we know politically we have two ideologies that is realists and idealists. I think we should be more idealism that realism in our current society now

KN32 [1882-1904]

No that is incorrect

KN33 [2268-2300]

Yes but not only through Jihad.

KN34 [2462-2551]

I agree with the first part of it but I disagree with the second part of the statement.

KN34 [2602-2770]

It can be achieved not through Jihad. There are so many instances where some Islamic states were well established not through jihad and they still living under peace.

KN35 [4616-4919]

Actually we are in contemporary world and most especially in this very part of the country, so saying that through jihad that is only when you can station Islam, it will be very difficult task because the age of the prophets have gone, so we are only trying to see that we practice Islam the way it is.

KN36 [3807-3978]

Islam can solve but is not only jihad that can sustain that, because it is not jihad that is only the means of making people abide by the rules and regulations of Islam.

KN37 [3183-3407]

The statement is not correct. There are many ways that Islam, Islam has many ways to solve problems not just through jihad. If you say through jihad you are limiting the perception of the religion of Islam. It is not true.

KN38 [2182-2198]

Totally wrong

KN39 [2549-2563]

Actually no

KN40 [4577-4957]

Ok. I believe jihad, making use of jihad to fight or to solve the problems of the Muslims, is just that, in my own understanding, I believe is just to eradicate some of those bad things or some of those people who are doing or who are trying to make something against the Muslims. So I believe that is my own understanding about using jihad to solve the problem of the Muslims.

KN41 [3043-3135]

Actually this can never be achieved without unity and loyalty among majority in the state.

KN42 [4638-5019]

Yes, an Islamic state gives the rules and regulations, what are supposed to be done and what are not supposed to. So yes an Islamic state is the way forward for peace and everything and for we to achieve this, everybody has to be tolerant, we have to be accepting of one another, our defect, our flaws, what we are, we should accept we are not perfect and we should live in peace.

KN43 [6963-7834]

Yah Islamic state is the only thing that can solve the problems of the Muslims Umma, the Muslims community because it is the Islam that has a complete understanding of the Muslim lives. It is the Islam that provides the dos and don'ts, the precept, the rules and regulations governing the life of Muslims. So it is only Islamic state that can address the Muslim problems, but Islamic state cannot be established through jihad. It cannot be established through jihad. It can be established through a peaceful means. For example, if let's say ah Muslims state, the state where Muslims are the majority decided to come together and form an Islamic state and operate sharia, will you describe that as a jihad? It is not a jihad; so eh Islamic state can be established through peaceful means and it can solve and address majority of the problems facing the Muslim community.

KN44 [4154-4238]

Ahh Islamic state can solve all Muslims problem, is that what you are saying, eh?

KN45 [3770-4073]

No, I don't think it is only through jihad eh the Muslim umma, the Muslim community can achieve the ideal Islamic state. Even through the eh the present democratic dispensation. They can work and, they can establish Islam and the state through that, yes several examples eh in the world politics abound

KN46 [6347-7006]

Well, it depends on how jihad is perceived or understood. If jihad means military campaign, only military campaign against those who do not share the Islamic ah perspective or do not subscribe to Islamic faith, then this is not the solution and will not lead to what ahh they think. But if jihad means to engage in ah physically, mentally, and even ah emotionally in getting the right things, then then of course that will lead to the good life they are clamoring for, and this is what Islam is; to build a good life, to have people strive to live a better life here so that they can achieve a better things in the hereafter and I think Islam is about that.

KN47 [9264-10299]

Hmm this statement it seems to be a extremist, I mean, it is an extremist statement, you know, you can't just say that only, you know, only jihad can achieve this, you understand, only jihad. This saying is like only jihad can help Muslims to achieve or to resolve problems; and if you say problems, which problems? Is it economic problem if you go to jihad then you will, you you can achieve economic prosperity, if you go to jihad, can you say ok you lay a foundation for your children to educated because you go to jihad? So these problems can be of multi-dimensional, you understand, so if they are multi-dimensional it is not enough to say that, you know, Islam will to solve Muslim problems. What are the Muslim problems? No. we are the people here in northern Nigeria that we, we are battling with poverty, we are battling with, you know, a lot of societal evils, you understand. So diseases

and other things characterized by African countries and then there are many ah Muslim communities in Africa. So how can you say that?

KN48 [3657-4078]

Hmm, To me, to have a number of Muslim in an environment not by doing it in a fanaticism way in fact the one we are even following self which is Muhammad (SAW) he use to do everything steadily like, as part of quality he has, so gentle, he is not the type that use to get angrily so easily like that, so I don't think to me to my own belief to invite people to this Islam, not by doing it in a fanatical way or doing it.

KN49 [5196-5720]

Actually, we cannot only achieve and Islamic state strictly through jihad, I think there are ways and steps to achieving an Islamic state. I am not condemning or abrogating jihad as a step to obtaining or acquiring an Islamic state, but I think there are lots of others ways, other, other less coercive ways of acquiring an Islamic state, I think we could, we could use dialogue, we could change the psyche, we could educate people in such a way that they can yarn for an Islamic state, and they can consequently achieve it.

KN50 [3290-3327]

Ahh, I disagree with this statement.

KN51 [22489-24012]

An Islamic state can solve all Muslim problems, this is absolutely true; but is not achieved through jihad, fighting because jihad has many meanings. When you say jihad; that is why Qur'an is saying jihad, jihad striving hard, working very hard to change from bad to good ok, from evil to wholesomeness, from ... situation to a good situation that is a jihad. But if now people would interpret jihad to mean fighting with weapons, if this is what ah they want to believe, this is a misconception, yes is quite misconception. As far as Islam is concerned, Muslims lives should be governed, yes, in accordance with the dictates of sharia and this sharia should be implemented by the state. If the state implements the sharia, it means the life of the Muslims would be in accordance with the Islamic teaching and they would live peacefully and in prosperity. But non-Muslims, Muslims are not allowed to take weapons and begin to fight even the leaders, even the leaders, they are not allowed todo that, yes they are not allowed to do this. Like I was telling you the other time, the only three reasons that Islam pinpointed without which you could not fight jihad by way of force are the three I have enumerated before. So as far as we are concerned, Islam-Muslim would be in prosperity if they observe Islamic sharia in their own state. But achieving this is not dependent upon taking of arms, killing people, destroying properties, trying to bring commotions into the society, no, this is not Islamic. Yes it is not Islamic.

KN52 [5658-6200]

That is not true. Yes a good Islamic state is expected to solve the problems of all Muslims, not only Muslims but also all other citizens of that Islamic state because in an Islamic state you could have Muslims, Jews, Christians, just like the prophet did during the time of the classical Islam and during the Medinan period, you know, you have the Jews, the Christians, the non-believers all under one political umbrella. The most important thing there was justice. So it doesn't matter whether you are a Muslims or not in an Islamic state.

KN53 [4850-4977]

To me, fighting in this context cannot achieve the problem I disagree that, but all state I believe it can be done. That's all

KN54 [1969-2044]

The problem is inevitable to human society be them Islamic or un-Islamic

KN55 [3123-3141]

No I have no idea

KN56 [3367-3658]

Actually I don't believe that it is only through jihad that an Islamic state can be established and the Muslim problems can be totally corrected, even in Saudi Arabia where we have the majority of Muslims and we can refer to it as an Islamic state, I think they also have their problems.

KN57 [5018-5126]

My view on this statement Islamic state would solve all problems, Muslim problem no. It is not honestly.

KN58 [11174-12169]

Islamic state can solve all Muslim problems is true, but not necessarily through jihad. W

What we mean by that is that it is only Islamic states that justice and equality prevails. It is only in Islamic states where leaders emerge from the community based on their what, excellent performance not based on how they can speak or how they can defend themselves. It is based on what we refer to as Akida that is the Islamic Akida. It is equally based on your perseverance. It is equally based on how you control your emotions. It is equally based on how you control your inordinate desires. It is only in Islam that justice is given to whom it is due. It is only in Islam, as I said earlier on, where individuals are treated equally based on how it is ordained by Allah. It is only in Islam that if you are found guilty you would be treated according to the nature or gravity of your crime. Wal nafs bin nafs, wal ain bil ain, Wal anfa bil anfa etc. So Islam is the only solution to world peace.

KN59 [8226-8260]

I view this statement as not true

KN60 [11785-12505]

I think is the same point I talked about. It is not only jihad that would bring the Islamic state. Actually it is not only jihad, you understand. Certain good qualities of Muslims can, now, for instance, are the people in America using weapons? The Muslims in America, are they using weapons to bring in many Americans into Islam? No. They say in America the fastest growing religion is Islam now, but they are not taking up arms nor are they using weapons to fight those people but they have being preaching day and day, you understand, and Islam is progressing, you understand. So the best form of jihad is what you said now jihadin nafs that is you try to practice, to put into practice what you are taught in Islam.

KN61 [3464-3527]

Ah, it can be true in other sense, it cannot be true in other.

KN62 [14401-15114]

Hmm Mallam...it is not necessary that n Islamic state is the only solution to our problem yah. Ah look at how our noble prophet lived under the rulership, the kingship of ah Abu Sufyan in Mecca and not only Abu Sufyan, about three hundred and thirteen idols were there inside Qa'aba and so our noble prophet lived that way and he practiced his religion together with his companion very well and there in Medina ah he lived with Jews all around him and ah nothing affected their way of worship or religion or anything like that. Therefore, what I am saying is, it is not necessarily necessary that we must build or establish an Islamic state before we become free enough to practice our religion, is not necessary.

KN63 [13314-14516]

Ehh, ehh you know, that question is over tempting. Islamic state agreed, the Islamic state is only possible when you have Muslim majority ahh. You cannot say for now, maybe somewhere like Abia, Imo that you want to organize them to have an Islamic state. It is not possible. But in a, okay like in Kano now, when you are having more than ninety percent, more than eighty percent of Muslim, of course they can have an Islamic state. I know that Islamic state will go a long way to assist the Muslims in those states and also to assist the non-Muslims, even the non-Muslims have more advantage than the Muslim in the Islamic state. It protects their rights, it protects, it has more protection on their rights than the Muslim themselves and the Islamic, in Islamic state when they, when they now talk of sharia maybe in Islamic state now, is binding on Muslims only, sharia is only on Muslim only, it doesn't, even though in Islam it is not binding on those Christians living in that locality. So Islamic state is good, quite alright, you know, in an Islamic dominated area, Islamic state is good, is very ideal because it guarantee the rights of the Muslims and the non-Muslims as well in that state.

KN64 [5801-5916]

Not only jihad can achieve, can make Muslims to achieve their goal in helping ah Islam. I do not agree with this.

KN65 [8848-9672]

Okay, well if you are to ahh an Islamic state will not solve all Muslim problems because Islam is a personal thing, is between you, yourself and your creator, you understand. So having an Islamic state is not the end to it. You may have an, okay let us take a state like Iran, now they are being Islamized, you understand, but now go to their courts, are they using the full sharia? No, you understand. Islam is a way of life actually, but it cannot solve all of our problems, you understand. So that is my own view, it cannot solve all of our problem, and we cannot achieve Islamic state through jihad, no, we can't achieve it through jihad, like I told you, even in the Annawawi collection, there is ah ah al-din nasihatun, you understand. So we cannot, it is not through fighting or war that you achieve Islamic state.

KN66 [3143-3212]

Yah, an Islamic state can solve any problem in the world, I believe.

KN66 [3311-3383]

Yah ah Islam can be established not ah not necessary though only jihad.

KN67 [3088-3378]

Yes, this is ah true, according to ah sources in the Qur'an and hadith ah if people cannot protect Islam, the people in Islam, I mean Islam as a religion then they will face many problems and if they want to solve the problem, they first protect the religion and then Allah will help them.

KN67 [3444-3599]

No. It is not only, but the issue of jihad as you can see is not something, is very ah comprehensive and wide, ah concept, so depending on how you see it.

KN68 [2002-2045]

Even in Saudi Arabia, there is problem.

KN69 [7186-7785]

Yes, Islamic state would only solve the problem of Muslims in so far that it is in Islamic state is abiding with the dictates of Allah that is Qur'an and hadith definitely it would solve the problem of its inhabitants, but to the fact that it is only jihad that would solve the problem, I think I may agree in one respect and disagree in one respect. To the fact that if we take the meaning of jihad in a wider sense it means that it will solve the problem, but if we restricted our minds to the fact that only physical combat meaning as jihad I think that this will not stand, to my understanding.

KN71 [12135-13317]

If it is a declaration, if it is a declaration, I should have ask the authority who made the declaration because I believe that an Islamic state will solve all Muslim problems true, but when you say that and jihad can achieve and only jihad can achieve this, I say what type of jihad? I have to ask this question again because, as I said, and as you know, jihad doesn't mean only fighting, it means striving for the cause of Allah to establish a state, to make people know, to make act, that doesn't mean, that doesn't necessarily seek the interference of a sword. It depends on how you are able to convince their minds just like an Hadith era of the prophet (Saw) for the first thirteen years they spent in Mecca, were there any jihad? Were there fighting anywhere? In fact they were even being persecuted, but in themselves, they believed that they are Muslims and so they believe that they are bound by the dictate of Islam and in that everything to them was normal and even while in Medina and even the first thirty years of the caliphate, things were normal and what do you mean by problems? When you say problems of course there would never be any society without a problem.

KN72 [9059-9260]

So on my own view it is not only jihad can solve this problem, can achieve this views, but I agree that Islamic state can solve the problems of Muslims, but it is not only means to declare a war, yes.

KN73 [8273-8521]

It is not only an Islamic state that will solve Muslim problems. It's not. Abul Ala Maududi in one of his books, has stated it and one of his counterpart Ulama Sayid Qutb has it in is Tariqul-Ta'alim and it is not only jihad that can achieve this.

KN74 [14647-15318]

(chuckles) Ehen en I am not agreeing with this, it is not only jihad that can achieve this because if you can remember when Allah (SBUH) sent prophet Muhammad (SAW) to preach, he lived with his people for long before he started jihad, even when his people sent him out from the Mecca, at that time he did not do anything. Therefore, there is something, there is a lesson behind that. You can't come to the people and ehh and fight them without any reasons. Therefore, I am not agreeing with him that it is only jihad that can achieve the, the- it is- I am not in believe or agreeing with the saying that it is only jihad that can solve the problems of Muslims. That is all.

KN74 [15485-15857]

Yes, okay you know that most of the people now if they are talking about jihad, they are talking about the physical jihad, that is fighting people, that is why I did not specify, but even with mouth you can even do jihad with your mouth, with your money, with everything. Therefore, the prophet Muhammad (SAW) did not make a physical jihad when he came to the Mecca, yes.

KN75 [17893-18170]

First and foremost, what is Islamic state, Islamic state? An Islamic state is a Muslim state, you understand, an Islamic state is a Muslim state, but a Muslim state may not be an Islamic state unless and until that constitution of the state is based on the Qur'an and Sunna.

KN75 [18254-18339]

Islamic state will not solve the Muslim problems, will not solve the Muslim problem.

KN76 [12070-12233]

Well I can't say that only jihad can give a rise to an Islamic state, there are other peaceful ways or means through which an Islamic state can be established.

KN78 [12894-13331]

Well I said, as I said earlier, jihad has a wider dimension, has a wider meaning. It depends on the context ahh which we prefer to use jihad. If you say jihad through violent means or are you referring to jihad through peaceful means. There are other levels of jihad in Islam. So I want you to be very specific when you ask me any questions on jihad, I think we have to be very specific so that I cannot fall into a serious error, hmm.

KN78 [13743-14388]

No. I don't think it can solve all problems. It can't solve all problems, but when you say ahh you see in the modern society, there are challenges that jihad, in itself, is not the ultimate panacea, is not the ultimate ahh problem solver. There are other dimensions of human existence that we have to take into consideration, but jihad if you mean the violent means, in some certain societies, but certainly not in Nigeria. In some certain predominant Muslim society that I agree, it might have the high potentials of changing some of their problems, but in the case of Nigeria, I think we have to be ahh we have to be very considerate as well.

KN79 [5685-5801]

No, Islam preaches for peace and happiness, and not all cases require physical confrontation, of course, of course.

KN80 [10649-11447]

Yes of course. Like the situation we are in Nigeria, only jihad can save or can make ahh Islamic state in Nigeria, but if you look at what is happening or what was happening historically, so you can see that it will come to an extent that hardly to wage a jihad in Nigeria because the colonial adventures have separated and divided Muslims into many sects whereby initially Africa belongs to one entity and Muslims are the most largest ahh ahh inhabitants of west Africa, so now they become divided into some fall into other countries, minor falls into another country. So it is the case, it is the same case with Nigeria whereby even the northern Nigerians attached to the non-Muslim, so let alone the whole Nigeria. So it is hardly to wage Islam in Nigeria or any West African country.

KN81 [5880-6176]

Hmm my own opinion, it is not only jihad that can solve Muslim problems or that can solve, as I said, that can solve Muslim problems. If you define jihad as a physical combat, but if you look the word jihad in its original meaning that is striving or struggling toward a good act, it can solve.

KN82 [8589-9136]

You see most of the states that flourish or succeed if they succeeded at all, you can see that the achievement was not as a result of jihad. Even the jihad itself depends on which type of jihad. The literary meaning that some use to interpret jihad as is taking arms to fight non-Muslims which is not the actual jihad Islam is talking about. So realization of Islam could be possible even without taking arms. If you study the nature of modern states where some other means have been deployed or are deployed and the intention has been realized.

KN83 [5076-5259]

Yes it is true, but which type of jihad? Which type of jihad? I think if Muslims apply all forms of jihad jihad defined by Ulama, all their problems should be solved by God's grace.

KN84 [6073-6310]

Well if you mean violence or fighting jihad I totally disagree, but if you mean jihad that in the sense, wider sense which comprise all human struggle in accordance to sharia and I will agree because it always brings a positive change.

KN85 [4934-5271]

Yes an Islamic state actually if established will solve all the problems of Muslims insha Allah as we know, but it is not necessarily through jihad. We can establish Islamic state without jihad and yes even if it is through jihad, not the kind of jihad some people think. You strive to establish Islamic state without fighting actually.

ZA1 [6731-6945]

No. Islam is a way of life between you and your brother, you and non-Muslims, but not that Islam, the way to solve it is to wage a war, no, no because all the wars that prophet fought is for self-defense (coughs).

ZA2 [3883-3900]

No. no, no, no.

ZA3 [7846-8050]

Toh I don't know the author will know his own reasons, but there is no any state that can solve the whole humanity problem and I have said earlier that is not only through jihad that it could achieved.

ZA4 [18819-18921]

No, no is not only by jihad, you know you can change all Muslims to the righteous, to the right place

ZA4 [18952-19892]

Yah no, no, not through jihad only because jihad is the last, you understand, is the last end, is the last solution, but after you finish some other solutions, you have to give people faith, you be kind to them, make sure what they can eat and survive is well taken care of, there is no corruption in the society, there is no poverty, there is ability of people, you have good preaching to them, you have other things before you come about jihad and even jihad is not every person that you start killing. Jihad is a set of people that, they have military forces that even if you have any problems with other, they are there to settle it. Jihad is not for everyone, it is for selective people in Islam that are being chained to and they are doing it according to the guidelines. So everything has guidelines. So jihad is not the only way you can change Muslims, is a bad way because it interprets Islam wrongly, it interprets Islam wrongly.

ZA5 [8855-9414]

Islamic state, we can't have an Islamic state in Nigeria. Nigeria is a secular state, you understand, automatically we say Islamic state will solve the problem, Islamic state cannot solve the problem. You can't tell me that is only Muslim that will stay in that community, how? It can't happen. So Islamic state cannot solve the problem eh because you have to look for, is something that you have to do both side because even though you have an Islamic state, we still have a conflict between community and community as in whether tribal of stuff like that.

ZA6 [13993-16544]

Okay that all Islamic state will solve all muslim problems and only jihad can achieve this, Ahmmm an Islamic state, it depends, ideally if you have an Islamic state is an Islamic state is the state where the Muslims, is a state where the Muslims, is a Muslims state where its majority and in fact 99% are Muslims, hmm. An Islamic state is a state where sharia is been practiced, you get, now if you are saying an Islamic state will solve all Muslim problems, in a state where the Muslims are 99% dominant, of course yes. If you have, if you have a population of Muslims and only Muslims definitely the only way they will solve their problems is

by adopting sharia in an Islamic state. But in a situation like Nigeria where we have a secular state, where we have a secular state now, you know it's a 50/50 something between the Muslims and the Christians, you cannot say an Islamic state will solve all the Muslim problems considering the political values of Nigeria now, but in the constitution now, there is a provision for every state to practice the regional law it wants to the, kind of constitution it wants to adopt because the constitution gives everybody the right to his or her religion now. The Christians have the right to practice their religion, the Muslims have the right to practice their religion now. In a state like Zamfara and Kano where in those days they practiced, they adopted the sharia law, it is allowed in the constitution because in Kano and Zamfara it is predominantly a Muslim state, but that did not really solve the whole problems of the Muslims. So Islamically when you have a Muslim dominated, in fact it is advisable, it is necessary to have an Islamic state, but now you are talking of Nigeria now where you have a secular state, when you live, you have to like give the other the non-Muslims there, you have to give them an enabling environment to practice, though even under sharia, they have in fact they even live more free under a sharia law. The Christians live more free, but it's very difficult to convince a Christians now because of the kind of understanding of the Muslims' faith now and this is because of those imported teachings yes, so I don't think in Nigeria it is only, like the jihad, the militant are pursuing now that they want an Islamic state, it is not possible. It is an adulterated teaching, it is not possible. The Islamic state is not the solution to the Muslims, the problems of the Muslims especially the northern Nigeria, it is never the problem in Nigeria.

ZA7 [7465-7757]

Yes I want to believe jihad in Islam is like a principle or like a lifestyle that every Muslim should abide by. Jihad has to do with trying to prohibit yourself from doing anything evil or bad. So I think jihad is one instrument that is necessary in achieving all Muslim goals in any state.

ZA8 [8976-10330]

Ehm based on what we call, an Islamic state is not actually the solution to the Muslims' problems. What I will say is, in my opinion, I will say everybody has his own opinion of what should happen, but even during the time of the prophets, there are Christians even up to tomorrow and they make a pact with the prophet even then that we will live, is an Islamic state, Islamic rule, Islamic everything, but they made a pact with the prophet that look we want to stick to our religion and he allowed them because in Islam, number one thing is no compulsion, you can't compel or you must not make somebody, force anybody to accept the religion. It must be by will, so even then there are Christians and even when the prophet was alive. They were not killed because they were not following God, Islam, they were Christians, they were Jews. They are Jews, they are Christians. So they make a pact to live peacefully, you do your things the way you do, we do our things the way we do. We worship our God the way we want, you do your own religion. If any of you thinks he wants to convert he is free, but nobody will be compelled, will force anybody to change to Islam. So I don't think Islamic state, just Islamic state is the solution because an Islamic state can be created and still there will still be problems. So I don't think that is the solution.

ZA9 [8266-8686]

Well, like I said earlier, Nigeria is a heterogeneous country that is we have different set of people. Nigeria is not like Saudi Arabia or Egypt that we have very population of Muslims. We have considerable number of other worshipers in this country, I believe getting an Islamic state in Nigeria is close to impossible, even if they are to attain it, it will not be forceful. They should not force it on this people.

ZA10 [8701-9191]

Actually when we talk about Jihad that is Jihad will propagate Islam, will tell people what God is, what God wants and what God doesn't want that is the Doings and don'ts that God said in the Qur'an actually things will go fine and the world will be free of a lot of things that is Corruption, injustice, stealing everything. When we have faith everything will reduce and that is what it means by Islamic state and the rest because when you have fear of God your country will move forward.

ZA11 [7485-7930]

Well if we go back from my initial statement, jihad of the heart, if we could practice the actual teachings of Rasul (SAW) and the statement and the teachings in the Qur'an, we steadfast, we steadfast with the sharia and other these things and the hadith, I guess that's the only jihad we think we need for now and if things go well, we are practicing it, we go closer to God, God will come closer to us and then I think that's the best jihad.

ZA12 [4589-4946]

It can't, the reason being that let me take a country like, is it Syria? Syria or one of this Arab countries which are 90 percent Muslims, they still have this problem of group fighting, the Shi'ites fighting the Sunni, so they, it is an Islamic state, but they are still fighting one another. So I don't think an Islamic state will solve Muslim problems.

ZA13 [4482-4639]

An Islamic state, I disagree with this because jihad is not the only way that can, it is not the only way that can brought about the true practice of Islam.

ZA14 [3896-4194]

Islamic state cannot solve all the problems we have in northern Nigeria because the northern Nigeria is a secular state, you understand because automatically there is no way, even though they said that they Islamize all the northern Nigeria, all these ethical and cultural crisis and other things.

ZA15 [7587-8306]

You see, jihad, what people may say about jihad people think jihad is all about fighting, fighting, fighting, no, not necessarily about fighting, fighting, fighting. Yes Islamic state definitely will solve Muslim problems that one is for sure, but jihad, jihad, jihad people misunderstood what jihad simply means, it is not just fighting. To strive for the cause of Allah, striving is not necessarily fighting. When you at least assist people to do something, is also jihad. When you see something on the way that you know maybe will harm people and you remove it from the way, you are doing jihad and so many other things. So it is not just all about fighting. Definitely Islamic state is the right state for Muslims.

ZA16 [4834-5092]

My view on this statement, I do not agree with that only jihad can be use to achieve this because we in our selves we can change ourselves by relating the teaching of the prophet (SAW) which will change us and will also help to solve the problem of Muslims.

ZA17 [3513-3653]

Is not only jihad, jihad is if you preach, you enlighten people to understand what is din and how din is all about that is the first jihad.

ZA18 [5721-5777]

In an Islamic state, ah not only jihad, not only jihad.

ZA18 [5829-6106]

You see first of all educate people, when your people are educated in fact that will help them a lot, you understand, but in a situation where you leave people in darkness, they don't even know the Islamic teachings, you understand, look jihad is the last resort to be candid.

ZA19 [7198-7413]

Precisely Islamic state could definitely solve all Muslim problems, but not necessarily through jihad because there are several Islamic states that were still in existence but were not being achieved through jihad.

ZA20 [3681-3954]

Islamic problems cannot be achieved through the definition they give to jihad because their own definition, the western definition of jihad is all about; their definition is all about violence which they ascribe to Islam. Islam, the word Islam is called ehh means peace.

ZA21 [4734-5141]

Of course an Islamic state will solve all Muslims problems, but it is not only jihad that can achieve this because by doing good things for people to people they can emulate that good thing and if they so believe this good thing you are doing is right they can join your religion and it does not matter whether you go about fighting this and that that you can call for people to accept your religion.

ZA22 [4779-5283]

Yes Islamic state will definitely solve almost all the problems we have today. But nowadays it is supposed to be through teachings, through teachings of Qur'an and the sunna of rasul (SAW) based on understanding of the companions of (SAW) and the first generation of the Muslim umma. When we do that our people get enlightened and somebody may be wants to interfere with our activities as Muslims then we defend ourselves. So that is the best way I think not this physical fight that we cannot do now.

ZA23 [6525-7317]

Yes taking the meaning of jihad not only to confine it to fighting of course yes. But if you are talking about fighting alone I disagree with that simply because even when Islam conquered Mecca jihad was not fought. No blood was shed. Not even a hen was killed. Peacefully the Holy prophet (SAW) was able to conquer Mecca to become an Islamic state. So if that could happen even in those days, why now it will not happen? The simple things that Muslims will do, as a Muslim let us stick to the teaching of Islam, let our behaviors be moderated by the teachings of Islam. And see without you going to invite a non-Muslim to Islam, by mere conduct good conduct that will call people to Islam. During the time of the holy prophet (SAW) it was not everybody that embraced Islam that was fought.

ZA24 [8678-9644]

My own view on that statement is that Islamic state will solve all Muslim problems because if you look at the Qur'an and the hadith the prophet (SAW) said when he is going he is going to live two things for us: Qur'an and sunna. There fore if we follow Qur'an and sunna our problem will be solved, but not only through jihad. So what is jihad? Jihad is not to fight, the meaning of jihad is contribute towards the progress of Islam. The way people perceive jihad is as if if you say jihad it means you have started killing people or you are fighting. Jihad is not is not fighting. Jihad I for instance now let's say somebody is go on his way and going somewhere and he has money and there is no money you can do jihad and give him money and give him transport fare so on and so forth that is jihad. So you have solved that particular problem. So therefore a good jihad, the way we perceive jihad it can solve Islamic problems not through fighting. That is my own.

ZA25 [8352-9056]

Yes, forming an Islamic state is an integral-it is what every Muslim is supposed to wishing for and working towards. But that it will solve all Muslim problems that is doubtful because if you go back even to the sahabas' period we had an Islamic state but the Muslims still had some problems as of then which led to the assassination almost all our alkhulafa alrashidun. So that only jihad can achieve this, yes only jihad, but it depends on how the conceptualization of jihad – jihad as a concept is not confined to physical fight alone. So there are some factors that must have been satisfied, some requirements must have been fulfilled that will make physical fight inevitable as a last resort.

ZA26 [5019-5264]

I don't believe with that because the so-called Islamic state people proliferated, they don't mean that because Islam has enshrined the way to do it, but they are not following the right course of even the jihad talkless saying Islamic state.

ZA27 [2939-3032]

Actually yes an Islamic state can solve all Islamic problems, but only truly through jihad.

ZA28 [9233-10742]

Well Islamic state. When you say Islamic state things that will come to many people's mind here is may be trying to Islamatize or Islamize a region which contains both Muslims and non-Muslims. Well that is not the true definition of trying to create an Islamic state. Here based on my own opinion is creating an Islamic state is actually trying to establish laws and orders according to Qur'an and hadith that will guide people, yes I would say people, including Muslims and even the non-Muslims to some extent. Because if a set of people within a locality accept some certain rules and regulations which are not contrary to the decrees of others, which means the opposite religion, maybe people of the other religion living in the same environment with the Muslims, I think that is an Islamic state and it is actually a condition, a favorable condition for the Muslims to establish good relationship between themselves and even the non-Muslims because creating an Islamic state will create a real understanding and a very good understanding between both religions. And I don't think it there is a good understanding between both parties, I don't think there is any conflict that would arise between them. And only jihad can achieve this? Ammm as I said earlier jihad is not a physical fight and it is not a fight. It is just the believers' role and duty to maintain the status of the religion and I mentioned earlier on that it gives your rules and regulations according to the sunna and hadith and Qur'an.

ZA29 [16651-17643]

Well talking about Islamic state, when you say an Islamic state. An Islamic state is simply, let me first elaborate to my own view, when you say Islamic state simply is a state in which or a society that the dominance or the population of the people living in that society are Muslims; which they see that they can only live peacefully if rules and the regulations of the Islam are being observed. Well saying that they can only achieve it through jihad it is a big, big, big wrong perception because when you say jihad like I explained, jihad that is to strive, well if you are to strive to do the rules and the regulations of the religion well quite alright, but not the way the people perceive jihad. That is why I keep emphasizing on that. The jihad if it means to strive yes it is the only way in which those people living in the Islamic state can achieve their own objectives yes, but if the jihad, the way the people see it today, is what they mean here is very wrong, is very wrong.

ZA30 [17178-21659]

Yah, I strongly agree. Islamic state can solve Muslim problems exactly. And it can only achieve through jihad? That is where may be I will also ask question. Is it only through jihad that Islamic state can be achieved? Yah, before it happened through that, that is the only way, but now we have seen an example. In I think, 1999 to 2002 or 2003, we have seen an example here in Nigeria where Ahmad Yarima, the former governor of Zamfara state created sharia, let me say, is it created or formed sharia in his own state, through what, through democracy. So and the only thing and they started, where it started from Zamfara to almost reach up to four to five states in northern Nigeria. I can, some people are saying that one is a political sharia, but me I agree it is a real sharia. The reason is that, I was born and brought up from Funtua, in my line, let me say my area, it's just less than, let me say, the line, the long of the line is just less than eh twenty 20 meters, twenty to fifty meters, let me put it this way, but in that line alone, I think we have three 3 prostitution houses, three to five 3 – 5: gidan mai gauda, Mai rasa Hani, gidan marmara, gidan altashi she has two houses. So all these houses owned by prostitutes. What ahm I used to see anytime I came out from house, I will see females outside with only one wrapper they wrap up to their chest. In the evening I will see people, they will come out, sit down on a bench and brought karta, I don't know how to put it, this something which is greater than WhoT, I don't know the name, they will be doing chacha in Hausa. I don't know. That is how our area is, but as a result of that Yarima's sharia, a children born a year after that one, they don't know all such kind of atrocities we have come across. So the sharia was started from Zamfara, but it reached up to my area in Katsina state. So you can see sharia can achieve or Islamic state can achieve through other means, but the only thing may be is the people. That is why in the beginning I said everybody should be stick to Qur'an and Hadith. The sharia has been implemented and it has been doing, but the people themselves, they don't want the sharia. So before you impart or people thinking of Islamic state, they have to first know themselves, believe that they are a Muslim and exercise that Islamic right on themselves and their families. You can do sharia now, even on yourself at any time you feel like and anything you are doing. Islam is the kind of religion that did not let anything behind, and eating, if you want to eat, there are some certain teachings that is recommended in Islam. If you want to go and ease yourself, there are some certain teaching, whatsoever Muslim is doing, he is doing an ibadat unless if he did it out of sharia. So when Muslims engage themselves in actual Islamic teachings, you will see them even if they don't have the head as a central body, they can appoint their Imam to be their head and I don't think whether anybody will come and fight them. If something happens now between me and you may be we have a quarrelling, I will take our case, instead of going to police station to report to police and they will use constitution no, I will prefer to go to my Imam and complain to him that this is what somebody did to me and he will call that person, he will bring, he will recite ayas that is verses from the holy Qur'an and give all the judgment. That is by doing as such, I don't think government will just come and harass you that why didn't you take your case to the court. There are even some certain situations, may be in marriage or any other conflict that when you take the case to court, they will ask you to go back, to please go back to home and settle, if it didn't settle, come back in so, so, so time. That settlement involve when people regard their Imams in their local, no matter how any area, you will we see, they have their mosque that they usually give out that five daily prayers, as long as people engage themselves in Islam and with all Islamic rights and anything happen they refer to their Imam more than any other person, then that person is like they are putting him to be the what? To be the actual Imam of that area and after that Imam, you see you have private mosque, anything that is greater than you, they can also refer to the Friday mosque Imam. So, by doing such may be when people are engaging themselves with such activities, I don't think they need even jihad.

ZA31 [5695-6049]

To, I don't see that as a jihad can, can solve problem because if you look at it, all, like Nigeria now, we have different religion, different ethnicity, toh my advice or my view of this that everybody should practice his own religion by not or like jihad, you can impose that to your Muslims, but non-Muslims can't affect it, can't be affected with it.

ZA32 [12839-13816]

I agree and believe that Islamic state will solve all the Muslim's problem and only jihad, and but to say only jihad can achieve this. We can say or I can say yes and no. Yes in the sense that, if the people are not on the right way, if people do not believe in Islamic way of life, in fact, they don't believe in Islamic religion, I mean the majority of people, if the majority of people living in that state do not believes in what, in an Islamic, in an Islamic way of life that is Islamic religion, so I see no reason one can say jihad must be conducted, jihad must be undertaken there. And I can say no, I can say yes, I mean why because once the Islamic state is established, I know the, because that state will be driven or will be led under the teachings of sacred books or sacred books of Allah and the prophetic hadith and I know is the cure of all illness in the society, in the societal life as well as what, as well as personal or as private live of an individual.

ZA34 [11360-12347]

Yes I agree that an Islamic state can solve problem, but I disagree that it is only through jihad, yes. As I said there are so many kinds of jihad, not necessarily fighting. Jihad can be through wealth, through preaching, through enlightening people about their religion. An Islamic state is a state that is completely undergoing the rules and regulations that are revealed in the religion of Islam. All set of rules and regulations are being followed and by that you have a God fearing leaders, the laws, rules and regulations, will be there as established; so people will come back to their conscious[ness] and know this is what is right, this is what is wrong. This is what religion commanded them; this is what the religion prohibited them. So as such anybody that contradicts the law of Allah he knows that the law is going to be established on him. So everybody will come to his consciousness and then everything is going to be smoothly run within the state. That is my own idea.

ZA35 [4116-4123]

No idea

ZA36 [8187-8390]

You know an Islamic state is a state in which all the affairs is based on Islam, so I don't think I can say anything more about that because Nigeria is not an Islamic state, is not an Islamic state so.

ZA37 [7052-8000]

The first part of this that Islamic state would solve all Muslim problems, it is not all Muslim problems. It is all individual problems because prophet Muhammad (SAW) during his time, he solved all the problems of those people that are within his, under his control, whether you are Muslim or Christian or non-Muslim, both Muslims and non-Muslims and he archived many of these things, many, most of these things, the prophet (SAW) achieved them without jihad because you can even count the number of jihad that he attended he himself or he sent for it, it is not up to 50 in 23 years and he, this jihad and there are many areas, many countries, towns and so on that accept Islam without even anything like jihad or something like that, but because of the good understanding of Islam, so Islam can solve problems of Muslims and non-Muslims and not only through jihad, but through the what, preaching and enlightening people on the issue of Islam.

ZA38 [13997-14996]

Yah you know the first thing you see in an Islamic state, the first thing you observe in an Islamic state is that we use sharia as our constitution and when you abide by the law of the Sharia, you will say Sharia is an Islamic law, the law from God directly and you know when we practice it well, when we practice it perfectly, I don't think there would be problem in our society, but the issue is that because of our, this our 21st century becomes difficult for people to even adhere to the issue of religion, it becomes difficult, but me I somehow believe that an Islamic state would solve all Muslim problem, an Islamic state will solve all Muslim problem when they adhere to the laws perfectly and jihad can achieve this when we do what we are supposed to do to our neighbors, to the non-Muslims and to our environment as a whole, even the animals we stay with, we must give justice, justice must be the basic principle that we must adhere to before this Islamic state would be normal to us.

ZA39 [15049-16240]

Ahm actually human problems are unending. So there is no way as a human being you can completely have your problems solved overnight and also in addition, like I told you before that jihad should not be taken as taking arms alone, so if jihad, like I have explained earlier, is taken to be the way of doing something be it financially, politically, militarily, whatever, socially culturally, historically with the aim to promote the human in order to benefit the human being with the view that God would reward you in the hereafter, then I can say it would assist in promoting what, achieving the aims and needs of the people. But I cannot just directly say that Islamic state would solve all the problems of human beings. Human beings have unending problems and so I don't understand how this problem can be solved by adopting an Islamic state all this problems can be solved, but I can agree that majority or many of the problems can be solved where a particular system of Islam is imposed and adhered to without misunderstanding who is applying it. But to say that in Islamic state, being an Islamic state that all human problems would be solved, I can simply say no, it is not correct.

Th7.12: Islam and Absolute State Authority: A Requirement for True Shari'a

FG1 [19705-19708]

No

FG1 [19722-20535]

Because recently there is this video I watched of one Nigerian representative, he is a rep representing one constituency in Jigawa; honorable Farouk. So honorable Farouk was saying that there may be a good Christian leader in a society like Nigeria and there may be a bad Muslim leader so far all these leaders are leading in the interest of the society not in their interest or not them representing a particular interest. So being a good Muslim being only Islamic state or being a Muslim that will have the authority doesn't mean that the society will be free from all this militant activities. But a Christian also may lead we have situation of countries different countries in the world now that Christians are leading and they have stability. And we have states that Muslims are leaders but we have chaos.

KD1 [16880-17060]

I disagree. I disagree because you do not necessarily capture everywhere because at no point in, I don't think at any point in time the whole world has been under a single ruler.

KD2 [6690-6930]

Actually I don't agree with the, with the idea that Islam must capture all state authority because if Islam must capture all state authority, then it means it must capture the whole world, the whole globe. Actually I don't agree with that.

KD3 [5252-5255]

No.

KD4 [7186-7699]

Well talking about Islam capturing all state power before sharia can be established, well now looking at the contemporary world, you will see that capturing the whole power, it cannot be achieved. And if you say jihad has to be partaken before you can capture a state politically, socially or intellectually, I will say that it is what I called utopianic in nature, something that is not unrealistic. But this is something that if actually an Islamic state is to be established, this is something that is needed.

KD5 [5112-5419]

Hmmm I don't think so because when we trace back during the time of the prophet Muhammad (SAW), they have not used jihad to capture all the power and authorities during their time, but rather they lived side by side together with Christians and non-believers for example. So, that I think is not necessary.

KD6 [11284-12375]

It cannot capture it through Jihad at all. It's not done, it's not done. I have said it to you. You have to preach, you have to start preaching, you have to start letting them know the beauty of Islam, all this, all this jihad, all this saying sharia, it's just a deterrent. How many people does Annabi Muhammad (SAW) stoned when they were involved in adultery, how many of them did they cut their hands when they steal something? So, you look at the percentage and look at the years that prophet was alive and was practicing sharia, and you look at those people that they, how many people did they cut their hands? How many did they stone? So, you look at it or how many of them did they give them lashes of cane? You look at it, just those ones for deterrent, is not, people are just shouting sharia, sharia, sharia, they thought sharia is to cut hand, sharia is to behead somebody's head, sharia is to stone people, No. Those ones are the punishment that Allah gives us such a thing and before you will even arrive there, you will see that nobody can even (laghs). So, that is just it.

KD7 [6799-7258]

Yes, to an extent. When there is dominance of Muslims, I believe since we are in era of the people's rule, they should be allowed to be governed by the rules that they see fit since Islam is a religion that encompasses everything. They should be allowed their state, they should be ruled by what they believe in not by what some believes in. But in a situation whereby there were others who are also in large numbers, Islam has also made provisions for that.

KD8 [17182-17456]

Well, as a Muslim, I will like that. I will like Islam to be ruling everywhere of course. I will like Islam to be everywhere to catch, to have all the authorities I will like that, am a Muslim, I don't have any other thing apart from Islam. So, of course, I will like that.

KD9 [8830-9451]

Yes of course. The other time in this country we started something like that, I think starting from Zamfara State, but for the fact that it was just like an enclave just to Zamfara state, it didn't really hold water, but even then we saw the effect of the then governor Yarima of Zamfara state, the giant leap of sharia, giant strides he made with the introduction of sharia in quote, but if the whole country were to be a sharia country, then it will be a multiplier effect. Of course there is no government that is, the role is specified for Islam or the way we are supposed to live as Muslims is by following sharia.

KD9 [9617-10031]

I said it earlier, there can be other ways or I may not be able to state categorically the ways, but going back to how prophet (SAW) was able to sanitize the hijaz, the Islamic society then, it wasn't all about jihad, there was jihad, but when he entered Mecca it was a peaceful handover of power, if you like, so of course there are other ways, but fundamentally there must be education and there must be Da'wa.

KD10 [4931-5425]

No. The Muslims are going to make all effort to see that the world becomes, all the people of the world become Muslims and we are using sharia in the whole world. We make all effort, but, you know, it cannot be possible that all the countries are going to be Islamic countries and everybody in the world is going to be Muslim. You get me right? The way Allah has destined it, Allah has destined it that there should be a Muslim, there should be a Christian. That is how Allah has destined it.

KD11 [11068-11577]

Of course yah Islam must have totality of control to be able to enforce sharia. But what kind of sharia are you talking about? Are you talking about the sharia, the shouldn't be ah the kind of political sharia that was introduced in Nigeria where if a man steals, what do you call it, a goat or a ram, you cut or chop off his hand and when the politicians steal billions of naira, you understand, they are allowed to go free. I mean ah sharia cannot work in such system. It has to be total and ah inclusive.

KD12 [10980-11370]

Ah in fact, in fact we hope so that Islam should capture all the states, ah we hope so because is upon that one that if that one is done, the government revenue will increase, people's health will increase, everything, but the jihad what is done by the jihad there is jihad of imparting knowledge of what Allah says on people, the dos and don'ts of Almighty Allah not the jihad of weapon.

KD13 [3958-3971]

It's wrong

KD14 [4906-4933]

I do not agree with this.

KD15 [7060-7071]

Of course

KD16 [4109-4123]

No. I didn't.

KD17 [11382-12045]

Just like I said earlier which effort have you made on your own home to establish the sharia, to establish the law of Islam, which effort have you made that you say that you must raise arms against everybody before you can establish the sharia? It is not just done, it was not done like that. It was not done, look at, you always look at the western as in, I don't know how this people preach Islam. Preach Islam, just go and meet people preach Islam. By the time you practice this Islam the right way, I practice Islam the right way that is the Islamic state you already establish Islamic state. Everything will be going well for us by God's grace, insha allah.

KD18 [6414-6432]

The answer is no.

KD18 [6463-6888]

Islamic cannot capture all state all because of power. They cannot do that and Islamize the country. Islamic power and we are able to understand ourselves and we are able to we are, we are able to know what we read in our Qur'an, so Islam does not eh ask us to force other religions I mean we cannot convert them by force, so our religion is our religion, their religion is our is their religion there is nothing like that.

KD19 [9376-9406]

No. I don't agree with that.

KD20 [4434-4446]

That is no.

KD21 [5113-5138]

I don't agree with that.

KD23 [5670-6153]

No. I did not agree with this ah perception because why I did not agree this perception is that ah as I earlier said just recent so it is not compulsory that ah that jihad ah will ah will bring to the existence of ah of let me say ah for ah of everything to be ah normal because there are some certain ways that if you followed people will be ah you can deceive people, so but there are some ways that if you say you will force people so you cannot be able to ah achieve your goals.

KD24 [19974-23126]

Just as I have said earlier, the Muslims, true Muslims are following what is being mentioned in the Qur'an and hadith ah, in the Qur'an what Allah says (he recites in Arabic) in another verse Allah has said (he recites in Arabic) that he should fight in the cause of Allah kuffar those that are not in your religion kuffar, kafirun, almunafikum, the hypocrites...and you should make life not easy for them. Tackle them in the way that they will feel that life is not comfortable in any way maybe that will make them to change their own habits and character in such a way they will say we are Muslims now, time is moving now the prophet says (SAW) other religious, religion people may not believe because they are not in the religion, but we the Muslims, we read it ah scholars have read it to us and we've believed, we believe that prophet Muhammad (SAW) said for us to believe in what he is saying he even mention that prophet Jesus Isah (alayhis salam) he is coming back and why will he come back? Why not Moses? Why not Yahaya? Why not all other prophets we've learned? We've learned in history that when they were living in their own era times comes when Allah (SBUH) sent prophet of death he has taken their live but prophet Jesus Isah (alayhis salam) the Muslims and the Christians or some parts of the Christians, we believe that he is not dead. In Qu'ran Allah said (recites in Arabic) Allah has picked him up to him, he is there in heaven, it has been there in the narration of ah Muslims that is Muslims and Bukhari, their books that the prophet Muhammad (SAW) when he goes to Isra and miraj he met Jesus that's prophet Isah (alayhis salam) and he mentioned some of his eh physical appearance, physical characters and there he mentioned that he is alive and he will come back definitely and there are many verses in the Qur'an that testifies that yes prophet Isah is coming back ah amongst which include ah the first one I have I have mentioned that they did not kill him, but Allah has lifted him up to him, then he is not dead. Secondly, another verse is saying (he recites in Arabic) no one among the ahlul kitab the Christians, but they must accept prophet Isah when he comes back before his death which means he is coming back because he did not die. Eh thirdly, the day which he has given birth what he mentioned among what he said is (he recites in Arabic) peace be upon me and the day I have been given birth and the day I will die and we know that he is not dead, then he is coming back definitely because he has to die and the peace will be there on that very day that he will die. Another verse says ah or let me come back to hadith, prophet

(SAW) says (he recites in Arabic) verily, very close, not far prophet Isah is coming back to you (he recites in Arabic) if he is coming back he will come back as a ruler not as a prophet, but he will come as a ruler because assuming he is coming back as a prophet, he will use the book which has been revealed to him, but no, he is using this Qur'an that we are using hakman adlan and he will be good and pious and he will be loyal to everyone and good character good conduct to everyone.

KD25 [27783-29862]

I don't believe. I don't believe that, but I believe that there shall come a day and there shall come a time before the hereafter is established that the whole world, there is no where that Islam will not penetrate and Islam will be at the echelon that is a promise by Allah and nobody can stop it and the prophet has also prophetically confirmed that. But somebody to say that eh is when we go on jihad, we carry sword, we continue fighting, fighting, fighting that cannot, if Allah says this is the path that you should follow if we should follow the other way, we will never succeed, we will never prosper, so this kind of statement are just coming out from the, you know, ah minds of those that are ah I don't know, is it I can say that they are psychologically disturbed and eh maybe socially, you know, ah ah manoeuvred, you know, ah so really ah what I want to say at this juncture is that the Muslims we need to, right from training, the parents should really see to the, you know eh you know, to the good aspects of the children that the children are really, you know, practicing the din as expected by them not as they wish, not as they wish, because God will ask each and every parent that eh what have you done with what I have given you in terms of your family, wives and your children? Were you able to eh you know put them in the right path or you were just negligent and eh careless and leaving them to do whatever they want to do? Any parent that is careless and negligent and leave his family to be doing whatever they do, his wives whatever they wish to do, his wives going out you know with without the veil, just manifesting their nudities to others or nakedness and they be leaving their children, not minding who are the friends of his children, definitely God will ask him God has given ah caution as with the blazing fire that awaits any parents, whether the mother or the father or both of them the negligent of the children's habits and morals and ah that leads to the ah ah moral decadence in their children God will, God will certainly punish them.

KD26 [6711-7173]

Ahm no. I don't believe that ahm sorry can I get the question again? (he repeats the question). I don't think so. I believe for us to be able to enforce true sharia it doesn't have to be, we don't have to capture, we don't have to use force, we don't have to use power. We have to, I don't know, lead by example and then from there it will show them that yes there are really good people and they might want to adopt our laws and sharia law can be implemented.

KD27 [5628-6779]

No I don't. I don't subscribe to that. Like I said start with yourself because Sharia in essence does not seek to punish. It is not just about punishment. It is about prevention. You know, you create an environment that makes it difficult for people to indulge in vices. During the time of the prophet (SAW), there are cases of individuals that came to him to say that they have done this or they have done that. It was very rare for the prophet to out rightly say carry out the punishment or not until it became, you know, because at a point in time there was an individual that reiterated the fact that he has committed adultery, the prophet turned away from him three times. It was on the third repetition that he said that the adhaab should be carried out on him. So it is not just about punishment, it is about prevention. Create the environment that prevents the people because even in the case of most of this haddhi the serious offenses like adultery for instance, look at the steps of proof, proving the presence or the occurrence of adultery. That goes to show that Islam does not just, it is not just out to punish, no, prevention first.

KD28 [10012-10389]

It will in the sense that yes, the Muslims themselves if they follow the injunction of, the Islamic injunction and you practice according to the guidelines of Allah (SBUH) what Allah has ordered you to do, what Allah has forbidden you from doing. If you have to go by all these things you should be able to capture the community, but not going contrary to the will of Allah.

KD29 [5548-5956]

Well I, to my own view, is that the use of must ah should be completely eliminated here ah because there is no force in Islam, there is no force in Islam. Ah by the context jihad does not mean use of force. Muslims should concentrate in self reorientation, preaching, and good conducts that ah was entrenched in the Islamic teachings. This is a way to achieve this drive, this is to my own personal opinion.

KD30 [8362-9281]

Well I wish ah you have ah defined what you truly mean with the sharia with sorry with jihad because I told you jihad can be conducted in different precepts. If carrying arms is what you mean as I said earlier then we don't have to carry arm and fight the whole continent sorry the whole planet. I think we don't have to carry arm to fight for jihad rather of course as Muslims Islam is a revolution, I think every country or every set of people deserves to see the beauty of it which I believe if they see the true beauty and they are shown, they have been introduced into Islam, I am sure they will all accept or at least they will learn more about it. I think Islam with the jihad of peaceful conduct whereby we can invite or enlighten people I think it will be more better than carry arms. I don't believe we have to carry arm ah to conduct sharia or fight all the countries and lure them into the same sharia law.

KD31 [7966-8047]

Ahm I think so, I think so if like I said if true Islam pure Islam we practiced.

KD32 [8355-9366]

No. This is eh a very another misconception about Islam because as Allah (SUBH) said in the holy Qur'an la iqraha fid din, there is no compulsion in religion, so you cannot force anybody to do your own religion even the prophet (speaking Arabic) the prophet who has not been sent to force anybody to accept Islam, so there is no any compulsion in accepting Islam. Your own is to just convey the message of Islam to people if you like if you accept it masha Allah if you do not accept it masha Allah, so for capturing all other states to make it an Islamic state this is not, it is not even possible and it is not a commandment from Allah it is not the teachings of the prophet so Allah says there is no any compulsions of Islam when you go to any state you preach who ever wishes to accept the message of Islam can accept, who does not wish to accept he can go free. This is your own way, there is no compulsion in religion, so there is nothing to Islamize all the state this is not and it is very impossible.

KD33 [5826-6229]

No. I don't, I don't agree with that because there were some various, even if during the time of prophet Muhammad (SAW), there are, they lived with people that they were not Muslims and jihad is not the only, is not the way that they use to, they don't enforce Islam to on anybody, on anybody as it is said, as it I called in the Holy Qur'an, la iqraha fid din, nobody will enforce you to accept Islam.

KD34 [8057-8134]

I disagree with most especially in the modern world that we are now.

KD35 [9898-10546]

Islam may capture the whole even world but when Muslims does what they are supposed to do by showing the other part of Christian or those who don't even believe in God that there is God. A Muslim is a submitter who is good on the road, who is good at home, who is good at the market, wherever you find a Muslim, a Muslim even the way he dresses must look different. The way he talks must look different. The way whatever a Muslim does is different from a non-Muslim believer, so if at all Muslims do what they supposed to do, practice what prophet and Allah said to them properly, I think that no person will ... the whole world will become Muslims.

KN1 [18110-18694]

Well, there is a particular verse in Islam that it say la iqra fid din and the direct translation is there is no force in religion because the source of the or the cause of the ayat was this a particular Muslim dragged his son to the holy prophet saying that am a Muslim and my children refused to become Muslims and the prophet (SAW), the ayat was revealed to the holy prophet la iqra fid din; there is no force in religion. So you cannot force anyone into a religion. So Islam is not about forcing someone it is about convincing him to see the light of the place and to accept it.

KN1 [18874-19836]

Well, (chuckles) I don't know. We here in the northern Nigeria, because our case study is the northern Nigeria think. Please I would like to refer you to history of Shehu Usman Danfodio, in fact I will even give you reference of some of his books like the ... Infaqul Almal suri it was written by his son Muhammad Bello and the commander of his army Infaqul Almal suri, equally by his general commander, there is a particular book tazir waraqaat. So it is not always that everything is... what am saying is that as at that time some positions are given to non-Muslims. So a times positions are known to be given to non-Muslims even under Islamic state, it depends on who is capable of doing the right thing. As I told you, under Islam there is Kufr amana, we call them in Hausa Kafiran amana because there is a sort of agreement or understanding between. So you cannot deny somebody what is his natural right. Islam is not about taking away everything from somebody.

KN2 [12361-12719]

Honestly the only way Islam can establish itself especially in modern day is the only alternative it has it the alternatives other powers are using to conquer and to subjugate in a number of respects. There is intellectual conquering, there is economic conquering and there is political. I think what most people are limiting is to the political drive only.

KN4 [14017-16103]

No no no no Islam cannot capture a state before it can achieve it aims. When you look at it now in the ah the the development of sharia in Nigeria in 1999 section 10 of the Nigerian constitution has already states it. You can, you can have your own law that the people like, you can have your own law that can suit the community. Look at the mother of the democracy now, when we talk of America, we can say that they are the mother of democracy, they are the founders of democracy, they establish and they are doing it very well. In the state in America, there is a state that you cannot sell alcohol, you cannot sell cigarette, because the people of that state feel like this is the life that we want, the majority of the people this is what they want. So likewise, even here in Nigeria, I can say that you can have the kind of life that you want when the majority have been go through the voting or by election or other things like that. You can have your own government of your choice, but not to say that you can capture a state before you can have sharia within you, or you can use jihad, what they say jihad, according to their definition, is war before you can form your own state, no. In Nigerian there is sharia in Zamfara state and they do not kill a single person because they the people there, the majority are all Muslims and they feel they can, they can have their own say, they can have their own government that is the essence of democracy. That is why I bring the reference from America there is state that can even go for propagating for homosexual, same sex marriage, they also have it there that is their own thinking that is their own feeling that is their way they perceive the world. You understand, you can go to the France also. In France they say that you cannot use purdah, you should not use hijab because majority there they are Christians or they have their own religion and when you are under that government, you must do according to what they have said. That is my belief. Nigeria is a circular state; you can't impose your religion on another person.

KN5 [6345-6853]

Ah a true sharia can be enforced not necessarily through jihad yes. You enforce through sharia when you have the power and eh eh if you have the power you can enforce true she ah jihad and the best way to do it to achieve that is by making people knowledgeable of what the Islam has for the respect to all its teachings which I believe are good enough to make people abide by them as the Islamic state you don't need to be forced to do anything people normally do what is good and what is right, eh known.

KN6 [5433-6012]

Yes Islamic state must ahh impose Muslim because if you say Muslim, who are Muslim, a Muslim is not only a person who goes and do this Salat prayer or do this fasting, So Muslim, Islamic is somebody who is a Muslim must be accompanied with all this rule and regulations. Islam is not only limited to do salat. So Islamic- if I say somebody who is Muslim eh to be totally obedient of the whole teaching of the prophet Muhammad (SAW). This is the meaning of Islam but it does not allow you to go maybe and fight other people there is no la iqra ha fid din...-there is no compulsory.

KN7 [7252-7397]

Yes ehm, jihad is also an ideology, so yes if you truly want to implement a true sharia. Yes it must capture all state authority and power, yes.

KN8 [5066-5576]

Yes, I think jihad is a prerequisite to ensure a good Islamic state, but not only jihad can bring about good Islamic state. For there are lot of ways, you understand, jihad is just like, is a process of compelling people, giving them compulsion in order to comply with the uniqueness of the religion whereas you not necessarily compel people before you can persuade them, you can encourage them, you can let them realize what they are doing is wrong, and through this they can be development of Islamic state.

KN9 [5219-5523]

Yes, for a proper governance of Islamic state, Islam has to capture every sector of economy and every angle of government. There should be no room for ah a non-Muslim or an unbeliever in the administration. So Islam must capture each and every sector for the Islamic state to function effectively, yes

KN10 [5234-5575]

Yes but also no because ahm if you can see, is not some-like in this country there is some parts that Muslims have the power, they conquered the place as they can easily perform their sharia and whatever, but there are some part that they don't even have Muslims so there is no need for them to go and ah fight them for them to ensure rule, yes.

KN11 [7290-7335]

Well not necessarily, not necessarily, mmmm.

KN13 [7483-7500]

Yes, yes I agree.

KN14 [5411-5699]

No, because Allah (SBUH) What Allah says in holy Koran that (he recites a verse of the Qur'an) there must be believers and unbelievers. So, if you say that you must capture all these states through jihad, i don't think-that is not right, there must be some states that are non-believers.

KN15 [7273-7696]

Yah, I agree that Islam must capture all state authority and power through jihad to be able to enforce true sharia, my reason is that, Islam must have all states that they will you know govern to be under them and they have to make sure that they are the majority on that you know region so that they will carry on with their sharia laws as it will not affect you know the minority of the individuals living in that area.

KN16 [3564-3794]

Well, Islam must capture all state authority and power to be able to impose sharia to be able to impose sharia but jihad is not only way you can even persuade people and call them to Islam by good teachings of Islamic practices.

KN17 [7060-7612]

Yes I agree because ah if you look at an Islamic state like ah, Iran...because for you to-Iran or even Iraq the konamis they have captured all the the em Iranian revolution leader, they have captured all the major sectors of power so this gave them the the hegemony of actually making control making-controlling all these sects of powers so its make it effective to pass information actually pass ah ah a kind of ah ah a resolutions on some particular view even if they have a em particular sticking point with the western blocks.

KN18 [11428-11957]

Islam must not do that that to ensure true sharia. Even the Prophet Muhammad himself did not engage in capturing all states to establish true sharia. He recognized other sects in his first migration, he migrated to a Christian territory, he migrated to a place called today Ethiopia. The king then was a Christian. He migrated there and if he is now to conquer all other states that are not Muslims, he would have fight that king and he wouldn't have gone to a Christian state and seek for a refuge there.

KN19 [9040-9513]

Yes exactly, I agree because the process through which this can be put in place can bring about development in all aspects of the society if some basic Islamic tenets could be introduced like all these process of sharia, you understand, but follow the will of God and, you understand, all the teachings of the Qur'an and the holy prophet they are means to bring about a restoring and developing society. So to some extent could generate a better society.

KN20 [5032-5064]

No that I don't agree with it

KN21 [3218-3222]

No

KN22 [5806-5837]

I do not agree to this notion

KN23 [5734-5821]

No. I don't believe in that. I believe good behavior will attract state power to Islam

KN24 [5697-5724]

Yah I agree with the view

KN25 [6555-6728]

Well for true sharia to prevail or to take place, Islam has to capture all the state and in all ramifications but I still strongly believe it mustn't be only through jihad.

KN26 [6572-6575]

No.

KN27 [6069-6091]

I disagree with this.

KN28 [4708-5021]

Though taking a look at the sharia itself it is probably a new ideology which was recently brought down to the nation itself. So talking about involving it into the government, the issue of authority and power I don't think it should really, it should directly instantly. It really needs to take a little time.

KN30 [5138-5141]

No

KN31 [4970-5736]

Well it mustn't be so. We have so many Islamic worlds or Islamic states today whereby they are more dominantly there, their Islams. I think it will be easily implemented there. Then a state whereby, just like we say, dar el harb whereby we have a state whereby they are mixed, you know, we cannot easily implement it. So we have to move along also with the secular constitution so that you will favor both because I think God has a reason for creating even the non-believers. So we also have to give their rights. I think the time of the prophet we have non-believers in Medina and mecca and they all gave them their rights. They lived, they did transactions together, they did trade, everything together. So I think we should also apply it in the current situation

KN32 [2032-2035]

No

KN33 [2432-2436]

No

KN34 [2894-3028]

No. There are so many means that maybe we can be able to maybe even if you want to implement something through democratic principles.

KN35 [5043-5045]

No

KN36 [4110-4464]

No because in a situation that you are living with non-Muslims you cannot be able to capture all the power because even people are being captured together to live in their society, so what you just do is that those that are teaching the Islam, they teach it the way that people will understand, the way that the holy prophet reveal it to us.

KN37. [3531-3559]

No I don't agree with that

KN37 [3570-3871]

Ahm it is just that you see in this twenty first century we have been injected with the western ideology of, should I say, capitalism or democracy which has spread across most Muslim states and it will be very, very difficult to say that Islam should go and conquer most state in a particular region.

KN38 [2322-2548]

No. This is because Islam is a systematic way of calling onto people to something which they believe in, it has nothing to do with force. It is a self volunteering or self accomplishing part of selfless revolution.

KN39 [2686-2843]

No actually because even the holy prophet during his time in Medina, he really, he governed the Medinians by inviting over ah even living with non-Muslims.

KN40 [5089-5862]

Ok, if I get your question very well (he repeats the question) Nigeria as a whole is not a state of sharia rather than to say using the jihad to capture all the state through the power of jihad, and even ahm not even in the olden days where things have not been changed like this as in ah when the western education has not been involved into the Muslims because I believe it is this western education that changed the behavior or the attitude of those bad things of the Muslims. But I disagree with that using the Sharia or using the Islamic or using the Sharia to, I mean using the jihad to capture all the Muslims by using the authority or the power whatsoever, I disagree with that. It is not what is supposed to be because Nigeria as a whole is not a state of sharia.

KN41 [3267-3354]

I also disagree with this assertion because I believe the sharia should be restricted.

KN42 [5152-5875]

Yes, for- in a town whereby there should be a ruler, definitely the ruler would be- there is law. True jihad which is pride of Islam, the leader comes into power and there is this laws whereby, which takes care of both people of the faith and opposite one, that is people that are not, that are not Muslims. How would you enforce law whereby your religion does not rule? So if you are ruling, you will be able to enforce laws and take care of even people that are not, that are not Muslims. The capturing of power does not mean they suppress the opposite faith. It means they take care of them with din and Islamic community, with din Islam and Islamic state, it doesn't mean they are oppressed or they are treated badly.

KN43 [7968-7997]

No, I don't agree with that.

KN44 [4362-4424]

All Muslims problems, I wouldn't like to give answer to that.

KN44 [4558-4598]

I wouldn't like to answer that one again

KN45 [4212-4463]

Yes, it is true that to enforce true sharia 100% Islam must have eh, eh the machinery of government in their hand, yah because if the court of laws are not purely Islamic then they cannot be fully implementation of 100% sharia principles. This is right

KN46 [7309-7328]

No, I don't agree.

KN47 [10433-11024]

No. I don't think it is necessary because the establishment of sharia is not only by jihad. You know, if jihad is what you call physical fight, physical, you know, battle f people because Islam, sharia was introduced in Nigeria after 1999 democracy, you understand, after the return of the democracy in 2000 I think ah the Zamfara state government used civil process to establish ah Islam ah sharia sorry, in the state and many other state in the northern Nigeria followed suit to establish the sharia system, you know, without shedding blood. So how can you say that jihad is the only way.

KN48 [4211-4220]

Ah, no.

KN49 [5855-6261]

No, it's not, it's not, it's not about that. I think when you educate Muslims and they know their rights, their obligations, and eh they know how to coexist with others from other religion, they can, they can actually work towards ah isla, Islamizing the nation depending on, you have to look at- there are several factors, you need to look at population, you need to look at tribal and political dynamics.

KN50 [3466-3569]

Ehh, this is, this is not actually true because jihad is not an instrument of Islam capturing a state.

KN51 [24148-25701]

I think I have answered this. Islam is capturing places by a way of teaching. For example, the people who brought Islam into African continent, they did not fight anybody, they did not fight anybody, through their own activities, through their own teachings now Islam separate all over. So if at all we want to understand the way Islam separate is by peaceful means, not by fighting. So for anybody to say we must establish our own Islamic state through fighting that is not Islamic. We have to teach, we have to guide, we have to disseminate information, right information, truthful information, we have to enlighten people about what Islamic is all about. Let them understand the myth, please who is compelling people in the West that are coming, even some two, three days ago, I heard Barrack Obama addressing, addressing the parliament, he was saying Islam has come to stay in United States of America, he was saying they are passing the law against anybody who is trying to deny women the right of wearing hijab, Barrack Obama. Who is now compelling people in America to come into the fold of Islam? About seven million people, who is compelling people that are coming into the fold of Islam in United Kingdom? Now they are saying there are more than one million Muslims there, more than three million Muslims in the United Kingdom, there are seven million, who? It is the teaching of Islam ok. That lofty teaching, that peaceful teaching, that educative teaching, that entice now people into the fold of Islam, not fighting, not fighting at all.

KN52 [6335-6980]

That is why I am saying that the definition of sharia and the way you asked these question is restricted to jihad, is restricted to this kind of view about Islam being the only religion that should exist in the world, but that is not and you know what Islam enjoins. I do not believe that the only way through which Islam could establish Sharia is by capturing all the instruments of state and power, you understand, like sharia even at the family level you could enthrone sharia, even at your own individual level you could apply sharia, you know what I am saying there is sharia at individual level, family level, and at the community level.

KN53 [5111-5434]

A'a with this question why would you expect Muslims to capture all states with their authority? After all there is freedom of humanity and according to my own research I believe that there is existence of Christianity before the Muslims. So I don't buy the idea of capturing the whole states to be under their own control.

KN54 [2178-2191]

Actually no

KN55 [3123-3141]

No I have no idea

KN56 [3792-4003]

It is not necessary that Islam must capture all state authority and power to be able to enforce true sharia even in Kano here Islam doesn't capture all state authority and power but sharia has been established.

KN57 [5260-5281]

Honestly it is not.

KN58 [12309-12905]

Unless if the people are wayward, but if we are having true Muslims there is no need of Jihad. Jihad is simply here to change their behavior just like what Shehu Usman Danfodio did in 1804. The essence of jihad was to change the barbaric behavior of the Hausa leaders to now a new form of Islamic way of life. So if the people are upright and live according to Islamic teachings, there is no need of jihad. There is no need of waging war on them. But if they are Kafirs or they are wayward like what is obtainable now in most part of the world, definitely you must need jihad to be sincere.

KN59 [8402-8649]

NO, why because the state, take for instance, Nigeria is not a Muslims state, you understand. There are other religions. Nigeria is not meant for Islam alone there are other religions, you understand, so you cannot say Islam dominated the state.

KN60 [12646-13591]

To that extent I can say I agree to that extent because, for instance, now we are practicing democracy. In democracy it is not the injunctions of Allah that have been put into place actually, but there is no way we Muslims can say we would not practice democracy because it is what is being practiced universally, worldwide. Anywhere you go they are talking of democracy, but for Muslims to have total control and full authority to enforce all the Islamic teachings, all Islamic injunctions actually Islam have to be the power, the engine that is now pushing things, that is now bringing changes, that is now saying this is what we want to do and this is what we want we don't want to do. So unless we have a full placed Islamic state actually we cannot practice Islam 100%. Even Saudi Arabia they are not practicing Islam 100% because of so many factors, so many forces that are now militating against their practice of Islam.

KN61 [3667-3670]

No

KN62 [15248-15917]

Hmm, No. Again I don't agree that Islam must capture all state authority and power, no is not. It is very much ah, ah let say, improbable and ah a kind of unrealistic hope, if you like, this is a weird hope, if you like, how do you, I think it is really a kind of ah eh ah contaminated way of thinking, a bad way of thinking to assume that one cannot actually practice or one must ah take all the power of a state, you understand, as a Muslim, no I don't think, I don't believe in that that is why we are against ISIS, and boko haram and all other ah let's say, so called Muslim communities that actually claim for this, we are against them, we don't believe in that.

KN63 [14650-15100]

Is not, is not true. Islam cannot capture all the state, it is not possible. Let me maybe, if you look at, let's talk about the world, if you look at the entire world now, we don't have the largest population as they said, as they said, Islam is not the most dominating religion or whatever. So how can we take over the whole world or maybe the African continent or what? It is not possible. It is not, it is never possible. Huh, it is not possible.

KN64 [6050-6177]

I agree that Islam is better to capture all state in the world. This we wish, but not by the means of jihad or killing people.

KN65 [9806-10200]

No. The reason is this, in 2000 and no, in 1999 and 2000 here in Kano, there is a clamour for a sharia state right? and that has been achieved, did we use any gun, there is no any means, so we can achieve an Islamic state or authority or power through other means legal, diplomatic, economically, and social tools or means rather than using military or ahh, ah war to attain sharia state, no.

KN66 [3519-3650]

In modern days, the way things are going in the modern way, I believe that Islam need authority to be able to enforce its sharia.

KN67 [3740-4065]

No, I don't agree with this because there are so many ways which ah Islam and other religions coexist and ah Islam will have the upper hand through so many trade, even through trade, through inter-marriage between the Muslims and non-Muslims, there are so many ways that Islam can have the upper hand over other religions.

KN68 [2165-2204]

No. Sharia can be enforced peacefully.

KN69 [7928-9091]

Well I am not in agreement to say that Islam must capture all state of authority and the power through jihad to be able to enforce true sharia, yes. This is the fact that Islam is a comprehensive way of life and Allah (SBUH) when he sent prophet Muhammad (SAW) he placed prophet Muhammad (SAW) in a position whereby his followers understand him very well and even if those that are not in position to follow him, they appreciate his dealings. So that is why Allah said in his Qur'an (he recites the Qur'an) meaning that you prophet Muhammad (SAW) you are in the right position in which people will follow you and copy your life style. So if you see what is happening during the life of prophet Muhammad (SAW) most of those who entered Islamic religion, they entered or embraced Islamic religion as a result of good relationship with people between prophet Muhammad (SAW) and other unbelievers, those that are surrounding him, not in the cause of jihad, meaning that a Muslim is expected to see that he exhibit a good dealing with people, maybe they are Christians or Muslims. This will enable other people to understand that Islamic religion is a true religion.

KN71 [13466-14585]

This is one thing that I have problem with, because what I see as Islam is one I believe that I would live by the dictates of sharia, you too would do that, everyone agree to do that. So when you have this, do you need anybody to fight us? Of course we don't need. So the state of Islam is within a Muslim himself. I hope you understand what I am saying. The state of establishing an

Islamic state is within a Muslim, individual Muslim himself individually. If everybody agrees that let us live in peace, let us practice Islam then I think we would have no problem of definitely fighting here and there, taking authorities away because ah Islam ah, like let me, let me just, when do we have that last Islamic eh government, I mean, I mean state? In 1924, in 1924 where there, that was the fall of Ottoman Empire, okay when it ended, were there no Muslims in the world? Were there no sharia in practice in some other places of the world? of course. So what happened? Who took sword and say they must practice it? It is because within themselves, they agree that we will live by the dictates of Islam and so they did.

KN72 [9403-9724]

No, I did not agree with that because there is no imposition in sharia because Allah (SBUH) says eh Allah (SBUH) said la iqra ha fid din meaning there is no imposition in eh believing in Islam. So it is only the persuasion, you can persuade the minds of the people to believe the Islam. That is what I believe on that.

KN73 [8591-8973]

Muslim problems can be solved. It is not only in Islamic state. There are even some states who are not Islamic states. It's not only jihad can achieve this. We have seen it in other countries. We have seen it in other, we have seen it in history I mean. That ah some Muslims have gotten whatever they want under non-Islamic leadership. So it's not only jihad that can achieve this.

KN73 [9106-9768]

No. ah there is one of the Ulama that said where the country, the ruler or the leader of the country is a Muslim, and there is injustice, and the country that has non-Muslim leader and there is justice, is much more better, this country is much more better than the country where there is a Muslim and injustice. This means that you can find a leader who is a Muslim and there's injustice; Muslim leader, under Muslim leader and it happened in history. So it means that it's not only that through that you can achieve or jihad or sharia to implement. Sharia it be started from your own, from you, me, family, from your own home, your local immediate community.

KN73 [10038-10382]

Yah so this is what I'm saying. It's not, it's not only, it's not that Islam must capture all the power and authority that will enforce sharia. If you want to enforce sharia, do it by your own first. Let me do it: my family, my immediate relatives, my immediate community that is how sharia started to be enforced, from there on it be started.

KN74 [16029-16734]

Hmm I am not agreeing with this statement, I am not agree because if you can look back to the history you find out that after Prophet Muhammad (SAW) eh in his Khalifa, there is Khalifa Uma bin Khatab (rabiyyallahu anu) which is the second Khalifa after prophet Muhammad (SAW) is among the people that eh that make the Islamic state very wide at his period. Therefore, he did not cover all the places or capture all the state authority and the power, he is just yes, yes, under the Islamic government, but he just do what Allah (SBUH) ah permit him to do and he left. Therefore, this statement, I am not agreeing with saying that Islam must to capture all state authority and power through jihad, yes.

KN75 [18512-18531]

It is not possible

KN75 [18559-18622]

Hmm because there is no compulsion in Islam la iqra ha fid din

KN76 [12375-12558]

Well Muslim like ah in multi-religious society like Nigeria you can't say that Muslim must capture all state authority for them to establish an Islamic state. I don't agree with that.

KN78 [14519-14699]

Well there are interpretations that accept that. There are disagreements by some scholars as ah to the possibilities of that. So I think it is a matter of opinion among scholars.

KN79 [6141-6280]

I disagree. In an Islamic state authority and power is an attribute of Allah he give to whom he so wish, is not by power, is not by force.

KN79 [6582-6713]

Yes, Muslim have to engage in peaceful jihad that is through Da'wa, not ah ah not all cases that is requiring physical fighting.

KN80 [11578-12166]

This cannot be possible because if you look at the current states and position of Nigeria, the country is purely secular country operating secularism and both religions are given ah minor priorities in terms of the activities of the people belong to that particular religion. So the constitution of the Federal Republic of Nigeria places at the high authority, so whatever Islam decided in as long as it is contrary with the constitution so it means that the one of Islam should be rejected. So this will not permit ah Muslims to operate their Islamic powers in their own jurisdiction.

KN81 [6636-6804]

Hmm Islam need not to capture any political power because Islam does not struggle to acquire power but to solve problem from well, so I disagree with this position.

KN82 [9277-9490]

In the contemporary Nigeria, I think this is an old idea or notion. The new ideology on Islam is not preaching or is not advocating for violence Islam is preaching for total peace and harmony within the society

KN83 [5395-5580]

Yes if, agreed if Muslims will apply all forms of jihad they will capture all state power to introduce sharia, but if you refer to violence or physical jihad I think it is impossible.

KN84 [6442-6799]

Yes in some cases, if Muslims do to have freedom to exercise their religious obligation, then they have to struggle, they have to strive to capture all the power, but if there is right or freedom of their religion like Nigeria, I think there is no need of this problem, yes. There is no need of struggle because they have the right to practice their faith.

KN85 [5403-5717]

Hmm yes if we are talking about Islamic state, then Islam must guide all aspects of ah the state and in the people in the society, but not necessarily through jihad. There is preaching, trying to provide for eh needy, for the poor, trying to do whatever is right in the right way, not necessarily through jihad.

ZA1 [7079-7450]

No, no Islam is not like that, let us look at what happened Rasul (SAW) he demised from a Medina, he left non- Muslims in some other parts of Jaziratul Arab, he-even this ayat in the Qur'an (ya ahl kitab, ahl kitabi) Rasul (SAW) is addressing people of the book, non-Muslims, Christians and Jews. So it is not a Muslim-Islam doesn't impose anything on non-Muslims, no.

ZA2 [4037-4666]

Well it is based on the feeling and the perception people have, but I don't think if the perception, if the preaching is the real fact then I think they will be the one to, they will be the one governing every aspect because it should not be in line to-Islam is a total way of life and when we say total way of life, it couldn't restrict itself to one aspect, it is the total meaning your life pattern from the beginning to the end till even the day you leave the world. So if is what other preaching that all religion, I don't think they are doing anything to the contrary if we moving in line with the teaching, all of us

ZA3 [8187-8390]

Ammm I will not agree with this view because for, we have different opinions in the definition of this jihad. If your own definition of this jihad is about physical part of jihad, then I will say no okay

ZA4 [20178-20468]

There is no how you, Allah says in the Qur'an la iqra ha fid din, there is no compulsion in religion. So if you wish to believe, you believe dama if you believe is for your own good, if you don't believe is all for your own good, so there is no compulsion in religion, la iqra ha fid din.

ZA5 [10018-10931]

This is the issue of simple understanding that people doesn't understand. If you say sharia, what is sharia? Sharia is a way, they you understand, sharia is a way of life, you understand, there is no need for the this thing to conquer all the three arms of government before they implement sharia. You can simply implement sharia in your own house. There is no need to go outside or to go and affect somebody. Sharia is just the way of life, they you understand. Anywhere you go to they have their own way of life. Like the way the zamfara people introduce sharia in zamfara state, if you look at it, is something that okay if you want even there is a crime its either you go to sharia court or you go to customary court. Anyone you chose like you want to be judged then you go there. There is no need for this thing I did not agree that everything has to be conquered before they introduce sharia in any state.

ZA6 [16720-17323]

That is that is where the militants are getting it wrong now hmm. Jihad is not all about fighting, jihad is not all about the physical assault to capture power, no, is not all about that, and in Nigeria today, where you have the Christians and the non ahm, the Christians and the Muslims, it is not possible for Islam to capture all state authority and more over amm right now we are practicing a democracy and there is no way one religion will come to dominate over another where you have a 50 50 amm ratio. It is not possible. So there is no way, I don't agree with this. I don't agree with this at al

ZA7 [7889-8301]

Do I agree that Islam must capture all state authority and power through jihad to be able to enforce...yes from my previous answer I said jihad is an instrument or perhaps a very important aspect of Islam that preachers about, against doing anything evil or bad. So to have emm to have authority, to have a state authority, to capture a state authority and power, jihad is necessary, it is very, very necessary.

ZA8 [10454-11163]

No. That mustn't be. That is not necessary. So far is this is religion and in the sight of God everybody is entitled to what he wants to follow. For Muslims to enforce sharia, sharia can still be enforced within yourself, you mustn't force anybody to do that. For instance, we have sharia courts; we have the judiciary court in Nigeria. So if, for instance, I want my case to be handled by a sharia court, I can take it to the sharia court as simple as that. Sharia law is still being passed. If I want judiciary court to handle my case, I go to the judiciary, is of opinion of what I want. So is not because of seizing power, government that will make sharia law to, even now sharia law is still happening.

ZA9 [8818-9161]

I don't agree because even in the constitution of the Federal Republic. I believe there are sharia laws in it. If the sharia laws are in accordance with the culture or rather the way people behave in this country, the president and the legislators will have no choice than to incorporate into our constitution, if they find it useful to our...

ZA10 [9886-10539]

Umm actually through jihad that is jihad fi sabilillah, through jihad we will be able to accomplish a lot of things, we will be able to eradicate a lot of things, yes through jihad that is jihad fi sabilillah, we do for the sake of Allah, no killing, no shading of blood, freely and when you capture a lot of states, yes it's possible that you can impose sharia because when they have, when they are enlighten about God, about the teaching, everybody will be free and willingly that the government should impose sharia. It will not be a problem of imposition though some people will not be comfortable with it, some will not happy with it, you know.

ZA11 [8068-8565]

Well, sharia is a practice and the practice must not come from the high, it is a chain, it is a chain practice. I guess if everybody or every Muslim will begin the sharia right from his own person, then and ah it is going to be an easy achievement. We don't need forceful or any other this thing to achieve sharia in every state. If every Muslim knows accordance to the Quran and hadith teachings that this is how to live his life and he is living towards it, insha Allah everything will go well.

ZA12 [5125-5321]

I don't agree, because Islam is comprises of different groups, if only they can come together to understand it as one entity, it stands. But in as much as there are many groups, I don't think so.

ZA13 [4774-4825]

No, physically no I don't think so, physically no.

ZA14 [4332-4336]

No.

ZA15 [8443-8995]

Definitely if you look at Shahu Usman Danfodio, he is able to implement sharia in most of the place because he was able to capture these places because without that you cannot have full total implementation of sharia in those particular states without, but in the present situation of Nigeria now, it is very, very difficult to implement sharia, why I am saying so is, we have the Christians and we have the Muslims, we have the Muslim majority and we have Christian majority. So there is no way you can go to Christian majority and implement sharia.

ZA16 [5370-5374]

No.

ZA17 [3790-3978]

No. There is no enforcement on it, you preach. The Rasulillah has live with the Yahudu and the nasara and is not fighting them to accept Islam by force he is asking them to Ulu asalamna.

ZA18 [6243-6638]

No, a'a like during the ah the then ex-governor of Zamfara, you could remember, Ahmad Sani Yariman Bakura, he introduced the sharia and there wasn't any jihad, did he fight anybody? Uhn hun and there were a lot of successes that had been recorded, without the jihad, sharia came. There was one man who even stole something, he was amputated at that material time and there wasn't any problem.

ZA19 [7550-8765]

Ah no. I did not agree with this. I did not agree at all because if you say Islam must capture all the states before they will be able to establish sharia ah most definitely you are talking of ah, you are connoting or calling for violence because not in, there is no single country all over the world where only the Muslims are dwelling in that particular country and if you look at this issue of ah establishment of Islamic sharia, you cannot just say ok now the Yoruba who are Christians or the Igbo who are Christians in Nigeria must become, must be Islamized or must accept the Islamic religion just as other people were misconceiving what jihad is all about ah especially for those who are seeing jihad as killing people, taking weapons of mass destruction, lynching, ethnic cleansing, genocides and other forms of killings could definitely contradict themselves ah considering this very question. So you cannot say you must capture virtually all the state before we establish Islamic sharia. So jihad does not mean killing all people and of course achieving eh establishing Islamic sharia, Islamic state and solving the Muslim problem does not mean you must capture all the state through jihad.

ZA20 [4088-4242]

Wellll, in short if a Muslim can go by the Islamic tenets that one is sharia itself. Not necessarily establishing those rigorous sharia as they call it.

ZA21 [5276-5848]

Islamic dictates is not as this because the provision of the holy Qur'an has it that la iqra ha fid din. That there is no compulsion in Islam, if you – even the God himself Allah subuhana wata'allah said to his holy prophet that you can only preach but you cannot convince all. Sharia is the way of Allah. It is only Allah that can make somebody to be a Muslim or non-Muslim. If that is the case, that is the more reason why some are Christians, some a pagans, some are Muslims because Allah vow and swore that he must fill jahannama with people, sons, jinns and the like.

ZA22 [5421-5728]

No. For now at this moment I don't agree with that. I think we should just continue to enlighten and teach our people let us implement sharia within ourselves first. By the time we implement it within ourselves I am sure many people will want to follow us and join our religion. No cause for that for now.

ZA23 [7452-8806]

Take for instance in Nigeria today, our constitution allows us for our own religion and that was the even reason that I think in 1999 the then governor of Zamfara state Ahmed Sani Yariman Bakura was able to make use of the Nigerian constitution and adopt sharia system in his own state. I can recall in Kaduna state Ahmed Muhammad Makarfi looking at the type of people living in Kaduna he was able to bring sharia courts, customary courts and the penal courts the modern courts we are having where they use penal codes. So the issue of jihad to come and enforce sharia ai the only thing you as Muslims you know the sharia follow it. Courts are only set so that people will restrain from doing what is wrong and stick to what is good. And we have sharia courts in every state to the best of my understanding more especially in northern Nigeria you have grand khadis. These grand khadis they are not like judges those that are lawyers. In most cases they even have conflicts between the alkali and the judge who happen to be a lawyer, who undergo training in law schools, the alkalis use to have conflicts, the alkali is merely an Islamic eh sharia judge. Do you get that? So sharia can be enforced if the people or the Muslims are ever ready to abide by the teachings of the holy Qur'an and the sunna of the holy prophet (SAW) without going for any war.

ZA24 [9778-10939]

No I do not agree with that because Allah created all of us the believers and non-believers. And he said in the Qur'an that lakum di lakum waliyyadin that those in Islam should follow their religion and those –therefore we cannot force anyone to come except that person willingly accept Islam. So I do not agree. Even if Islam is going to capture the whole state it is not through jihad or through eh force somebody to ehh - in fact sharia is total way of life. If you use sharia in fact we are using sharia in Nigeria so all those who are corrupt-in fact there won't be all these – in fact everybody will enjoy. But the way non-Muslims perceive sharia or jihad is that they think sharia is to kill somebody whether he is innocent or not innocent. Sharia is not meant for innocent people sharia is meant for those- even there is sharia in the Bible too. Therefore Islam may capture the whole state but not authority and power through authority and power. In fact Nigeria is a secular state and so you cannot force anyone to do Islam or to come to our own religion. Islam is going to be the only religion that will capture everywhere but not through conflicts.

ZA25 [9191-9877]

Hmmm as I have told you the western system –Muslims have been imposed upon with the western systems of government such as democracy and some other strands. So as of now, as I said about jihad, capturing all state authority and power it is not for now a necessary condition. It has to start with individuals and groups because this people have dealt with our practice of Islam and to a large extent even our accord. We have to start serious cleansing, Muslims have to start serious cleansing of the tenets of the religion and where at a stage where we now have many practicing Muslims then they can start from there. Not necessary capturing all the state and power, it is suicidal

ZA26 [5397-5492]

But I don't know do you believe that the current orientalist they want to dominate the world?

ZA27 [3171-3398]

No. There are many ways Islam can conquer or can capture all other aspects of –not only through jihad taking weapon but through other means ah morality, good behavior, showing good brotherhood and other things.

ZA28 [10876-11330]

Well I will make reference to our country here which is composed of basically two religions. And amm even in the country here the sections divided like the north and the south, the east and the west, so you see if you come far north majority is Muslim, if you go the other part majority are Christians. So (long pause) well this question I think it needs proper ironing I don't think, I don't think, it is not to be that easy, it is not to be that easy

ZA29 [17782-18641]

You see, like I said, you see here it is also being misconceived. You see Islam does not have to capture all state authority and power. Islam does not have to do that. Islam does not need power, it has power. Islam does not require any power from nobody;

it has its own power. The power of Islam can only be seen by those that have the believe in it. When you are in the religion you know that yes the religion has power. When you practice what the religion teaches you will know that yes the religion has power; but you saying that to as in through jihad to be able to enforce true sharia and why? Well in that aspect I would tell you like I said if they mean by striving to make people understand the religion not by forcing it or under any pressure to make people to do what they are not ready to, well to me it is very right. Yes it is only through that

ZA30 [21802-22422]

I answered this question in the last one, I made mentioned that even in your own house, you can exercise sharia may be when you exercise it well in your own house somebody will also imitate you through the way you are living, your family are living, people will begin to like the way you are doing. They too will exercise it and you try to, you can try to impart the knowledge into the people, may be after finishing any prayer you just stand up and give people example of the way you are doing in your life and you are enjoying.

By this way you will capture more than, not even state, you can even capture a continent.

ZA31 [6193-6259]

No, there is no reason for that and Islam doesn't agree with that.

ZA32 [14001-14442]

I don't agree because if we say only through jihad Islam can what, can capture all the state and the power, we are not right because even by preaching, but even if we consider the jihad as preaching or as both the two types of jihad, we can say it is true and I can say I agree with that because when the state is what, it is a mixture of Muslims and non-Muslims in power, in authority, I can say no way Islamic sharia can be enforced, yes.

ZA34 [12482-13185]

Well I might not agree with this idea because a simple example was established in our country, the Zamfara Sharia that came up in 2000. It is through an election, which is a democratic election that Yariman Bakura Ahmed Sani was elected and he becomes the governor of Zamfara state. Yet he uses the power vested on him by the federal constitution that he established Sharia in Zamfara state and most of the atrocities and the misdeeds that are being conducted before his coming to the rule was abolished and was stopped. It is a quiet example that you may not use an arm before you can establish a state, Islamic state of ah-before you establish Sharia. This is one of the good example in our country.

ZA35 [4258-4547]

Hmmm yes though I didn't agree that Islam will capture all the state authority and power through jihad to be able to enforce true sharia because in Zamfara, I remember some years ago, jihad, that is the sharia law, was introduced, but I don't think they are still practicing it today.

ZA36 [8522-9356]

No. It doesn't have to go that way. Islam is a peaceful religion so by preaching and then

Observation the way we behave because there are many people that became Muslim as a result of the way we dress. They admire the way we dress and our behavior, so we don't have to go into jihad. If we implement Islamic sharia and they see that all our rules and regulation is ok with them, they would agree with us because like a colleague was telling me that the punishment for stealing and fornication, the way she was telling me in her own religion honestly that one is far more serious than that of Islam, so when she heard of our own, she said ah our own is even more better than their own. So if we should implement sharia law even on those things they would be able to agree that our own is fair, our punishment is fairer than theirs.

ZA37 [8134-8622]

Hmmm in order to enforce true sharia, true sharia, actually Islam must capture all state, must capture all because in this time around people normally we are under constitution, yes and this constitution, there are many constitutions that are contrary to Islamic teachings, so in order to practice sharia absolutely actually it is to capture all state authority, this is true. But this is not saying that you cannot practice some, no we can practice many in fact more than half of them.

ZA38 [15130-16056]

I disagree. I disagree why because even, I will still refer to historical perspective, even during the time of the prophet, you understand, he stayed with Jews, he stayed with non-Muslims, in fact he conducted trade with non-Muslims and other things. His own grandfather or his own uncle are not even Muslims, they died as non-believers, but he stayed with them and he did not change them from what they are doing, you understand, not only that presently now you can be a Muslim and a Christian can become your leader when that Christian is a trustworthy person, you can stay with him. But actually what they said in the Qur'an, it is better for a Muslim, a believer to be called you leader than a non-Muslim, but when the Muslims, the believers, the believing aspect of them is questionable, we give chance to a non-believer if he can give us the justice we need, we only need justice, Islamic state is all about justice.

ZA39 [16374-17552]

Actually I can say this is a kind of statement that Islam must capture all state authority and power through jihad to be able to enforce true sharia and why? Actually that is not the position. The position of Islam, I explained before, that Islam is the total submission to the will of Allah. That submission must be willful, it should not be coerced because there is one verse in the Qur'an which say there is la iqra ha fid din, simply means there is no compulsion in religion. It is a human choice, it is a human choice, you choose what to practice and no compulsion in religion simply means it is explaining that there is no way you can make somebody, subjugate him, force him to accept Islam, it is not even allowed. It is a free will. It is a religion of free will. You choose to be and when you choose to be, then you become. So it is not necessary that you most subjugate other people because you capture power. If the people of a particular area or community or country decide to practice Islam then so be it. There is no way that they must engage in war, against who? So this idea is not true and it is incorrect, it is a total misconception of the meaning of Islam.

Th7.13: Jihad and Islamic State: A Necessity for the Practice of Islam in northern Nigeria

FG1 [27293-27365]

Northern Nigeria is an Islamic state (chorused by a number of students)

FG1 [27367-28074]

Am sorry to say this, but I don't think northern Nigeria is an Islamic state because when we say Islamic state, Islamic state in the sense that the rules and regulations imposed, the constitution of the northern Nigerian people will be based on Islamic principles. As for now northern Nigeria is not practicing Islamic state because all the states that are even close to practicing it are not opportuned to practice that why because in the state, Is Kano occupied by all Muslims? There are some people that are even pagans they don't have religion. So an Islamic rule cannot be applicable to them and the state since we are not practicing Islamic state they have to adjust so that they can at equilibrium.

FG3 [38353-38364]

I disagree

FG3 [38366-38376]

Yes and no

FG3 [38379-39808]

My opinion pertaining this one, I can say, maybe they have misconceived the whole term. Right from the jihad and also the state of Islam. If Muslims want to embark on the actually teaching of their own religion, they can start from the normal five...mosque they have in their own area. First purify your heart then purify your family make sure that you pass the actual message to you family then also make your imam to be your judge and to be you DPO (District Police Officer). You can see may be some cases might happen, either marriage or anything when you go to court that they will tell you please go back home and settle if it is not settled come back so and so time. So that settlement if people are taking these cases back to their imam, please imam this is what happened between me and this guy so he will quote the hadith and Qur'an and judge between you guys, by doing so you are already having your own state and you are practicing Islam well. I don't even know what else you are looking for and I don't think government will stop you or any other person will stop you from maybe reporting my case to my imam. May be when the cases are bigger they can even forward the cases to juma'at mosque imam. By doing so I don't think whether there is need for carrying sword and go and fight in order to obtain a state. You can have it from your house or yourself first, your own body then your house then your community.

KD1 [29311-30057]

That's not true because presently nobody stop me from praying salat, nobody stops me from doing polygamy, nobody stops from going to my Islamiyya. Nobody stops me from preaching, nobody stops me from fasting, nobody says no, I have laid an embargo nobody is goes for Hajj here. Nobody says okay because you are a Muslim, you are not going to school. So for that reason, I think that's the misplaced idea there. What actually is necessary is for us to actually get ourselves empowered then we will be in the right track. Right there because if we want to even call for fighting jihad now, how many weapons do you have? Do you have a military? Do you have this? So it's strongly disadvantaged position, so you can't call for that at this instance.

KD2 [11354-11780]

No. Muslims, we do not ah we Muslims in the north do not require Islamic state to practice our religion. If anybody wants to practice his religion, the constitution at least enables one to practice his religion without any duress. So no one, no one is deterring us from practicing our religion, except if a person doesn't want to practice. But you don't need an Islamic state, a whole Islamic state to practice your religion.

KD3 [8864-9284]

Toh the saying, the argument that northern Muslims require Islamic state to practice their religion, how? Whereas the books, the Quran and the hadith are already, is just for you to read and put yourself into practice. The only other ones maybe some teachings of the Islam that have to do with limits in terms of may be you steal or you fornicate. Those ones might be laws of Islam that we suppose to put into practice.

KD4 [15216-15991]

Yah! Let me say that first of all northern Muslims, we don't need any jihad or an Islamic state for us to practice truly our religion because if you say that you are trying to tell me that the northern region, the northern part of Nigeria today are not practicing their religion and I totally disagree with that. But for us to have a totality control of our state and act the way the scripture said, then we truly need an Islamic state and that Islamic state cannot be achieved through violent means of jihad which they portray today rather we have to start building our mind, putting up a mind set to deprive us from having conflicts within even what the religion is saying and what we are practicing. I don't know if you get what am trying to make to you, to put in here.

KD5 [8879-9377]

I don't think northern Nigeria Muslims need an Islamic state because looking at the formation of most of the northern state, you will understand that majority of the people of those states are Muslims and I don't think there is any hindrance or any inconvenience that is making Muslims not to practice their religion. So, I think the need to establish Islamic state is needed only when Muslims are hindered not to practice there religion and I don't think jihad can serve as that instrument. Yes.

KD6 [20860-21454]

Do they? I don't agree with that. Did they say we should not pray in northern Nigeria? Do they say we should not go to, we are in the fasting period now, do they say we should not fast? Did anybody come and ask you that you should not fast in the northern Nigeria, you should not pray in northern Nigeria? Does anybody have that power? So, Islam still rules in northern Nigeria whether you like it or not. It is we Muslims that we suppose to change our attitude toward Islam not Islam changing attitude to us. We Muslims suppose change our attitude to Islam. That is what I understand by that.

KD7 [13932-14357]

Jihad is not, Yes, jihad is necessary for northern Nigerian Muslims to practice their religion, but what kind of jihad are we talking about here? We are talking about for one to take up da'wa to preach to people and to and not to allow people to practice their religion in the best context, not as we see fit, not because someone is from the north and the other one is from the south, not because one is rich or one is poor.

KD8 [27228-28175]

Of course we need, (the question asked again). Well, without even establishing an Islamic state a Muslim can practice his religion. You can practice, you can acquire knowledge and make sure that your home is okay, is living according to Islamic injunction and from there you will begin to now extend it outside. And again, we would want it. It is necessary, but not through that kind of jihad of violence. Jihad of preaching to people, jihad of educating people, jihad of trying to convert other people peacefully, jihad of Islamic, jihad is establishing justice and fairness, jihad of protecting the right of everybody not the kind of jihad that is perceived from the, I mean, you know the kind of jihad that is seen from the negative angle of just fighting people, killing people, that's not the kind of jihad we need, but we need the jihad of been educated, you know, living a good life, you know preaching Islam and seeing a prosperous state.

KD9 [17714-18733]

Yes we need sharia in northern Nigeria whether it is by jihad al-qital or by jihad starting from the grassroots, sensitizing people, gathering enough information about Islam, knowing about Islam and so on and so forth, whichever way it is going to be, we need sharia in northern Nigeria. Whether it is going to be by jihad because anytime you mention jihad people just say ahhhhhh you will pick the sword and cut peoples neck, no. It doesn't have to be like that. Today in the western world, jihad is already happening, jihad is already happening for goodness sake. The other day I was reading online that George Bush has embrace Islam. I don't have facts to expatiate on that yet, so I don't want to talk more much about it, but I think it is true that one on his daughters is a

Muslim today You. can imagine ah in the so called enemies of Islam that is the way the world has viewed it, you know, that we have Muslims sprouting from the white house its self. Jihad is already happening. So this is what we call jihad.

KD10 [11822-12758]

Yes there is no doubt jihad is necessary for the religion and the sharia to prevail, but ah we can also practice the din if we are sincere and want to practice the din well. If we have the knowledge and Allah has protect us from following our self desires, the Muslim can also practice the din, but it cannot be practiced in totality if we are not in an Islamic state where we are being governed by the sharia. Like now, you see, if it to say we are governed by the sharia, the vehicle that is going to be conveyed, the commercial vehicle for the female is different from the commercial vehicle of the male. The hospital the male is going to attend to male, the female to the female. Then the government will make all effort to see that the people they dress properly, they dress, you know, according to the sharia even though, there is the Christian is going to dress decently not to dress in a such way that is going to cause fitna.

KD11 [16671-17588]

Of course jihad is always necessary to create an Islamic state, not just Islamic state, but to propagate the religion, but jihad, as I stated earlier, has its own clear procedures in fact for you to have a jihad, you understand, there is need for, I can't talk about jihad when or a revolution in Islam, jihad itself when there no people in the vanguard. There are no intellectuals in the vanguard who, like for instance, the sharia that was brought to us in Nigeria some years back, had no any intellectual backing, but it was a political slogan, it was essentially a political slogan not sharia in any sense, not in any real sense of the word sharia. That is what am trying to say here essentially is that ah essentially what I am trying to say is that there were no intellectuals in the movement as such and any movement that lacks intellectualism is bound to fail and that was what we witnessed in ah at that time

KD12 [19854-20504]

Ah yes so far you see, what they say ah to create an Islamic state, the northerners, the forefathers have done good, they have laid the foundation down here that you see, if the northerners, the real Muslims, if they really practice what has been laid down by the forefathers it will not take time at all to establish an Islamic state, so and then when it is established, when it is done in such a way, see it will now give problem. It is only when they have not fished out the thorns that is the thorns in the flesh that is those who are saying that they are carrying sharia, but they are antagonizing it indirectly, so they have to fish them out.

KD13 [6590-6783]

Each man in Islam is a state so with the context of the way they want it by saying that except everyone becomes Islamized, it's a wrong view because every individual needs to fight on his own.

KD14 [8546-8747]

So the northern Muslims do not require any Islamic state to practice their religion because already the religion is there and you have, we are doing the religion freely to my own, that is my opinion.

KD15 [11858-12272]

As I said earlier you mustn't do through weapon and ah through force doing, by good doing, by good deed and by good intention, I think everything will be in peace and it will be established. You mustn't frustrate someone, you mustn't be harsh on community or your neighbor or partner before you can establish a jihad, by your good doing you can establish jihad, so I think it mustn't be force doing so that is it.

KD16 [6842-6863]

I disagree with that

KD17 [21541-22479]

My opinion is that yes northern Muslims need to establish an Islamic state, yes for them to make it easier to perform their activities. But I don't know, even presently, I don't think there is any law that is banning the Muslims in the north to practice their religion the way you want to practice it, the true Islamic religion. Is there any place where they say you cannot leave your beards? Is there any place like that? Is there anywhere they said you cannot bear your Islamic name? There is no even law that say you cannot even marry more than one wife in Nigeria. So when people now say you must fight jihad, you must go and fight, go to establish an Islamic state. You already have, there is sharia court in Nigeria. There is sharia court. Okay if you say you don't want to go to the contemporary court, the sharia court is there for you to do anything as far it is the sharia law will be used for you, and this is in Nigeria here.

KD18 [11132-11603]

The answer is no. Jihad can be done at any place. You can do your jihad at any place. It is not necessary that the Muslim should have their own state before they can practice their religion. The religion can be practiced any where you are because it is through your heart, you understand, so there is no need for the creation of another state because eh before the Muslim will be able to practice their jihad. There is nothing like that. Jihad can be done in any place.

KD19 [14472-14820]

No. I don't think it is only northern Muslims that require an Islamic state to practice sharia, no. Jihad is very necessary. The entire country needed an Islamic state so as to practice true jihad because there is constitution, the constitution is a hindrance to the practice of true Islamic state. They do not mix, constitution and Islamic state.

KD20 [10004-10644]

Yes, I think jihad is necessary whether in the northern Nigeria or anywhere that we have a Muslim, even though in the East that we have a majority ah that we have a majority of the Christians there, the little, the, you know, the population of the Muslims they were very low in that area, those Muslims that they were there, they are still practicing jihad because I told you that jihad can be practiced without killing, you understand, jihad can be practiced without killing, so even though in the northern Nigeria that they are practicing jihad, we have other religions that are living together in peace without killing each other, yes.

KD21 [9131-9526]

I don't think uh the northern Muslim should require an Islamic state to practice their religion. Jihad is not necessary to create an Islamic state. Lagos, Abia, Anambra, the Muslims are there, they have been practicing their own religion. So if their practice is right upon true and good faith, I don't think a Muslim who resides in an Islamic state is better than them. (he recites in Arabic)

KD23 [9486-9920]

Okay my opinion is this ah my perception is contrary to, is contrary to this opinion because even without sharia ah Muslims in northern Nigeria can practice their religion ah without any fear because they are the dominant in the regime, they are the dominant in the regime and if government ah ah will be on will be neutralising things regulating things so everything is possible, but ah this statement is contrary to my own opinion.

KD24 [37165-38680]

Is not ah is not right; why did I say so? It is because this issue of boko haram I think I have mentioned something earlier, the issue is that some part of the government personnels are using their money to sponsor some of the Muslims, telling them that why not you should create an Islamic state and outside of the country, many countries outsiders, they will be thinking that yes

what is happening is right, but you that is living inside the house, you know what is happening inside the house and actually these are just numerous simple people that you can mention their numbers. Consider for example, in the northern part of Nigeria we have for example let's say fifty million people if you can mention these people that are practicing all these fightings for that they want Islamic state, Islamic state, they are not up to maybe twenty thousand. It is very hard to convince people that twenty thousand in fifty million are trying to bring these things and that those people fifty million are accepting, no they are not accepting. The way they are doing their religion now they are enjoying it because they are in a state that if you praying you will build mosque no one will say no. We will destroy the mosque, no, you are allowed to build mosque anywhere you are living and you pray there, no one will stop you, then what do you want else? It is just that some people are being sponsored to create such conflicts that is what I will understand based on I that I am living here in the northern part of Nigeria.

KD25 [48651-49809]

It is inevitable, is inevitable, It can, it cannot happen, if we look at it very well, we just have to try to see that everybody performs his or her external rights according to the teaching of the Qur'an or the Sunna. If we continue to do that insha allahu one day Allah will bring a source for us, but not just for us to say that ah say the people of Nigeria must have their own state. If you do that you are inviting trouble and even in the face of you are inviting Allah's wrath because that was not what God said he should do. God said he should worship him, so in as much as you are able to worship Allah, no matter how difficult the condition is, don't mind just try just worship Allah based on your effort, based on the effort that you can put and leave the others to God, you are not going to say no, no, no we don't agree, how are we going to leave with those Christians? No, no, no we must have our state. If we should ask anyone, like all these boko haram and the rest that are practicing such insurgencies, ask them to bring a single verse of the Qur'an that eh that backs their statement they have none neither or the prophetic tradition. Yes.

KD26 [12467-12832]

Hmm m I don't agree with that. Yes it is a requirement, but it is not only the essence for you to practice your religion, without Islamic state, you can you can practice your religion as long as you don't, as long as the rules guiding the state is not, you don't follow it to the extent that you go out of context of your religion, then why not? You don't need it.

KD27 [10926-10942]

I don't agree

KD28 [16997-17332]

First and foremost the northern region as a whole is not a Muslim, all the northern region is not an Islamic region because part of them are non-Muslims, part of them are the Christians and other religions which are not Islamic, but once they don't have the understanding of the religion, you cannot use it to make a law in any state.

KD28 [17430-17665]

Well they should require an Islamic freedom not an Islamic state. Once they have the freedom of worship, if you have the freedom of doing your religious obligations then it is not necessary that yes you have to have an Islamic state.

KD29 [9639-9893]

Well to me since there is entrenchment from our present system of governance to allow all ah states that are dominant in the Islam to practice sharia, it is our own will to do that not through the use of force. I think through that means we can achieve.

KD30 [17155-17879]

You don't have to ah to stay under the banner of Islamic state before you practice your religion, you can always practice your religion where very you are. Ah in Islam you can even be able to pray while you are travelling on a camel, so you see how, this is how simple Islam is made, it is the action of Islam itself. I don't believe you have to stay under the Islamic state before you practice your religion and jihad, if calling people and showing people the beauty of Islam is what you refer to as the jihad then of course we always need that to invite people into Islam, but we don't have to live under, although Islamic state is necessary, but even without the Islamic state Muslims can always practice their religion.

KD31 [11617-11821]

No. I don't think that is true like I said it is not the matter of creating an Islamic state, it is just the matter of personal interest whatever is happening it is just the matter of personal interest.

KD33 [12685-12976]

Well, jihad as I, as I used to say is not necessary, there are some Islamic state, for example, Indonesia, they establish their Islamic state without jihad or any conflict and they are there living peacefully and practicing their religion. So, if we can copy them, I think we will succeed.

KD34 [11966-12325]

Hmm my opinion is that ehm I don't think that is true because why I said I that I don't think that is true is that I never heard a group of people claiming to have a state of their own that is an Islamic state. I heard some sects fighting for a particular reason, but they are justifying their action claiming they want a true state which is not achievable.

KD34 [12488-12822]

No, I don't think because they can practice their religion, we are living in a multi, secular state, in our own government there are representatives of Islam and they are also representatives of Christians and other religions. So those representatives, they are representing us and they did not stop us from practicing our religion.

KD35 [13983-14283]

My opinion that is not possible because we are living with Christians, non-Christians, non-believers in God, my believe is only to establish Islamic courts, a Muslims should be taken to a sharia court, a Christian should be taken to what a Chastain or is emm European courts so that is my believe.

KN1 [32618-34855]

Sir, let me start by saying this, in the first place let's consider the constitution of the country, as a local government, if you require a particular law, whether it is customary law or religious law all you need to do for that particular local government alone, all you need to do is for the local government council to write what they want and take it to the local government assembly or state assembly to make it a law of that particular state. So if the Muslims want an Islamic state or sharia law they can do it on their own, I mean they can have it within their state that this is what they want and their legislators will definitely give them what they want. So in the first place even through the constitution you can achieve that as easily as possible. So there is other means you need to know a lot of things before you go that one. Ahh probably at this point there is need for us to go back to the first jihad in Islam that is the battle of Badr. Probably there is need for us to understand the intellectual cause of the jihad. In the first place you know that our holy and ... prophet (SAW) was born and brought up in Mecca, he was forced out of Mecca to Medina, he was forced out of that place and most of those that migrate from Mecca to Medina with him they left their worldly goods, their wives, their children almost everything because they were escaping, they escaped to Medina. So at a particular point in time when the Caravan of Mecca was coming back from Syria they decided that it is time for us to take what was taken from us. This is the collective caravan of the Meccans, so now let's get what belongs to us, as they are trying to take it away from them they

escaped, they created a route and escaped, but before then since they got an idea that something is happening the leader of the caravan Abu Safyan sent a message to Mecca to tell them that they should come out and protect your goods, so they came in full force. Now after escaping he sent a message to them telling them we have escaped you can go back, but those that were against the Muslims and Islam based on their business they said we must proceed against the Muslims and the Muslims have no option but to come out and fight to defend themselves.

KN3 [29239-30515]

But I told you right from the beginning Islam allowed for the establishment of dar el Islam and dar el harb, right from the beginning. And if Allah wanted the whole world to be the same he could make it the same. He has the power to do that. But in his wisdom he has created differently and of course there is a verse in the holy Qur'an and if you go to the United Nations you will see a wall in front of United Nations headquarters building conspicuously placed there with a verse (he quotes the Qur'anic verse in Arabic) O ye people, o ye people mark you, he didn't say o ye Muslims or o ye believers, o ye people everybody we have created you of a man and a woman and divided you into tribes and races so that you may understand one another. No one is greater than the other in the eyes of God except he who is more pious. Imagine Allah has created differently so that we may understand one another not so that we may fight one another or quarrel with one another or cheat one another or be unfair or unjust to one another. Now if had wanted he could have made us the same. The same color speaking the same language wearing the same clothes having the same culture. But he created us differently and says that we should live in peace or we should understand one another.

KN4 [27865-29097]

No. even now they are practicing their religion, you see. The people are practicing their religion as I have stated they are practicing, they are practicing that is why I mentioned extremism among the both religion. Don't take the the is only the government that does not involve, that does not committed to people that makes people to talk anyhow without check and balance. You can't to preach without reporting yourself to the state authority service. They can record your own preaching right from its- in various state we can select who can go for preaching and you cannot go preaching you can send it to ah different to their different ah emm sect and they can be used in and control and modulate the kind of preaching people could do but when you allow somebody a human being, a human being is very stubborn and is a very complicated machine, he can use his own selfish and address people not the not the real message that you are sent to for with, you understand. He can use their own concept, they can use their own opinion, they can use their own selfishness and people refer it that he is a Christian or is a Muslim but not the teaching of that religion, in my opinion,. is not necessary since everything was established.

KN5 [12125-12705]

Ok I think when you when you talk of Islamic state, you are talking of the Khalifa, you are talking of the Qur'an as one of the condition ah the constitution: the Qur'an and the Hadith to be used as the constitution and a lot of other things. Yes of course you would need jihad to do that, but is a northern Nigeria eh state on itself or no? If the cessation is to be made for an Islamic state, would that cause bad consequences to the Islam and the Muslims in general. This has to be taking into consideration before we embark into Islamizing in the northern Nigeria as a state.

KN6 [11730-12281]

Yes, ah even without Islamic state or with the Islamic state, you can practice your religious teaching, for example, many Muslims can live in America and what they are displaying based on their character or religion is better than those maybe who create their own state. So it is left to you whether to display your own character or not. So we need this Islamic state but if it is not possible we can live with all our colleagues together because the constitution of Nigeria allow all religions to practice his own religions, so there is no problem.

KN7 [12958-13588]

Well ehm, I don't think ehm this would be necessary enough as long as when we are well oriented, well oriented in the sense that we should ehm, that is as I have always said, ehm we should ehm, those are the Islamic clerics, teachers of Islam and people, let me say rulers are in better position of orientating, orientating the lesser ones, let me say their followers, or am so I don't think it's necessary to really introduce any Islamic state since we already-if we have all the understanding that yes, we are all one and we shouldn't have any cause of am going to any crisis before we can achieve our aims and objectives, yes.

KN8 [11011-11278]

I think to a reasonable extent, the fact about this question could not be absolutely justified; though it is also a condition to bring about an Islamic state in northern Nigeria, you understand, but if at all the jihad would be adopted, let it be a diplomatic jihad.

KN9 [11515-11880]

Well in the present day northern Nigeria I don't believe-the Muslims here have every right to practice their religion and carry out all their festivals without any other religion or religious group frowning at them. So I don't believe there is need for-they are good as they are now. All they need is to follow the teachings of Islam and go on with their religion.

KN10 [9303-9467]

The state are already created since Muslims are the majority, so no need of jihad in such places. The only thing is just to introduce the sharia law. That is all.

KN11 [13599-14015]

Ah, some argue yes, ah well we don't have-we don't require any state to practice our religion because we are not forced to follow any religion. In Nigeria you have every tendency to practice your religion. So now as I have said, the Muslims now, we northern Muslims, we Muslims, we northern Muslims, what we all required is to practice the true teaching of Islam yes true teaching of Islam, not creating any state.

KN13 [12756-13909]

Hmm, yes northern Muslims definitely do not, in this sense, they don't actually need a jihad to practice their religion because definitely right now they are practicing the religion. You can go any place in northern Nigeria is very, very difficult for you to go into a street or a lane without seeing four or five mosque, so definitely this shows that actually these people actually they are religious. Nevertheless we can't say that jihad is a necessary condition for practicing this religion because this religion has been there right from time, it has been there for the past 400 or 500 years and they have been practicing it. So definitely jihad that has occurred since right from, since em since from the 18th century has been the major jihad that is needed. Even before the Usman Dan Fodio jihad happened there has been Muslim, although there was moral decadence in the society that was why they came on with a revolutionary jihad to clean up the society. So I think for now they don't need that because definitely the jihad has happened in the societies in line with Islamic tradition. I don't think there is necessary need for any jihad again.

KN14 [10677-10922]

No, northern Muslims, this northern Nigerian there are a lot of Muslims and there al I don't think that ah only jihad can allow the Muslims to practice their religion, even with jihad or without jihad Muslims are free to practice their religion.

KN15 [11585-11783]

Yah, I think this is not true because even now we are not in an Islamic state and we are still practicing our religion so my opinion on this is that is not necessary to create these Islamic states.

KN16 [5968-6043]

No is not like that because even now they are practicing their religions.

KN17 [13237-13351]

Now the necessity jihad in an Islamic state we have the population they can pass a referendum in a state that is

KN17 [13388-13684]

Yeah they can use um through the opinion poll of people actually these people only want jihad, they actually want the sharia to be used in this state so if through this mechanism they can actually know who among the citizen truly wants sharia to be the to be the sole constitution of that state.

KN18 [21473-22420]

Well I don't believe in this kind of Islamic state in northern Nigeria within which this context because what we are saying now, we have a constitution that recognize multi-ethnic and multi-religious group. This constitution gives rights to all religious groups to practice freely their religion, practice without any constraint practice any any any all parts of the religious teachings and whatever that is the constitution we operate and that same constitutes that same constitution allow for the states, for the states to use certain legal means, local laws, make local laws that are religious that is why they implement sharia in some northern states and it is within the constitution. So what kind of discrimination do we face as a Muslim in northern Nigeria that we will be seeking for something different? I don't think we need anything else since we have all the freedom we want of worship, freedom of religious practices and other things.

KN19 [15323-15497]

Yes I think its true, you understand, if many scholars have justified that I think ah jihad is one of the most necessary elements to ensure an Islamic state, you understand.

KN20 [7575-7635]

Yah jihad is really necessary to create an Islamic state.

KN21 [5569-5621]

No, no, no, no, no, no, the argument is incorrect.

KN22 [10761-10866]

Modern northern Muslims require a good and responsible leader, require in a good institution not jihad.

KN23 [8395-8476]

Yah, it is true that northern Nigeria require Islamic state but I don't believe...

KN23 [8510-8685]

yah to practice their religion perfectly because Islam itself as its own jurisprudence and this jurisprudence, it has its effect on the people living in an Islamic community.

KN24 [9140-9645]

Yah I am going to respond yah it is true because if you see most of these northern states like Sokoto, Zamfara, Bauchi, Maiduguri, even if they are not putting the Islam into practice, most of the practice that they use to do is part of Islam. Although it is not Islam they are even putting there, the kind of system government they are doing there is not Islamic system of government but still some of their movement is they like brought it into their own system beginning with the implementation of it.

KN25 [10705-10842]

They do not necessarily need an Islam state to practice their religion even the present setting favors them to practice their religion.

KN26 [10632-11235]

No I don't agree. What I will add here is are they, are northern Muslims in Nigeria not practicing their religion as of now? That is the first question to ask, of course they are. Are there sharia being or is the sharia being implemented in all parts of the states?

No. Even the so-called states that planned to sharia, is the actual sharia being practiced? No. So let us be frank and sincere to ourselves we don't actually need that since there is no constitutional provision that bars you in fact even protects your right to religion, it is even protecting you, even the constitution of the state.

KN27 [10451-10688]

Well I shouldn't say it is in the real sense because not only northerners are Muslims, are not only northerners are true Muslims. We have northerners that are Christians, we have then a lot so I don't think this position is so correct.

KN28 [8310-8587]

Well Islamic state I believe is something that is new probably as I have said before the state has been in existence right before Islam, so the issue of Islamic state I think is not really a must, we can practice Islam and jihad as a whole can never be based on Islamic state.

KN30 [10070-10468]

No, we need freedom to practice our religion not an Islamic state. Once we have freedom, to practice our religion the way it is supposed to be, it doesn't matter whether our governor is a Muslim or a non-Muslim. It doesn't matter whether we have Christians as our neighbors or not. All we need is a peaceful environment to practice our religion and a peaceful environment to preach for our religion

KN31 [11930-13063]

Yah actually ehh normally Muslims in the northern states they cherish Sharia as in a Sharia state but the problem is two things are involved just like I said. First, the people implementing and people carrying out the Sharia themselves. Will they do justice? That is the first thing. Secondly again, it could not be fully implemented because there are things that maybe the non-Muslims feel it is not against their religion or they could live freely with ok things like having places like clubs, hotels, bars where they go and drink, you see by the time you say you totally eliminate this and it is a mixed society they too-it could lead to violence, they may want to fight back and it could lead to one thing. But I think with or without implementing Sharia, Sharia-What is the meaning of Sharia? That is going according to the rules of Islam. Whether you implement it or not as far as Muslims they will live or in accordance with the Islamic injunctions, that can even influence some of the non-Muslims to come back to Islam because they see that the way things are being carried out in Islam are done in accordance with the book.

KN32 [4599-4830]

Yah as I said ah the northern Muslims and ah actually practice their religion without the involvement of an Islamic state. Ah you see ah Jihad ah ah other Muslims can practice their religion perfectly without the involvement of

KN33 [4305-4354]

No. Islamic state is not necessary at this time.

KN34 [6206-6378]

This is just the work of a political or the elect or the politicians that are trying to use their techniques of rule and divide in order to achieve their selfish interest.

KN35 [8235-8365]

Yes even in the Nigerian constitution of 1999 said there is the freedom of religion. So where you are you practice your religion.

KN35 [8402-8533]

Jihad is taking place, is taking place because we have the majority, we always carry the voters no matter how the situation maybe.

KN36 [7791-8034]

No it is not mandatory to have an Islamic state because we are in a democracy that freedom of religion is allowed, but the only means that you can do Muslims should collide with each other and ensure that during the voting they vote Muslims.

KN37. [7023-7038]

It is not true.

KN38 [4794-4810]

They are wrong.

KN39 [6862-6875]

Actually no.

KN40 [9652-10354]

I can only say jihad is not meant for everything, it will not solve all the problems of –I believe jihad cannot solve the problems of northern Muslims in Nigeria rather to unite with each other; involve the Muslims and Christians, but by separating Muslims in one part and let them be doing their sharia activities-in Islam. Islam doesn't separate themselves from other religions, but by bringing other religions together even based on what the prophet spoke, but when you try to bring other religions together and seeing what you are practicing, from there they can also try to emulate what you are doing based on what maybe based on what the Qur'an and the hadith of the prophet Muhammad talk about.

KN41 [6402-6519]

This is not true because Nigeria is a multi-religious society and everybody has the right to practice his religion.

KN42 [9579-10185]

I am in support of this opinion because we, although there should be religious difference, at the same time there should be religious identities. We are different from the other part of the country, so for us to be able to- we should have our religious freedom. We should be able to follow and preach about our religious beliefs and the way we see fit. People should respect our religion and the only way for us to do it is for us to fully embrace the teaching behind jihad and to fully establish our own Islamic perspectives. So freedom for us to be able to create our own Islamic state should be given.

KN43 [13376-13582]

This is not necessary remember northern Nigeria was once under British colonial rule. And the most of the British officials were not Muslims, if not all and the still the Muslims practiced their religions.

KN44 [8548-8595]

I wouldn't like to say, answer that one also.

KN45 [9228-9569]

Hmm, jihad is not necessary I think all Muslims not only in northern Nigeria in the whole country ehh are practice, are practicing their religion the way it should be without any hindrance. We all have freedom to practice our faith, so I don't think to practice faith we need any jihad. There is a total freedom of religion in Nigeria, yes.

KN46 [14620-14927]

No, it is not true. They don't need ehh, an Islamic state or they don't need to engage in any activity to realize their aspirations as Muslims. As long as the leadership of the country is fair to all followers of religion, I think Muslims would not have problem, would not have reasons to, to, to complain.

KN47 [20431-21171]

I don't think we need any, any Islamic state in northern Nigeria. We have been practicing Islam for quite 100's of years in northern Nigeria. Islam has been practiced and the majority of the people in the region are also Muslims. So what do we need a state for? We already establish Islamic political institutions like the ah sultanate, like the sultanate of Sokoto, like ehh Kanem Borno, you know, empire also is established by Islamic principles. It was established, you know, we can simply say that we already have our own type of Islamic state. So we don't need any other Islamic state to come and do anything here because Islam has been practiced. We pray, you know, we pray, we fast, we do everything that is necessary here in Islam.

KN48 [7172-7314]

I would not agree with that because not until you are in an environment where Muslims are populous then you can now practice your own Islam.

KN49 [12103-12718]

I think if we have justice in the entire system, Muslims do not need to seclude themselves and create an Islamic state in which to, in which they can properly practice their religion. They can still sustain what they have, just like we presently have within our multi-cultural and multi-dimensional system. Muslims can still have a perfect religion, they can still coexist naturally with their or amidst their counterpart. We could have a balanced and almost perfect system, within the present system in which we exist. Muslims do not need to create or found an entirely Islamic state in the midst of what we have.

KN50 [6344-6515]

Northern Muslims do not need an Islamic state to practice their religion as far as there is freedom to worship. Ah jihad is not the yardstick of creating an Islamic state.

KN51 [48593-50042]

As English is wrong perception, because establishment of Islamic sharia like I have said earlier is not by force is by educating people, by enlightening people. So when people are truly enlightened, are truly taught about the Islamic teachings, they would now uphold those teachings, if they uphold the teachings definitely, they are going to elect someone who is now to bring about this Islamic sharia. When the sharia comes, it is the time when the Muslim will observe their own lives in accordance to the

teachings of al-Quran and Sunna and this is the highest, the highest of the longing, the highest longing the Muslims have to, to establish sharia, to live in accordance to the teachings of sharia, to observe those guidelines set by sharia but not through force, not by force. I have cited one example now for you yah, what happened in Zamfara state was not by force, what happened in Kano state was not by force, what happen in Yobe was not by force and other places. There are some eleven or twelve state sharia, we call them twelve sharia state, but sharia was brought to all this states, not by force, not by killing anybody, but it was some non-Muslims who begin, began to attack sharia, who began to attack sharia so establishing sharia in northern Nigeria is to be carried out through preaching, through admonishing, advice, through counselling, good counselling, through peaceful and respectful ah propagation, but not through fight.

KN52 [14647-14747]

How would you say that without jihad you cannot practice Islam, is that what the question is saying?

KN52 [14914-15377]

That for me is not true, you don't require any jihad to practice your religion, you don't require any jihad to practice your- especially in the context in which is defined in the question. Jihad is simply being a violent conflict, you don't need it. Even to go to the mosque to pray for the sake of Allah is a form of jihad. Everything in Islam that is done in the interest of religion, in the interest of Islam and for the sake of Allah fi sabilillah is Jihad.

KN53 [8676-8713]

Hummm no, no, no it's not necessary.

KN55 [5218-5272]

It is not only through jihad that this is obtainable

KN56 [6973-7117]

It is not only through jihad that this is obtainable. There are other ways that the northern Muslims can engage in and have an Islamic state. [

KN57 [8619-8747]

You see yes, but it is not only through jihad, like I have mentioned before. It is not only through jihad. There are many ways.

KN58 [18603-19334]

No. Are we not practicing our religion? We are not in an Islamic state, but we still practice our religion despite the fact that sometimes there are some obstacles, but for instance in Kano, we practice our Islamic religion to the fullest without let or hindrance. So we don't necessarily need that complete sharia state before we practice our religion. If it would be obtainable fine we want that, but if it is not obtainable, we would forge ahead like this. We create a demarcation. That is why we said, if you are a non-Muslim and you don't want us to practice our religion in your own sight, you relocate to the area that is dominated by the non-Muslims. Go to Sabongari that is where you practice your own barbaric culture.

KN59 [14161-14614]

Actually some northern states thought that if there is a kind of sharia in their state then everybody, everything would go in accordance, that is their perception, you understand, but it's not through the jihad, you understand, that you can create an Islamic state, you understand, but the perception is that when there is Islamic state then everything would go in line with the Qur'an and Hadith, you understand. So it all depends on the individual.

KN60 [17354-18002]

Even the prophet (SAW) have stayed with the people of Khaibara, those people are Jews they are not, as I was saying, the prophet (SAW) lived amidst and among the people Khaibara and these people are Jews, they are non-Muslims and prophet (SAW) is preaching Islam, is spreading Islam what have you, but yet he did not ask the Jews to leave Medina his territory. So it is the same thing that is applicable in the way we people find ourselves living in Nigeria. Whether we like it or not we have to live Muslims and non-Muslims alike, we belong to Nigeria, we are all citizens of Nigeria nobody would deny the other the right to live in Nigeria.

KN61 [6885-7028]

There is no, it is not necessary that, unless there is jihad, now are we not practicing? We are practicing it a 100%. so it is not necessary.

KN62 [23153-24037]

Ah northern Muslims require an Islamic state, yah every Muslim, wherever he is around the globe needs an Islamic state because we believe that with an Islamic state, we can be free and we can do all what we want to practice, all what we want to do islamically speaking, yes we need that, but it's not necessary that we need, we must have that in order to practice our religion, you understand, and ah jihad is not necessary to create this Islamic state because as I told you earlier, jihad is ah eh is of different kinds. So it is not necessary that we take sword before we build this Islamic state. One can build or can make himself a true Islam, practicing true Islamic practices, your, sorry one can make himself true Muslim ah practicing true Islamic practices, you understand, ehh if he is good ah and faithful believer, if he is an unflinching believer that is what I believe.

KN64 [9783-10166]

Even now in Kano we are saying that we are operating Islamic state. Like if you, if you come back to the time of ah Shekarau, even he writes clearly that his government is under, his government is sharia government, therefore, you can use sharia. In Kano, in northern Nigeria most states they are using, they are using sharia in operating their government. There is no any problem.

KN65 [13695-14375]

My opinion is that Islamic ah Muslims in the north does not need a jihad to practice their religion because Nigeria as a country does not prohibit anybody from practicing his own religion. Wherever you are, you have the freedom of religion. Nobody has been persecuted anybody for practicing his own religion. So there is no need for ah rage, ah jihad, hjere a war is being prescribed by the Sunna is that, it is only when you are being oppressed and persecuted for practicing your own religion, that is when you can retaliate, you understand. So in northern Nigeria, we don't need jihad, in order for us to practice our religion according to what the sharia say or ah prescribed.

KN66 [7794-7871]

I don't believe, I don't believe this is true because the argument is false.

KN67 [8672-8685]

Yes I agree.

KN68 [3968-3992]

No. This is ridiculous.

KN69 [15403-16128]

It will, when we take the meaning of jhad in a wider sense we can achieve that, but by restricting or narrowing down the meaning of jihad to physical combat, I think it would not stand because there are so many activities, there are so many things that

are within the arena of jihad by taking the meaning of jihad in a wider sense, all the preachings our scholars doing, all the activities that we are doing to survive, all what we are doing to see that we are abiding by the rules of sharia is part of the jihad as such we can achieve this by following this, not only to say that we must restrict the meaning of jihad to a physical combat to say that, to follow the, to follow the way is the only way to achieve this goal.

KN71 [24891-24970]

Of course, northern Muslims require an Islamic state and already we have one.

KN71 [25185-26280]

No. It is not necessary when you have an Islamic state that you will practice your religion, is not because I am still referring back to the era of prophet (SAW), when he took the first immigrants to Habasha, Abyssinia, to who? Najashi, was he an Islamic leader? No. Was he in an Islamic state? No. Did they practice their religion there? They practice, they practice devoid of any hitch. What is required is your personal commitment to your religion that I wanted to practice it, you can practice it anywhere. Let me give you an example, I saw a man in a local government in Ondo state, Irele local government, he was the only Ikale Muslim in the state, I mean the whole local government. So when we visited the area, it was the local government leader that rushed to call him that here comes his brothers, he belongs to their tribe, but he is a Muslim. In fact it was the local government that sponsored him to Mecca for pilgrimage and he was the only person in the local government yet he function the religion. What does that require? Is it not the will? It is the will that is required.

KN72 [14547-14751]

You have to take eh you have to take note the opinion, the opinion that jihad is always a fight, no. You have to change that opinion into the jihad is a strengthens to the will of God but not to fighting

KN72 [15004-15293]

Ehh, what I want you to understand or is that you have to avoid thinking on jihad is a bloodshed, but the northern Nigeria already is an Islamic state since most of the northern people are Islamic practitioners ko? There is no need to take any weapons killing somebody in the name of jihad.

KN73 [15240-15355]

Ah it is not necessary. This is not necessary of course. They don't really need jihad, they don't really need it.

KN74 [25896-26199]

Hmm also this question is almost the same, is almost the same thing like the one we have answered previously. This opinion, am not supporting this eh opinion because I have already told you that in the northern Nigeria, there is nothing that stops a Muslim to practice their religion in an accordance.

KN75 [26154-27284]

Is not true, even those who are trying to introduce, who are calling for the Islam eh sharia Islamic state, you find that in their heart they are not a Muslim, let me take a typical example, during the time of Shekarau when Shekarau was the governor of Kano state he never say that he wanted to practice the sharia, is for the people of Kano that say they need a sharia, they introduce sharia into Kano state. So when he started, let me take a typical example from issue of hisba, stopping the first assignment was to stop taking women into taking motor rider, eh motorcycle rider, but it was the Muslims that still fought Shekarau again that he is trying to bring a disunity between the people of Kano state, how should they stop people of Kano for, women for riding achaba. So you find that those who fought, when they find a law is going to affect them, they change their opinion. Let me take another example many people see a criminal because he is their fellow human being they hide him, they refuse to say the original truth of what is going on. So what they are saying is not what they are practicing, honestly speaking.

KN76 [16536-16776]

Actually we are now practicing our religion and ah we have a Nigerian state and we are practicing the religion in Nigeria state, I don't think Muslims need to have an Islamic state, purely Islamic state for them to practice their religion.

KN76 [16902-17496]

It is not necessary because we are living in a constitutional country, is a modern societies are governed by constitutions and we agree to live in NIGERIA, with other people practicing different religion from ours, some are Christians, some are idol worshippers, some doesn't even have the religion they are free thinkers. So if you agree to live within such a society, all you need to have is for the constitution to recognize your religion and the provisions within the sharia. If the constitution of Nigeria can recognize and allow the Muslims to practice the sharia, I think that is all.

KN78 [22319-22762]

In my opinion is ah I would like to digress a bit from this. My opinion, honest opinion is that Muslims should be more pre-occupied with telling the truth, living by Islamic virtues, ah be very fair in your interactions, be very honest when you interact with people, for as long as Islam, Muslim does not practice the true ideals of the religion, talking about the Islamic state would remain hallucination, will remain an illusion forever.

KN80 [20396-20855]

Yes this is so, but it can only be possible when the northern Nigerian Muslim wake up, follow strictly the injunctions of Allah, practice ah the true religion, acquired the necessary knowledge. So when this become possible so it is possible for a Muslim to request of the independent Islamic state, but without proper knowledge, without taqwa that is fearing, God fearing, so this cannot be possible and cannot be even positive even if it was happened.

KN81 [11773-11903]

Well there are so many ways like ah Da'wa that is propagation ah like ah da'wa is propagating Islamic teaching you understand?

KN82 [15167-15529]

You see it is not necessary to say that you can only practice religion under Islamic state. There are some provisions that make the environment to be convenient for someone to practice is religion freely without any compulsion or molestation. I think the atmosphere in Nigeria today is that every person is allowed by the constitution to practice his religion.

KN83 [9223-9341]

It is not true. We already have our Islamic states. Some Muslims propagate this jihad for their personal interests.

KN85 [10227-10719]

Hmm no, not exactly the establishment of Islamic state. Even within the current national arrangement, Muslims can be able to practice their religion very well. We have seen it in so many places and at so many times where the rulers or the government is not Islamic, but the Muslims were practicing their pure religion and they were not prevented from doing so by government. So there is no need for the creation of an Islamic state before Muslims can be able to practice their true religion

ZA1 [13706-13840]

No. Islam no because you can practice you own type of religion even within yourself and your family before somebody will emulate you.

ZA2 [10250-11807]

Hmm well Islamic state as we call it, I think during, lets come back to the life pattern of the prophet (SAW) Islam have been practiced and Islam has overcome most aspect, most area and still they have the non-Muslims in their midst. Is that not true? But all what we know it is the language, is the way the interpretation that call for, is the attitude that calls for that. If we look at Nigeria today is, when we look at the kind of behavior that we accept in the country, it is not issue of the religion alone as I have stated is the selfishness because none of the religion even the religion we call also called ATR, that is the African Tradition Religion, I think he doesn't permit cheating, it didn't permit robbery, he didn't permit you fighting, killing, this is are a lot of things, it calls for peace even that period call for peace. So I think we should, to me, the opinion is that ehm calling for the state is determined the kind people who are there, living in the particular community in the way they have participated, look is not when I call that this is Islamic state, is the attitude there, practices there. That is the attitude that will interpret that this is Islamic state. Let's take it clear that is what will interpret not until when I come to vow, no, is not the vowing, but the attitude in people that is interpreted there, is what we call Islamic state or this is an Islamic state. Most of, let's say you have 80 percent of the attitude in line to what God have said then we say that place is at least Islamic or Islamized.

ZA3 [12445-12462]

I didn't agree

ZA4 [27203-27760]

This people are bad, this are bad people, they are the people blackmailing Islam. They are people even the prophet Muhammad have talked about them that before the day of judgment there is going to be out these people that will claim they are in the right path killing people and they are not of me. So they are not part of the good religion that we are preaching, we are not with them and they are not with us. We don't know how they get their Qur'an and that is not the teaching of the Qur'an and that is also not the teaching of the prophet Muhammad (SAW).

ZA5 [15305-15557]

I disagree because I don't think they need to fight jihad for them to come Islamic state, you understand. We have so many sharia courts here in the northern Nigeria, so you can just go and practice your sharia without even intimidating your brothers.

ZA6 [34820-36280]

No ahh they are very wrong, they are, they are very, very wrong. Nigeria ahh Islam teaches us, the Qur'an teaches us to live harmoniously, to live in harmony amongst ourselves the Muslims and the non-Muslims. The Qur'an teaches, it preaches coexistence, peaceful coexistence hmm between the Muslims and Christians. In a situation where you find yourself, you know, in a 50, it is God that created us. Did you create yourself as Christian? No. So definitely that is why the Qur'an is the, is the final emm basis for justice, you get? Its clear there that it is not God, it is God that created everybody, he created everybody in his own image and his own religion that is the Qur'an for you. That is why it obliged us not to force anybody to join any religion. There is no compulsion in religion, you get? You must live harmoniously and I cited an example with the time of the prophet Muhammad (SAW), you get, he lived in harmony with the non-Muslims in Mecca. Mecca is the center of the Muslims, you get, but there were non-Muslims that lived in harmony with the Muslims and they lived very happily and their business flourished, they worked in the government parastatals, you get, they practiced their own religion without any ahh as far as you will not to go against the constitution of the state, as far as you will not be caught with some offences against the state, whether you are a Muslim or not the law is binding on you that is sharia for you.

ZA7 [13223-13708]

I don't want to completely say I agree with that that says that Islam needs an Islamic state to practice its religion. I think before Islam came into existence, the country first, which is Saudi Arabia, it came into is not an Islamic state. So and jihad was an instrument used in finally converting this people that were living in their ways of live and cultures into Islam. So I don't think it is necessary for ehm for us to have an Islamic state before we can practice our religion.

ZA8 [26609-29022]

I don't think it is necessary. They don't need jihad, like I said, is just calling people to do good. They don't need to force anybody to do anything and Muslims don't need, they need jihad because we are all humans no matter how right even the most righteous of human beings can commit an error. So that is why the prophet says, even during the time of the prophet, after his death, the people that succeeded him, they are the most closest to him and they are the most knowledgeable of all people, but when they want to rule, they will tell their followers that look this is what God says, this is what God says that they should not think that they are above error that they are also humans and whenever they see them, for instance, I commit an error or I commit a mistake, do not hesitate to correct me even though am a leader. This is how they rule during that time not now that people will be afraid to tell their leader that look you are committing a mistake, this is what God says. During that time, when a leader, a Muslim is the leader of the Muslims, when he goes astray, the followers will call him that look you are, because they are doing it for the sake of God not for his own sake. They are doing it for his sake, for their own sake and for the sake of God because when, these are the foremost followers of Islam. If anything they do at that time and nobody corrects them, everybody will follow it, are you getting what am trying to say? Because when you see the most knowledgeable person that knows, you are sure that this person knows religion more than anybody, you know, you will try to copy whatever it is because this is what the religion says. So with those during those time they tell their followers, if you see me moving away from what God says, call my attention because am also human I can commit mistake and am prone to error. Call my attention because whatever I do, if you do not correct me, people will do it and one thing in Islam is, when you start a good thing or you teach somebody a good thing and that person continues doing that good thing, whatever reward he gets, you will get double of it because you are the one that call him to do that. So that is what I believe. So they don't need that creating a jihad state or whatsoever within the state that they are, they can still worship their God, do their jihad, call, enjoin people because everybody has freedom of religion.

ZA9 [14578-15427]

I still don't believe in it though am from northern Nigeria, norht central, but I think this, they are, our position in north central is as a result of geographical representation in this country because I believe we should belong to the West because we practice western cultures and from a very core place in Yoruba, in Kwara state in Yoruba land, plainly Yoruba land and we practice our own Islam, we practice our own religion according to the teaching of the prophet. I was surprised when I came over here and discovered the way this Muslims, this Hausa Muslims, most of them even, they even segregate like they differentiate between a Hausa Muslim and a Yoruba Muslim and even in little case, if there are some Igbo Muslims, they believe Yoruba Muslim are not true Muslim, they believe they are the only ones that practice this religion best.

ZA10 [16125-16804]

Actually northern Muslims are, okay if I get you right you said northern Muslims require an Islamic state to practice their religion and jihad is necessary to create this Islamic state. Okay, yes it's actually true because, like I have said earlier, Islam came to Nigeria through the north, northern part. So practicing sharia in any of the states, any of the northern Muslim states is not wrong and it will actually help them a lot, it will make them to be exposed more to their religion, to know what their religion is

because those predecessors, those that actually brought Islam are no more. It is only the scripture and some teachings of the Ulama that are left behind so.

ZA11 [12941-13245]

By mentioning jihad, are you referring to fight or violence? Jihad is not all about violence; we don't need violence to actually establish an Islamic state. So the jihad here we talking about, is having come close to God and having the real concept of the sharia, the morals and other Islamic practices.

ZA12 [7673-7855]

Jihad is not necessary to create Islamic state, even during the time of the prophet, there are non-Muslims and they lived together. So if we can follow that path, I think it is ok.

ZA13 [7722-7944]

Ahh even back then when you look at after the colonial rules when Sardauna took part on this, there were, Sardauna was a Muslim and there were also some non-Muslims with him which he carried along. So I believe with this.

ZA14 [7410-7607]

Jihad is not necessary for them to create an Islamic state, you understand, and even though they want to create an Islamic state you can do it within your jurisdiction without even forcing others.

ZA15 [13670-13846]

Northern Muslims actually yes, but jihad, what kind of jihad? I still emphasize, through fighting? No. It should be done through peaceful means to acquire their Islamic state.

ZA16 [7701-7714]

I disagree.

ZA18 [11234-11590]

No. I don't agree with this. For instance, now you see there are fundamentals, there are pillars, Islamic religion has pillars isn't it, the fundamentals we are practicalizing them, I think you understand, nobody stop us, so even on this dot believe me you, you continue to practicalize your religion and you will live well and die in peace not in pieces.

ZA19 [14132-14501]

The statement is not quite true because I am a bonafide of northern part of the country, I grew up there and I am still living there. Well actually none, I repeat none of the northern citizens, I mean North Eastern Nigeria that ever requested, either in the media or any form that he need an Islamic state. So it's just the affairs of some small cycle of individuals.

ZA20 [7946-8251]

My opinion I have to be very objective you know, Islamic state, see I have said it earlier, Islamic state, any community, any area that people come together and conduct a life style. Life in accordance with sharia then they are living in a state of their own Islamic way of life and it has no limitation.

ZA21 [11030-11648]

I say no because here in Nigeria we said Nigeria is a secular state, conglomeration of Christians, Muslims, Pagans and people like this. So it is not necessary for people to say ok everybody must come to their religion. in northern Nigeria we can practice our religion and that anybody who says he is a Muslim yes he is welcomed he should be part of the sharia. If you so said that I am not a Muslim anymore you are free to do that in Nigeria and in northern Nigeria in particular. So for somebody to say one must be part of Islam or must go with the dictates of sharia then that person is amm I don't think is fair.

ZA22 [10216-10558]

Yes I you know I agree with that, but it is step wise. It should-we have to follow it gradually. The state will come but let us continue to propagate the religion to the best of your ability, continue to practice it, put Islam in ourselves, let people see Islam reflect in our living and the rest then the Islamic state will come with time.

ZA23 [14788-15144]

To my understanding everywhere you find yourself you are in an Islamic state so you can practice your religion. It is said in the holy Qur'an that the whole world belongs to Allah. If you live in an area where you will not be allowed to practice your religion, migrate, leave that area. Go to where you will be allowed. Allah says (he recites the Qur'an).

ZA24 [18568-19171]

It is not, it is not necessary. We are practicing our religion, we just finished maghrib prayer nobody came to harass us that we-if you go to other parts of the country – in fact I could remember during that Ramadan in China they were forced to break their fasting, if something come to that extent we can now say that true jihad is necessary so that we can have our own freedom. But in Nigeria everybody is free to practice his own religion. Therefore it is not necessary to introduce forceful jihad in order to practice Islam. We are practicing our religion, everybody is practicing their religion.

ZA25 [16869-17398]

Yes, as I have said the western powers, global powers, have eh stylishly imposed their manmade political system-democracy, on the Muslims and hence the political especially the political system of Islam is being undermined. They have just stylishly limited the scope of Islam to just going to mosque, fasting Ramadan and the rest while the main the all important political system has been undermined. But as I still maintain, it is a necessity, but we have to start from serious acquisition of knowledge and exemplary practice.

ZA26 [8121-8294]

No it is a wrong notion. You can achieve your goal peacefully and logically. When America wanted to attack Libya they justified it using media and they killed their leader.

ZA27 [6684-7232]

Actually I don't know this issue of jihad and Islamic state this are two things that people are conflicting. Jihad is just part of Islam. So when we talk about Islam, jihad is part of Islam. So the issue of jihad, jihad I don't really know the direction they are talking about. Are you talking about the so called jihad people are propagating now or the real jihad that Islam is talking about. Because all this issue of jihad, jihad the western people are commenting all over the world is not what really is in the context of religion of Islam.

ZA28 [17272-18059]

well emmm as we are here northern Nigeria, we practice optimally, we are trying. We are really trying and nobody would, I don't think far north here, nobody would come and tell you why are you performing ablution, why do you want to pray, why do you want to do this, why do you want to go to islamiyya school, why you know. There are certain things that occur previously, previously years back, when people were praying, come into them and like that is before Islam really stand on his feet so things like this happened, but now that we are, now that Islam has its own stand from years back so I think we are here, northern states,

at least we have freedom. I don't know have never been to other parts of the country deeply, but I guess we are free to practice religion optimally here.

ZA29 [24506-25187]

That is very wrong and a very big fat lie; a very wrong and a very big fat lie. Anybody that has this belief or say such a thing he only said it to blackmail and tarnish the image of the northerners which are always, always humble and hospital, hospitality rather, welcoming. So you saying that northerners are saying that the only way to live peacefully is to create an Islamic state, no it is very wrong. Northerners have never in any way-but there was once an Islamic state that was about to be built which some Islamic objections were being observed there, but yet Christians lived there and they comment well that the only place to live is in such state, is in those states.

ZA30 [36733-37051]

I already stated this one earlier. Refer back to those questions, last questions that I answered you. That is, through good character and preaching, you can win the heart not even the ordinary Nigerian, even win the heart of the whole continent, the whole world through good character not only when you carry weapons.

ZA31 [11312-11496]

What I said, there is no religion that impose or force you to practice, to practice or to force someone to convert to another religion. So I didn't see necessary, it is not necessary.

ZA32 [29040-30292]

It is not necessarily for Muslims to make a what, to make an, to make an Islamic state in northern Nigeria. You as a Muslim, you can watch, you can practice a religion once you are God fearing, you are God fearing Muslim, you have the right, which is expected to every, every, to be found in every Muslim, so you can practice your religion and in terms of judgment, like the judgment when someone has committed adultery or fornication, those judgments even Islam led a strictness before someone can be justified as a one that committed adultery or fornication. Before he can be justified, so this Islam itself put a strictness there to what, to prevent the dignity and the humanity of Muslims to defend, to prevent the chastity of Muslims, that is why Islam disagree with what, two (2) witness are not enough, two (2) things are enough in the issue of business, marriage and other things, but in the issue of fornication or adultery two (2) witnesses are not enough and the prophet (SAW) said that you should avoid, you should remove the what, the punishment of the had even through shubaha something that is contemplated, if there is any contemplation, just use that opportunity to remove the had and this indicate that Islam discourage, discourage...

ZA35 [8701-9632]

Well, why some are saying the northerners need an Islamic state to practice their own religion and jihad is necessary is this, you see, mostly the Hausas they would say they don't like the men, the guys, the boys and the ladies to mix together, even in some primary schools, if you go to their classes you discover that boys seat separately and the girls sit separately because they believe mixing together is un-Islamic, so they want to have an Islamic state so that they would be able to practice jihad, so that men, like formally in Zamfara state, I heard that there is taxi drivers for female. If you are a female, you want to use a taxi, the taxi driver that would pick you up would be woman and the men would go for the men driver even the same thing in the Hospital, if you go to hospital a female doctor would attend to females, while the male doctors would attend to the males, I think that is what they want to practice.

ZA36 [14052-14522]

That is not necessary. People are just saying what they feel like. The most important jihad is to fight one's self, if you fight one's self you are able to do what is right and you are able to stop what is wrong. That is the most important thing. Why should you want the implementation of Jihad when you, you don't fight yourself? Even after the jihad you would still go back to your wrong doing and be doing it, but the most important thing is to fight yourself first.

ZA37 [14393-14834]

Yes of course, I have already mentioned it, but what can of jihad? Is it jihad using weapons or jihad by creating awareness? So creation of awareness is necessary and it can what, lead to the creation of Islamic state, of course yes because if one can understand that all these states are what, trying to bring law and order to the society. So if they can understand that this Islamic sharia is the best way of creating this, then why not?

ZA37 [15195-15565]

It should be through the Jihad of creating awareness because creating of awareness is necessary and it could lead to the creation of Islamic state of course yes. Because if one can understand the Importance all this steps are trying to bring law and order to the society so if they can understand that this Islamic sharia is the best way of creating this then why not.

ZA38 [21002-21598]

Actually yah, since our inception of democracy in 1999, a year later, the governor of Zamfara state, Alhaji Ahmed Yariman Bakura woke up one morning and felt that sharia should be the guiding principles of Zamfara state because the Nigeria constitution has given the right to freedom of religion, but the major challenge is he it started from Zamfara state, it spread to almost 15 northern states. But the sharia lack the test of time that is why most of us look at it more of a political sharia than an original sharia. That is why I never agree at it, anything better would come out of it,

ZA39 [30593-31241]

Actually when you said that you need people, are you talking about the religion of the northern Muslims in Nigeria? If you are talking about the northern Muslim in Nigeria, actually that is not true because every person who lives in this northern area or who knows northern Nigeria, northern Nigeria comprises so many kinds of people both the Muslims and non-Muslims and they interact with one another, they conduct business, they even intermarry with one another. So saying that a person, a Muslim needs, a pure Muslim to live, they need a territory to live as Muslims before they practice their sharia, that is not the position. It is not true.

Th7.14: Jihad as a Political Tool and the Conduct of Jihad.

FG1 [28448-28497]

I disagree with this. It is not a political tool

FG1 [28499-29015]

I may say jihad is a political tool. For me to some extent I may say so because look at the present northern Nigeria most of the highly religious scholars we have from different sects now are conniving with the authorities in the outgoing government (GEJ government), most of them have connived with the outgoing government. And most of them do not even preach the evil deeds of the past government. Instead they use religious inclination to manipulate our thinking. We have this kind of cases with several of them.

FG1 [29253-30316]

Just see, it was past year, I think last year, the outgoing president, the former president of Nigeria invited a highly religious scholars to his palace. So when these scholars were back to their residences majority of them were posed with questions from their followers that why are you there? I heard this comment made by Sheikh Dahiru Bauchi. I am one of his loyalists. But when I heard the comment, I was not happy when I saw him with the president, but when I heard his comment he was saying that he invited us to eat and I was there to eat. There was one scholar again from Kaduna he is not part of Sheikh Dahari Usman Bauchi's side but he was also representing his own side. They were all there, he too was asked the same question why was he there but he somehow used religious inclination to manipulate the thinking of his followers that no there might be a good Christian leader when he is doing so and so, it is not necessary for us to have a good Muslim leader because..he just manipulate the things but he did not really say what took them there.

FG3 [43325-43925]

Yes I want to say something about it. You see political tool in the essence that you see is still another misconception. That specifically if I will look at the question and look at the context of Nigeria today, that once you say a jihad has been used as a political tool my mind will now go straight to Boko haram who are declaring themselves to be Muslims and jihadists. Who currently even the government itself is believing that some people are even involved or should I say partially the government is involved or not I don't know but let's say 50-50. And then in the right context, sir can you...

FG3 [43963-44541]

We said it before I think he explained something about jihad in terms of its usage and time and he also said something about jihad in terms of its usage and time. But the other aspect of the jihad that is used as a political tool just as I have said before we are looking at the aspect of the Boko haram which is wrong, actually jihad there is used as a political tool to create misconception and chaos and misunderstanding and being another different name for Islam that, a nasty meaning to Islam.

FG3 [44543-46117]

I really strongly agree with him with the following example I am going to lay down. The jihad that is currently going on in Nigeria that is going on in the north east, it has been created. Right from the beginning the former governor of Borno state – Ali Madu Shariff created this Yusufiyya for the purpose of winning his election. He called this Huji Mustapha, Muhammad Yusuf, he sat down with them, he said he want them to support him so that he defeats Mallah Kachala then, it was before 1999 – 2003, it is around that time. So he sat down with them, he said he needs their support and when he wins the election he will allow them to do sharia in Borno state. They put it in form of agreement, he agreed they agreed, they supported him and he won the election. After the election he called that Huji Mustapha and gave him the commissioner of Sharia. After giving he that, they gave him some three obligatory things that they want him to do but he didn't sign any of the three. That is what made Huji Mustapha during a security meeting he tore his own certificate and said Boko is haram. That is the beginning so they just took themselves out of his government and so they started fighting each other. So you see it was created and politically used. So even when they were asking Jonathan to go over and crush Boko haram, he said the want to use religion because almost all northerners their votes will go to a particular person. So they just want to use, maybe when the chaos continues so elections will not happen in those areas. So they used jihad as a political tool.

KD1 [31278-31981]

When should jihad be conducted is when it is summoned by the supreme Islamic leadership and that is when it is sorted, so whether, if we, the point of allowing political rulers or leaders cajoling and maneuvering the jihad concept is actually when you become feeble, when you become susceptible to their lies. When you actually know what you are doing, you know your onions, you don't get, you don't fall for that and that's just the bottom line. You don't fall for it because you are well exposed and you understand their antics and their tricks and that actually most times when it comes to election period is actually when they get what they want, you don't see them again until the next four years.

KD2 [12237-12329]

To me, jihad should be conducted at a point when the doctrines of Islam are being breached.

KD3 [9891-9988]

Jihad is not necessary in northern Nigeria because already Islam is there and we are practicing.

KD4 [17050-18076]

Well! My brother I will tell you that jihad, as you said, is a political tool in the northern Nigeria. I will tell you that you are been biased here, if you say it is only used in northern Nigeria. Just as Christianity in the southern part of Nigeria they use it as a tool in order to portray some ideology or political means such as other insincere Muslims are using jihad to portray their interest, politically to achieve some interest. Well, if you asked me when is jihad needs to be conducted? Wow! That is a very tough question which when you are looking at, anytime jihad is to be conducted. I think I will tell that every time you have to conduct jihad just as I told you jihadin nafs is necessary anytime, anytime we have to be fearful to God, anytime we have to know that you are guided by rules and regulations, you have to act according to the scripture of you creator and that is jihad to you. So I will tell you that anytime, anywhere you find yourself, you have to know that yes you are on the course of jihad.

KD5 [9713-10011]

Yes! I think jihad has been used as a political tool in one of these days due to the lack of understanding between the Muslims and the non-Muslims. So, using that lack of understanding between the Muslims and non-Muslims and the political class used that as an opportunity to divide and rule. Yes.

KD6 [21933-22138]

I don't understand the context of the jihad that they are saying about. Islam is political whether we like it or not. Without, Islam is politics, politics is Islam. So, I don't know what they mean by that

KD7 [14856-15163]

Jihad should be conducted when the Muslims are being persecuted, they are not allowed to practice their religion, Muslims are not allowed to go to mosque; they are not allowed their own right in anything. Then, that is when jihad, that is the jihad of talking up arms to be able to practice their religion.

KD8 [29605-30160]

Well, some are politicizing the jihad, you understand, they are politicizing it, but I don't even see any jihadist movement in northern Nigeria because there is no any attempt, the kind of jihad that is being interpreted by the West, I don't see it, that is killing people in order to establish Islamic state. I don't see that going on in northern Nigeria. So, there is no any politicization of jihad because I don't see any group using jihad as a means of establishing a government. I don't see anyone, but it's like I have not answered the question or?

KD8 [30232-30640]

Jihad should be conducted at the time, when Muslims are denied praying, they are denied practicing their religion, they are denied access to what is due to them. What the constitution has given them, you understand, what is their own, they are deprived

from praying, they are deprived from going to hajj, they are deprived from practicing their own religion, at that time jihad is necessary, the other jihad.

KD8 [30678-31733]

No. When they denied there is something they can do. Well of course the peaceful one whereby they vote, they do all those kind of things. But if you are denied, somebody say you should not pray, you should not, there is nothing you can do other than react, yes, you have to retaliate because what is going on, look at, it is only when it is seen from the Islamic perspective that is seen as a crime. What America is doing is war. It is only because it is not called jihad. If it were Muslims that are doing it, they will say that they are doing it in the name of jihad, you understand, they are doing straight, they are terrorism, they are killing people, they will just go to Iraq, they go to, they sponsor all this kind of things, it is because they are not Muslims that is why it is not called jihad. If they were Muslims that are doing it, they will say that they are doing jihad. In fact, they will not call it, they will try to link it to the Islamic concept so that Muslims will be seen to be, you know, people that they are doing a very bad thing.

KD9 [19440-19993]

I don't agree that jihad is now a tool in northern Nigeria. It is conflicts that we have in northern Nigeria today. Jihad is in fact am not qualified to analyze jihad, am just giving a lay man's view. I keep saying that. So Ulama's will really tell you what jihad is truly is, but of course for even a lay man we know that what is happening in northern Nigeria today, the conflict, just conflict, they are conflicts, definitely not jihad, simply not jihad because if you look at it most of the times it is even the Muslim that are the major casualties.

KD10 [13843-13992]

Jihad must be conducted when the conditions are fulfilled, when conditions, the Shurud of jihad are fulfilled that is when the jihad must be fought.

KD11 [18437-18838]

As I have said ah jihad is an integral part of Muslim, a Muslim that doesn't conduct jihad is not a Muslim. Sorry I wouldn't say he is not a Muslim in that sense. What am saying is, he is generally weak in his faith. Whatever you do I mean to strive in the cause of the religion, to propagate the religion is jihad. And anything you do in damping the image of the religion is direct opposite of jihad

KD12 [21387-21705]

We conduct jihad every day. Jihad is also a religious contest, is what we can say is like a jihad in a motor where we have engine, we have everything that, tyre everything is there, but the jihad moves it on that is the practicalization of the principles of Islam is what we call jihad. So it has to be done every day.

KD13 [7136-7444]

Jihad first and foremost in the political aspect of it should be removed, you understand because you can't politicize whatever belongs to Islam and the tools to be used here, like I said earlier on, should be creating awareness of what the teachings of the Qur'an is sincerely saying in spirit and in truth.

KD14 [9078-9124]

I don't think jihad should to be conducted.

KD15 [12971-13521]

Ah for a Muslim or in a Muslim state, jihad should be among your day to day activities, it is your responsibility. As I said earlier on, jihad mustn't be by weapon you see jihad, by doing good deed is also a jihad. So in a Muslim state or a state where they obey God and his prophet I think automatically they are fighting for jihad. So it mustn't be through weapon or through any violence. So jihad simply means peace, let's just say it means peace too because if you can be a good person, doing good deed I think you are also fighting for jihad.

KD16 [7254-7271]

Please go ahead

KD17 [23162-24232]

Jihad that is raising of arms against people. You are not allowed to raise up arms except when you are pushed to the wall. You are not, just as I said, politicians now maybe during the time of election, they tell you ok vote for a Muslim, vote for a Muslim. The Christians too goes to church and say vote for a Christian. Whereas when, ok go to the senate, go to house or representatives, how many Muslims represent the true tenet of Islam? How many of them? But when they come back home, they use religion, they use religion to push their political ambition, they say that you have to fight jihad, you have to put Muslim there, jihad, jihad, you understand, making people, buying guns, making people to raise up arms against the non-Muslims. As I said, the way it is now, the jihad you are saying you are, is very, very political as far as am concerned. It is just for political purpose, just to drag their political ambition, just to get their political ambition. That is why they are saying jihad. No true jihad is being practiced in Nigeria as far as am concerned.

KD18 [12166-12601]

Yes jihad has become the political tools in the sense that even though when you are in government parastatal, the money you gain or the money you get through the government you can use that money to build houses for the needy. You can use you, can use the money to construct roads and bridges so that the rate of accidents is going to be reduced is part of jihad and jihad can as well be conducted at any place any moment at any time.

KD19 [15386-15633]

Well, jihad should be conducted at all times whether at peace time or in times of war. That's my belief and jihad should not be a political tool because if we allow the politicians to hijack jihad, there will be problem and crisis in the country.

KD20 [11362-11454]

I think jihad can be conducted at any place, at any given time and at any opportunity, yes.

KD21 [9928-10018]

I think jihad should be should be conducted only and only if it is for the sake of Allah.

KD23 [10199-10607]

Well ah jihad is a political tool in northern Nigerian ah Islam rather than a religious activity when necessary in the right context. When should jihad be conducted? So that is the comment so jihad should be conducted in the time that people totally disbelieve the teachings of the Qur'an the teachings of the holy prophet, they totally or massively take any other aspect of religion or something like that.

KD24 [40364-40731]

Anytime if a Muslims are not allowed to practice their religion the way it is supposed to be, then they are allowed to go for jihad in Islam, but if they are allowed to practice their religion the way it is, no anything like jihad only that they should go to school, they should go to market, they should do, follow the way human beings use to live in the community.

KD24 [41032-41156]

Actually ah based on this, we just heard rumours we don't have facts that we can testify, so I can't say anything about that

KD25 [52130-52974]

Jihad should be conducted when, when the Muslims are denied their rights or even to perform their acts of worship. If it reaches or it gets to that stage then the Muslims should not just fold up their arms. They have to stand up to protect them, but in as much as we are living now, there is nobody that stops us from practicing our religion, so we continue and then we continue preaching and we are worshipping Allah and preaching. But where they said no, the Muslims should not even go to the mosque to pray, then that one will not, that is what will, one of the things that will bring jihad that, you know all of us will come out in mass we don't care whether we will die or live. But where we are not stopped from practicing our religion then we will practice our religion and we will leave others to practice their own forms of practices.

KD26 [13347-13789]

I think yes it is, there should be a specific time for you to carry out jihad that is if it doesn't influence, if it doesn't have any ahm how will I put it? Ahm any okay ulterior motive because most of the jihad that is happening in this country, hmm there is ulterior motive. It is not being, it is not for the sake of Allah, its down for the sake of somebody, so I think when it should be conducted it is when it is for the sake of Allah.

KD27 [12786-14945]

Jihad, I don't think it is eh, jihad is a goal, it is not a process, it is a goal that we want to reach. Now the perfect, perfect situation in such a way that what you have in place is a system that encompasses all Nigerian, a system that does not oppress any Nigerian based on ethnic or religious beliefs. There is no compulsion in religion. Now even at the time of the prophet (SAW) there were Jews and Christians living within the Muslim Caliphate then and the prophet never oppressed them on the basis of their religion. Now I think this is where we are getting it wrong. We feel that everybody must be a Muslim. If Allah had wanted everybody to be a Muslim he would have created us all Muslims. There has to be that enlightenment that we have to live with each other because Allah has created Nigeria so. We have to live with each other, we Muslims must adhere to our own teachings based on the Qur'anic and Sunna injunctions, and we Muslims must relate to our neighbors who are non-Muslims based on those injunctions taking into consideration the fact that earlier Muslims lived, in fact if I remember correctly the first hijra was to a Christian land. And it was ordered by the prophet (SAW) and the Muslims lived in Abyssinia until-for over 10 years, they lived in Abyssinia, the first group of immigrants. Now if it had been wrong for them to have lived such a society the prophet could not have instructed them to live there in the first place. So why are we, you know, why do we shun history? Why do we shun history? History –you know those who neglect history, who neglect the past don't repeat it. Now this is the problem that we have today. We had a peaceful relationship with our neighbors here in Nigeria, in northern Nigeria. There was a time that a Muslim will swear by Allah and a non-Muslim will say ah he has sworn by Allah ah ok, that means he is going to do it. But today a Muslim swears by Allah even to his own fellow Muslim he breaks the promise. So where is jihad supposed to start now? Start with yourself. When amana is given to you, make sure you deliver it. Once you make a promise, make sure you keep it. Things like that.

KD28 [18300-18924]

You know like what I have been saying, if we understand what is meant by the term jihad then we will be able to appreciate, to know when to fight jihad and how to make it because the understanding of jihad in many people, it varies in many ways in the sense that as I have been saying you have the self jihad and there is external jihad which you are to protect yourself from any intruders or any ah from your enemies, is a form of jihad because as a religion, as Islam is, the jihad in Islam is how do you do to propagate the Islam, how do you do to make the people to understand and have the belief on what you are doing.

KD29 [10619-10975]

Well ah to be, on all honesty, the politicians have decided to use, to misuse the issue of jihad for their political gainful purposes. If we will be able to identify jihad in true context and ah remove it from the political ah perspective or political intensions, to drive political goals, I think we will go a long way in achieving, we will be somewhere.

KD30 [19109-19579]

Ah for forceful jihad, carrying ammunition can only be legal under an Islamic state, not even a cleric has the right to call on for Islamic jihad. So I think ah looking at Nigeria presently there is no way we can even eh eh we can, we can conduct an Islamic jihad, a proper Islamic jihad where we will be need to carry ammunition unless if it is to protect ourselves. So you see when we don't have an Islamic state, then it is impossible to have a proper Islamic jihad.

KD31 [12185-12356]

Like I said jihad should be conducted you know when the need arises that is when ah there is it is obvious that people are trying to deviate from their almighty creator.

KD33 [13495-13850]

I don't think in Nigeria or in northern Nigeria that eh jihad should be conducted because we are living in a mixed environment and the people we are living with them, they are the non-Muslims, they are also the indigenes of this northern Nigeria. So, I don't think jihad is necessary to remove them or to create an Islamic state in the northern Nigeria.

KD34 [13456-13959]

Toh, as I said earlier again and again and again and again, the word jihad in the way this question comes up is talking about jihad of fighting against non-Muslims. I don't think there is a time that we will say it is the right time to just start striving against the people that we are living with or against our neighbors. The right jihad that we should do is that by doing the right thing, trying to advertise our religion by doing good deeds, telling them what is in our religion not scaring them.

KD35 [14830-15303]

True Muslim, a good Muslim always go on with his normal life with the word jihad, is to my understanding, the politicians use the word jihad in order to gain their political ambitions that is why they connive and give some imams little amount of money to preach nonsense, but the moment people are acknowledgeable about their religion, they know about the rules and regulations of Islam, I think the bad politicians would not will not have access to this cause of trouble.

KN1 [35928-36714]

Yes I agree that some of the times politicians to achieve their aims are creating divided and rule, instigating their own and this is not restricted to the Muslims or the Christians, almost everywhere in Nigeria this is achieved, if somebody wants to achieve an aim probably that person may even be a cultist, he will claim that something is done to him because he is a Christian or a Muslim, we all know this. It has been happening. So I agree with the statement. And now that is why am saying probably there is need to ...there was a jihad in northern Nigeria by Sheikh Usman Danfodio and I give you reference to one of his books and I think I will even provide you that by his younger brother Tanzil waraqat I think you need to have that one so by God's grace I will give you a copy.

KN1 [36745-36966]

and equally the other one, it is in Arabic that is the challenging issue but this one is translated but the other one is in Arabic....if you have somebody that can translate it to you by God's grace I will give it to you?

KN2 [20548-20679]

Yes I will agree with him if I take consideration of the process most of these jihadists are following. Yes I will agree with him.

KN4 [30655-32121]

Jihad is now a political-media use jihad. People don't understand the religion. People don't understand even themselves. They lack the knowledge of their ah system so they can say as much as ah as much as they can say when it comes to religion, when it comes to power, people can say as much as they can say. They can use it as a political tool to gain a right, to gain the consent of the people and jihad cannot be used according to the definition of those that don't understand the meaning of jihad. Jihad is always being used if you are a good Muslim you cannot escape from being a philanthropist. Being a philanthropist is jihad. You can have a very good moral, very good conduct, very good attitude like Mandela, like Julius Nyerere, you can be anything, you can become anything in the world but only in Nigeria that no matter how good you are, religion can determine your fate, being against the corruption you can say you are extremist you are trying to convert and change the country and makes people to follow your religion, being a Christian people can say that you are a strict person you are from deeper life you are from the redeemed you want a change is the mentality of the leadership and the kind of the campaign that people are being use, but you cannot use jihad in any context when you are looking for vote or when you want to establish have a government jihad is part of us is part of our moral, is the morality of the people not taking of arms.

KN5 [14025-14060]

When the conditions are fulfilled

KN6 [13622-14130]

Even now we are doing this jihad, we are doing this jihad because it depends to your ability, so what-I don't know why people don't understand the meaning of jihad. It is not-it does not-what this jihad it does not mean to take this ammunition, for example, Sheikh Ja'afar he is mujahid, so when you are a good preacher and you are displaying your moral character you are among the jihadist and even to propagate Islamic-even to build a primary school or secondary school or Islamic school is part of jihad.

KN7 [14264-14700]

Well ehm, I don't think jihad ehm, should ehm be seen as something that ehm, something that is, let me say, independent on its own because as we have said earlier on that ehm jihad, jihad is important and ehm closely mandatory on every Muslim. So, ehm you should, jihad is something that is continuous, it is a continuous activity, so we can carry out jihad, I don't think there is a specific time that yes jihad should be carried out.

KN8 [11677-12272]

I think it depends- in accordance to the word of Abubakar (rajiyyalahu anun) Abubakar (rajiyyalahu anun) is one of the khalifa, rightly khalifa of the holy prophet (SAW) he said when people are deviating from the tenets of Islam, and the willingness of the Qur'an, in that stage jihad could be put in place, but majority of our people are embarking on jihad in a contemporary society in other to have fame, you understand, or having one or two economic benefits, or so as to people to embrace them that they are doing something good where that is not the primary reason for embarking on jihad.

KN9 [12532-12897]

Well, jihad has to be conducted as the last resort whenever the religion of Allah is threatened, whenever the Muslims feel that the they are threatened, their hindered from practicing their religion. So I think the present day northern Nigeria is ok as it is. If only the Muslims can explore the opportunities they have and practice their religion to the fullest.

KN10 [9951-10096]

Jihad will only be conducted when Muslims or Islam is in difficulties, but that is the only way when jihad is needed if such conditions arise.

KN11 [14315-14805]

Jihad should be conducted, there are some steps before jihad would take place. There are some seven stages you must ah you must be faithful in your-first of all Tauhid. Tauhid is the first tool before taking any jihad. We must, first of all people must live in the unity of God in the first place because some people are worshipping evil spirits, some people are worshipping men, some people e areven worshipping prophets. So there are some seven stages before jihad would be taken place.

KN13 [14276-14946]

Hmm, jihad should be conducted at the time when there is serious decay in the society whereby people are not in line with moral tradition like right now we are in the era of postmodernism whereby you see people don't actually follow the moral tradition of Islam. You can see many of our ladies now wearing trousers, some don't normally cover their hair, some fix nails; series of things, even among the guys, there are a lot of things that you see someone going to pray with a very short, so definitely this, because of the influence of westernization on our culture and religion, it has actually affected the society and definitely it has affected the religion itself.

KN14 [11294-11614]

That is when to be said or when the ulama respected ulama, not ah ahhhhhh the so called ulama, when they say that this is the time of jihad because of the so so so reason and they must, the reasons that will be accepted from them must be in conformity to the Koran, Sunna and the ah ah consensus of the ah, our Sahaba.

KN15 [12575-12652]

I think I cannot precisely give you the time that jihad should be conducted.

KN16 [6384-6402]

When needs arise.

KN17 [14609-14831]

When there is ah series of insanity in the society when there are issues of they have problems a lot of problems that they have they are not practicing the moral standards of Islam again, that's when jihad should come up.

KN18 [23084-23678]

Jihad could be conducted in all circumstance and in all times. What we are saying it's a way of life correcting, correcting things that are going wrong is a jihad, removing a stone from a road is a jihad, okay, preventing the occurrence of a crime is a jihad, preventing an accident from occurring you know that certain things could cause accident in a road, on a roas and you make sure that that thing maybe it is a pothole and you make sure that that pot, is just a normal jihad, so eh eh from that context is ah normal ah jihad must not be defined, I mean from any other political dimension.

KN18 [23908-25211]

Well, jihad in this 21st century I think, I think is a complex concept a complex and ah difficult ah difficult ah concept, because look at what is happening in Iraq, look at what is happening in northern Nigeria, look at what is happening, so it is seen some it is seen in in some countries like Egypt those brotherhood that are politically seeking for a more political mandate are now referred to as a jihad group-terrorists, and these jihad if you say jihadist if you say jihadist the true meaning that will come to each and every one of us is terrorist. Therefore, if you now said ah terrorist opponents and political descendants are called, are called jihadist or terrorist. In Syria, opposition to Assad rule were seen as a terrorists, in Russia where they don't even have and this Ukraine, Ukrainian crises where they don't have these religious fanatics you don't have it but they still call those opponents, those opponents as those ah rebel groups they call them terrorists, they still call them terrorist. The Ukrainian government call them terrorists, so what we are saying the entire concept of jihad and terrorism is politicised. U.S. is the founding, founding and the most militating problem around the definition or the context ah concept of ah jihadism and the jihadist and these enemies.

KN19 [16300-16372]

Jihad could be conducted when people are deviating from the will of God.

KN20 [8358-8580]

I think jihad as in carrying arms, it should be the last resort after consulting I mean after consulting with eh eh eh the stake holders, trying to make peace then the carrying arm part of jihad should be the last resort.

KN21 [6014-6136]

Jihad should be conducted at all times, but when it has to do with physical fighting, then it must be at the last resort.

KN22 [11577-11645]

Jihad, as I said earlier, jihad should be the last resort in Islam.

KN23 [9038-9098]

I can't really say but when the right time for jihad comes

KN23 [9160-9263]

When we have a good Islamic awareness, good people, good preachers and people that are right thinking

KN24 [10112-10193]

Jihad is supposed to be conducted when people of a certain area are non-Muslims.

KN25 [11350-11636]

Jihad should be conducted, as I have mentioned, as a last resort when the religion of Allah is threatened to its peak, when all the ethics and principles of Islam has been used then and when it is noticed that the religion could be eradicated completely then jihad could be conducted.

KN26 [11575-11609]

Well violent jihad never, never.

KN27 [11302-11384]

Jihad should be conducted only when it is necessary, only when it is necessary.

KN28 [9010-9193]

I believe jihad should be conducted as at any given time. There is no precise time which we can easily say this is the particular time to make jihad or so. Yah it should be anytime.

KN30 [10925-10980]

Never. Just teachings, we need more teachings of Islam

KN31 [13568-13812]

Jihad should be conducted as I said earlier when the non-believers or those who don't have a religion are trying to subdue the Muslims or when the Muslims find out that those who are non-Muslims are trying to violate the activities of Islam.

KN32 [5189-5248]

Ah Jihad should be actually conducted when it is necessary

KN33 [4640-4703]

Jihad should be conducted when the society is totally corrupt.

KN34 [6738-6766]

When the society is lawless

KN35 [8965-9409]

Access has been opened to everyone that jihad has been hijacked by the politicians to be part of their instruments meaning that religion has been politicized. So we need to take a very careful step in what we are doing in that case. Jihad can take a way of preaching and shaping someone's character towards their neighbor because the constitution gives everyone the right to live wherever he wants to live irrespective of his or her religion.

KN36 [8577-8865]

Jihad should be conducted, jihad can be a political tool, but jihad should be conducted in a mannerful way. Jihad should not be in violence, jihad should be conducted in right direction that people will get this tenet of Islam in simple way, in right way without any violence or crisis.

KN37 [7428-7813]

Jihad just as I have said they are of different types, but I think from my understanding you are trying to talk about that of war.

When you say that of war it can only be possible when you have a complete Islamic state and you have non-Christians, non-Muslims, trying to come into it and of kind of take away your glory. I think that will be the proper time for you to go into jihad.

KN38 [5068-5127]

Every time, starting with your own self from your heart

KN39 [7697-8106]

The time when jihad is supposed to be conducted is in a time whereby those Muslims, for example, they are economically powerful and those that are in need of coming into the religion also they have the interest of doing so. But even Islam does not teach Muslims to invite others into the Islam itself through force. Islam has taught Muslims to invite non-Muslims through peaceful and non-forceful procedures.

KN40 [10619-10639]

No idea about that.

KN41 [6934-7041]

I think jihad should be conducted at anytime because fear of God should always be within you at all times.

KN42 [11188-11963]

Jihad is part of our everyday life. There is no specific day; there is no specific place where jihad should be conducted. To be a good Islam, to be a good Muslim and Muslima we all should, jihad should be something that is fused in our everyday life. It is not something we should do or something we are required, it is not something we should be told to do. It is something that we are

required to do, out of being kind, out of being, of preaching to our neighbors what is right and what is not right, how to spread Islam for people that are ignorant, out of changing even the way people see Islam are all part of jihad. There is no specific time or place you are supposed to practice jihad. Jihad is supposed to be practiced from the day we are born up till the day we die.

KN43 [13883-14179]

So if you say jihad is a political tool in northern Nigeria, what do you mean by political tool? Are Muslims using jihad to get power? Are Muslim using jihad to make money? Are Muslim using jihad to establish a kind of political links? I don't know what you mean by this ah, ah political tool.

KN44 [9018-9079]

I don't think jihad is a political ah where is the question

KN44 [9105-9548]

No, I don't really agree with that. I don't really agree with that, that jihad is now a political tool in northern Nigeria. I don't really agree with that and like I said, we shouldn't only narrow the concept of jihad to only fighting because the jihad in the real sense, jihad means striving in the cause of Allah. So there are so many ways you can engage yourself in jihad not, like I said, necessarily waging a fight or war against others.

KN45 [10024-10386]

Ahh, I don't foresee any time that jihad should be conducted in northern Nigeria and I don't agree on this opinion at all, yes. As I said earlier, there is no need of it if it is for the sake of Islam, but if it is for the sake of politics then we pray to God to protect us from the evil of the politicians who wants to use the religion to destroy the country.

KN46 [15999-18518]

Just like I said jihad should be a lifetime process because I do not understand jihad in that narrow context, narrow ah ah am not narrowing the concept of jihad to engaging in military or ah violent activity. So to me, jihad is a lifetime ah process is a lifetime ah engagement you should always be, you should avail yourself all the time to engage in whatever activity that is pro, that is productive, that is useful to yourself and to your society. So if that is what jihad means then ah you cannot say that I would take a break for a day and say I would not do jihad today. But if it means the, the, the tiny or the narrow understanding people have about jihad then it is a totally different thing because you cannot engage in a military activity without having the reason to do that. For example, if you are attacked, of course you need to ah you need to defend yourself or if you think your rights are being infringed, then you have to do something to protect your rights and protecting your right takes a lot of forms so and that military activity may be that form. And one thing people fail to understand even military activity it is not an individual responsibility, it is a state responsibility. Military you cannot accept individual Muslim take arm against some people because you feel ah they, they, they deserve to be ah fought against, no, it is the responsibility of a state, of an Islamic state to wage a war against some people deemed to be enemy. It is not all non-Muslims are enemies. If an Islamic state after all considerations and enter into place and decides that certain state is an enemy, therefore, should be treated as such, then it is this Islamic state that decides how the rules of engagement should be, not individuals, not only a person in his mosque decides that my followers should engage, no, he is not a state on himself. that is why even the prophet (SAW) did not engage in any fighting while he was still in Mecca because in that society the prophet (SAW) did not establish a state, so military activity only started after migration to ah Medina after establishing an Islamic state which ah has the responsibility of protecting the right of the Muslims. So you can see that in our own situation now in Nigeria. You cannot or I would say it is out of place for any Muslim or any group to come out and say ah we are representing the Muslim because they are not a state, they are not a state. So if they are not a state then they cannot engage in fighting, that is very, very wrong.

KN47 [22069-22620]

(Chuckles) I don't think until maybe, well I can't simply say that because ah we don't have, as I keep saying, we just don't have the conditions, you know, necessary for carrying out, no I don't think it is a political tool in northern Nigeria because yah some politicians use some group of people to solicit violence in the northern region of the country, but to me, this are not jihad, you understand. What they do is their own political way, you know, of- instituting violence in the society so not jihad, it is not the jihad, you understand, hmm.

KN48 [7794-8056]

Islam, Islam can never be a political tool, jihad am sorry, jihad can never be a political tool and ehen en I think jihad should be, must conducted every time. You must be given yourself some kind of check and balance as in by renewing your faith every time so.

KN49 [13525-13603]

I think ah jihad should be conducted when there is not a single option left

KN50 [6959-7156]

I don't understand what you mean by jihad is a political tool, well jihad should be conducted at all-times, why, because the fear of Allah should always be in our mind and doing good at all time.

KN52 [16346-17156]

Yes jihad should be conducted, like I mentioned earlier, when Muslims feel that their lives, their existence, their religious wellbeing is under threat. As far as jihad or sharia whatever is concerned today in northern Nigeria, yes there is the political dimension to it, like I mentioned earlier, there was an attempt in 1999, in fact it was not even an attempt, but there was ah the government of Zamfara under Yariman Bakura introduced sharia as a state legal system. Like I said earlier, a lot of people viewed that as a political decision rather than jihad really. So there is a political dimension to sharia in northern Nigeria. Some politicians, you know, manipulate that sentiment to mobilize people along those lines in order to win an election. Yes it is done and has been done in several instances

KN53 [9192-9337]

Jihad is always expected at all times because if we are not expecting it all the time we won't have the fear of God in our minds, so that is it.

KN54 [4075-4152]

Well if Muslims are denied their rights to religion, their right to religion

KN55 [5585-5632]

If Muslims are denied their right to religion

KN56 [7919-8034]

As I previously said, if Muslims are being denied their right to religion, they have the right to carry out jihad.

KN57 [9121-9248]

You see jihad would only be conducted when ah only when government and its people are out of the right path or position. Yes.

KN58 [20332-20445]

There is no period. Anytime jihad can be conducted, there is no period in time where jihad cannot be conducted.

KN59 [15212-15767]

Humm there are two questions in one, actually Yes, it is true that some people use it as a political tool because those people who use it have a misconception of what jihad really is so that is why they use it as a tool in other to achieve some of their aims and objective. To me, jihad should be conducted whenever there is a kind of a corrupted faith I think that is where Jihad should be conducted, If followers have corrupted minds, you understand, then I think jihad can be wedged against them, not physical jihad, but jihad of preaching to them.

KN60 [18538-18828]

Right away, as I said, in the answer I gave for the fact that the Prophet (SAW) has lived among the people of Jews, in Nigeria also we cannot say we would take up alms and fight the Christians because the country belong to both Muslims and non-Muslims, but we would continue to preach.

KN61 [7350-7364]

Is not true,

KN61 [7407-7777]

Ahh, there are so many situations that makes us conduct jihad. If they, even if, for example, there is a misunderstanding between a Muslim and non-Muslims, which it reach a stage whereby it reach a stage there is fighting and what have you, so I think if that is the case, then maybe you can fight against them back, but if there is no that one, there is no necessary.

KN62 [25042-26373]

When things are ready, and ah the only way we can follow in order to understand that we are ready is taking all the steps outlined by our religion. If we take the first step, the first step is to know. We need to know because that is the first thing that the noble prophet actually ah comes with, he comes with knowledge (He recites the verse) that is the first verse. You need to know first, after knowing, after he, let's say, spending like thirteen years or ten years or more than that, you understand, the noble prophet eh teaching, teaching, teaching then he starts going after the people who wronged him, because the first jihad in Islam was a kind of ah kind of jihad that was waged, a war that was waged eh eh after a certain wrong committed to the Muslims. They, their, their, let's say, possessions, their wealth, their money and so many things were confiscated, seized from them when they were migrating from Mecca to Medina and as a result of that when they were a little bit strong enough to have gone after those confiscators, if you like, then the noble prophet told his people that we need to go after this people and take our things back, simple. So that is why I say one should not go after a jihad when, one should not wage on jihad, one should not do jihad before becoming ready and we are not yet ready.

KN64 [11193-12027]

Jihad is conducted whenever a people capture your area as Muslims, they come and capture your area, to Islam makes jihad necessary for you to come out and flush them out from your area. It is only the circumstances there will determine whether jihad would become necessary in Islam. Therefore you didn't- here you said jihad is now political (tool that is some people are using it to achieving their political selfish interest) okay, you did call it jihad yes, jihad is now a political tool is not jihad. Jihad is something in Islam, therefore, they are not using jihad. They are using their, maybe you can say ah, conflict or crisis. They are using Islam eh in order to receive their goals. Therefore, is not jihad. Jihad is Islam, is term, a concept in Islam. Therefore, you don't use this in any other area that is not good, hmm.

KN65 [14878-15454]

Like I have said earlier that jihad which is if we are referring to the war, holy war, is only permitted when a Muslim is being oppressed and being denied to practice his religion you understand, that is when. And who calls for the holy war? It is not everybody that calls for the holy war, there is a body that has the power to call for the holy war. So I think jihad would only be called when Muslims are being oppressed or denied to now practice their religion that is when the authority that, I mean the body that has the authority would now call for the holy war, yes.

KN66 [8849-8902]

I don't believe this is true, okay, it is not true.

KN67 [9197-9283]

Ehh, I think jihad there is no time, every time, any, always there is need for jihad.

KN68 [4395-4480]

When non-Muslims persecute Muslims from practicing their religion and or kill them.

KN69 [16855-17655]

There is nowadays politicians use to take the meaning of jihad to serve their own political interest. So many cases happen here particularly in northern part of the country, see what is happening in the north east of Nigeria. Nobody would say that there is no element of politics in this problem that we are having particularly in the eastern part of the country. So, in this respect, we can say that they use to regard it as a political tool, but in other way, we can say that when jihad is said to be conducted, jihad is to be conducted at any time, is anytime because all what we are doing today, tomorrow, yesterday is part of jihad in so far as we are doing it in the name of Islam and in accordance with the teaching of prophet Muhammad (SAW) and the sole mind of seeking the reward of Allah.

KN71 [26599-26749]

That is to educate the people. Education is the most principal instrument to remove any injustice in the world. When you are educated, you are free.

KN71 [27107-29687]

From what I understand, and I observe very well is that you remember even during the sharia declaration in Zamfara state General Obasanjo made a statement. We saw him as very biased when he said it, but it contains a lot of words one he said, if it is a political sharia, it will die naturally maybe we definitely did not maybe go well with him within that time. We saw him as very biased, even insulting us that if the implementation of sharia in Zamfara state is having a political motive, it will die naturally. Alhamdulillah because Yarima of the then time was not having that political motive, it came down beneath his heart, he really wanted to establish that Islamic state, he did. So if jihad should be held just to achieve political purposes, like, just like myself I would be clamoring in the name of Allahu akbar, Allahu akbar in the political field to tell the world I would establish an Islamic state whenever I become the governor of the, the governor just for me to mobilize popular support or whenever I become the president that is what I want to mobilize the popular support, this is very wrong, people must be very sincere to themselves because jihad, as I said, as you know, as everybody knows, it is a daily activities. Let me give you an example of Mallam...sorry if I mentioned, if it is wrong to mention him, I have to, I know him in this course right from a very younger ages I mean back to 90's and he maintained the same stages. It does not mean whether he has power or he has not, what he believes is there should be an Islamic state and what he believes is that let me do my best. So if you should do your best, I should do my best, any other person should do his best, not only in the name of power seeking motive, I hope you understand what I am saying, then of course we are moving in a very right direction just like ah, let me give you this, the issue of this Jama'atul Ikhwan Muslmi in Egypt.

How many years now have they been fighting or striving in the course of establishing an Islamic state. It was over eighty years, isn't it? But what was their motive? Was it political? (Interjection: I don't think it is political, it is political), somehow political, but you cannot take a genuine of over eighty years was only, it is political because Islamic state is also political, you understand what I am saying, but in Nigeria context if what had happen in Egypt, we would transfer it to Nigerian society in Nigeria you would see that it is very much impracticable because there are hardly any bomber in Nigeria that stay longer than those years.
KN71 [29736-30007]

Jihad should be conducted in each ah I mean in every, in every daily, I mean in each and every daily lives, daily what are you saying, jihad should be conducted throughout our lives, from the day you understand what is the din of Allah and then your journey has started.

KN71 [30055-30116]

Yes, it is a daily activity that is what I am trying to say.

KN72 [15795-15998]

Hmm, ahh this is misunderstanding the jihad because it is not a tools or political tools rather jihad is a tool that can strength the whole Islamic practices in holistic life, but not only in politics.

KN72 [16066-16237]

Ai there is no times, yes. No need to conduct any jihad, now we are in jihad, already we are in jihad ehh because we are always ehh need to practice the Islamic practice.

KN73 [15660-15783]

Still we have not reached the conditions that permit northern Nigeria that or warrant northern Nigeria to engage in jihad.

KN74 [27874-28496]

Okay if you look at this word jihad, you will find out that, as I have been saying, it has a lot of wide range of interpretation.

Therefore even a good behavior that is al-mu'amalat is a part of jihad is a part of jihad. If you practice such kind of mu'amalat as Prophet Muhammad (SAW) saying that ehh that is am talking about the mu'amalat that is to treat the people in the right way, therefore, if you did all such kind of things, therefore, this is a tool or is a part of jihad, is a part of jihad. Therefore, the jihad can be conducted only when the conditions are satisfied. That I am always repeating ehh this, yes

KN75 [27756-29071]

Yes, they are using ehh the jihad as a political tool especially in the northern Nigeria, especially the politician, they are using such to fight. Let me take a typical example between Jonathan's administration and Present administration of Muhammadu Buhari, President Muhammadu Buhari, you find that because Jonathan is not a Muslim people use that advantage to be preaching to their people that Jonathan is not a nobody should vote for him, nobody should do this, nobody should do that, you understand, of which even them, what they are fighting for, they are not doing for their own people. A lot of scholars that are, they are there, they are not even trying to assist their own people Islamically, but they are telling their own people that they should not vote for this, vote for that, Among the Muslim there is disunity between the sects of religion using, if ehh an Izala stand for political party, let us assume governor, they will say you should not vote for him because he is an Izala man. If a Qadiriyya man stand, Izala say don't vote for him he is a Qadiriyya, if a Tijjaniyya man stand, let me take a typical example of Takai, 2011 a lot of religious scholar came out that they should not vote for Takai because he is a, he is an Izala man. So all those kind of problem cannot lead us to anywhere.

KN76 [18666-19088]

Actually jihad is ahh is ehh there is no any particular time for jihad to be conducted. If you say that you are confining jihad to only taking arms, but if you are viewing jihad as something that is all encompassing, it encompass all spheres of life or of the Muslim and is aimed at lifting the Muslim and his religion, then jihad is not an activity that can start and end at a given time but it is a continuous process.

KN78 [24334-24997]

Well jihad should, will be, should be conducted when you have a very appreciable level of consciousness. An average Muslim knows his first responsibility to serve as the Caliph, to serve as the vicegerent of Islam in all his activities. Well it is true, among the elites, there were people who use the jihad, who use sharia, who use all the Islamic teaching as a means of ahh bastardizing, if you like, or abusing the religion itself. But to be very, to be very straight forward, ahh I don't think there is any favorable condition for now than Muslims, the greatest jihad, for me, is Muslim to live by the rules and regulation of the teaching of their religion.

KN79 [12533-12877]

Of course politicians use or call means of jihad to facilitate their political interest, see what happened in north east, for example Yobe, Borno, Adamawa, Bauchi, and they ignore the essential purpose of Islamic jihad, and also in wider sense jihad is conducted in daily basis of Muslims activities because jihad is all about human striving.

KN80 [22083-22472]

So yes jihad can only be conducted when the Muslims fish away their own self-interest interest because nowadays in northern Nigeria the ahh most populous Islamic scholars are doing their jihad based on their political ambitions in order to gain more supporters. So jihad can be waged, a true jihad can be waged when Muslim fish out all this ah self-interest and face the reality of Islam.

KN80 [22536-23189]

All the forms of jihad. So what I mean is that the preaching we are saying up till today ahh Muslims ah scholars are conducting preaching everywhere in radio, in television, in streets everywhere because their own intention, because of their own intention, still anti-religious tendencies among the Muslims are flourishing, are existing within the Muslim Umma, within the Muslim states. Had it been the scholars are preaching with intention, with good intention without self-interest, without any political gains, without any political inclinations for such, ahh anti-religious tendencies by Muslim themselves would have been eliminated to the extent

KN81 [12341-12516]

Well ahh jihad is conducted daily in Muslim in Muslim world and of course some Muslim use jihad to serve their political interest especially in the northern part of Nigeria.

KN82 [15836-16187]

If you perceive jihad to be physical fighting then there are clearly stated outlines, rules and guidelines for someone to engage into the forceful or practical jihad, and if you look at northern Nigeria of today such conditions are not evident, they are not there which in Islam you cannot just engage into jihad without respecting those provisions.

KN83 [9702-9860]

No ground for conducting any physical jihad in northern Nigeria and the jihad is used for power seeking in northern Nigeria. I agree it is a political tool.

KN84 [10897-10965]

I think jihad is conducted in in every daily of Muslim activities.

KN84 [11041-12050]

Yes, yes, yes some are doing like that because, you know, if you take look at, there was a paper I read, I can't just recall the date of that paper. There is former governor of Abia state Orji Uzor Kalu I heard him saying that northern Nigeria create a tension in the northern eastern part of Nigeria simply because they don't want Jonathan that is the former president to continue is tenure in such a way that the northerners will be, you know, blame him and so on and so forth. So that is why they expose those people that have been calling boko haram to create tension in part, in northern part of Nigeria in such a way that he will not be able elected to the next tenure. That is how he said, so if you take look at his point of view and what you are talking about now is something unrelated because according to him, if you take look at his point ahh and issue related to this, you come to understand that maybe is possibly possible because it maybe they choose to use that in order to get government.

KN85 [11485-12117]

Ahm actually Nigeria politicians most particularly politicians are using religion as a tool to get political power and influence. If we look that this situation, we should see jihad in Nigeria ahh as a political tool to those people. Now jihad should be conducted at any given time there is the chance to do so because this has been incessant in Nigeria and all parts of the northern country. So there is no any particular time when this jihad should be conducted. Anytime whenever there is chance people should try to reform themselves, reform others, try to show ahh and teach people what is the best to do in such a situation.

ZA1 [14513-14668]

Aha you said it is a political, so since you already suggest (laughing) what do you mean is a political, so now let us go to the politicians and ask them.

ZA2 [12618-13790]

Hmmmm jihad it shouldn't have, that is the wrong impression we have because one impression we have is that emm it shouldn't come under politics. It is never, it shouldn't be under politics. This is, even politics itself, we know the religion aspect when we are talking of leadership, the leadership there is for equal rights, giving everybody his legal right which will be in line to the teachings of God. So if that should be, if people coming into both in making it that Islam politics is, no. Is only, as I said earlier, is just trying to win up its objective. Take a note of the last election that commenced in Nigeria, people have tried that to use it as a weapon to politics, but people say no, it is wrong. If not so Buhari may have not even come in again. People are trying to, if you observe and listen, people have politicized that, is it not be religious ehnn, is going to be this this, but people say no it is never. Some people sat he will turn the country to a religious country, but people say no that is not what we are talking about. So it couldn't observe, so it is never, it is never, is just this ehmmm talks based on their own selfish interest.

ZA3 [13066-13289]

As I said earlier that the definition of jihad in Islam you would have striving in the path of Allah, so whatever tool you use in that struggle to please and to achieve the commandment of Allah (SBUH) then you adopt that

ZA4 [28254-28854]

So that is why, jihad can only be conducted depending on the way you understand the jihad. We don't need jihad alqital, we don't need jihad of killing, you understand. So they understand jihad with bad definition, so the problem we are having in Nigeria is how can you get people out of this problem that are in, good knowledge, you understand, destroy poverty, stop corruption and all that. That should be the jihad that we focus upon, jihad of how to build people with good morality, create a good environment before you talk about anything. So we don't need jihadul qital, jihad of killing, yes.

ZA5 [15860-16223]

Yes if you look at what your statement really means to me, to my understanding, jihad have turned into politics, if you look at the issue of boko haram, those boys that are even doing the issue of boko haram, if you look at it, it turned to a politics that the politician are sponsoring them, they do not know anything about Islam, you understand, that just it.

ZA5 [16265-16408]

Jihad can be conducted when necessary, when there is no more moral in the society, the culture has been spoiled and so many things like that.

ZA6 [38851-40272]

Ahm yes, you know, it is an imported teaching. The jihad of the militants now is an imported teaching, is not the real jihad of Islam. I have explained what jihad means, striving on the cause of Allah, but not killing. You don't kill. I have explained different way to strive, you understand. Even the forceful jihad I have explained to you, but not this one that they are doing in Nigeria. The jihad in Nigeria is not jihad. The entire religious fight in Nigeria is just a religious manipulation not jihad. Even the one we've heard in Kaduna, in Jos, even in Jos, in wherever, it is not jihad hmm. To some aspect, it might be jihad because in Islam when they come to kill you, you don't wait and allow someone to come and kill you and even in Islamic world you don't attack, they have to attack you before you, you understand, you counter attack that is even in that aspect of jihad, you get? So in Nigeria we have not had a true jihad, it is a religious manipulation by the politicians and the religious elites, you understand, so we've not had a true jihad in Nigeria. So definitely we need a rebranding of the notion of jihad in Nigeria, we really need the rebranding of that notion. The scholars would have to stand up to their, you know, of their work of teaching and preaching the real jihad in Islam not the one we have in Nigeria where every emm those militants will just come and kill and do all that.

ZA7 [14458-14960]

Well I don't want to believe jihad has been used as a political tool because if you really understand the true meaning of jihad, Islam does not encourage people to go fight because of a party or whatever, so it is not a political tool to be used by anybody or it has not been used by anybody. People might just be under the cover up of what they just try to frame and do all sorts of things. Jihad, if in the real context preached to us by Islam, it has not been used as a political tool ... in Nigeria.

ZA8 [29354-30507]

Like I said, people are having a different a negative misconception of jihad. Like you said, it has become a tool of political conflicts. For instance, when a politician is maybe he knows he is not going to win or is about to lose, the next thing he will start inciting people telling them this is what religion says, they should not allow this, they should not allow that, they should not do this, they should kill this they should do that before you know riot will break out. Now this is somebody, now if you ask the person that is killing somebody, why are you killing this person? He will tell you his mallam told him this. Who told your mallam that? You understand? Before you know, you will not find a basic root of where is coming from and this is a politics; this is something politicians use to cause riots. Like I told you from the beginning, some politicians they gain from unrest. If there is no riot, they don't get anything, but the moment there is unrest, killing of people, curfew, that is when they get money. They are doing, they are only doing this, using jihad as a tool to gain, to have their own worldly gain, is not anything.

ZA9 [16661-16877]

I believe jihad should be conducted when northern Muslims are not allowed to practice their religion anymore not at this period because I don't think this people are stopping Muslims from practicing their religion.

ZA10 [17114-18053]

Actually it's true because, one, all the politicians, all the Muslim politicians we have are not too educated in Islamic way. So imposing Islamic sharia in the states is very difficult because we cannot have our governor maybe in a particular northern state to be a Muslim and he can't memorize the Qur'an, he doesn't know the sharia, and he wants to impose sharia in his state, it will be very difficult. So they use it to politicize people because they call their self Muslims while they don't have full knowledge of their religion, just to get their manpower or other things. They will say they are doing jihad just to get much interest to their way. So I don't think it is very, very important. What they should do is first, they should have the Islamic knowledge, any top politician or any one aspiring for any post that is a public figure that will impact some things to his state, they should have Islamic, full Islamic knowledge.

ZA11 [13841-14166]

Jihad is a day to day activity, by the meaning, is striving for the cause of Allah. You wake up you go to the mosque you are doing it for Allah. You do every of your activities without hurting or, you know, you are doing it in Islamic cause is part of it. So jihad is a day to day activity. There is no specific time for it.

ZA12 [8123-8192]

Jihad should be conducted when someone is following the wrong path.

ZA13 [8589-8711]

Quite right, yes it is being used as a tool because of the selfishness of the politicians and sometimes the elderly ones.

ZA13 [8754-9107]

Well a times you know, you are been pushed to the wall and you have no saying, you don't have a saying, then you have the right to fight back, struggle for what you believe on, ok. When they are being pushed to the wall or when politically they are being pushed to the wall, they struggle back that will be when the struggle because of Allah comes in.

ZA14 [8062-8308]

Jihad can only be conducted when the society is morally decayed, they you understand, and they need a kind of revolution, if you say the revolution that is not a bloody revolution. There are so many ways of doing revolution, they you understand.

ZA15 [14140-14222]

Jihad normally should be done in everyday, and also implemented in our daily lives

ZA16 [8101-8424]

Jihad should be conducted when people or when the Muslims have their own states. That is only when jihad will be conducted that is when the Muslims preach to the ehh to the non-Muslims and other religions that Muslims is the, Muslims is the only, Islam sorry, Islam is the only religion that is accepted before Allah (SBUH)

ZA17 [8390-8710]

When there is problem of you cannot do your din. I think that is when the Islamic people can rise up and say toh they are, they do not allow us do our religion perfectly and there is no anywhere I see in this ah part of our government that they were denied the right of doing their, performing their Islamic activities.

ZA18 [12182-12365]

A political tool in what aspect? Islamic jihad is not a political tool? How could it be a political tool? I don't understand. Ok in the actual sense it is not, no that one is wrong.

ZA19 [15193-15785]

Well of course yes jihad in northern Nigeria presently in this contemporary Nigerian society, is more like a political tool in order to achieve ah some certain goals and objectives. And the other aspect of the question is saying: when should jihad be conducted? Well jihad is, there is no specific time on when jihad should be conducted, as we have said earlier, jihad starts from one's self by actually appearing in good manner, conducting yourself in a good manner where people will see you and admire you yourself and your religion. So jihad actually does not have a specific time frame.

ZA20 [8604-8642]

How has this happened if I may ask?

ZA21 [12291-12644]

That I said whatever crisis we are into in Nigeria nowadays is politics. Be that as it may we are saying here in northern Nigeria we consider religion as a tool. We use religion to vote out people. If you can hear our ulamas here say vote this out vote this in vote this out, but they are going along the line of politicians that is to say with dismay.

ZA22 [11143-11169]

I can't say this actually

ZA23 [15955-16452]

Do you get my point from this your question? That even the disputes, the conflicts are political. All I know and what I have been saying and what I believe in northern Nigeria, in southern Nigeria, in the whole of Nigeria and in the whole of the world Islam is one. So there is no northern Nigerian Islam or other places as different from each other. It is the same Islam we practice. You either do it or you do your own way, which will not qualify you to be doing what Islam asks you to do. Yes.

ZA24 [20513-21409]

As I said earlier there is no jihad again it is politics. They are using politics now. If Muslims and non-Muslims although in the Qur'an Allah says we should not allow non-Muslims to head us if we are the majority, so not withstanding in Nigeria we have constitution, we are using Nigerian constitution. Our constitution says if the President is a Muslim the deputy should be non-Muslim, but jihad now is politics. When jihad should be conducted is when somebody wants to harass your religion or somebody is abusing your prophet or somebody comes to your mosque and destroy everything that they don't want to give you freedom to practice your religion, it is then you can establish eh – you can use jihad, forceful jihad. But jihad is obligatory by good character, by being a good for your religion. Don't tell lie, don't be corrupt and so on and so forth. Those ones are jihad as I said earlier.

ZA25 [18369-18706]

If you refer to physical fight in this context as jihad, yes. As regards to when jihad should be conducted, it has to be when Muslims know that they are ready that is they have the requisite size of sound Muslims and some other requirements as well. Then we can organize ourselves, we have a central amir and then that can be declared.

ZA26 [8588-8676]

I said it earlier that this jihad issue is political issue. It is not an Islamic issue

ZA26 [8716-8947]

Jihad right now is in your house. Be kind to your family, assist others you are doing jihad. You should restrain yourself from fornication, restrain yourself from taking someone's wealth without his wish is a jihad. Jihadin nafs.

ZA27 [7489-7614]

When should jihad-it is part of life. Jihad is part of life from day one to the last day jihad is part of life as a Muslim.

ZA28 [18634-18710]

This is a very interesting question but I don't think I have much to say.

ZA29 [26132-26285]

Well coming to this point now, saying that now jihad is a political tool, I won't say no because some people think they can use religion to win elections

ZA29 [26437-27300]

Well thank you. There is this renowned scholar Sheikh Mahmood Ja'afar Adam Abdallah, Allah ya jikanshi da gafara amin (May Allah have mercy and forgive him amen), he said the perfect time to do jihad is when one –you have enough food, enough incentive to face your enemy. But wait who is your enemy? Your enemy is someone that challenges your religion that deprives your right to practice your own religion that is your enemy. Do you have it now? Yes if you do have it now yes jihad is necessary. That is to strive and eliminate that person or that government is necessary to you, if that is not there is no need. But you say-yes some people are using jihad as a political tool to win their own elections of course yes we know that very well, but jihad not the way that is being conceived as fight for the name of the religion to pick up a sword and strike, no.

ZA30 [37556-37978]

I strongly disagree with such a word. I strongly disagree because I gave you an instance of the way people are converting into Islam through teaching in Sultan Bello mosque. If to say such a forum could be created and some people will also sacrifice themselves enter into different villages to advertise, Islam would be accepted not through the weapons, but through the actual teachings and good character of the Muslims.

ZA31 [11997-12244]

So jihad like our nowadays, you know people use to use name Islam or religion to achieve what they want. So the way what I say earlier on jihad means to, to convey the message, to convey the message and to practice what God said and his prophets.

ZA32 [31915-32465]

Jihad is conducted, jihad should be conducted when the peace especially when the peace is violated or Muslims should conduct a jihad only (bleating of sheep)...their religion or when the peace of living between the Muslims and the non-Muslims is violated. So there and then Muslims can stand on jihad and Allah will help them, if they are not allowed, if they are not allowed to practice their religion, when they are disturbed by non-Muslims or the peace they have agreed to live in is violated. So they can, jihad there, then jihad can be conducted.

ZA33 [8972-9391]

Jihad should be conducted when the Muslims are confronted with severe hardship that is they are pulled to the brim which will trigger them to retaliate and even I the holy Qur'an Allah (Subahana wa ta'allah) said don't strike, let them strike first before you now respond to their strike. So however, the jihad of the nafs, the wealth, the physical and the preaching should be introduced rather than the jihad itself.

ZA34 [20552-21229]

If it is as I think most of the questions here are talking about jihad in its literal meaning, if I can respond is that jihad and its literal meaning can only be conducted when a Muslim has been pressed that he has been prohibited and banned from performing his religious duty as revealed by Allah (SBUH) that is when a Muslim can revolt. But when you are being given freedom to participate or partake in your religious activities is only maybe the Sharia part of the revealed that was maybe turned aside for you. If you can't bear Allah (SBUH) says la yukallifu lahu nafsan illah uzrah-Allah does not put a burden on somebody unless what you can afford. That is my own idea.

ZA35 [9893-9902]

No idea.

ZA36 [14807-15268]

Jihad should only be conducted when ah the religion of Islam is being molested or our leaders. For example, our leader is the prophet (SAW), he is the one who brought the religion of Islam, so by seeing people molesting him, we have to fight for that. It is not proper our religion did not teach us to molest other religion, but we should respect them, we should respect their leaders and religion. So they should also respect our religion and our leaders too.

ZA37 [15731-15837]

This statement, I don't agree with this statement that jihad is now a political tool in northern Nigeria.

ZA37 [15882-16289]

I am very sorry for this my observation, as I told you before, this jihad means different things. Sometimes you use the word jihad meaning preaching, sometimes if we say jihad it means what, application of maybe force and so on and so forth. So answering this question is necessary for this jihad to be specified because each and every time, everyday a Muslim must perform a jihad to development of Islam.

ZA37 [16494-16759]

So jihad should be conducted every time in order to strengthen the Muslim's faith and I have said it earlier, the best way of this one is by telling them the teaching of the Holy Qur'an and the life history of the holy prophet (SAW). This is the best way of this.

ZA38 [22407-22865]

Actually there is no actual moment that jihad should be conducted why as stated in the research work, it has become a political tool. They use sharia, they use jihad as a political tool, some of them use it and they succeeded and some they did not succeed. That is why I said that aspect it is a wrong notion, it would not take us to anywhere rather it would turn the back hand of time, we go back to yesterday life, there is nothing to write home about.

ZA39 [32092-32389]

Jihad is the complete living in such a way that you do your things according to the provisions of the religion with the aim to be rewarded. Whatever you are doing in the name of getting reward in the hereafter is jihad. So a Muslim is expected to always observe this practice throughout his life.

Th7.15: Colonial Experience and Politicization of jihad

FG1 [30523-31106]

Yea there is because during colonial era most of our traditional institutions were somehow westernized. So religion, as a sociology student, I may say religion is part of tradition. So now religion, this politics of a thing is brought to us by them. So religion as a traditional institution is somehow being inflicted in this political thinking. That is why now jihad is somehow being politicized, somehow being inflicted by political amenities. So there may be this positive relationship between the former experience we have and the present politicization of current jihad.

KD2 [12467-12596]

There is no any relationship because there are two are two different things entirely. There is no any relationship between them.

KD3 [10126-10237]

I don't think there is any relationship between western colonial experience and the jihad in northern Nigeria.

KD4 [18214-18778]

Yah! Western colonial experience, if you ask me, westernization is tantamount to capitalization and then if you look at the Islamic part, westernization experience has been able to enter, to bring the means of capitalism into any ideology now. So I think that's the relationship in which you can deduce in this two because everything has been capitalized, but I know by God's grace, one day, this awareness will be open and people will know the difference between westernization and then the other culture which we are imbibing especially the Islamic perspective.

KD5 [10149-10525]

I don't think there is any relationship because during the colonial masters, I don't think the government of colonial masters had anything to do with religion and the current politicization of religion occur in one of these days. It is s a recent, should I call it development? Sha, it is a recent experience. So, I think it doesn't have any relationship with the colonial era.

KD6 [22292-22818]

Politicization of jihad in Nigeria, I think what people are saying is that politicians, our Muslim politicians are not playing the game as they are supposed to play it. So, that is what am understanding by their questions. As a Muslim, in this our country, you suppose to showcase yourself as a Muslim, this is what Islam teaches you and this is what is forbidden, but we do worse than the people that are not Muslims that is why people think that we are not really represented at the top as a good Muslim, as an upright man.

KD7 [15301-15867]

The westernization, if I may use that word, has had impact in our lives in a such a manner that today, what we see as Islam is a westernized Islam, we see ah some part of Islamic rights being mingled with the western ways of the world and it has been used in so many ways. We've sort of evolved into that a'uzubillahi, it has had an impact in the sense that, that tool of jihad today has been, once a Muslim came up to say something, the first thing it is asked is that is he a Muslim and if he is, he is agitating for something that does not augur well for people.

KD8 [31870-32298]

Prior to the coming of the colonialist, they West, northern Nigeria was practicing sharia but thereafter, when they came, they started unleashing terror, they killed all the Islamic leaders, they change our ways of life, our Islamic system of government, they destroyed it in a way and bring their own, you understand. They brought their own and then that is what is going on now. Sorry ask the question again so that I can...

KD8 [32413-34127]

Okay, so when they toppled the Islamic type of government, what is being practiced is the western system of government, which the Muslims are not happy with, but there is nothing they can do other than to operate under it and try to Islamize it. Islamizing it in such a way that they are acquire education, they know the western education and try to see that they occupy good positions, you understand, like the Army, the administration, the technician of all that so that they can, you know, practice the Islamic religion and try to a kind of portray those values that are good not that they should do it in such a way that they will deny the Christian their rights or talking about violence, but they should do it in such a way that Islam instructed because Islam instructed that we should live peacefully. So it should be done in such a manner, but the proliferation of the jihad, I don't believe in that concept because there is nothing like jihad, the kind of jihad they are talking about of killing people, of, what we are experiencing here is just conflict, it is fight between Christians and Muslims, but not jihad, because jihad has a process, it has a process and there is a way that Islam said jihad should be conducted, even during the primitive era. So, not the kind of jihad that you just be killing people, there is no any Muslims that will even, that believes in that. What the boko haram and others whatever they are doing, they are doing something for protecting a particular interest which we don't, I mean subscribe too. Of course, the interest, the interest of the people that are sponsoring them even if they are Muslims, it is not Islamic interest. It is an interest that is different.

KD9 [20133-21211]

Politicization jihad in northern Nigeria ah the question is twisted a bit, but I can just say that of course the colonial master that brought their own idea, their own way of doing things, they call it democracy which is anti-Islam so and it has colored the way ah government is northern Nigeria because before the coming of the colonial master in quote, there was establish government in northern Nigeria. Other part of the country didn't know that, they were living in ah backward kind of life, but in northern Nigeria there was established government. There was, people were really into real governance. There was education, there was, government was running, so when the white man himself came, he had little or no input to make and that is the more reason why they had to bestow the power to the northerners to take over, the coming of Sardaunas of this world, the Tafawa Balewas and so on and so forth, but of course with time, their idea that they brought colored the Islam of Usman Danfodio and of course you know what is happening today, corruption all over the place.

KD10 [14132-14647]

The two is wrong. You get what am saying? The western colonization, they come and colonize us, they don't allow us to practice the din properly, is that not? And these of a thing, their politicized the din, the sharia, the jihad in the northern part of the country or in the southern part of the country. Jihad must be politicized, you are not to politicize jihad, do you understand? Don't bring politics into jihad. Politics is different and jihad is a different thing. Don't mix them together. You get me right?

KD11 [18975-19378]

Hmm yah, there is a great relationship. I think after the colonial powers left, we established our secular state and the relationship I see here is that the attempt of some political class trying to establish sharia or jihad through this institutions that we are left by the colonial masters and the renaissance of the sharia or jihad will require different set of institutions for it to be propagated.

KD12 [21842-22758]

Hmm you see when the colonial masters came most especially in the northern, they don't tamper with the sharia, in fact you see they were able to enter most of the towns by supporting the establishment of eh Islamic schools, the ways, the customs of Islamic ways people behave. So they were able to establish, in that wise what they also brought like western hospitals, western system of government was able to be abided or was able to be established. So far that the principles of Islamic ways have not been

tampered ah much and then they even gave, they even invited some of our mallams, like Sardauna he went to London and Tafawa Balewa I saw a film where he was in London with the queen of England, many people like many of our soldiers or recruits they also brought them there, but where we, where colonialism is going to ah is going to affect the principles Islam beyond bearable steps is where people revolt.

KD13 [7585-7802]

You see the western colonization still have something to balance on. The western civilization brings about the social aspect of life while Islam differs entirely. Islam is talking about the spiritual aspect of life.

KD14 [9261-9392]

I don't think there is any relationship between western colonial experience and the politicization of jihad in northern Nigeria.

KD15 [13658-14208]

Ahm you see in our own generation today ah our politicians are actually they hide under the umbrella of religion, not that they are really doing the politics, they hide under the religion just to achieve their own aim. So they use religion to mislead people and achieve their own aim. So jihad and ah politics even in Islam we have ah there is ah politics in Islam, so if you can do it in the right way I think it is okay, but people now, our leaders now they are using politics against Islam because they are hiding under Islam, so that is just it.

KD16 [7412-7421]

Go ahead

KD17 [24464-25427]

You see when you are selfish and greedy and you want to reach your aim, there is one word here in the north that mulki na Allah ne, Allah ne yake bayarwa. It means the post of leadership is from God and it is God that gives it to whoever he wills. If you understand this fact and that is just the way it is, even in the Qur'an it is there. (he quotes a verse in Arabic). It is Allah that gives the post that gives leadership. He gives it to whoever he wills and he takes it from whoever he wills. Nobody can ask him that is why he is Allah and that is why he is our Lord. You get these facts and by the time you get these tenets, as far as they don't need to use religion, if it is for political ambition, you can go. Get your political ambition but please don't use religion. Please separate religion from all this bad issues in politics please. You don't need to use religion, use religion, use jihad in the wrong context to fight for your political ambition.

KD18 [12733-12882]

There is no any relationship between the western colonization and the ah politicisation, there is nothing there is no any relationship between them.

KD19 [15766-16317]

Well, colonialism has impacted a lot on the Islam. If you go back to history the colonial masters met a truly Islamic state and decided to introduce their own concept of rule and that affected the religion of Islam. Take one typical example is the case of eh the head of the Muslim before the coming of the colonial masters the head of the Muslims is known as Amurul Mu'minin but when they came they changed that title to sultan, sultan just means king, king of Islam. So westernisation rather colonialism has affected the Islamic state very greatly.

KD20 [11609-12188]

I think there is no any relationship between the western colonial experience and that of the sharia in Nigeria, because even in those days when the western when they came into Nigeria to bring the western knowledge, we've been practicing our religion before they came, so they came and most of our children they are schooling and they are still reading their Qur'an, they are still going to their Islamiyya, so it doesn't affect each other, so they are they are doing their own we are doing our own, but now we are doing everything together because education is very important.

KD21 [10326-10621]

They are the opposite sides of the same coin or rather I will say different coin. Western colonial experience is something that goes contrary to the Islamic teachings, then sometimes they go as far as politicising jihad in northern Nigeria, blackmail, trying to paint the religion black and co.

KD23 [10740-10975]

Well ah western colonial experience and the politicization of jihad ah in northern Nigeria is like ah the western country that is especially the British that colonized Nigeria has totally changed things, the way people understand it.

KD24 [41032-41158]

Actually ah based on this, we just heard rumors we don't have facts that we can testify, so I can't say anything about that.

KD25 [53303-54864]

Well even though we were not born then, but eh we have ah we've grown up to see some books that were written about the colonialists, we were told that ah the colonialists did not just come into Nigeria and continue killing that is not what they did. They tried to use wisdom by pumping money, by employing people, peasant people in the farms, in the villages engaging them in one way or the other activity. Then from there trying to be drawing their attention to something different thing thereby having control over them and when they now feel that they are in control then they now subdue or subjugate them and enslave them and take them as slaves, but that does not even though they suffered eh the Nigerian citizenry, but ah it's all in the name of ah conquering the nation and ah well they, I can say they succeeded, but as God will have it, with the advent of such like people like Sir Abubakar Tafawa Balewa, Sir Ahmadu Bello of Sokoto, chief I mean Nnamdi Azikiwe. Chief Obafemi Owolowo and the rest of them, they were able to struggle for Nigeria's freedom and eh they made it eh on the 1st of eh January 1960 when Nigeria got its independence no more under colonialist, it has its own freedom then, that was and I believe and then Nnamdi Azikiwe for the first time ah what do you call it? Ah what do you ah is it ah president or what? Yauwa of Nigeria after independence, so you can see that things have to follow to gradually, softly, one way or the other not just for us to want to scale and skip other things and just go to the, it's not possible.

KD26 [13951-13974]

I don't get question.

KD27 [15077-16086]

You see when the white man came we had our own system. It was not perfect because it had gone through a lot of-it had mutated into something different from, different from-well it has changed into something different from what it should have been. We had oppressive leaders, oppressive rulers, we had hereditary leadership forgetting that leadership is not hereditary that Islam, you know those that—the best amongst you should be the leader irrespective of who he is or whether his poor or he is rich, you know, the oppression of those rulers. So that is why when the colonialists came it was not too difficult for them to colonize northern Nigeria because people have had enough of the system at that time. When the colonialists came with their lessaiz faire attitude to moral precepts, it dawned on Muslims scholars and leaders that here is a system that is out to destroy our religion and our people. And that was the beginning of the politicization of sharia in northern Nigeria after the colonialists.

KD28 [19059-19627]

Well the western colonial experience, the relationship to this northern eh is that the western colonial experience came to the north through the western region that is the civilization of this western education which is commonly not Islamic. You know like Islam as it is the Islamic state comes from the northern part, northern hemisphere towards the northern part of Nigeria and the western colonialism which came to Nigeria is from the non-Islamic countries and the knowledge they acquire from that time is in conflict with what they come to observe in the north.

KD29 [11117-11299]

Well in all honesty there are a lot of efforts directed towards blackmailing Islam and ah Islamic practices and ah the channel being used is our politicians and the politics itself.

KD31 [12501-12551]

Skip this place I don't have much to say on this.

KD32 [15970-17065]

Yah like in the western law which is from where we derive the constitution of Nigeria, there are so many things who are, there are so many laws like I've said they may not go against the Islam but they are not favoring the Islamic sharia law, so but despite that in Nigeria we still have sharia court. These are the courts which can settle some eh true Muslim cases, civil cases and like the marital cases in Islam, if you look at in the western law, western understanding so it is quite different from an Islamic understanding because in westernization I don't think polygamy is allowed that is marrying more than one wife while Islam allowed marriage up to four wives and there are some laws in the that is in terms of breaking the marriage agreement from western and Islamic law, so there are so many differences between the two and in some cases the western law is conflicting an Islamic law, so while in Islamic law we don't use force to establish Islamic law on people we use preachings, we use, if you believe in Allah you accept it if you don't believe you can use other sources of law.

KD33 [13994-14154]

Well, it's all the same, it's all the same because there are, they are the people that establish, that created the politicization of jihad in northern Nigeria.

KD34 [14096-14835]

The western colonial experience yah the way I see it because is that missionaries when they come to Christianize ehm some part of Nigeria definitely they used a lot of things against Islam, even presently now some that wants to convince people not to join Islam, they use to criticize Islam and the only way they will find it easier to do so is by saying that jihad is about killing non-Muslims, jihad permit to start killing, people are killing, look at them the way they were killing, bombing people in the northern Nigeria, it is Islam that are doing so, so why are you joining a particular religion that was doing so, so, they were, looking at the activities of some minor or tiny group of people to justify the generality of Islam.

KD35 [15440-15919]

Ahh in in northern Nigeria when the Europeans came first, they met northern they are religion, the way of the complete way of life of Islam, they have their local courts, they have their way of marriage, they have everything, but in order to penetrate, to control they maneuver and connived with the chieftaincy of those days, then they maneuver and turn everything to be western and ahm the what do you call it the sharia, the modern ah system of yes system of judgment, yes.

KN1 [37617-38355]

Yah to some extent I can agree because you know when the colonial masters came to Nigeria the enlightened ones or the elite among the northerners will tell you that solely their coming is for the sake of their economic expansion but equally because their missionaries came along with them so the common man cannot differentiate between a missionary and the colonial master so the two are joined together and assumed they are the same thing. While they were trying to expand their economic activities equally they are promoting their religion so it seems as if they are the one that invade and introduce that kind of things and anybody that is attached to them or have their belief as a Christian is assumed to be a sibling of the former one.

KN2 [20803-21350]

When colonialists came to Nigeria, in those days, they were more interested in the economic aspect of Nigeria than the social or religious aspect of Nigeria. Even during the colonial period, Muslims were allowed to practice Islam. So the impact it had if it is being felt it is through the aspect of its westernization values than merely being non-Muslims, imposing western values on both Muslims and non-Muslims.

KN4 [32256-34580]

Eemm, the relationship it has no any eh eh affiliation to eh eh religion when the colonials came in northern Nigeria they use indirect rule because the northern part of the country has already received a civilization unlike the southern province which they have their own way of life. In northern Nigeria there is well organized government. In northern Nigeria there is setting of good administration. So the relationship between the colonial experience and the politicization of jihad in northern Nigeria is that only majority of the people are Muslims. Since they are Muslims people look at it whatever they would do, no matter wherever they are, how they did, what they did, their life entirely is jihad. They use arms, they will amputate my hand, they would not allow me because of the cultural diversity in the country. That is why people look at it that jihad is politicized because the people of Nigeria has different history, different culture, different values and norms we are in the multi-plural state and the minority and the majority all they are going for the same goal, there is challenge. That challenge makes people to look at it the majority are using Islam or are using jihad to conduct themselves because they are the majority, when you are the majority most of the leaders, most of the light, most of the rumbles that are around would be on you since you are the majority and those that are on the minority side could not be heard, they can only be voice out when they use the religion that is what I look at it as the relationship between western ah eh experience and the politicization of religion. Westerners when they came to the northern part of the country they found that we have organized government, so you can differentiate between the Islam and the people, you can't explain, you can't differentiate between the language they use Hausa and their people, they are moving together, they are moving the same, they have lived more than 500 years before the coming of the westerners into northern, the western world into the northern part of Nigeria. So they must have relationship all the time. People would look at it as jihad as jihad but only the concept can be modified and changed, and changed the perception of different communities or our neighbors in the country to have a better Nigeria.

KN5 [14200-14713]

Ah eh you know when this colonial people came to Nigeria, they have tried to impact a lot of influences in the sharia by creating the Penal Code, the Customary Laws and other things and in that they have a reasonable restriction to the practice of Islam as it used to be since during the Usman Dan Fodio jihad movement. So yes it has created and a made an impact eh the the colonial experience and the politicization of jihad has really played an eh negative role in the aspect of jihad and Islam in Nigeria.

KN6 [14482-14935]

So, even this politicization of jihad in northern Nigeria it came as a result of this colonization. So this is the result of this colonization because there is some instances because now some people are suspect to even those Europeans are among those who are participate ah in this escalation, in this maybe in this Boko-haram and the others, so which is ah maybe some people can be - some people that are practicing this jihad, so it is not true jihad.

KN7 [14840-15600]

Yes, I made mention of am, modernization earlier on that ehm, what brought about modernization? It is colonialism. It is colonialism we have-from different writings of scholars, we have understood that ehm, is colonialism, colonialism, yes, have, have been successful to inculcate western ideologies, in one way or the other, it affects directly our political activities. So yes, I think jihad, let me say, has been, is want to be, is being influenced, let me say, by our political leaders as the fact that, considering the fact that yes, colonialism and colonialism has really shaped the life and thinking of we Nigerians, most especially in the, let me not say in the northern Nigeria, but yes Nigeria as a whole, or let me say, other third world countries.

KN8 [12411-12665]

They are closely related because there are some western ideologies that is influencing the contemporary religious leaders in the northern Nigeria. Then as a result of this, the jihad they are embarking on, I can even say that it is a westernized jihad.

KN9 [13037-13430]

Well I think the relationship between this two is that ah you know the western ideology have always, from day one, has been against the Islamic culture. So they would do everything in their power to undermine the teachings of Islam. So whenever you see Islam going through turbulence or chaos, you should be rest assured that ah the west have eh they have a hand in whatever is happening, yes.

KN10 [10236-10561]

Western colonial experience and an ehn politicization of jihad in northern Nigeria. Ahm the western experience is totally differ from the practices of Islam in the northern country. So it will never be ah such experience cannot be accepted or be looked as something superior within the, within such amm states of Islam, hmm.

KN11 [15194-15232]

I think there is no any relationship.

KN13 [15086-16054]

Hmm, the experience between western colonial experience was that the western actually did not, let me say, let me put it in this way that they were unable to penetrate into northern Nigeria like within the southern and eastern part of the country and the western part of the country because as a matter of fact they found it difficult to penetrate because of the religion; side because of the religion in the sense that they didn't influence in this part because if the western tradition actually influenced this northern part of the country. Their level of civilization and there level of morals and intellect would have been like the way of the eastern and western part of the country, but because they were unable to penetrate deep into this people, they were unable to tamper with their religions and culture so definitely it is not-they have not actually tampered with their own tradition culture and religion unlike they did in the southern part of the country.

KN14 [11863-11876]

I don't know.

KN15 [12788-13158]

I think there is no any relationship that has ever existed between the western colonials and the politicization of jihad in northern Nigeria ko so because what they brought to northern Nigeria was you know let me say it precisely is Christianity which the Muslims really rejected it, so they rejected it because they cannot take it based on their religious provisions.

KN16 [6538-6672]

They don't have much impact here in the north compared to south because when they came here they met us with our religious attitudes.

KN17 [14965-15273]

Uh what actually I see as western colonial experience was that the western powers does not actually-were unable to penetrate the northern Nigeria as they did in the west and the southern part of Nigeria. So I think the Islamic principle in northern Nigeria is more super-serious and ah let me say is more uh

KN17 [15538-15656]

Uh yeah there are some relationship because now they have actually indoctrinated some western perspective into Islam.

KN18 [25335-25785]

There is the western colonialists always try to define who are the jihadist, who are the terrorists. They always give a meaning if you go contrary to their view no matter how you are ah terrorist, they will turn you as a terrorist okay and, and those fighting in their course if they know that those people fighting carrying arms are defending the interest ah defending the interest of the U.S. and the West, they will be termed as freedom fighters.

KN19 [16520-16938]

Ah actually this is very very similar because the western influence you understand is also very similar to the politicization of what of jihad in northern Nigeria their influence of people under the politicization while the western ideology also is also influence of some ideologists, you understand, from the western regions that are inculcating into the habit of Islam and something like that they are very similar.

KN20 [8896-8959]

Yah there is a bit eh eh eh some high level of relationship.

KN21 [6308-6406]

You said the considerable, sorry you see, there should be a considerable amount of relationship.

KN22 [11889-12551]

The relationship is when the, let's stress it from the early generation of the or prophetic generation of Islam where there is no adulteration of western ideology to the Islam, then early generation, then contemporary generation where there is no contact with colonial masters. They came with their sort of ideas in order to adulterate the religion. So therefore, in which it serves as one of the challenges of the contemporary Muslim world because it results to the concept of moderate Muslim. Some are neither Muslim nor secularists in which it even results to this concept of Chris-Islam. Some are neither Muslims nor Christians. So this is the relationship.

KN23 [9675-10022]

Well the western world this are the people that ah this are the people that so much believe in democracy; government of the people, by the people and for the people. And for that reason, Islam like in the case Plateau state 2007, it was because of a local government chairman election that led to jihad-so called. So you can see the relationship.

KN24 [10326-10549]

There is a very good relationship because in Nigeria here we are having different type of language and sometime for you to do jihad you have to learn how to speak some westernization. You have to know how to speak English.

KN24 [10643-10682]

Yah. Through politics

KN25 [11770-12045]

Well western colonial experience has a lot in this. This is very true because the westerners are always concerned about their interests and right from day one they were never friends of Islamic ways and religion. So I think they play an important role important role in this.

KN26 [11745-12737]

You know these are virtually almost two different things that are at par, you know, but we have the popular Danfodio's jihad which came before the colonial administration and that has really that was even actually looked at or rather helped in shaping northern Nigeria even that made it organized. And if you look at it is not as if- it was not the amount of bloodshed that was lost during the Danfodio jihad, but the persuasiveness, the insistence and all that, you can see how all that was a neat one. There are most of the conquerors came without killing, some came with killing, but most of them came without killing, once you submit that is all you just have to abide by certain rules and regulations. So when-history has it that when colonialists came it was difficult for them to operate in the northern part of the country in fact that was why they had to go for the indirect rule because already those jihad as they were then, you know, came with established way of doing things.

KN26 [12877-13097]

There might be but at a cause and effect level for you to establish direct causal relationship there is not for now because the two can still operate but we have had many points that are this actually has been in place.

KN27 [11517-11925]

Well as we know politics touches every human aspect. And we can't do without touching politics in every aspect we enter into. So in one way or the other it touches the political, western ideology sorry ba. The western ideology in one way or the other definitely touches the politicization of jihad in northern Nigeria not only now but right from time immemorial when we experience the western colonization.

KN28 [9326-9770]

Islam has always been the issue, has always been the issue and even though the past heroes in Islam who are the pioneers have always maintained their stand no matter what it takes, they try to actually am, they try to actually prevent their interest and they go with set rules and regulations of Islam, they never desist from it. So the issue of past colonial experiences can never be a detriment to it I believe. It is always on its stance.

KN30 [11113-11773]

Yah like Shehu Usman Danfodio's jihad was being talked by so many people and there were so many writings about it. But then it was a true jihad not the ones people are talking about now. The society now is so sophisticated not like those times and even the Shehu Usman Danfodio's jihad, he fought pagans, those that are not worshipping, you see they are not Christians, they are not Muslims. They only worship things that your imagination cannot even take. So he fought them and the reason even why he fought them is the kind of ruling they are doing. They killed whosoever they want, they do so many things that are not human. So that is why he fought them.

KN30 [12168-12339]

No there is not because the colonial era doesn't influence and doesn't-I don't think there is any influence from the colonial masters to the issue of jihad in Nigeria.

KN31 [13948-13994]

Ah I think they don't have any relationship.

KN32 [5382-5399]

Eh non actually

KN33 [4826-4900]

Colonization does not allow for the true jihad and so it is politicized.

KN34 [6899-6941]

I don't think there is any link between the two

KN35. [9542-9824]

It is a lesson being learnt from our politicians that the way the colonial master did to them, to oppress them, I mean to preach to their friends so definitely it is this lesson learned from these very people that our politicians in the northern part of Nigeria have also adopted.

KN36 [8998-9319]

There is a lot because colonial experience has turned our few Muslims that are engage in political class to politicize jihad. In such order they use this colonial experience to destroy or apply jihad in the wrong way in the wrong way because of their selfish interest. And that is not for the purpose of almighty Allah.

KN37 [7947-8167]

Just as I have said earlier, it is just simply a matter of ideologies that brought in through their political, economic and social systems. I think all these could be factors on how it affects the present Islamic jihad.

KN38 [5260-5550]

Well I will say partially because as for then I didn't see any relationship, but for now due to politics I think western colonization gave a room to politics and political activities which politicians today use propogandas and politicizing the term jihad through social media and the rest.

KN39 [8238-9333]

Of course there is relationship because by the time when the colonialist came into Nigeria, as of then, there was no Nigeria by name. Really at that time really there was Islam and really northerners where practicing Islam and the southerners where practicing their traditional religion despite the fact in the northern Nigeria too there were some traditional religions as we have Maguzawas and others. And at that time when colonialist came into Nigeria and when the Islamic leaders started understanding that if, for example, they didn't make sure that they continue putting the zeal and desire of Islam in the Muslims really one day one time Islam will be banished. Then they started reviving the Muslims minds and they keep on inviting non-Muslims to Islam. That is why we even have Usman Dan Fodio's jihad as of then and after that even his followers that is his adherent kept on doing that by going to northern and southern even the interior part of the country, they went there they called those non-Muslims to Islam and they revived the habit of Islam in the minds of the Muslims.

KN40 [10772-10781]

No idea.

KN41 [7173-7205]

I don't have any idea on this.

KN42 [12099-12715]

Colonialism has helped in reducing Islamic power, Islamic ehm jihad, the essence of jihad because it has not only infused western ideas and philosophies, it has actually kind of bastardized the way we see things. We don't always, we don't only see things the way we are supposed to see them, which is in an Islamic view, we try to want to mix Islam with the ehh what is it called, the western idea and our former colonial powers which means we want to make Islam no more normatis but neonomativist. We want to make it people, they want to make us now embrace the acts of western ideas and forget Islamic doctrines.

KN43 [14314-14640]

This is what I told you earlier on. The west is always creating concepts and terms which are aimed to stereotype Islam. So probably, our colonial experience and colonial encounters had contributed in giving jihad a new definition and a new interpretation which is completely different from what we know and what we believe in.

KN44 [9682-9913]

I don't know, I don't know whether they have-do we have politicization of jihad in northern Nigeria? I don't think there is anything like politicization of jihad in northern Nigeria. So that question I wouldn't like to answer it.

KN45 [10607-10647]

Yah, I think I have no comment on this.

KN46 [18653-19288]

Well, ah I think there is kind of relationship between the, the, the, two because ah Muslims before the advent of the white men ah have their own established state. They have their own state, so when the white men came and colonize them, they sort of subjugated them, they replaced their laws, with theirs, I mean the white man's laws, so they generally-the Muslims in northern Nigeria think, have this understanding that the white man came to Nigeria specifically to northern Nigeria to replace what Islam brought to us with what the religion of the white man or what the white man want to. So the, I think, the relationship is there.

KN47 [22755-24144]

Well, ah yah, I can simply say that ahh there is what we call clash of civilization in this context as Samuel Hartington said in his book, clash of civilization because there is a kind of conflict between the western ideologies and the eastern ideologies. So it's a reflection of that, you understand, in northern Nigeria because in northern Nigeria we go by eastern ideologies and then in conflict we found ourselves in the middle of conflict between the western ideologies and the eastern ideologies because eastern ideologies reached the region, you know, many years before the western ideologies came to the region, you understand. So when they come they had to struggle to survive, you understand. So western colonial experience of course is radically from the Christian perspective while what they found in the place already established as Islamic ideology, you know, from the Trans Sahara trade when it came, it was from the east, so they found themselves into serious competition that is what the experience we have. So we have the well established experience of Islam and then something came from the West. So you understand, before we agree unto this, we simply have to struggle a lot, you understand, we find it to see that we have to replace this older theory, older notion, you know, with the new one. So it is still in the process, we are still in existence, you understand.

KN48 [8200-8210]

No, idea

KN49 [13738-14047]

Actually, I think it has to do with eh, the whim and caprices of the present crop of leaders that we have. The concept during the precolonial era was different and the dynamics were also different and the circumstances in which we find ourselves were different. But this is an entirely new scenario we have.

KN50 [7280-7289]

No idea.

KN52 [17463-17911]

Western colonial experience and the politicization of jihad in northern Nigeria. This is such a difficult question. Western colonial experience, well I am finding it very difficult, really struggling my head around the idea of the connection between colonial experience and the politicization of jihad because I am not aware of any instance during the colonial period when the British politicized sharia, I can't really say, ask the question again

KN53 [9472-9479]

No Idea

KN54 [4289-4324]

Well its imposition and rejection

KN55 [5767-5793]

Imposition and rejection.

KN56 [8168-8536]

Ok actually the relationship between western colonial experience and the politicization of jihad in northern-Nigeria can be said to be imposition and colonization, the western colonial powers came to us in Africa and Kano, Nigeria, they came and they removed and relegated our religion to the background. So we have no alternative but to fight back through jihad.

KN57 [9383-9562]

You see, this colonization experience and politicization of jihad in northern Nigeria, their goal is to achieve their aims and objectives. This is the relationship between them.

KN58 [20580-21690]

There is a serious or good relationship between them. In fact one of the essences of colonization was to even remove our own culture and then impose alien white culture to us which is predominantly what Christian. In northern Nigeria we are not used to the so called concept of democracy. We are only used to the concept of what we call the Emir, and the Emir is seen as a spiritual leader. He is a political leader. He is a social leader. He is an economic leader. So through the Emir, since he is a supreme being, you can preach the gospel of Islam. But when western Europeans came they abolished all this institutions even in northern Nigerian that these institutions still exist, but they are insignificant. They have been reduced to the minimum or to the background, and then new institutions emerged like the institution of what you call the new states now whereby governor is more superior to the Emir. He has the powers to even dethrone the Emir. You see all these are ways through which to subdue we Muslims in the North from practicing our religion or even thinking of establishing a sharia state.

KN59 [15902-16679]

Hummm actually as I can say there is an influence because the colonial masters or western people actually don't want Islam, they are kind of devils incarnate, you understand they can use the, they are even using Muslims to fight Muslims, you understand. So I think there is a relationship between colonial and the politicization of jihad in the northern Nigeria because the westerners even use their resources to train a Muslim, after training him and he becomes a scholar they then take him back to his country and let him to fight them, preach so and so thing to them which is contrary and you fight them. They use as a tool to fight northerners. It is common; it is a hidden something, it is not known by everybody, but it is a hidden something based on my understanding.

KN60 [18963-19392]

It plays a great, it is a great factor actually, it is the colonization, colonialism the way the western countries came and invaded our country, they now enforce their laws and what have you, making us to play in a way that they wanted us to do and what have you, it has a great effect in the context of the kind of sharia that is being practiced in northern Nigeria actually. I agree with the fact that it is not a true sharia.

KN61 [7912-8005]

Ahh, they are quite two different issues there, yah, they are quite two different issue there

KN62 [26507-27958]

Ahh, this is a very difficult question, ok the relationship between the western colonial experience and the politicization of jihad in northern Nigeria. You know this people when they came they remove us from our religion, remove us from our way of life that is our culture and everything, and they put in place their own culture, their own religion and everything of so because you know historically speaking ehh the first people who came in were not the colonial masters, but rather the Christian missionaries, so they came with their Christianity and they built the first school here in Nigeria in Badagri Lagos in 19, in 1842 and ah looking at this, they use their own religion in order to fight our people ideologically, you understand, so they indoctrinate or indoctrinated our forefathers in those days to the extent that our forefathers became liberal. This very word is dangerous, liberal, liberalism they, they want people to be ah, let's say, fundamentalist, you know, this is another, you know conservatives, yah they don't believe in that. They want you to be liberal, liberal to the extent that you allow things to just happen ah without you, you are open to change, yah something like that. So actually there is a kind of strong relationship between western colonial experience and the politicization of jihad in northern Nigeria. We can actually talk about this to a great length but no time because it is just an interview, ehn en.

KN64 [12748-12778]

There is no any relationship.

KN65 [15589-15914]

The, the western colonialism and the politicization of jihad in northern Nigeria today, they are similar because the western colonization use their power to now gain their own undue advantages, so the politicians are also using jihad as a tool to also gain undue advantages. So they are similar in my own ah ah observation.

KN66 [9037-9434]

Ahh the western, the relationship between the western colonial experience and the politicization of jihad in northern Nigeria is nothing but war, because during the time of the western colonization, they took away the teachings and the practicing of Islam, but what the modern, modern northern, but what the northern Nigerian did was they fought, which is jihad, they fought for practicing Islam.

KN67 [9401-9630]

Well, I think there is a very good relationship because when the colonial western came, they try to remove any root of ah jihad or I think Islamic practices that are not in favour of them so I think there is a good relationship.

KN68 [4621-4755]

They invaded northern Nigerian Muslims and prevented them from observing true Islam. All the Muslims have to fight back though jihad.

KN69 [17800-18524]

Yes, the issue of western colonial experience and the issue of politicization of jihad in northern Nigeria, there is a relationship in the sense that when the colonial masters came to Nigeria, they came with their own culture, they came with their so many things, their system of administration and they apply their system of administration, so many things that we were having before the coming, before their coming, we lost them to the fact that all what is happening nowadays is part and parcel of their own culture. Therefore, some people are of the view that there must be a jihad in order to see that at the end of the day all this social vices introduced by the colonial masters are to be eradicated, eradicated.

KN71 [30255-31331]

Yes, you know this issue is very critical, let us be realistic. The western colonial masters were non-Muslims and when they first encroach into our land, they killed our leaders like Attahiru and so many others who were all Islamic leaders of their respect domains. So we have that experience. So without doubt, there is no way they can convince us that their invasion of land, of the then time was not to do with religious motive. There is no way you can be convinced now that, and they did all they can to colonize our land and later they leave. So when they left, we were having that experience, you will always hear people referring to how Attahiru died, how Ahmed of Hadejia died, how so many others were killed in the battle field and that always revived or rekindled that light of hatred, of misunderstanding, of what have you against us, from between us and the colonial masters. So in essence we see any other person following their suit is also like a bird of the same feather. So we view him as if they were the same colonial masters who killed our leaders before.

KN72 [16482-16884]

Yes, ehh most of the northern Nigeria experience that colonial masters had already scattered the political Islamic in northern Nigeria so now that is why they intended to reform the true Islamic ehh politicizations through jihad, yes, through jihad, but not the jihad ehh the arms confrontation jihad.

KN73 [16081-16402]

The relationship is that yes we have known all western colonial. They have done a lot to us and they have taught us the militant power. That's just the relationship. Most of the people have learnt a lot from their own, from these colonial masters and from there on they just use their minds, they just use that practice.

KN74 [28629-28782]

Ok in my, in my view or in my opinion I think, there is no any relationship between colonial experience and politicization of jihad in Northern Nigeria.

KN76 [19530-20353]

Politicization of jihad in northern Nigeria, a relationship between western colonial experience and politicization of jihad in northern Nigeria, you see actually there is a relationship because the colonial masters when they came, they were not fully embraced or accepted in northern Nigeria because of religion. And the Muslim community in northern Nigeria knows about the colonial masters in the holy Qur'an and that view, the whole system and everything of colonialism is viewed by the Muslim community as an extension of Christianity. So ahh so that gave room for other people to politicize the issue of jihad as given meaning that we have to take up ah we have to take back our independence, take back, take back our society, take back our identities as Muslims and decide for ourselves what we will want for ourselves

KN78 [25173-26587]

Well, I think I would want to be eh clarify the important issue here. Although I have given ahh some opinion that I think ahh ahh are genuine from my own interpretation, from my own understanding, but that does not mean you see when the colonial masters came, we know what happened, there first contact with the Muslims here in northern Nigeria particularly what happened and after the Mohammodu, Mohammodu ahh what do you call the, what do you call, Mohammodu Athairu the first in Sokoto, I think that is somewhere around 1890, 1903 thereabout, I think you see from the very inception, there was this ahh ahh unwillingness from the Muslim to have a contact with the colonial masters because they felt the colonial masters are not Muslims and for as long as they have interaction with any power that is not Islamic, there is a fear for an un-Islamic influences in your midst. So from the very inception of the colonial experience in the northern Nigeria, I think there were conscious Muslims who have this serious problem with ahh allowing the colonial masters to have anything to do with their society. Given the fact that the colonial masters have done serious damage in the political, economic and socializing identity of the indigenous Hausa people here in the northern part of the country especially areas like Sokoto, areas like Gusau, areas like Kano and the rest of other core north ah northern areas.

KN79 [13090-13461]

Well northern Nigeria is dominated by Muslims before the coming of western colonial masters, when they came they over throw Islamic government established by Usman Danfodio. This provoked many Muslims and decides to resist colonial attacks, this problem is what is still fueling Muslim agitation to establish or to re-establish Islamic state defeated western colonial.

KN80 [24446-25567]

Yes the backwardness of Islam in Nigeria got its root from the influence of colonization of course because before the advent of colonial authority into this ahh northern Nigerian territories, there was a reformed, as you said, of Islamic revivalism, even before the revivalists emerged, Islam was exist in ahh in the northern Nigeria. So if you can recall around 16th century, around this ahh time 16th century, there was a ah there was ahh there was comprehensive ahh Islamic state in northern Nigeria like in Kano and Katsina. The then emirs even ahh prepared to draft an Islamic constitution which derives its principles and ethics from the Qur'an in which it will guide them to rule their subject. So compare to what is operating currently ahh after colonization even though there is proclamation of having ahh ahh sharia in some states, but if you look at it, sharia is not fully practicable ah practicable in those states because of the influence of colonial adventures. Most of the old institutions including the role of Islamic ahh Ulama's, the role of emirs were taken away by the ahh ahh colonial ahh authorities.

KN80 [25570-25670]

You mean this facilitate the political jihad in northern Nigeria?

A: Yes, yes, yes, yes of course.

KN81 [12911-12954]

There is no relationship based on my idea

KN82 [16325-16599]

There is a close relationship between the two because the colonialists perceived that the only contending element to the promotion of their agenda is Islam. That is why they employed all tools at their disposal to ensure that they discourage or rather they demolish Islam.

KN83 [10274-10523]

Hmm yes there is a relationship because northerners engage in struggle to defend western colonial in history; so they still agitate to have this advantage of overthrowing secular government, secular government established by such western colonies.

KN84 [12184-12299]

I think there is no relationship because this current jihad movement in the northern is just of western creation.

KN85 [12246-12627]

Yes colonial experience was imperialist and imperialism uses force. It uses every available instrument to achieve it's aim.

Therefore, the northern politicians are copying from the colonial masters. They are using religion just in order to achieve their own objectives. So the colonial experience has brought about the thinking of the politicization of jihad in northern Nigeria.

ZA1 [14803-15418]

My friend this orientalist all they are using the word jihad, jihad, jihad. Look at what the Christians are doing they are following us door after door in our hostels, village after village, you didn't look about they are doing their own jihad. They are- jihad and missionary are the same thing. So now if you talking about jihad, put in bracket stroke missionary where some certain incidence happened in some North East where non-Muslims from Italia, Rome will just come and reside in a village to make all this people to converted to Christians, so why can't you as for that, you are talking about the jihad.

ZA2 [13936-14992]

Well no they, the colonial experience when you look at it and then the religion have not eh colonial period these are true or let's say the more concentration in that period I could say it was the ATR religion was in existence more strongly, it was more stronger, people believe in their traditional culture life of a pattern and doing all their things. It was later the religion of Christianity and Islam came to take over the affairs. so you find out that there now it was just, will I say a rare thing coming and taking over from the past activities that was in existence and when you look at it too all what I want people to understand what is interpretation of this two religion and what are interpretation of the book itself? We have when with two books there, when we say Islam and Christianity, which they took over, is that not true? What are the books interpreting? So that is the bigger issue, is lack of understanding going to be in detail of the teachings of this book, that sometimes we use to have problems even it was their only problem

ZA3 [13425-13934]

As I have said earlier that when the colonial people came around they found out that the most organized was the northern Nigeria because there were leaders and there were followers who are happy with the leadership, but as it is always what happened all over the world as time goes by, some people, some leaders tend to deviate from the standard rule and that is what happened too in northern Nigeria. So right now the people are not happy about what their leaders are doing and there is poverty in the land.

ZA4 [28990-30224]

The westerners as the West came into Nigeria by colonizing Nigeria that has to be, that is how they came at least to develop themselves, you understand, by giving, how they can make government on their own by using benefiting the natural resources by that...with Allah. They gave us knowledge and all this knowledge this western knowledge is very important because that is the knowledge of this world, you understand. There is no how you can achieve everything and that is-even the prophet is saying, Allah is saying in the Qur'an (he recites the Qur'an) Prophet Muhammad don't forget about your portion in this world, you have to have the knowledge of this world, you have to get your share, everything is halal unless you do it wrongly. So the knowledge of this is very, very important because there is no how we can sit down our enemies will come and destroy us with the knowledge, we are not going to separate ourselves from it, so it is very necessary for us, to the West to contribute because they are bringing western education that allow us to know that develop us because they are giving us awareness, you understand, and we can challenge ourselves, defend ourselves from anything. So I think they contributed positively, yes.

ZA5 [16709-17137]

There, if I may look at it this way, western colonialism came through the west when Islam was, Islam came through the north. The relationship is that both the two came to Nigeria. That's Islam came to Nigeria through trade when western world came to Nigeria to, colonize us and to exploit us and Islam did not do that. They did not come to exploit Nigeria, come to enlighten them more about the religion and ways way of Allah.

ZA6 [40411-41749]

Hmmm relationship between western colonial experience and the politicization of jihad in northern Nigeria. I think there is a relationship, there is a relationship in the sense that now the colonial experience we have hmm, their structure of government is an inheritance of the colonial masters. Now we have ahh we have, before their coming there is an Islamic caliphate in the northern Nigeria of which they never tempered with, they never forced the Christian religion on the northern Nigeria, but the system of indirect rule made the north inherited the structure of government of the west, now the colonial masters. Now in doing that, the relationship between this with the manipulation, the politicization of jihad in northern Nigeria, the politicians now try to manipulate the Muslims they try to politicize the religion just to gain political ahh cheap political advantage. So definitely there is a relationship. The politicians in the northern Nigeria now because of the structure left by the colonial masters, the system of government it is not sharia, they left a western system of government. Now here you have an Islamic, you have people that are predominantly Muslims eh for you to get cheap political advantage, you have to manipulate, you politicize the religion, you manipulate the religion just to get cheap advantage.

ZA7 [15224-15700]

Well from western colonial experience they are two different things, you know, the westerners, they did not come to preach religion to us, actually they came to invade us and establish their way of life in our lives. So they are two different things and politicization of jihad as you said, from what I have truly, jihad has not been politicized in any way because jihad from its content, it cannot be politicized from its definition in Islamic way, it cannot be politicized.

ZA8 [30706-32135]

Yes there is. I think mostly, the western colonization, they also know now that some of the less illiterate, let me say illiterate people that call themselves Muslims because in Islam the prophet make it compulsory, he says it is binding on every Muslim to what, to seek knowledge of Islam and it is also a rule from God that know me before you worship me because if you don't know me you can't worship me. Now the prophet now also says that it is binding on every Muslim to seek for knowledge wherever it is. It is because of all this kind of things. When they have knowledge, you can't come and incite them to start killing. Now you come and start telling me now that kill this person God says, I will ask you where did you read it from because I already have the knowledge that God say you should not kill innocent blood. So now this western colonization has relation with this political jihad because this is what politicians do. The moment they find a weakness that they can mobilize people to cause riot or start killing people, they will use it irrespective of whether it is jihad or whatsoever, if it is money, they can use the money. If the money did not work, they use jihad. They know that the basic thing, the most sensitive tool now is religion. So anywhere you see politician, the moment he wants to get his aim, he will use religion and the next thing he will say is jihad. So I think it has a relationship.

ZA9 [17011-17509]

Well I think during the colonial system, indirect rule succeeded in northern Nigeria mainly because this people are submissive, anybody who is their leader who is their appointed leader they believe they should follow him or her rather him, they should follow him with maximum respect, why I think this thing has been misused by their leaders as such they are using it to propagate their own selfish interest to use Islam as a tool to cover their own evil act like I have been saying before.

ZA10 [18981-19808]

Ok good, the experience, the relationship there is very, very clear. When the western colo, those that colonized Nigeria came, they actually brought a lot of constitution, a lot of policy which were actually very good, but they were not based on religion, Islamic injunctions, but they were all good. But when we talk about the Islam, jihad, when we talk about Islamic jihad and politicizing things, we are actually talking about the commandments that is the Islamic commandments that God stated, don't do this don't do that, actually also they have good relationship with the colonization because the constitutions were okay, but the jihad, the Islamic jihad will actually show you the practical look of it because it has to do with faith. So and when you don't do it, it is sinful, and when you do it you have reward for it.

ZA11 [14305-15160]

Well, like I said, the perspective is different. The conflict we have for now is from the western opinion. The western colonization, like you said, brought a different perspective to we, brought about the Christianity and then at the long run not just propagating it, but trying to damn the Islamic religion... Yah so it is a way to bring down or to damn the religion of Islam. So that is why when you look at it, they are all playing the politics about it and naming it as the act of terrorism and just to make the name. So when you tend to observe everything, when you talk about terrorism, they go Middle East, you are a Muslim, you walk around, they say you are a terrorist so because we are striving in the name of Allah not necessarily forcefully or there about. They see you and then...

ZA12 [8326-8349]

I don't have an idea.

ZA13 [9242-9264]

I have no idea sorry.

ZA14 [8439-8645]

Yes if you look at the colonial time, colonial came here to spread Christianity. When the colonial came to the north they came to meet the, they meet that Islam is already there a hundred years before them.

ZA14 [8758-9005]

The politicization of jihad in northern Nigeria. Yes if you look at it, they have politicized jihad in Nigeria most especially the government nowadays, they are politicizing it because it is not a religious idea that really they are going against.

ZA15 [14355-15170]

What do I think is the western, hmm they are not, there is no much difference because these ones they came and colonized us, we were under them, they were giving us directives, do this do that and so on, but it was not through fighting that they were able to achieve what they achieved. Then you said the other one is the politicization of jihad in northern Nigeria, ahh there is no much difference because these ones came with their own and they started it and these ones again started and there is no much implementation, but the only thing that is helping us now in the northern Nigeria is the sharia court that we have that if you feel it is ok for you, you go to, that if you feel you want to do anything that has to do with Islam, you go to sharia, sharia court those ones will assist you achieve your aim.

ZA16 [8881-8953]

Well I think that they have their relationship, they have relationship.

ZA17 [8881-8896]

I don't know.

ZA18 [12599-12643]

Actually I don't really get it, understand.

ZA19 [15962-16878]

Well, this could actually take us back to history because Nigeria, as we can see, the present Nigeria was annexed by the Britain colonial powers in 1861, actually, when they annexed Lagos. And most of the reasons why these colonial powers came to Nigeria is actually to have some economic gains that is economic reason. I can refer you back to one of the books that Dr. Yusuf Bala Usman, a lecturer from history department, but presently he is late actually, a book which he has authored, The Manipulation of Religion in Nigeria, where he talks about the antecedent of manipulation of religion for political tool in Nigeria, where he cited the issue of this Maitatsine, Arab league and so many other western Allies, which have perpetually used our political elites in order to manipulate the religion to make the religion a political tool in order to mask the reality and achieve their economic and political gains.

ZA20 [8770-9053]

How are wish you could lay your hands on the book written, I can't exactly remember the scholar who wrote the book, but the name of the book is The Islamic Caliphate, The Sokoto Caliphate I mean. That book explains a lot about the territorial areas of, you know, Islamic community.

ZA21 [12779-13387]

The colonial masters came to Nigeria and that I rest assure you they introduced the political system which is contrary to that of our pre-colonial traditional rulers. So this is to say the relationship between the western colonial experience and the politicization of jihad in northern Nigeria is very obvious that they changed the political system thereby making our traditional rulers not that powerful. In that regards they are not even considered not to talk of our imams and what have you. This is so far is to say that the practice of religion and the Islam in northern Nigeria is somewhat westernized.

ZA22 [11304-11498]

There are so many things that on cannot say, cannot explain what really that thing is. But I think there are so many things, there are so many factors that are affecting the situation we are.

ZA23 [16587-16678]

It is the same thing. It is even from the colonial that they brought all these disputes.

ZA24 [21546-22239]

The relationship between western colonial – if you look at the western colonial they didn't come with sword. They didn't come with eh they didn't fight anybody. They used their knowledge. In fact they converted – if you go to south west, the converted a lot of Muslims then to their religion. It is the way that people politicize jihad now in northern states it is quite different from the way colonial came that time. The colonial did not use sword, they didn't kill anybody. But look at if you go to north east now and those so called boko haram they are killing people whether you are a Muslim once you do not belong to their sect, it is politics. So they are quite different between them

ZA25 [18841-19831]

Ah yes. As I said during the colonial experience what they did, they did not empower religious scholars. What they did was to empower traditional rulers and traditional rulers it is hereditary. It is one family so if not even one lineage. And that is not Islam. That is not how Attakholuf that is eh khilafa is established or it run. It is not hereditary system. So in that situation a particular royal family would not want anything that will disrupt the system because one time I have reasoned out this word called emir. I learnt that it is the corruption of the word amir in Islam. So they are not amir, but they are just traditional rulers because to be an amir you have to be a religious learned Islamic scholar. But in this situation these traditional rulers they tend to suppress the learned scholars in their community. And because they are at the behest of the political class they can be deposed. Their appointment has to be approved endorsed by the political class. That is it.

ZA26 [9078-9406]

Well to me I don't know, Nigeria cannot develop or manufacture any gun. All the guns in the hands of these militants are manufactured in Europe. I don't know why. How do they get in their hands? Who sell it to them? Then it means the western or the European or the outside countries they are the ones sponsoring the militancy.

ZA27 [7750-7798]

I don't know this, I don't have idea about this

ZA28 [18850-18941]

Even this question seems to be so tough for me as I actually I don't know much history of

ZA29 [27440-27841]

Well the relations there is that I can tell you that is the dichotomy because there is no relations. Me saying dichotomy using the biological terms is, is a big difference. You can't join the western rules and regulations and the rules of Allah. Rules of Allah are different. The way God sees things are different with the way those western people see their own things. So there is no relations here

ZA30 [38116-38182]

This one, I can't say anything yet. I have no answer to this one.

ZA31 [12382-12807]

So you know during colonial, like Nigeria, during colonial period like in the northern region, during Usman Danfodio, Usman Danfodio persuade people, travel all, almost all, almost round the nation, to convey, to convey the message of God that is Islam to preach against on unholy things. So I believe that really helps and people were guided, people were guided through, through the conveying of, through the true religion.

ZA32 [32606-33519]

I think it is that relationship of introducing western education ah western education paves a way for what, for people engage in it to be in power and when they become in power usually they oppress the masses, they oppress them and ah if you consider the, okay in northern Nigeria you say ba? In northern Nigeria, is that relationship of western education when they become in power, they, those with western education, those that acquire the western education, when they are become in power, when they came, come, when they are blessed to be in power, they used to be oppress people and when the jihadist, when the people trying to, trying to engage in that, in jihad, they always refer their selves mostly towards, to the leaders because they see the leadership as the source of injustice and the corruption and any type of corruption or all types of corruption within the society that can be the relationship.

ZA35 [10037-10045]

No idea

ZA37 [17307-17861]

I think this issue is that these are issue of ah of western colonial, issue of this western colonial is that the people that bring about all this colonialism are non-Muslims and they bring about many things that are contrary to the teachings of Islam and what happens since that time up to date is this issue of colonization became the dominant issue even in the northern, almost the dominant issue even in the northern part of Nigeria and it is always, its influence is always increasing, so I think this is the relationship between all this things.

ZA38 [23000-23556]

They have different; even though they have different relation, but it almost have the same movement, you understand, because most of our leaders today, present day leaders are the product of colonialism. They have been enjoying this thing when they knew power is leaving them they would maneuver, you understand, they would use the equipment of divide and rule system, they may use religion, religious ideology for them to remain in power. That is why I say there is no difference between the colonizing and the religious this thing, just different names...

ZA39 [32524-33560]

If you are asking for the relationship, I can say both concepts differ. Ahm the only relationship is that the politicization of jihad is just the way some people are doing it, is the misconception of the religion of Islam with the idea to achieve a particular goal. This goal may not be in line with Islamic value and standards. So if a person politicizes religion with the view to archive a set of objectives, then that person may not be considered as a true person who is practicing that religion. A religion is practiced irrespective of politics, irrespective of your political affiliation. So colonial experience, well colonial masters came to Nigeria in order to promote their colonial activities that is colonialism to extend their territories with the view to get more wealth and cheap labor in Nigeria, so if somebody promotes religion, trying to reap a particular benefit at the expense of illiterates or the people that do not understand it, we can say the only relationship between those colonial experience is selfishness.

Th7.16: Islam as a Revolution

FG1 [18479-18547]

By inviting people to come to your religion you are doing revolution

FG1 [18585-18760]

We heard this from a scholar that Islam is a revolution. Revolution may take different dimensions. So when we say Islam is a revolution on yourself you are doing a revolution

FG1 [18801-18901]

Yes, so everybody Islam may be a revolution to him since revolution may take different dimensions.

FG3 [31944-32466]

Hmmm really I have not heard it but when I heard it I can still refer back to the time of the coming of the Rasul (SAW) when he came if he said people should come and worship only one God people, people were surprised, we that have more than 200 hundred goats and they did not satisfy our needs and you are calling us to worship only on God – meaning Islam started from a single person reaching to how many billions now of Muslims in the world. So in that within-considering that situation we can say Islam is a revolution

FG3 [32538-32570]

I have never heard that before

KD1 [14360-14415]

Ahm with all sincerity have not heard that statement.

KD2 [5623-5695]

Islam is not a revolution because actually I have never heard about it.

KD3 [4329-4333]

No.

KD4 [6079-6366]

Well my brother, the assertion that Islam is a revolution has been portrayed, has been portrayed, has been ringing bells in our ears. I heard of this statement mostly in the literatures you found in the internet and what have you. But if you ask me I will disagree with this assertion.

KD5 [4375-4536]

I think I did not hear Islam, Islam religion being a revolution because revolution in my own understanding is to revolt and I don't think Islam is a revolution.

KD6 [7986-9210]

Eh to some people, it's a revolution. To me, it's not a revolution. Islam is the din of Allah from the onset one. Every...that comes, it comes with Islam. You can call it other name. What is Islam? What is Muslim? What is the literally meaning of Islam? People will say peace, peace, no, no, no, no, that's not the meaning of Islam? The meaning of Islam is to submit to Allah, to the creator that created you this is how you do, just like a motor. You will buy a car, you have your manual there. So, why can't we have a manual? God that created us eh gave us a manual from onset. When he created ah for example, if a Peugeot manufacturer manufactures the Peugeot 504, he has a manual for it. When the time comes again, 505 he has a manual for it. When the time comes again 407, he has, so that is how it is. From the onset, it's still the same manufacturer, it's still the same person that is manufacturing it but he is giving them different, am just citing an example, given them ehm different catalogue to look at. If you want to operate this, this is how you operate it, but still it's still born out of the same one thing may be they can change the name. So, Islam is one from the onset, there is nothing like revolution.

KD7 [5927-5956]

Yes, I have heard it before.

KD7 [6012-6057]

I cannot remember, may be through the media.

KD8 [14948-16069]

Islam is not a revolution. Islam is peace. Islam is peace. Islam has to do with a comprehensive life of a Muslim. It has to do with issue of governance. It has to do with the totality of the life of Muslims as individuals, as organizations as a groups, and as a state. So, Islam is not a revolution as seen by other side, but it could be seen as a revolution from another way in the sense that you try to revolutionarize your mind, try to be upright, try to be morally upright, you know, imbibe good virtues and values by that you are revolutionalizing yourself and at the same time, you try to preach to other people, preach peach to them, preach Islam to them, give them knowledge, by that you are revolutionalizing the, either your state or the world. It depends on the way you look at it, but at the general perception of revolution, Islam is not like that, but the way I look at it, it is a revolution in the sense that it has to do with mental revolution, it has to do with spiritual revolution, it has to do with knowledge revolution and it can be like that. In that context, Islam can be said to be a revolution.

KD9 [7716-7765]

I can't remember hearing that, but I don't know.

KD10 [4475-4506]

I have not heard that before.

KD11 [9495-9588]

Ah no, I have not heard of it. Islam is not a revolution, but submission to the will of God.

KD12 [9295-9524]

I actually Islam is a revolution, I really accept and every, we have been seeing revolution in the whole world. The Filipinos have done it eh Americans have done theirs too, so they are still revolting, revolution has to come.

KD13 [3033-3061]

Islam is not a revolution

KD14 [3709-3776]

Islam, I have not heard the statement that Islam is a revolution

KD15 [5410-6000]

Actually have ever had of that, but Islam is not a revolution. Islam is ah religion from God and before the coming of Islam, there is a religion being worshipped by the people like idol worshiping and Christianity or whatever, but Islam is being send down by God through prophet Muhammad (SAW) and ah it is being tested and granted because in the holy Qur'an Allah (SBUH) says that (quoting verse) the only religion with God is just Islam that means peace. So I don't think Islam is a revolution or whatever, revolution is not Islam, revolution is not Islam. Islam is a religion from God.

KD16 [3378-3403]

I have never had of it.

KD17 [9061-9956]

No, not at all. Islam as a revolution, the term revolution, me, what I can say to be, what I understand as revolution maybe to change the people as in may be revolution by trying and killing people. I don't know if you get me, try and killing people just to suit your own way? I don't really know how to explain it, but the literally there about revolution is just that Islam is not a revolution even back then during the time of prophet (SAW), there are those that are not Muslims, they are still living inside the Islamic caliphate or the Islamic state, you understand, and nothing was being done to them. How will tell me that Islam is a revolution? Okay you should try and everybody, everybody must be a Muslim, no, no, no, not at all. If Allah wanted everybody to be a Muslim he will have created everybody to be a Muslim. So I don't think that statement is true as far as am concerned.

KD18 [5680-5763]

Yes I think I have not heard of Islam as a revolution, I have not heard it before.

KD19 [7967-8448]

Ah let's look at the word revolution, revolution means to be revolt, to kick against an established order, now any in a peculiar sense, Islam is a revolution because when Islam came, it met the people in a state of total darkness, people were in, people were in a state of ignorance now when the messenger of Allah Muhammad (SAW) came, he met his people in a state of total darkness and he kicked against what they are doing, so in that sense, we could say Islam is a revolution.

KD20 [4043-4069]

I've not come across it.

KD21 [4139-4235]

I have never heard of the statement Islam is a revolution. I don't believe Islam is revolution.

KD23 [4782-5015]

So ah Islam is not revolution, but this statement is ah is coming out of from the mouth of some people that call themselves scholars that misquote or that usually say the contrary of the teachings of the Qur'an and the holy prophet.

KD24 [17171-18650]

Ah actually based on religions acts or aspects they are not like eh human beings activities because the Muslims claim that all these things they are doing so far it is in there in the Qur'an or it is found in the hadith of prophet (SAW) then that thing is supposed to be followed hundred percent only in the situation whereby you find yourself in eh situation which you can't act or react, then Muslims say Islam say we should wait until time comes which you can do something or react or take action on your hands, but on the other way round, the Christians that are following Christianity they have the same thing because the Bible if it says do this, do this, do this. What it means is you should do it hundred percent based on your own power, based on their own strength and ability. Okay stop this, don't do this, don't steal, don't cheat, don't rape, don't, we are asked to stop from doing such things that is how I understand it. Okay if that should be the case, then the Muslims they have in their noble book the Qur'an and hadith that do this, do this, if I understand you, it is what is there that they are just practicing. They have the belief that it is word of their God Allah (SBUH) that said they should do that. If time comes for this, do this, if this happens, do this, if like people react in the other way like that this is how you should react to them. They are following what that's I am talking about the true Muslims that are practicing the real religion.

KD25 [21818-23494]

To eh to the extent I will not agree with the word that Islam is a revolution because when you say revolution, revolution, you know, is eh it refers to ah somebody trying to maintain or earn his standard or status by any means, trying to bring back his status through any means either by carrying, you know, machine gun or by detonating bombs in order to acquire the land or what have you that is revolution, I mean the word is relative, it can mean different things. So I don't buy that word because when somebody uses a word that can be seen from a relative point of view, people can be misled by the statement, but if you say Islam is a religion that is based on striving, striving to attain to success or to see to the elevation, struggling that is it or if you use that.

When you say struggle is not something that is negated, but when you say revolution, even people, when you say revolution it means something that has to do with physical exchange of eh, you know, weapons or what have you, you understand, so I don't buy the idea really and ah that is why the Qur'an said (he recites in Arabic) that if you want to talk, be just, speak the truth and the prophet also said in his authentic hadith that (he recites in Arabic) that anybody that believes in Allah and the last day, should speak good or keep quiet, so if what somebody wants to say is not a good thing, he should keep quiet, so such statement that you have said now, is not a good statement, is an evil statement, is an all inciting statement, is an instigating statement that instigates people to war, to start killing themselves, so such word should not be used in this our present ah Islamic arena.

KD26 [5815-5836]

I have not heard it.

KD27 [5023-5026]

No

KD28 [8872-8966]

Well I heard such a statement, but I don't believe in it. I don't believe in that statement.

KD29 [4644-5030]

Well it all depends on the content of a revolution. By revolution to me a revolution, Islamic revolution is a means of convincing persons through your good conducts, through your good practices and good interrelationship between believer and non-believer to be convinced through these and if there is mass conversion through these acts, I can say a positive revolution has taken place.

KD30 [6959-7386]

I think from the world of the Muslim, of Islam it has been a revolution to the whole world because I think ah Islam came during the dark ages where people can even slaughter you, slaughter their children for simple believe that you are afraid of responsibility and such things and I think Islam is what brought light into people's life and brought stop to all these activities, I think Islam is true a revolution to humanity.

KD31 [6937-6945]

Ah, no.

KD32 [6316-6814]

No, there is nothing like revolution in Islam. So the Islam we are practicing comes from the prophet and we don't change anything, so we practice it according to its tradition just like what the prophet says (speaking Arabic) you are to follow my own tradition and the tradition of the four guarded caliphate, so whenever you bring anything new into the religion is not accepted, so there is nothing to revolve, so we practice it the way the prophet did this is the only Islam acceptable to Allah.

KD33 [5092-5168]

I didn't come across the statement, but I believe Islam is not a revolution

KD34 [6919-7375]

Hmm I never heard of it, but I agree Islam is a revolution because it is the way you define word revolution would determine whether Islam is a revolution or not. A revolution is a drastic change, a change that would change the society, change the activities of a people and Islam definitely it has changed the way people behave, the way the kafirun of Mecca are behaving by the coming of the Islam it completely changed and it changing the world entirely.

KD35 [8209-9363]

Islam is a revolution of the heart really is true. Islam means revolution of the heart from bad to good. The moment you, let me give an instance, you see a lady you want to marry her, you just come, you can't just snatch that lady and then take her to your home, you seek for permission from her parents, you pay the dowry, you legally bring the child by her consent and her parent's consent, you take her to home. When you see something in the market, you bargain, you price it then you pay before you take it. So Islam is the revolution of the heart that is why in one sura Allah said (he recites in Arabic), so whatever, whatever a soul does he knows the right from the wrong because Allah has made it clear. So is a revolution of the heart am saying it again, you revolutionize your heart from bad to good. You love people, you keep their properties well, you keep their lives, you do this you do that, on the way or at home wherever you meet people in the country, even the animals, so don't you cheat, you don't tell lies, you don't do this you don't do that as God said that means you revolutionize your heart and this is nothing more than that.

KN1 [16085-16466]

Well, I have not heard and if this is coming from a non-Muslim well I would say that he needs to know more about Islam to say the least because in the first place I know according to our holy prophet, the word Islam means peace, it doesn't mean revolution it means peace, one. Two, concerning revolution, I don't know in what way? If it means revolution of bad to good, then yes.

KN2 [10634-10949]

A revolution is also misinterpreted. A revolution does not mean fight. It does not mean war; it means a general change that cut across all parts of the society. Ideological, intellectual, spiritual, moral, behavioral, political, economical that is what we call revolution. So we should have a criteria for ...

KN2 [11036-11543]

If it is my own definition of religion, yes I agree Islam is a revolution, my own definition of revolution. My own definition means intellectual change, spiritual change, economic, it changes the politics, it changes the education and intellect, it changes the morals and behavior and attitudes and of course Islam comes to sweep across all these and replace it with an entire ideology of the Qur'an and Sunna of the Prophet. If that is revolution yes I agree.

KN4 [11686-12856]

Yes everything, even the world when you look at it the law of dynamism, it started with revolution, look at the form of human being, a human being is started like an ape or I can say a animal from one stage it metamorphosed from one state to another from the other to another to today that we find our self, Or you look at it in the Darwinism form. Revolution it comes in different way depending on the way that you interpret the revolution. What will you say when you compare the French revolution? When you look at it, there is different revolution that takes place in the world. Islam is a revolution religion but when you look at it from the, from one stage to another, it transform but the real teaching of the Qur'an and the Hadith is fixed, is ok, is constant. It doesn't change it is only the people that change. Islam does not change, Islam it is as it is, it is only the people that change that is the revolution. It can revolutionize people and change the thinking of people and change their attitude, and change their mode of behavior and change their way of life, that is the revolution, but the revolution of Islam does not, has no relationship with war.

KN5 [5544-5695]

Yes I did, some people eh consider Islam as a revolution which truly is not. Islam is peace and has never but thought eh eh revolution. Islam is peace.

KN6 [4124-4172]

I didn't heard any word that Islam is revolution

KN7 [5486-6258]

Well ehm, people that ehm that do not have ehm vast knowledge about Islam would take Islam as a revolution but am in the real sense, Islam is the total way of life and its ehm, its a revelation, its a revelation that has come to us and we should agree because as a Muslim, as a Muslim ehm the Qur'an says, the Qur'an says that ahm, the Qur'an is talking about the fact that yes, what really makes you a Muslim alazina yuminuna bil ghaib yes mu'min, as a mu'min yes as a true believer of Islam, you are the people that believe in things you do not see. Islam is a revolution sent, let me say a revelation, is a revelation sent through Prophet Mohammed, through the angels to Prophet Mohammed (SAW) to us, so Islam is not a revolution and I don't think it's a revolution.

KN8 [4530-4589]

I dis-concur with this because Islam is not a revolution.

KN9 [4478-4742]

Yes, am conversant with this statement that Islam is revolution and I want to believe that I came across this statement right from the early days of my Qur'anic ah knowledge research. So the statement is conversant with me, am very conversant with the statement.

KN10 [4332-4595]

Yes, I heard that it is a revolution but ah, that is not a true statement because is something that already ah is continuously like ah God said inna dina lahil Islam So this means that Islam is not revolution since from the beginning of the world Islam is there.

KN11 [5806-5948]

Now to some extent, you can say Islam is revolution yes if so how did you come across the statement. Explain the question, is not understood.

KN11 [6211-6519]

I heard it in Iran when this Ayatollahi came. yes you say Islamic revolutionary, so that is how-I didn't understand the exact what did he mean to say because the man who was Shi'a so when he came he taught people that he wanted to revolutionize the country as long last he turned the country to Shi'a state

KN13 [5999-6638]

Through readings, through readings and ehm through experience because if you look at, for example, if you look at most of the Islamic states like the Iranian state, Islam brought a revolution through that state, through the person of their spiritual leader Ayatollah Khomeini, even if you check back to places like Syria and Kuwait, Islam is a kind of commonsensical revolution, 75% or let me say 85% of most of the populations are Muslims. Although we have, we still have few Christians there but definitely Islam has become a major ideology of the state, so Islam it normally comes up with a revolution although not a bloody revolution.

KN14 [4595-4626]

I have never ever heard this.

KN15 [6440-6503]

Islam is not revolution. Islam is not revolution, not at all

KN16 [2984-3124]

Islam is not only revolution but it is a total way of life governed by the creator of mankind rather the revolution can come when necessary.

KN17 [6098-6172]

Yeah Islam is a revolution is a let me say, is an ideological revolution.

KN17 [6222-6257]

Through research, through reading

KN18 [8763-8781]

No. I have never

KN19 [8619-8652]

Hah, I have not heard about that

KN20 [4745-4748]

No

KN21 [2936-2964]

Islam is not a revolution.

KN22 [5457-5522]

Yah, I have heard of the statement and I agree to that statement

KN23 [5259-5262]

No

KN24 [4774-4935]

Yah Islam is a revolution but I don't know your own view of understanding the meaning of revolution. Revolution is, to my own understanding, I think is change.

KN24 [4963-5339]

Yah. Islam means, Islam can be change in some other views and in some other views Islam-to new people that you are going to introduce Islam to it can be change them because Islam is all about faith and faith is all about whatever your life is all about. It takes all the procedures of life, whatever life goes through Islam brought it, however life is supposed to be moving.

KN25 [5870-5902]

Yah I have heard the statement.

KN25 [5954-6099]

The statement was mentioned by an Islamic scholar who happens to be fatwa giver as he delivers his speech in Islam yah I heard it from him once.

KN26 [5709-5711]

No

KN27 [4978-5003]

Well I have, yes I have.

KN27 [5048-5301]

Well I have. I came across it in one magazine or so I read. On how the westerners have been tackling Islam and in ways Islam has been able to, let me say, influence their members to become militants and then involve themselves in militant activities.

KN28 [4263-4400]

Well that is a challenging issue which really needs to be looked at. Islam is never a revolution I believe, Islam is never a revolution

KN30 [3580-4104]

Yah, whenever there is going to be a change, whenever there is going to be a change, it can be a revolution but revolution most people use to think that revolution use to come through taking of arms but is not like that. You can revolutionarize yourself by changing the way your life is, going into maybe changing into from the bad side of your behavior to a good side. You have revolutionarized. So I don't think it is, may be, I don't know whether that is the thinking they have and my understanding is not that way.

KN31 [3773-4328]

Well if anyone will say that, I think which means he doesn't really know the origin of Islam and what Islam is all about because Islam has been in existence for decade. So when you said it is something new, which means you are conflicting the two things. So I don't think Islam is a revolution that has come to change the society. It is just that we have so many movements most especially in the Islamic world that are trying to bring back or fight to bring back the Islamic ethics which has been lost due to westernization or globalization as they say.

KN32 [1745-1755]

No, at all

KN33 [2152-2155]

No

KN34 [2348-2351]

No

KN35. [4473-4475]

No

KN36 [3681-3685]

No.

KN37 [3002-3060]

Islam is not a revolution it has gone beyond a revolution.

KN38 [2058-2075]

No no I haven't.

KN39 [2415-2428]

No actually.

KN40 [4030-4373]

We can make Islam as a revolution for all the Muslims in order to just try to renew about their faith or about what they have discussed with them early maybe in terms of may be just try to bring about the prophet, what the prophet have done so in order to just put it in the recent Muslims in order not to get involved in some bad activities.

KN41 [2892-2922]

No I don't have idea on that.

KN42 [4398-4515]

Yes, I have heard about the statement, it is ehm, it was said by Ayatollah Khomeini and I actually studied about it.

KN43 [6805-6841]

I am hearing it for the first time.

KN44 [3984-4031]

Islam is a revolution. I don't think of that.

KN45 [3434-3500]

No, I don't agree that Islam is a revolution at all, yh, I don't.

KN46 [5721-6222]

Well, if revolution means to change the total perception of life to, to, to introduce new understanding of how one should live his life if that is revolution, then Islam is. But if the revolution ah referred here means to, to, to engage in ah violent activities to cause change of government, change of order, then I have some reservations about describing Islam as revolution. It may lead to that but ah not maybe the way some people may understand the, the, the, description of Islam as revolution.

KN47 [8331-9141]

Well Islam, in many other perspective you can simply say that Islam is a revolution because Islam may bring some new, you know, it is a way of life, you understand, so if there is new thing that brought by Islam then we can say that there is revolution and then this revolution may be political, you know, the way it happened during era of Usman Dan Fodio jihad we can say simply there was revolution in Hausa land because it was, the religion was not practiced the way it should before the jihad, then when the jihad took place then there was this transformation of people's life so Islam is life then we can believe that Islam is revolution because it changes people's lives, so Islam is life so they can believe that Islam is revolution, yes it changes people's lives and it is all about attitude change.

KN48 [3485-3531]

Hmm, I am just hearing it for the first time.

KN49 [4868-5073]

Actually I would say I have encountered such a statement, but I feel Islam as a religion of peace is a positive revolution from the evil to the good, you know, from the darkness to the light more or less.

KN50 [3099-3165]

Huh, am just also hearing it for the first time, I don't have ah.

KN51 [20753-22368]

Islam is a revolution. In fact (Athaura) revolution is not an Arabic word, is an English word and it has always been associated with the uprising of the masses against the ahm, what do you call them, the haves, is the crisis of trying to change the situation by demonstration ok, by civic uprising to fight those who are oppressors, to fight those who are now cheating people, the children, this is in western perspective. But in an Islamic perspective, whenever we talk of, when this word is now in ah borrowed, it is only borrowed to indicate that people wants to change from an un-Islamic ways of life to an Islamic way of life that is the meaning; change from an un-Islamic way of life to Islamic way of life and this is achieved not by militancy, is achieved not by force, is achieved by scholarship. For example, when we take Imam Shafi'i (rahim...), we start from Umar ibn Abdulazeez, who was the first reformer, the first reformer, he changed- now he revolutionarized the situation by educating people, by practicing justice, now this is it. Imam Shafi'i after him, made a revolution by ilm-knowledge. Then after, after him came Ghazali, another

reformer. You can see most of the Muslim reformers, all of them, they reformed Islam by way of al-Ilm-knowledge, instilling discipline to people, knowledge, teaching people, this is what is bringing about change, bringing about revolution, but not fighting people, not killing people. This is never associated with Islam. When you, you hear anybody trying to associate this with Islam, he is doing it out of hatred ok or out of ignorance and so on and so forth.

KN52 [5360-5534]

(Laugh) I have never heard of this statement. But I don't understand what it means. What you mean by Islam is a revolution? I don't, I have never heard of this statement.

KN53 [4688-4725]

Gaskiya I haven't heard this before

KN54 [1843-1846]

No

KN55 [2955-2989]

I have no view on this statement.

KN56 [3179-3242]

No I have never had the statement that Islam is a revolution.

KN57 [4538-4894]

Honestly no. Islam is not a revolution. There is difference between Islam and revolution. Islam is the teaching of the Muslims while revolution, when we talk of revolution, is a change of Government especially if it is not in line with the constitution of the said country or state, where revolution must in, be it political, social what have you, yes.

KN58 [9677-11049]

Yah I have heard it once in a book I came across, a book that is even having this name, they call it Islam and Revolution written by Rashid Moten. He is a prominent scholar in political science. He is now in, I think, he is currently in Malaysia. So he now stated the true meaning of Islam where Islam is an interphase between capitalism and communism that Islam always takes the medium course. Islam believes in capitalism because under Islamic..., you have right to ownership, ownership of properties or means of production in as much as you can either pay the state or the owner of the property. While in Islam too, it believes in other aspect of socialism whereby there are properties that are only owned by the state or that are supposed to be owned by the state not individual. For example, electricity, water. So now Rashid Moten went further in trying to establish revolution of Islam thereby changing the course of history. Look at what is happening in the world today. Islam is the fastest growing religion in the world as a result of the kind of revolution that Islam is taking in different parts of the world. So Rashid Moten emphasized that Islam is also a revolution in the sense that Islam now came with a new concept. It is giving people an alternative to way of life that is why we say Islam is not only a religion, but a way of life. That is it.

KN59 [8042-8102]

Revolution, gaskiya I have not come across this statement.

KN60 [8807-11661]

Of course Islam is a revolution I have heard it. Well you see it depends on how you understand the word revolution. A lot of Ulama since the time we are in secondary school when they are preaching they would tell you that Islam is a revolution, but it is now left for you to interpret the word revolution. If you take revolution to mean people taking up arms, fighting the government in order to bring change, then I can say your understanding of the word revolution has a defect in it. In fact revolution, to me, means bringing changes in whatever way you can bring, that would bring progress to the people, that would bring progress to the wellbeing of the entire populace living in a particular environment anywhere in the world. At least if you have a leader that can maybe bring a kind of policies that would now cushion the hardship people are going through, at least that person can be said to have bring in revolution. And if you have a sound preacher, a sound Imam who preaches to other people to shy away from violent activities, to shy away from these ah a lot of vices that are contrary to the teachings of Islam that would the wrath of God upon the person that is doing such act, you find a preacher that would preach to people that would tell the people that ok imbibe the teachings of the prophet of Allah, prophet Muhammad (SAW) and those people now embraces that teaching and continue to practice the teachings of prophet Muhammad (SAW) that is his Sunna, in a short term that is the meaning of revolution, bringing changes ven without taking up arms. There are situations whereby you can say ok we cannot get revolution unless we use weapons, but what is that situation? The situation is that some people may be a strong nation would come and say you people are not allowed to pray five times in a day, then the next thing you do is that you migrate; you change your abode, your habitat, you change it now. You go to another place you make a new living there then such powerful nation followed you to the environment you changed and they said we are not permitting you even though you migrated to this place now we are telling you you cannot pray five times a day and you cannot say God is one, in fact they are trying to deny you your freedom of worship as enshrined by Allah (SBUH). Then in that situation now you take up arms you fight the jihad war against those people. Then we can put the meaning of revolution to be towards that direction that is if that situation warranted you to take up arms in order to correct or in order to fight for your freedom of practicing your religion and understanding. So that means to me the word revolution is a bi-headed ideology, you understand. It can either mean taking up arms to fight for somebodies right and in another way it means bringing change in a peaceful way and manner.

KN61 [2940-2973]

Hmm, somehow I heard about that.

KN61 [3026-3340]

Eh I came across the statement because I during the prophet (SAW) ahh the world or particularly in the Mecca, they are not practicing Islam, so he has to preach so as to convert them to the Islam, so that one people us to look at it as a revolutionary because from changing people from one attitude to another.

KN62 [9828-14273]

Hmm Islam is not revolution. I don't believe in that. Islam is peace, is not revolution. Is just a misconception due to media I believe in that, and that ah sometimes people actually think that ah ah we Muslim force people into the religion and ah it is not. Sometimes we know that we use force, but we use that force only when we are wronged, when we are cheated, when we are actually ah when a kind of evil is done to us. Ehh that is what Allah says (he recites a verse of the Qur'an) those who are wronged are given the right, a kind of chance to go after those who wronged them yah without you being wrong in the first place, you are not allowed islamically speaking to take sword against anybody and ah if Islam is propagated by sword, yah, yah I was saying that ah if Islam was propagated by sword or is being propagated by the use of sword ah about let say ehm 800 years that Spain spent under Islamic empire wouldn't have been erased. That was, let say the order of the day in Islam for about 800 years, but all of a sudden one day, a kind of Christians, let say, a group of Christian crusaders went to Spain and eradicate yah, let me use the word of eradication, they eradicated Islam from the surface of this very country and ah another thing is now go to Arab world, especially Egypt, you will see that we have more than fourteen million Coptic, fourteen million Coptic Arab Christians

yah, we have more than fourteen million Christians there in a, in the Arab world, we have that and if Islam, if Islam is being propagated using sword, gun, this and that, we wouldn't actually have this number there in the Arab world because we know that Arab world is a kind of empire that has been under the rulership, the governance, the governorship, if you like, of Islam for more than one thousand years. So, so this is another reason and again we can say that India was ruled by Muslim for more than one thousand years, but actually today, about 80 percent of the Indian, of, of the Indian population actually is not Muslim. Ah that is what I am saying, was talking about India, now about 80 percent of the Indian population is Christians and Hindus, you understand. But for one thousand years am telling you, for one thousand years, India was being ruled by ah Muslims. So if Islam is being propagated by the use of swords and ah guns, machine guns, this and that, you wouldn't find this percentage of Christians and ah Buddhist in, in India. And ah another thing, another reason is that ah in India today, the same India today, we have a kind of ah Buddhist, as I said earlier, a kind of group of Buddhist in Gurma you understand, killing Muslims and the Muslims are defenseless, they have no weapon, children, women, old, you understand, are all being massacred mercilessly. Why all these things? Just the reason is that Muslims around or the Muslims around the globe, around the world are defenseless. If they use guns at people, actually propagate, wallahi I believe that we would have already overrun this very ah insurgency thing taking place there in India. And another thing, look at Hitler. How many millions of lives that were killed by Hitler, Adolf Hitler? But people never call him terrorist, terrorist yah, never call him terrorist, a terrorist, yah, never called him a terrorist. Look at this W. Bush. What happened? How many millions of people? Look at Ariel Sharon there in Israel. How many millions of lives has he killed so far? People never called him a terrorist. So what we are saying is, in Islam, there isn't anything like terrorism, there isn't anything like revolution in Islam and even Allah (SBUH) tells us in ah, tells us in Qur'an ah in chapter 2 vs 256 that is in sura Baqara ah la iqra ha fid din let there be no compulsion in Islam la iqra ha fid din let there be no compulsion. What does it mean? No force, no impose-ment. We don't force anybody to go or to come into our religion and that is why now the fastest growing religion in America and Europe is Islam because we don't use weapons, we don't use weapons, even in Sura Nahal Allah says (he recites the verse) so this very hikma means (recites the Qur'an) invite people to the way of your God, bil hikma, using wisdom, with wisdom and wal muizitil hassana and with good preaching or preach. So this way now people are being converted into Islam everyday, day by day, day in day out there in Europe and in Asia. This is my take on this very question.

KN63 [11673-13185]

Hmm am just hearing it for the first time, but in the real sense, let me just talk about that, you know, because some few years ago, what happened in Tunisia, Libya, Egypt, whatever that talk of revolution of a thing, you know, I cannot attribute that to Islam. You know even looking at the initial, the initial stage, what happen in the Tunisia, it started in Tunisia if I am not wrong, you know, that someone go on hunger strike and something like that and finally died because of that people take to the street and start, you know, protesting for that. You know, even in Islam you cannot just take your life. It is even wrong for you to take your life by yourself, for what? So you cannot even attribute that to Islam huh. So Islam has been there, and is going to continue to be there huh. Islam doesn't need, you know, Islam is not what you can- if you have the real knowledge, you can pray on your own, it is not necessary you have to be, you have to be in a revolution and it is not necessary you have to take a revolution. If you have the knowledge, how to worship Allah, you know, that is all huh. But taking over the country or taking arms against the government or whatever, is not the best. Okay looking it, they even, looking at Egypt, Tunisia today that were in revolution the other time, up till today now, they are not settled. They don't have peace of mind. So what are you talking about? So it is not, it is not, it is not, Islam doesn't mean anything like revolution or doesn't stand for that.

KN64 [5547-5550]

No

KN65 [8437-8477]

Yes, I have heard something like that.

KN65 [8522-8727]

Huh, well I read it in different articles, about this ah uhm Ayatollahi Khomeini in 2001 during this ehm ehm, September 11 bomb blast, you know, so that is how I came about it in an article that I write.

KN66 [2990-3019]

Islam is not a revolution

KN67 [2888-2965]

I heard it, but I don't have a, ah source that I can refer to, but I heard.

KN68 [1877-1881]

No.

KN69 [6661-6888]

Islam is not a revolution, but rather it is a law of Allah (SAW) which revealed to his last prophet Muhammad (SAW) in order to change the attitude of Muslims that is from evil to good, from bad, from right, from left to right.

KN70 [9313-9572]

Islam is, well ehm it is trickish when you say Islam is a revolution, but when you say revolution is one of the teaching of Islam, then I say yes, I agree, but you cannot equate Islam with ah revolution as synonymous, revolution is also one aspect of Islam.

KN70 [9613-9913]

And of course, revolution as you say ahm there are certain degree of revolution that calls for violence, there are certain degree of a revolution that equally calls for internal struggle in ah trying to liberate yourself from certain ahm human appetite, like immorality, ehm like sex out of wedlock.

KN71 [11272-12000]

I have never heard that word that Islam is a revolution, but even if I have never heard of it, Islam is a revolution, but what do I mean? You have to take yourself back to the years of jahiliyya period, to the emergence of Islam. What is a revolution? Is it not an attempt to change one situation to another? The Arabs were in a complete state of ignorance, in complete chaos, then there was Islam that came to sanitize everything and that is a revolution. Take you, take yourself back to the years of Shehu Usman bin Fodio, when there was this multiple injustice of the Emirs of the time. Now what Shehu Usman bi Fodio did? Was it not a revolution? So even you heard or you have never heard of the word, Islam is a revolution...

KN72 [8252-8646]

Yes. When we say revolution or Islam is a revolution, revolution it doesn't mean war, it doesn't mean war yes, because there is so many revolutions even in scientific, there is scientific revolution, is there any bloodshed war in that? No. So the Islamic or the Islamic revolution is not mean to declare war, a bloodshed war, but rather to declare a verbal war, war without bloodshed. That is

KN73 [8046-8125]

Have never heard this statement that Islam is a revolution. I've never heard.

KN74 [13822-14337]

Yes, hamdulillah Islamic is revolution because if you look at what had happen even before the prophet Muhammad (SAW), the people used to live anyhow, they did not even take care of themselves, they lived like an animal but Allah (SBUH) says that (he recites a verse of the Qur'an) that is this aya is refer to the prophet Muhammad (SAW) and the main issue that prophet (SAW) carry is Islam. Therefore, if you look at it you find out that Islam is revolution. It changed the life of the people ehh to the right way.

KN75 [17241-17649]

I have been hearing that Islam is a revolutionary religion, why Islamic is a revolution, I use to feel so, so depressed for some people or some western to be using such utterance statement in Islam. I am not happy about that, over that, you understand, as I have told you, from the Islamic definition, Islam is a way of life, Islam is a religion of peace and total submission to the will of Almighty Allah.

KN76 [11490-11633]

Ahh, actually ahh Islam I never heard somebody calling Islam a revolution, Islam has been a religion and all I have known Islam is a religion.

KN78 [12284-12736]

Well I think that is an understatement when you say Islam is a revolution, but when you say revolution, ahh ahh this is a modern concept actually, but when you say, it is a process of change, but Islam, my definition submission, but submission ahh if you said change is part of Islam that I agree, change is part of revolution ah change is part of Islam or perhaps revolution as a phenomenon is under the teaching of Islam. So they are not synonymous.

KN79 [5422-5472]

Yes of course, of course through my reading, hmm.

KN79 [5520-5550]

Yes, Islam is a revolution.

KN80 [9728-10101]

Yes, yes Islam is a revolution because Islam is a religion of peace, is a religion of Allah Allah (SBUH) ahh in Qur'an chapter 3 verses 3 it says (Recites in Arabic), so there is no any other religion other than Islam also prophet Muhammad (SAW) says that Addin and nasihat, so this addin is referring to Islam. So whosoever luckily find himself as Muslim so he is lucky.

KN80 [10254-10523]

Yes of course I heard it and in my own view Islam is a revolution because whosoever follows the commandment of Islam, the injunctions attached to Islam, followed them strictly he is bound to have a reward and whosoever ran from following it, is bound to have a sin.

KN81 [5674-5752]

Well ahh I didn't not hear this statement, but Islam is positive revolution

KN82 [8144-8405]

Islam is a din. Islam is din, meaning that it encompasses all the life throughout everything of the Muslims and the Umma in general. Everything that an individual or a Muslim is to be done must be done according to the prescription or description of the Islam.

KN83 [4713-4952]

I do not heard this statement, but I believe Islam is a revolution because it is a means of reform. Reform go back to history, the holy prophet came to Mecca and they changed it from idol worship to real worship that is worshipping Allah.

KN84 [5586-5952]

Yes, at times I used to, I might agree, I might not agree. But I will just possibly use the agreed one because I do agree because Islam is a revolution because ahh Islam I think is a revolution because is a revolution. Revolution does not mean violence, is just a change and a positive change. So Islam is a change from darkness and sorrow to light and happiness.

KN85 [4398-4812]

Ahh yes ah most of the people particularly scholars in the west see Islam as a revolution. Ahm I think emm most of emm their scholars who are against Islam and Islam teaching try to qualify it as a revolution, but is not necessarily a revolution, it is a way of life and it has been there for a very long time. I think from time in from the beginning of the world Islam has been there, so it is not revolutionary.

ZA1 [6333-6612]

Islam is not a revelation, no. But if you look at what is globally is going on, like what we are seeing, what we are hearing, America and so called super power, they went to Somalia, for what reason? They went to Iraq, Afghanistan, for what reason? So Islam is not a revolution.

ZA2 [3767-3772]

No

ZA3 [7485-7723]

By my own understanding of revolution is for a system existing and you are not pleased with it and people decide to change their system, so Islam I do not agree that is a revolution. It has been a way of life right from time immemorial.

ZA4 [18492-18693]

So Islam is a revolution that people thinks that, maybe Islam, maybe by jihad killing people, trying to convert every person to Islam that is not the concept of Islam. That is not the concept of Islam.

ZA5 [8370-8729]

I have never heard of that and I have never read anything about that whether Islam is a revolution or not. But to me, if I can like put it in another way. What is a revolution? Revolution doesn't mean that you have to fight to bring blood and some other things, but to bring somebody towards the proper way, you understand, that is just what I contribute there

ZA6 [13047-13869]

Hmm ahh it depends on the aspects they are using it. Islam has been a revolution from the onset. Islam is a religion that has been in existence since humanity. So revolution in the aspect of changing the bad norms ehn yes revolution in aspect of changing societal values to a good one, to a peaceful one something that everybody can coexist and live together yes that is the teaching of Islam. Islam is a religion of peace, it always teaches peace and peaceful coexistence. So revolution in that sense is fine, is justified and that is the teaching, but revolution in the sense of the militancy now, coming to force propaganda or saying they must get certain things as their right as Muslims is not a revolution that is taught by Islam, That is an imported one that is a selfish one and it is not the teaching of Islam.

ZA7 [6975-7343]

Yes I think I have heard about it because in most Islamic books that I have read, you know, our society changes and it changes every day and ehm Islam is one religion that changes with the society. So and from the word revolution has to do with a change, you understand, so it is always changing and as it changes Islam changes with it. So I think it is a revolution.

ZA8 [8001-8854]

I don't think Islam is a revolution. I have never heard that, but what I know of is like I said now, during the time of the prophet, I will say Is a revolution because during that time there was nobody preaching to people about Islam, so it was his coming that he started telling people and those times there was no religion, people worship idols, stones, sun, the moon that is what they worship. His coming is when they started preaching that there is only one God, worship God, stop worshiping the stones. So I will think it is a revolution of that time for people to leave what they have been worshiping, their forefathers, their fathers have been worshiping for a long time. Now he is coming to say you should stop that, take this and do this instead. So I will think that is a revolution because it came to change what has been happening before.

ZA9 [7588-7592]

No

ZA10 [8093-8581]

Yes. Like we know, the Qur'an has told us, Qur'an has made everything very clear. It was from the beginning of the world and to the end, Qur'an has stated it, right from Nas down to Baqara it's all about the world and most of the occurrences, the Qur'an have stated it there. So if we look at it vividly we will know that Qur'an is truly a book of God and it shows that Islam is a revolution because when something talks about the life before you and how it will end, that is revolution.

ZA11 [7322-7355]

Well I have not heard it before.

ZA12 [4211-4389]

Islam is a revolution yes I think because Islam it is growing, as in some people don't understand Islam, but now they understand. So the more they understand, the more it grows.

ZA13 [4262-4365]

Ahh I quite disagree, it is not a revolution at all. Islam is not a revolution to some certain state.

ZA14 [3578-3768]

Yes Islam is a revolution. What do we simply mean by revolution? Revolution simply means bringing things into order because of that Islam also preach about revolution in a peaceful manner.

ZA15 [7283-7455]

Islam is a revolution, what Islam simply means is total submission to the will of almighty, when you submit everything of your life to the will of almighty that is Islam.

ZA16 [4669-4707]

I have not heard this kind of eehhh.

ZA17 [3122-3385]

I understand, the revolution is when the first time, the early time of Islam, it start with the revolution because they were denied to continue that ah, performing their own activities that is din activities, so when they wake up then the revolution has started.

ZA18 [5204-5593]

Islam is a revolution as how? Well in those days when Islam came, you know there was period of Dark Age that is the jahiliyya period when women were sold, men killed, harassed and what have you. So as a result of the advent of the Islamic religion, all those things stopped, so if that is the kind of revolution you mean good and fine, yes it has brought. There are certain civilizations.

ZA19 [6472-7074]

Well actually I have heard a lot about Islam being a revolution, Muslims are being revolutionaries, but actually whenever I hear this kind of assertion by people I use to feel like perturbed and startled sometimes because ah saying Islam or Muslims are revolutionaries that is quite untrue because what revolution might actually mean is ah bringing new things and I don't think Islam itself is a new thing. It is something that has been in place for thousand years. So actually saying revolutionaries is like people coming to bring something new, so Islam is Islam and Muslims are not revolutionaries.

ZA20 [3538-3556]

That is illusion.

ZA21 [4345-4601]

Yes we have heard about this on so many occasions but that does not entail this is true because Islam is all about propagation.

You propagate your religion, do good things for others see if they so believe that this your doing is right then they follow you

ZA22 [4622-4656]

No. I have never come across it.

ZA23 [6328-6396]

I didn't hear about it all I know that Islam is peace not revolution

ZA24 [8039-8553]

Eh yah Islam is a revolution, but there are different kinds of revolutions. So there is conflict revolution, there is innovation of revolution. According to Prophet (SAW) he said that Islam is the only religion that will last in our generation now so therefore to that extent Islam is a revolution-Islam is the only religion that has remained now because during prophet Isah alayhi salam when he has gone there is no other religion again. I agree that Islam is a revolution in a good manner. That is my own view.

ZA25 [8180-8218]

Ah I have never heard that statement

ZA26 [4442-4895]

No, Islam is no revolution. Islam is peace. All the jihad fought by the prophet (SAW) is under oppression, he has not fought any jihad that he met someone somewhere to perform jihad. Unless if someone came and attacked him. I know prophet did treaty of hudabiyya for ten years. He was denied his own town. I don't know if someone will go say deny Israel or America its own home town. Today Israel are attacking Muslims because they want what? Shelter.

ZA27 [2580-2814]

Yes I heard about them. When you say a revolution we are not talking about Islam taking a weapon we are talking about total change of humans, humanity in all aspects not only taking weapons or guns and killing unbelievers, un-Islamic

ZA28 [9019-9108]

Hmmm Islam is a revolution question there. I don't have much to say seriously about that

ZA29 [16235-16522]

Actually I won't lie to you. I have never heard that Islam is a revolution. But right from the beginning as the history shows there was a propagation of Islam right from the beginning, the way in which Islam is propagated, but it is never been a revolution. I have never heard of that.

ZA30 [16082-17045]

Yah, I can agree that Islam is a revolution because revolution, it does away with a lot of things, it does away with a lot of things, it does away with a lot of things, like before came to Mecca, when you say la ila ha ilallah, people will be surprised. There is no deity worthy of worship except Allah, people will be running away, all these our gods, you are calling us to worship only one God. So but today when you started saying la ila ha ilallah before you finish it, somebody will complete it for you. Meaning what? It do away with all those shirk before. And also people today, may be even before today, let me say, people today, there are people that can, that understand Islam in their own way, they are ready to give their lives. So, it is a revolution really, the way its even winning everywhere in the world today. Like there are so many write ups that they say the fastest growing religion in America is Islam. So you see that one is a revolution.

ZA31 [5067-5567]

Toh, Islam is not a revolution; it is a religion of God. Down from Adam, Noah, Moses, Jesus up to Muhammad, peace be up on them all. Religion is not a revolutionary religion. Religion is, Islam is the religion of God, sent by prophets, every, any, every regime, every prophecy is, God use to send prophet for people, understand? So Islam is not a religion, revolutionary religion. Islam is been, is been there since the time of Noah and prophets I listed to you up to down to prophet Muhammad (SAW).

ZA32 [12685-12712]

No, I have never heard it.

ZA33 [4879-5291]

Yes Islam is a revolution because it is a kind of like jihad that is being carried out to separate the religion of Islam where Muslims are predominantly occupying a place, for instance the Islamic revolutionists that took place in Iran which led to the revolution in that country. Now which subsequently established their state the called Islamic Republic of Iran that is it is due to that cause of revolution.

ZA34 [10411-11233]

Islam really is a revolution, is a din of revolution, but to my own understanding it is not really a revolution of taking arms to fight against an innocent person. It is a revolution in the entire life of human beings that is why Allah (Subahana wa ta'allah) says in the great Qur'an Subahana wa tallah that is this is a . . . from Allah (SBUH) that . . . somebody. It changes completely the life of somebody from the way he use to act before embracing Islam and now has embraced Islam. But it is not the way that people think about revolution that it is just to take an arm, fight and then kill, destroy, no. It is a revolution in the entire life of somebody. You leave all what Allah (SBUH) has prevented you from, you engage yourself in what Allah (SBUH) has commanded you to. That is the revolution of the religion.

ZA35 [3675-3991]

Yes, Islam is a revolution, like Quran itself is a revolution because when the Qur'an was brought to prophet Muhammad (SAW), it did not come in book, it came and the aya did not come at ones it came one after the other. So it was compiled by some scholars after his death. So that is to say Islam is a revolution.

ZA36 [8059-8063]

No.

ZA37 [6821-6850]

I have never heard of this.

ZA38 [13437-13602]

Yah, from my little, actually from my little knowledge about Islam, as I said historically, Islam's survival and existence would not detach it from the revolution.

ZA38 [13652-13873]

Yah, the statement I did not get it basically on any material, but based on my knowledge as a Muslim and the history of Islam and how it started, the establishment till now, this is how it be, it came as a revolution.

ZA39 [14184-14919]

Actually I can, I have never, Islam is a revolution. Islam, if you can take it, I don't understand the meaning Islam is a revolution, revolution of what? Because revolution simply means taking one particular be it believe, political system and replacing it with another. So if that is the meaning of revolution in this context, I can categorically say Islam is a revolution, revolution in what sense, revolution from believing from one thing to another. It was a revolution during the life time of the prophet (SAW) when I say prophet Muhammad (SAW) when people where worshiping idols, Islam came and replaced worshiping idols with worshiping God. So if revolution is taken in this context, then I can agree that Islam is a revolution.

Sub-Research Question 2

Th8: Din wa Dawla (Islam is the same as State)

Th8.1: Inseparability of Islam from Politics

FG1 [32242-32448]

Islam is part of life. Everything about a Muslim there is always a provision for that. There is nothing that a Muslim will do in his life from the beginning to the end that there is no provision for that.

FG1 [32450-33015]

There is this differences that we have to clarify. A Muslim and Islam are two independent concepts. There may be a Muslim; he may be a Muslim but not practicing the real teaching of Islam. Islam and Muslims are different. You may have a good Muslim practicing the good teachings of Islam and a Muslim not practicing the teaching of Islam. And even the free thinkers per se, people like Plato, Socrates and others said that religion and politics goes in hand. They said that religion can never be set apart from religion. So politics and religion go hand in hand.

FG1 [33016-33171]

In religion, there is politics in religion because even in religion there is politics in religion. Religions states how you are going to rule yourselves.

KD1 [36481-37475]

I think it all depends on the society. Let's take for example, Islam and leader and politics. If you take for example Egypt eh sorry, let's say Egypt, Saudi Arabia for example, when the late king died, just the next day we had a new leader that's it. But if we say Islam, are we now saying Muslims should fold their hands and just allow whatever, whoever wants to emerge to emerge from politics. I think everything even our lives, even family lives involves politics. Its involves politics to managing things and that's, you can't, I don't agree with the fact that Islam should be isolated from politics, but it all depends on the society and the environment and now the scholars and the agreement, consensus of scholars of that particular area based on what they are facing, the contemporary challenges they are facing and how they see the situation on ground in their place. So you can't use, you can't have a universal rule whether it should be separated or it should go hand in hand.

KD2 [13619-13894]

Islam should not be separated from politics because ahm in everything you do, Islam teaches us how to go about it. Islam teaches us how to treat our leaders, how to govern the society, how to maintain our resources. So all this is politics, so they should not be separated.

KD3 [11169-11399]

Islam should not be separated from politics because in whatever action we want to take may be the political, anything we want to do, we must first of all bring out the rulings and teachings of Islam on how we should go about it.

KD4 [21227-21866]

Well ah there is a verse in the holy Qur'an that said that all what you are doing, your life, whatever you do, you do it in the cause of Allah, it belongs to Allah. So let me tell you that even politics, all man activities, they are part and parcel of Islam and they cannot be done away with without putting Islam in recognition. So Islam and politics you cannot do away with them because Islam has all the laid rules and regulations in which leadership can be justified. Then if you talk of politics, politics to me is a way of leadership then Islam cannot do away with leadership. That is to say politics cannot be separated from Islam.

KD5 [12311-12603]

I think I disagree because the scope of Islam. Islam as a religion covers whole, the whole aspect of people's life, whole Muslims' life, and politics is part of life, leadership is part of life. So, I think politics or Islamic religion, I think Islamic religion has part to play in politics.

KD6 [25145-25678]

I have told you, Islam is politics, politics is Islam. It cannot be separated. When you, in Islam, Allah did not tell you, he didn't allow you when you are two you don't have a leader, everything is still born out of leader. So, if you want to elect a leader, it's politics. So, Islam teaches you the way to elect your own leader, it's politics. Islam teaches you the way you should live with your family, its politics. Islam teaches you the way to live with your neighbor, its politics. So, you cannot separate Islam from politics.

KD7 [17213-17423]

Since Islam is a way of life, I do not believe that it should be separate from politics ahm it should be part of our lives ha Holy Scriptures should be part of our religion, they should be part of our politics

KD8 [35352-36013]

Of course it should not because the life of a Muslim is very comprehensive. Politics is part of it, of all the life of a Muslim is Islam. So, politics should not be separated from Islam because you need, if it is a Muslim that is contesting, we need to have a Muslim that has good values, somebody that is just, somebody that is knowledgeable, somebody that is considerate, somebody that can protect the right of, the right of both the Muslims and the Christians. So, Islam can, should not be separated of course from politics, not at all. I never for once, I never subscribe that Islam should be separated from politics, not at all. Politics is part of Islam.

KD9 [22634-23066]

It depends on what you mean on politics. If you mean democracy of course they cannot be together, they should be separate. But if you mean governance as prophet (SAW) thought us politics as he carried it out yes they are together, political and spiritual leader is a particular person. So he leads the people spiritually and tells them what Allah is expected of them and then the political running of the society, he does that too.

KD10 [15922-16418]

That is Islam, you know, we have two kinds of politics oh. We have Siyasa Adila and Siyasa Fajira. You get me right? If it is Siyasa Adila it is welcomed, but Siyasa Fajira, Islam should be separated from Siyasa Fajira because there is Khair, there is no goodness in it. Like this democracy is not, democracy is Siyasa Fajira, Vu'alima. Do you understand? So Islam should not be separated from politics, but the politics that we are saying here is Siyasa Adila not Siyasa Fajira. Are you with me?

KD11 [20888-21159]

When you are talking about Islam, Islam the religion in an Islamic state should not be separated for politics of course, but in a secular state they should be, religion should be a personal affair. In a secular state like ours, it should be strictly be a private affair.

KD12 [25147-26108]

Ah Islam cannot be separated from politics because ah what the prophet has said is that Islam is din wa dawla is a religion and together with the government you see. When Islam came, the prophet came he brought everything, he brought the teaching of Islam in togetherness with the ways of managing people, of governing the people, the economy the everything together. So why Islam cannot be separated from politics is that whatever we are doing, we know that we are going to be accountable to the almighty Allah, you understand. So where we are going to vote for people we vote for them the right people and then in case where we know that the Muslims are not the multitude in that area, you see when you want to vote for, Muslims should also go and vote we have two Christians or two non-Muslims there we should know the one that is lesser eh lesser in atrocity or lesser in a havoc to Islamic way of Life, we choose such a person that will be accepted.

KD13 [8483-8660]

Islam should be completely separated, should be on a separate side from politics because the leadership of Islam is Allah and the system of Allah's government cannot be named

KD14 [10024-10249]

Yah Islam should not be separated from politics no matter how the politics is or the constitution of the politics is. You are supposed to use Islam to guide you to the way on how follow that political endeavor you are in.

KD15 [16691-17136]

Islam is Islam and politics is politics. So if you are going for politics I think go for politics but be a fearer of God eh I think if you are the soul that fear God, I think politics will be very, very easy for you. So I think Islam is something ahm is a religion of God

and politics is politics, so if you can associate the two together, you are doing your politics and you fear God, I think everything will move smoothly so that is just it

KD16 [8145-8198]

My view the two can go together, Islam and Politics

KD17 [27638-29780]

If, how can I start, Islam and politics. Islam is the way of life. Islam is a religion. There is this individual that says everybody is a political animal ba? But Islam as it is, even in Islam, how you govern is there. The sharia which is the Islamic constitution is there. Everything is there on how to rule, how to as in everything, the sharia, the Qur'an is there, the hadith is there, everything is there to guide you in the sharia. So Islam and politics, sometimes because I don't know whether this politics we practice in Nigeria is the true politics, but if this is true politics whereby me and you cannot afford, look at the generality of the populace, cannot afford three square meals per day, whereby people still live on less than a dollar per day and you say this true politics, but okay you see during the time of prophet (SAW) whereby the sharia or look at the time of Umar (rabiyyallahu anu) as in the second Khalifa of the Islamic state after the death of the prophet (SAW) look at the way they marketed Islam, look at the way they governed Islamic state whereby food are being given to the poor, everything, the needs of the people were being reached, people enter Islam in manifold because the way, the welfarism of Islam, the way, sometimes you see the way you and your neighbor, a Muslim and a non-Muslims are staying just because of the way you stay with that person because of the way you are staying with that person, we see the sweetness of Islam and accept Islam. So but if this politics meaning going out, campaigning, no, even in Islam it is not encouraged to fight for post or to contest for post. Who is, it is the people that say ok this person is more suitable, he has the character, he has all the behaviour, he has all the characteristics to be given a leadership post the other person is being given. But you don't need to come outside and campaign just like politics of eh majority carries the vote, no and Islam even the majority as far as there is reason for doing that are in Islam based on the Qur'an and the Sunna which is the major source of constitution, Islamic constitution that one is accepted.

KD18 [14290-14536]

Yes, Islam should not be separated from politics. Even when our prophets when they were alive, they practiced politics, but the way they practiced politics is different from the way we are practicing politics most especially in Nigeria and here.

KD19 [18295-18598]

Islam should not be separated from politics yes because Islam is all encompassing, it covers everything, every aspect of the human life is captured in Islam, even the politics, so if you want to be a good politician, just practice all the good tenets of the religion and you will be a good politician.

KD20 [13901-14183]

Islam cannot be separated from politics in the sense that there is a politics in Islam. Yes even though among us, the politics, we practice politics in Islam but that politics is going to be based according to the rules and regulations laid down in the Qur'an and in the hadith, yes.

KD21 [12346-12567]

Islam is the total way of life. Politics is part of life. I think they should go together. So politics in modern day, you represent your people, represent your constituency, the fear of Allah should be your top priority.

KD21 [12584-12619]

Yes. They shouldn't be separated.

KD23 [12920-13288]

Yes ah my opinion on this is Islam should be separated from politics because politics is not Islam and Islam is not politics. So if you are a Muslim and you are a politicians then you can do you politics, but ah but without going out of what your religion say. Anything that ah will that will ah contradict the teachings of your religion, you should try and avoid it.

KD24 [45584-45603]

I agree with this.

KD24 [45615-46952]

Since we are not living in a community that we are all Muslims, then we have to know how to live with the community. This politics if you are citizens in a country definitely you have to go under the umbrella of those politics, rules and things like that. Then they have notes, actually they should not be separated because if you say they are two things different, I can make ah ah eh reference for example or an example which can declare that in politics, if you did not send your man, your religion, your religious person to go and stand for the particular post or position, you will just hear them say, no, our religion doesn't have any concern with politics. What do you think after election? He that has been elected to be in the position and he comes to your own side, you say okay we need so, so thing, we need for example, borehole, we need roads, good roads, he can easily say no, you did not elect me because some may say that, even though in the normal position, in the normal case, leader supposed not to think these are the ones that vote for me and those ones they did not vote for me. So I will work for those, no, he should work for everyone, in fact if possible he should even work for those ones so that they will know that he is a good man, he is not one sided, then Islam has full and total coalition with politics.

KD25 [62226-62695]

Yes Islam is politics and politics is Islam. But Islam is not democracy anyway. We should try to strike a balance between this because most of Nigerians are merging the whole thing. If we say politics, they will say ah its democracy no, no, no we are not talking democracy. Democracy is anti Islam and we will never accept that. We will only take it since it is a global thing, but we try to do what we are able to do that is not contrary to our Islamic ah teachings.

KD26 [14868-15083]

Islam should not be separated from politics, as I earlier said, Islam is a way of life. It should guide our everyday life, our social life, our political life and our personal life. So I agree with that statement

KD27 [18134-18231]

Islam is a complete way of life and encompasses everything and has a provision for everything.

KD28 [21110-21589]

Well, Islam and politics. You know Islam is a way of life. Politics is just a way to attract people's idea to your own self so that they can be by your side achieving a mission. But Islam as it is, is a way of life of which the fear of God is the basic aspect it. But when you are to use Islam and politics, well at this present we, the life we are in now especially in this our Nigerian way of life as of now, politics has been used to bastardize Islam. It is very unfortunate.

KD29 [12115-12417]

Ah Islam ah my reason why I disagree with this is that ah there are a lot of issues highly polluted in the conduct of our current day politics, so any attempt to mingle politics with Islam is going to be to the detriment of the Islamic teachings and there through that channel misrepresentation arise.

KD30 [23217-23805]

Ah Islam should not be separated from politics, yes, I think these are two things that are ah that are mutually exclusive you can't say ah the state without the people ehen or so I don't know if I am putting it right, but you can't have a state and the people that totally ah totally disagree with the ah rules of the state, the state. Before we have a state we must have a setting where rules and regulations goes with the beliefs of the people and if these rules and regulations contradicts with the peoples believes then I don't think you have a state rather you have a trouble state.

KD31 [13324-13544]

Yah Islam should not be separated from politics. Islam should not be separated from politics because Islam teaches us the complete, it shows us the right of the people being ruled or governed by those who are in power.

KD32 [19285-19813]

Ahm, yah, now we are in a political era that eh we are in a political regime so definitely eh we must have to accept it, Muslims should participate in politics, so as we look at the time we are we are in a political regime but associating Islam with politics they are two different things, they are two different phenomenon. So Islam is a believe while politics is just a game of numbers Islam just means faith, so they are two different things, but Muslims should participate in politics because we are in a political era now.

KD33 [15703-16088]

Yah I agree that Islam should not be separated from politics because if we look at the emm the history of Islam during the time of Khalifa Umar bin Khatab that is when the Islamic politics started, he established ministries, government building, government parastatals, so I agree that Islam should not, I disagree that Islam, I agree that Islam should not be separated from politics.

KD34 [16710-17225]

Hmm, I will agree that Islamic should not be separated from politics. I will agree with that because Islam is a total way of life. Islam teaches us how to do all our activities if you look at it critically. So, taking away politics and Islam ah ehm, I don't think it is possible, but it is the way you understand the teachings that it will determine whether it should be separated from politics or not, but to my own understanding, Islam is a total way of life because Islam teaches us how to even eh use politics.

KD35 [17498-18173]

If Islam should be separate from politics then they should be no good governance. The moment Islam is attached to politics then be you the politician is a muslim then he should govern with fairness, with sincerity, you know, because he is guided by the word Islam that no you know, you can't, I mean you can't rule with biased, mind you can't rule with the aim of aggrandizing your state with the financial status, you should rule fairly and justly, so I think Islam shouldn't be separate d from politics. It is only Islam that is guiding you, do this, don't do that, rule with fairness. But when you put Islam aside then that means that the there will be bad governance.

KN1 [41386-41499]

What sort of politics? Politics of deceit, politics of stealing people's money, politics of subjugating people...

KN1 [41528-41823]

no that is because you have to define what politics is. Like now if somebody wants to diplomatically, or the citizen wants to say that you are lying in Hausa he will say dan siyasa ne kai, you are a politician that is the conception of politics, if he is referring to that part of politics, no.

KN1 [41959-42663]

...if you are talking about statesmanship and state craft definitely Islam is a complete way of life. It has provision for that one but all I know the early Muslims or let me say our leaders of the past they have been shunning away, they have been running away from taking political responsibility, they have been running away from it because they know what it ...they know the demand. Talking about that, you can go back to the period of the second Caliph that is Umar rabiyaallahu ta ala, he is the sort of man that would have to go all around the Medina to see everybody is fed that nobody has problem before he can come back to his house and sleep. I don't know if our politicians of nowadays can do that.

KN2 [23925-23981]

I agree Islam and politics should go hand in hand. Yes

KN4 [37661-38111]

Yes, you can't separate Islam with politics because Islam is preach morality, good moral, good conduct. Islam is against the decadence, decline in moral value so as a Muslim or one that practice Islam we always like people to understand him and get what is doing so being in the politics in the mountain of power can make one to apply and exhibits his character. Islam cannot be separated with religion because people want to know more about Islam.

KN5 [15869-16584]

ah eh ah I agree, first of all I agree ah I disagree. Islam should not be separated from politics ehh let me say I agree that it should not be separated from politics as politics is becoming fully part of our life. So also Islam is the whole way of- is the total way of life of every Muslim eh that the both has to go together and if you are not putting Islam in the politics then you are going to at the end of the day be controlled fully by secularism and you cannot in any way even if 2 million years to come greater you cannot eeh ehhe assure, you cannot eehh affirm the practices of Islam fully in your state because you are separating politics which is now the other of the day and practices of the religion.

KN6 [16647-17600]

So, yes Islam cannot be separated from politics because what is Islam? Islam is a total way of our life so if politics if politics is our life so we can't separate it not only politics but also even our educational system, maybe our business system, our government system, all are included in our Islamic view because as Islam would say if there is no Islam see what is happening in this our politics because, because we take this idea that says give unto Cesar and what this is the western orientation we should separate it because all our western ah orientation says we should separate the government with religion. So Islam says that you should not separate it. But if you separate it government with policy, so this is what is happening in the politics because Islamic religion tells you don't rig during the election, don't do that, don't do that so by, by including this politics to our religion who would be able to maybe correct this politics.

KN7 [17374-17696]

Well, as we all know, Islam is a way of life and in the modern society, politics definitely touches every aspect of human life, so they cannot be separated, yes they shouldn't be separated, they can't even be separated, yes because they work hand in hand, they work hand in hand with each other so they can't be separated.

KN8 [16099-16568]

I can justify this answer through the position of the holy prophet (SAW), you understand that (he recites a verse) that whenever the tenet of Islam is separated from siasa (he recites a verse), you understand, whenever the processes of Islam is separated from politics then problem might ensue. So there is need for some Islamic processes, Islamic tenet to be put into politics, then through this I think, development can be ensured, and orderliness could be justified.

KN9 [16298-16841]

You see, right from onset, Islam and politics were always hand in hand. They work together because there is no way, there is no way Islam can actually triumph without politics because as vicegerents of Allah, man in this world cannot rule alone, he needs support from others. So I think basically the politics here can be seen in the fact that people come together, you understand, to choose leaders. People come together to solve problems whenever there is one and people come together as a community in trust to worship Allah (SBUH).

KN10 [11706-12036]

Yes, Islam will not be separated from politics because politics is just the acts of governing a political entity such as nation and also it is the one that use the administrative. So if Islam is separated, this means that Islam cannot have any power at all but by involving, by relating them, so Islam can govern the nation, yes.

KN11 [16786-17267]

Yes, When we say Islam, politics. Islam and politics are going hand in hand ko. You can't separate one from the other as the question requires to say. So ah that is ruling, when we say politics it is to rule people ko, to rule. So Islam we can't live, we can't just live like this without any leadership, so leadership is necessary in Islam and ehm how do you view this statement and that ah using politics, because if there is no politics, there is no ahh, there is no life, yes.

KN13 [17829-18164]

Hmm, Islam should not be separated from politics in the sense that even earlier we have seen that power actually comes from Allah yah that political authority actually comes from God, so I think Islam should not be separated from the state. For Islam to be practiced, it has to capture the major institutional institutions of the state

KN14 [13073-13224]

Yes, there is Islamic political system, so you cannot say I am Muslim so I don't have anything with politics, so Islam and politics should be together.

KN15 [14671-14989]

Yes, Islam should not be separated from politics and my views on this statement and reasons are, you cannot separate Islam and politics in a country whereby non-Muslims and Muslims live together a typical example just like in Nigeria so our politics can never be separated from Islam so they have to work hand in hand.

KN16 [7501-7577]

Yes, I agree because Islam should not be separated from people's activities.

KN17 [17909-18148]

Yeah Islam should not be separated from politics because Allah said ah power actually comes from Allah so even in-right from the prophetic era, politics and religion have actually been in practiced together the Khalifa serves as a leader.

KN18 [29610-30657]

Well Islam as a complete religion, as a complete religion should not be separated from politics because Islam as a complete way of life have dictated means of carrying out state activities, making ah ruling the country it brings about the responsibility of the ruler, his limitation of the power and besides look at look at governments of ah of ah of the Sahabas Abubakar himself Sayyidina Abubakar in his own type of government, he was quoted saying follow me if I go by the Qur'an and Sunna. You have no right to follow me if I go astray, your weak the weak among you is the strongest to me and the strongest among you is the weakest among me ah to me and that I must take from him from the strongest the right of Allah and the right of the weak. So what we are saying now it shows you the activities of the state could be limited it checks checks and balances even though as Amirul mu'mini, the leader of all Muslim umma at that time, he could be, he limits his power and that shows that yes Islam and state activities ah can go hand in hand.

KN19 [18615-18711]

Yes Islam and politics should work together if truly we want to have a good political society.

KN20 [12251-12446]

Islam should be separated from politics, From politics Islam is politics and should be separate separated from politics, they are two different things.

KN20 [12457-12521]

There are politics in Islam when it is done in the Islamic way.

KN20 [12534-12720]

Then when it comes to politics, the westernization politics should be totally separated from Islam should not be seen as a political thing, should not be kind of interwoven thing.

KN21 [7832-7900]

I don't believe Islam should not be separated from politics because.

KN21 [7947-8057]

They should work hand in hand, even during the time of the Khalifs, we have you know politics (laughs) during

KN21 [8131-8180]

Oh yes, it should not be separated from politics.

KN22 [14808-14877]

Yah Islam is part of politics while politics is also part of Islam.

KN22 [14918-15246]

Yah because Islam, the emergence of Islam came through a leader in which God sent a leader to revive, to change our minds from corrupt practices, from decadence from that society that is going on. So there is a leader and when we talk about leadership here then we talk about politics, you understand, we talk about government.

KN23 [11476-11557]

There is politics in Islam. So Islam cannot be separated from politics, but not...

KN24 [12055-12268]

Hmm even this statement there is a scholar that said that whoever that does not understand Islam well eh politics-it is only the person that does not understand Islam that will say Islam is not related to politics

KN25 [14154-14857]

This is true because Islam and politics are the same right from on set. Islam has to do with politics. You see when Allah (SBUH) brought us all together in this world, he realized that it wouldn't be a success without the leader. There is no way even among the people, you need someone, a figure head, someone who would be a direct middle man, a direct intermediary, a vicegerent, a direct vicegerent. So and these people, they are vicegerent of Allah, they are not in any way ah ah they are still human beings,

you understand. So Allah sees us all as the same, you understand. But there are certain respect accorded to these people just so as to ensure justice, equality and see them as politics.

KN26 [14672-15239]

Well ah this is something very topical in Islam. Islam should not be separated from politics but it depends on how Islam should not be separated from politics, you understand, yes whether we like it or not Islam it is being said to be a total way of life. But the most important thing is not the yes or no but how can Islam not be separated from politics. What I mean there by preserving the teachings and tenets of the religion, by also respecting the rule of law, by also respecting the roles of non-Muslims and the rights, sorry, of non-Muslims and their lives.

KN27 [13363-13597]

Islam cannot be separated from politics because to a very large extent we have Islam-politics, as I said it earlier, touches every human aspect. And as a human and as a Muslim you practice Islam, so you can't do away with politics.

KN28 [10235-10385]

Ah I believe life itself is all about politics. Islam should never be separated from politics because Islam and politics they both work hand in hand.

KN30 [12840-12937]

Islam and politics are two different things, you understand, so I think they should be separated.

KN31 [14646-14707]

Yes exactly, politics is part of Islam, they are intertwined

KN32 [6727-6773]

Yes Islam and politics have to work together

KN33 [6058-6129]

Yes, because Islam is a comprehensive way. It covers all aspect of life

KN34 [8023-8357]

Actually I agree with them. Anything in life that you are going to do you have to put your religion first if actually you want to do justice. So it is best through on that, that you can be able to achieve this and do justice to everyone irrespective of tribe or religion, but once you abandon your religion then something is missing.

KN35. [11230-11410]

Right from the Islamic origin that is the time of the prophet (SAW), Islam that is the religion and politics, that is the religion and the state they coexist they are inseparable.

KN36 [10973-11290]

I agree because Islam serves as a foundation for well governed society. If you want to govern society and if you want to have unity, peace, stability and the well strong where everybody there will not be discrimination in Islam because Islam have the character, the good character or how to select a good leadership.

KN37 [9606-9716]

The statement is correct. Islam should not be separated from politics and I agree with that. I agree with it.

KN38 [6722-6846]

Like I have earlier said, Islam, religion and politics are termed as one in Islam. So I believe it shouldn't be separated.

KN39 [10929-11226]

Yes Islam will never be separate from politics because even from the first stage of Islam really politics were practiced because even the holy prophet himself, he invite those non-Muslims to Islam through politics. That is to say through peaceful procedures by inviting them not by force really.

KN40 [11838-11997]

I agree with that. Islam should not be separated from politics because Islam should just serve as a guide for the leaders to know how to rule their followers.

KN41 [9755-10052]

Yes I agree that Islam should not be separated from politics. In fact not only Islam, religion entirely should not be sundered out of politics because religion is so fundamental to all and I also think religion being part of politics will serve as an instigation for abiding by the law and order.

KN42 [17893-18895]

I agree totally that Islam shouldn't be separated from politics because there are rules in the Quran and the Hadith that shows that how for us to go about, how political aspect of Islam should be. That is talking about the state, is talking about the government, is talking about treasury, appointment of leaders, is talking about all these sectors in the government, which should be, should function. So there is I don't see any difference between Islam and government, Islam and politics. They are the same because Islam actually tells us how to behave, how politics should be, how we should behave in our political matters. There is no separation from Islam. Islam has talked about virtually everything. There is nothing Islam has not touched and if you don't follow the Islamic way in your politics that is like having a hole and nothing like to form, it will not be tangible. So if we really want a way forward, Islam should be infused into politics and so people should follow all the rules and.

KN43 [16412-16667]

Yah, I told you politics is part of Islam, Islam is part of politics. As I told you our prophet was a religious leader, are political leader and educational leader. So for someone to separate Islam from politics I think it's a, you know, futile exercise.

KN44 [11605-11781]

Dama Islam ai is a complete way of life: politics, economy, almost everything. So there is no way you can be able to separate Islam from politics. They are always intertwined.

KN45 [13433-13729]

Ehh I think I agree since Islam eh is a total way of life and politics being to me the most important thing in our life. So Islam ehh should be part of politics and politics should be part of Islam ehh this is a good interpretation if Muslims can take it and use it wisely in a democratic means.

KN46 [25984-27412]

No. Ah Islam is a religion but not like other religious. It pays attention to all, all angles of life: politics, finance, social life, you know, all this ah angles of life Islam has certain injunctions on how they should be conducted. So I would not say Islam is synonymous with politics, no, Islam could be practiced without necessarily engaging into politics, but Islam has its own view about how politics should be conducted. So it is about justice, it is about freedom, it is about protecting the weak members of the society. So if that is achieved then you will see that Islam ahh, you will not have problem with calling that ahh that is why in such things you will not say, will just say this is against Islam. I mean if you do certain things in a wrong way, we would say this is wrong, because it is against Islam. For example, if some people are marginalized in a society, that is injustice and injustice is

not condoned in Islam. So you can see that Islam advocated justice in politics, so when we say Islam and politics, yes definitely, you cannot ah, practice politics without, as a Muslims you cannot practice politics without ah getting or having to take guidance from what Islam teaches. You need to understand what Islam is for and what Islam is against. So that as a politician or as a Muslim, you will not do what is against Islam and you will do and even encourage people to do what Islam ah advocates.

KN47 [27295-28602]

Yes. Islam and politics always go together, you understand, they go together because there are Islamic ah empires, you understand, there are some Islamic empires in the place yah. If you look at Saudi Arabia, if you look at Jordan, you know, you can see that they are Islamic empires and then you cannot separate politics from religion yah generally not only Islam, politics and religion because if you go to ah, you know, United Kingdom, the great Britain, the queen or the king would not be crowned until you have the bishop of England, until you have bishop of ah Wales, until you have again the bishop of north Ireland, you understand. So there they are the ones to come together and crown the queen. So those bishops are from the church, you understand, so how can you say that they don't have influence in the politics of Great Britain? So it is just the same thing that we have here in the Muslim society. You see the Amir or the or the Emir himself is supposed to be a learned man, you understand, he has to learn Qur'an, he has to have a broad knowledge of Islam as well as nowadays western education so that he can simply confront every issue that came before him or her, you know, it is kind of ah ah what do you call it, that kind of diverse view and the ability to solve it, you understand.

KN48 [8996-9167]

Ehen Islam and politics, they have nothing to do together. So nothing like Islam and politics, so is either you practice Islam and you do your politics elsewhere period.

KN49 [16678-17117]

I think I agree with this statement because religion should, should play a pivotal role in our politics because I think it identifies us as human beings, it eh it helps in formulating our thoughts, it helps in making us better leaders, it makes in, I think, reforming our politics and making it more organized because religion is one of the most powerful and potent forces, so it can play a vital role in our politics and make it better

KN50 [8143-8264]

Islam cannot be separated from politics. Why, because Islam encompasses all our life and teaches us how to run politics.

KN52 [20784-21452]

This I think is the same thing as the question you asked previously about whether there is a distinction between the state and Islam or whether the state should be separated from Islam and I made my point clear. I do not see any distinction between Islam and the state and historically Islam developed alongside the state. So it is not possible to separate Islam and the state because Islam has a religious program, has a social program, has a political program, you know, has an intellectual program. So it is an all-encompassing ideology and project. So there is no way you can isolate Islam from all of this in fact especially the question on politics and state.

KN53 [10423-10796]

To my own understanding, I believe Islam should be attached to politics because most people ruling us in Nigeria for now, if they really have the fear of God in mind and if this Islam has really been attached to the politics, they would have the fear of God and they would not be ruling us ridiculously the way they have been doing. So it is expected to be attached with it

KN54 [5448-5503]

Well Islam is a culture, a complete way of life, yes.

KN55 [6933-7039]

Islam is a true way of life. Therefore, Islam and politics are two twins that should not be separated.

KN56 [10585-10832]

Ok actually Islam and politics are two sides of the same coin. If you tossed one side of the coin you would see the other side of the coin. So I believe that Islam and politics should not be separated why because Islam is a complete way of life.

KN57 [11167-11317]

I agree with this because Islam and politics are inseparable things. They are two different words, but they are going hand in hand with one another.

KN58 [24419-25022]

According to the teachings of Islam either by Maududi or Mawardi, there is no such thing like politics and Islam. Islam is fused together with politics why because even during the time of the prophet (SAW), jihad or wars are designed in Mosques. These are political issues. You don't separate them from Islam. The Mosque is a place whereby you pray, you strategies war, then you teach the tenets of Islam to other Muslims. You equally advice, you encourage. These are all political issues. So politics is not synonymous with Islam. They are fused together, you cannot separate them.

KN59 [18880-19199]

Actually Islam, goes hand in hand with politics. There is no separation because if you say politics, politics means a kind of administration, and government and there is no Islamic state that there is no government that there is no politics in it, so it goes hand in hand. So you cannot separate Islam and politics.

KN60 [20083-20317]

Because Allah (SBUH) has said Udhu khulufi silmikafa that is if you want to embrace Islam you embrace it in its entirety and even in Islam there is politics so you cannot separate politics from Islam. It is part and parcel of Islam.

KN61 [8696-9014]

Hmm mm quite alright, there must be a relation between Islam and politics because politics is eh, is dealing with people, coming together, share idea at all times, and also Islam is the same thing. You can use your, your political way to influence people to be in your religion and this so many people has done that.

KN62 [30692-30988]

Ahh, bismillahi rahmani rahim Mallam ... Islam should not be separated from politics, that is what you said? Yah, ahmm I don't believe in this, I believe that Islam provides everything, every answer ah answer to everything therefore, Islam is politics, politics is Islam. That is what I believe.

KN64 [14716-14887]

Hmm, I agree that Islam should not be separated from politics or anything else. Islam is the total life that is what, you can't separate Islam from anything eh I agree.

KN65 [17410-17859]

Yes. Islam should not be separated from politics, hmm to some extent I agree with this because Islam is a way of life and politics is using what, all other means in order to get ah, ah power, political I mean power in order to influence a country or a decision. So if I can put it this way Islam is a way of life whereby we use power to influence decision or activities of a state. So Islam should not be separated from politics. I agree with that.

KN66 [10360-10510]

Islam, Islam and politics are synonymous because Islam, Islam covers everything in life. There is no reason Islam should be separated from politics.

KN67 [11179-11383]

Well I agree. Islam and politics are the same because there are so many provisions in which ah an Islamic leader or as an Imam can also be ehh a leader in government. So politics and Islam are the same.

KN68 [5560-5598]

Yes. Islam is a complete way of life.

KN69 [21040-21446]

I am strongly believe that Islam is not expected to be separated with politics because of the fact that Islam is always go together with politics. This reminds me with one of the saying of one scholar that, which say that there is no any distinguishing factor between politics and Islam, but the politics of Muslim is to make sure that all what he is to do must be in the upliftment of the word of Allah.

KN71 [35854-36333]

I agree. Islam should, I agree and I agree because there is no way you can separate, as I said earlier, Islam is both a din and a state. And a state means politics and there is, and there is only going to be governance when there is politics, and it would be easier for Muslims to be in politics so that they can, they can be able to achieve their laws, to make whatever laws they feel necessary for the sustenance of Islamic teaching anywhere. I quite agree with him very well.

KN72 [19780-19930]

Yes. You can never separate Islam from politics because Islam covers all social aspects of life and politics it is one of the aspect of the humanity.

KN73 [19259-19600]

Hmmm the politics, I don't know why some people are always saying about the politics. What politics means; from there you realize what politics means. Islam should not be separated from politics. If politics means leadership, the way to find a leader and a leadership, so Islam will not be separated from politics. They are always together.

KN74 [31413-31514]

Even the Islam is politics, the Islam is politics, you can't separate Muslim ah Islam and politics,

KN75 [33409-33493]

Agree that Islam should not be separated from politics. It is a way of secularism.

KN75 [33507-33743]

Islam should be separated from politics, you understand, it is a way of secularism by which your religion, your politics is Islam as Mallam Ba Haushe use to say siyasanaka addininka, your politics is your religion, all go together.

KN76 [21534-21894]

Actually ahh Islam should not be separated from politics because the entire Muslim life is guided by his religion: be it economic, be it political, be it social because Islamic religion is all encompassing. It is a system on its own and it is a civilization on its own. It has all the things that is required to govern a life of an individual and the society.

KN78 [32432-33016]

Heartedly I believe that Islam is a way of life, heartedly I believe that, whole heartedly, sorry. I believe that Islam is a way of life ahh all our activities should be guided by Islamic teaching. But as I have said, one of the difficulties ahh living in Nigeria is the ahh constraint, the political constraint, the constitutional constraint and all the constraints of course that will not permit a Muslim to practically, to practice all those ideals of Islam. So we have been, by necessity, constrained to practice those, but we believe in the whole heartedly, yes we believe, hmm.

KN80 [29575-29789]

Yes I agree that Islam should be combined with state and politics because from the name, from its name it implies it is universal and comprehensive. It combines everything, including everything not only politics.

KN81 [14345-14506]

Yes, my own view, I disagree Islam and politics cannot be separated, why, because politics is associated with Islam, hope you get it? If am understand you well

KN82 [19560-19863]

I agree that Islam should not be separated from politics because there are some that think that politics and religion and Islam are two different things. But to my perception it is one thing. It is just about the superstructure and the substructure. Islam determines the nature and the type of politics

KN83 [11904-12173]

Initially Islamic should be separated in one way with politics and it cannot be separated in another way because Islam is a religion of Allah and politics is human plan to achieve certain goals, but they can be united because Islam needs politics to achieve its ends.

KN84 [14039-14166]

I totally disagree. Islam should be separated from politics, but is not all the time because Islam needs politics to operate.

KN85 [15696-16021]

Yes, Islam should not be separated from politics emm not like the western understanding of the state where the state is separated from religion. In Islam ahh the state, economy, politics and every aspect of human life is connected, they are all connected. Therefore, there is no separation between the religion and politics.

ZA1 [16879-17124]

So how can you separate, if you say Islam, is a way of life. So how can you separate your way of life and politics? So you want me not to engage in politics so you go and talk to somebody to come and govern me when have a majority, no, no, no.

ZA2 [16342-16366]

They move together now.

ZA3 [15210-15424]

Of course as I have said that Islam and state are one as far as Islamic laws are concerned, the state cannot be separated from the din, so the din of the state is the din of the people that is of the government.

ZA4 [32161-32844]

Yes actually there is no how you can separate Islam from politics because Islam is all politics because in the sense that you say people should worship Allah alone and should not associate partnership to him, they should pray is, you know, is eh that is all politics, you understand. Politics is for you to call people on your own understanding, on your own doctrine, so there is no how you can separate them because there is no how any time you can exist without Allah. Anything you, you need assistance of Allah. So the total submission to Allah, worshiping him is the total politics. So Islam is all about politics and people should worship Allah alone and be obedient to him.

ZA5 [18995-19163]

Islam cannot be separated from politics because anything about Islam is all about politics. Anything in life, democracy started during Prophet Muhammad (SAW) thank you

ZA6 [46873-47561]

Islam should not be separated from politics. I agree, I agree with that. Islam, as a Muslim, I don't believe Islam can be separated from politics because you have a politics with justice and equity when as a Muslim, you practice Islam as it is supposed to be practiced. If you separate Islam from politics, politically if, like in the democratic society, definitely there are things you have to embark on, you have to separate Islam that is depending on those you are dealing with just to make peace, but generally I don't think, Islam can be separated from politics because you have a pure politics, you practice pure politics if you practice Islam the way it supposed to be practiced.

ZA7 [17248-17660]

Islam should not be separated from politics? Well from my understanding of politics, I think politics cannot be separated even from our daily activities. There is even politics between you, between even you and your father in the sense that sometimes you try to, there is politics between you and your environment and even your government and everything. So there is no way you can separate Islam from politics.

ZA8 [38816-39144]

Islam. I don't think Islam can go hand in hand with politics, politics of nowadays because everybody knows our politics of nowadays. There is no way light and evil or light and darkness will walk hand in hand. It is either it is light or it is darkness, there is no in-between. So I don't think they can walk hand in hand.

ZA9 [19228-19682]

Islam cannot be separated from politics right from the time of our prophet, there has always been a leader and his followers will follow, will have to follow the teachings of the leader, have to follow the teaching of the leader and the leader has to have the interest of his people in his heart. You can just take any hard decision like that, but most of this, most of the ways that every Muslim should live by has been stated on the holy Qur'an.

ZA10 [22304-22495]

Islam should not be separated from politics because Islam entails everything in life, so politics is also part of life. So when you want to go into politics, you must have Islamic knowledge.

ZA11 [16396-16944]

Islam is a way of life, if politics is part of the life then it should be, they go hand in hand. But politics which is being stated in the aspect of the present country, I don't think that is how politics is supposed to be. Like I told you earlier on, before you stand for an office to represent the people, your masses, you don't stand for it. They see you fit, they appoint you, in the sharia we have, there are procedures taken before you are elected that is politics. So I believe Islam everywhere, is the way of life, so they go hand in hand.

ZA12 [9279-9408]

Even in Islam there is politics in as much as you follow the rules and regulations of the only Qur'an and Sunna that back it up.

ZA13 [10328-10632]

Yes Islam should not be separated from politics because each ah when you have a representative, then you have your saying and you have your saying in the government and that is why most people emphasize that they should have their own in the power or they should have somebody who can speak for them.

ZA14 [12041-12605]

Yes Islam cannot be separated from politics because there is nothing you will do in politics without involving religion. If you look at it, in Nigeria we don't have problem before, it is after the democracy government came into power around 1999 that is when we start having problem because they use religion to get what they want, toh automatically you can't take away religion from politics because there is a book that one scholar wrote that is in Ahmadu Bello University they call him that is Bala Usman, that's religion and politics, it talks a lot about it.

ZA15 [16167-16345]

As a Muslim everything you do is Islam. So even if you are entering to anything is Islam that guides you that is why people say that Islam should not be separated from politics.

ZA16 [9829-10068]

I disagree with Islam should be separated with politics, because the real politics is in Islam, but if we follow the way the prophet (SAW) and his caliphates did their own politics, then we can understand that there is politics in Islam.

ZA17 [9679-9881]

Islam is in your whole life (he recites a verse of the Qur'an), so there is no any activities that you do, which there is, you can keep Islam aside to do the religion, so it is your whole life matter.

ZA18 [13407-13993]

It is true, it is true Islam should not be separated from politics. You see, the meaning of, is there in the Arabic language, there is what we call Siyasa, (he recites in Arabic) that is administration, how you administer and govern people, so how can you separate it from religion, in fact the prophet Muhammad (SAW) you know ah brought politics, Islamic politics, you understand, to be candid, the way he interact with his companions, the way he, you know, lived with his family, you understand, it's administration now, so how can you separate this from that. They go side by side.

ZA19 [18096-18990]

Well I agree that Islam should not be separated from politics because politics is ubiquitous, what I mean by ubiquitous is because it is everywhere depending on the understanding of what politics is all about, ah understanding of what politics is all about by individuals, because politics is been entrenched in virtually all affairs of human endeavors. So Islam itself connotes some kind of politics because politics, it simply means the act of influencing the decision or behavior or thought or opinion of

someone in order to agree with your own opinion. So by way of preaching, you are invariably involving or influencing people by trying to convince them to accept the Islamic teachings. Therefore, you cannot separate Islam and politics because politics simply means, ah not necessarily the struggle for power, but actually struggle or striving to influence the behavior of one another.

ZA20 [10427-10572]

The root of politics comes from Islam but it is only that the western countries, the western nations hijacked it. So politics exist in Islam.

ZA21 [15048-15530]

Whatever you do in this life is politics. The shirt you wear there is politics behind it. The food you eat there is politics behind it. You can never separate Islam from politics because if you venture yourself into politics the end result of that is leadership. And there is leadership in Islam because the Qur'an says the hadith of the holy prophet rather said if two of you are going you should make one to be you leader. Therefore Islam should not be separated from politics.

ZA22 [14144-14623]

Yah Islam shouldn't be separated from politics because if you are not in politics you have no power to control anything. So Islam should be fully involved in all aspects of life because even the time of the prophet (SAW) there were things that were political like some of the wives he married it was for political reasons; after marrying them then their people all accepted Islam at the end of the day. So there must be Islamic interference in the politics at all times.

ZA23 [19429-19639]

I have said it earlier and I gave you an example of my humble self. As the chief imam here I am also a partisan politician. Only that I don't have money to contest that is why I didn't contest for any post.

ZA24 [25679-26216]

I agree that Islam should not be separated from politics because prophet Muhammad (SAW) created – he also formed a government during his time and also when he died Caliph Abubakar also formed a government, So therefore Islam is politics and politics is Islam. So prophet Muhammad (SAW) told us how to rule. He ruled the whole world so therefore Islam should not be separated from politics. But when you are doing politics you should do clean politics, we should not do dirty politics because Islam is not meant for dirty politics.

ZA25 [22597-22897]

As I have said, we have a siyasadul aslamiya. So Islam should not be separated from politics yes. It all depends on what politics are we talking about. It has to be Islamic politics but Islam must be necessarily separated from this western democratic politics because the foundation is not Islamic.

ZA26 [11001-11091]

Islam shall distance itself away from secular politics, but Islam has its own politics.

ZA27 [9483-9566]

Islam should not be separated from politics because Islam is a total way of life.

ZA28 [21500-22137]

I agree that Islam should not be separated from politics because as I earlier mentioned Islam is a religion of peace and it gives proper teaching on how to go about with people around you and it teaches on how to go on issues arising between people, how to lead people, how to make people really understand their purpose, what they desire to have and how to go about it. So I think basically if amm if they say Islam should be separated from politics so the people which are of peace and believe, I think they are the best people to go into politics so as to achieve these goals of maintaining order between people they are governing.

ZA29 [29935-30787]

Yes. Right from the beginning there is politics in Islam even right from the life of the Caliphate there is politics in Islam and there is teaching on how it is being practiced and preserved, not the way that politics is being practice today where it leads to the shedding blood and inflicting anger in the minds of your fellows. In those days politics is practiced by your own merits, what are your abilities, what you can deliver, what knowledge do you have? Are you good at that or not? People view you they see they assess you before they call you for a position not how it is being conducted today. If politics is to be associated with Islam with the way is conducted today I will recommend not, but if it is practiced the way it is practiced in those days back during the life of the Caliphate yes. It should be, a Muslim should do it that way.

ZA30 [40599-407]

Yah, politics means the way of governing people also Islam means the same thing. So they shouldn't suppose to be separated.

ZA31 [14121-14486]

I disagree because you have to, in Islam, you have to, you have to vote for your leaders, you can't just vote some one that don't know religion, either Christianity or Islam. So you have to engage in order to vote for your own leader that will guide you, that will, that will lead you. So I disagree that religion is not part of, Islam doesn't agree with politics.

ZA32 [38855-40532]

I view this reason to be agree, to be correct because no one can separate Islam from what, from leadership, in fact, Islam encouraged or Islam brought leadership because the prophet of Islam disallowed or recommend the people, he disallowed a group of people to work-out or to take a trip without nominating a leader among them and the he lead (SAW) as a leader of the Muslim Umma and when ahhh the when the prophet (SAW) died, ahhh, the issue of leadership arose and the Muslim Umma did not live without a leader. In fact they selected a leader among them which was Abubakar for the first time and the secondly the Umar al-Khatib and third Uthman bin Affan and the fourth, fourthly the Aliyu bin Thalib rabiyyalahu anu Amen may Allah be pleased with them all. Ahh these, if you look at the nature of the life of prophet (SAW) and his companion, you can see that Islam encourages politics. So you cannot leave, you cannot distinguish between them. You cannot separate one from the other. Islam is always together with politics and they cannot be separated and reasons why I said that, the prophet (SAW) act, acted as a leader and the companions also and up till now, the Muslim Umma, in facts, even in our prayer, we are commanded, it is recommended to what, to have an imam, in fact, in fact for a Muslim, to pray lonely is not recommended, it is somehow, his prayer seems to be somehow incomplete. To some extent, there are some conditions in which when a person observed the prayer alone his prayer incomplete, to some scholars ma is itself, but is invalid at all. So by looking at this nature of Islam ahhh, you can say, we can say Islam cannot be separated from politics.

ZA33 [10280-10908]

Yes Islam should not be separated from politics because the politics itself originate from Islam because during the life of prophet Muhammad (SAW) he has a council which comprises of distinguished scholars and distinguished Caliphs, companions of sound intellectual domain. So therefore, and if anything the prophet (SAW) want to pass across to the umma, he appoints some of them to take charge of the various appointments he wants to-he sent even some of them to places like Iraqi, Yemen, and other places in the Arabian Peninsula. So from that setting itself it is politics so therefore it shouldn't separate from politics.

ZA34 [23696-24081]

I agree exactly. Islam is all about politics because politics and Islam go hand in hand because Rasul (SAW) when I came to Medina he did not only practice the religion but also engaged in other affairs of the state. One of the affairs is he called all the leaders of the tribes and the clans in Medina to sit down and then reach an agreement which is called the Medina constitution.

ZA35 [10754-11124]

Yes, Islam should not be separated from politics though I am not saying Islam is politics. Islam is not a politics, but it should not be separated from politics because Allah (SBUH) has said in every country or in every gathering there should be a leader who would lead and guide others and a leader must be intelligent, faithful, committed, patient to his followers.

ZA36 [16786-17171]

It should be separated now, because when people bring Islam into politics, honestly they are trying to bring conflict because people would see as if everything about the nation is trying to be Islam, so Islam should not be added to politics. Politics should be politics and Islam should be Islam because politics involves everybody and it is not an Islamic state, so it should not be.

ZA37 [19222-19334]

This is true Islam should not be separated from politics, but which politics? Is it this our present politics?

ZA37 [19369-20258]

Is it then that is why am asking myself because this is, this word or this statement is well known, is a well-known statement, Islam should not be separated from politics, but which politics? It is a point of observation. Some people think that whenever one makes this statement, some people think that it is this our present politics, what do you call it, this of democratic or this or our democratic politics like PDP and so on. Many people if they heard this statement that is where their mind is, but that is not the thing. The politics here is the Islamic politics not this politics because Islam teaches how to pray, how to worship Allah (SUBH) and also teaches all the politics, how to live with each and every individual. So this is the politics we are talking about. Whenever you hear about this statement, this is the politics we are talking about not this democratic politics.

ZA37 [20351-20402]

Islam should not be separated from politics.

ZA38 [26097-26514]

Yah, even before now during the establishment of Islam when they left Mecca to Medina, you understand, there is a need of administration in the Islamic context and they need a leader, before administration you need a leader and probably even though they are not conducting election, but there is still a nomination of leadership, so Islam cannot, you cannot detach Islam from the state and from politics, you can't.

ZA39 [37135-37340]

Actually politics is part of life, and Islam is the complete way of life. So politics is part of Islam so that is how I understand it. Islam and politics is part of Islam, so I agree with this statement.

Th8.2: Islam as Synonymous with State and Government

KD1 [20159-20274]

That Islam is synonymous with the state, I don't seem to understand the claim actually. So I can't speak on that.

KD2 [8138-8431]

The only way I think Islam is synonymous with the state is if Islamic teachings are being duly complied with the way the state ah any state is being run. But if Islamic teachings are not being imbibed in the way the state is run then Islam is, you can't say Islam is synonymous with the state.

KD3 [6236-6535]

So the claim that Islam is synonymous with the state and the din in Islam is the same as a state and government is wrong because Islam is not the same with a state. Islam is a standing body on its own and state, people define a state while Islam, Allah has already given us the revelation of Islam.

KD4 [9404-10102]

My brother, looking at the word synonymous, you are trying to tell us that Islam is the same thing as or can be replaced with the state which I find unreasonable to even understand. Islam as a religion, as a belief, as an ideology if I may put it that way, is a distinct on its own and then the state is also distinct on its own. So there is no synonymy between those relationship and also the state and the what is the other thing you call, din and then government, din as a din, belief is distinct on its own and then government is also a way of governing, rules and regulations, binding on a particular community. So you cannot call it the same thing with din. That is my own opinion on that.

KD5 [6196-6283]

I think is not, Islam cannot be synonymous with the state. I think that's my position.

KD6 [14976-16420]

Islam, it depends on the kind of state you say Islam is synonymous with the state, it depends on the kind of, if it is according to Qur'an, if they are operating Sharia, it's still the same thing. But if they are under what I can call the agreement with those that they are not muslims and they did not disturb you from doing your worship to Allah, so is as good as you under the Islamic sharia, it depends on you. That's why we say we don't have a leader. It depends on you because, for example, let's take a case study, I know they are just perambulating, it's about Nigeria, in Nigeria of today, no any Christians or non-Christians or non-muslims that can come to you and say you should not pray. If he tells you not to pray, so, he is looking for your trouble and you did not say no, he should not do his own. So, whether it is under Islamic sharia, you still leave the Christians to do their what? Because you have written an agreement already. So, if he wants to tear the agreement, according to the sharia, you now tell them no, from this day on, we are no more together, let's face ourselves. You cannot even do jihad without telling the person you want to fight that am fighting you. That's result to threatening. In Islam, you cannot just come to me and I did not know you and you come and attack me, in Islam it's forbidden. If you want to fight me, you tell me that am fighting you for this cause and he will know you be prepared.

KD7 [8974-9584]

Islam, as I have said before, is a way of life, is not only a religion. How you eat, how you drink, how we marry, how we name our children, all is stated in the Qur'an and we as followers of Islam, we are expected to follow our religion. Like the case of Nigeria, we are a very big country with a very large population. We have a number of ah the two religions that is Islam and Christianity are the ones in the majority and both has large numbers. If we aspire to have a state of ahm based on Islam, it is okay, but we cannot force that person who is not governed by Islam to submit to the ways of that state

KD8 [18940-19372]

What I believe is that Islam encompasses everything. It is not synonymous. But when you are reducing Islam to state, you are reducing Islam. Islam is more encompassing than that. It's beyond the state, it's beyond politics, it's beyond everything. So,

Islam contains all these, so it's not synonymous. The only thing is that with Islam you can have the state, you can have the politics, you can have the other ones. They can follow.

KD9 [11275-11742]

Yes the prophet (SAW) was the ruler, was the spiritual ruler or leader of the Muslims and he was political leader of the Muslims. So it was collapsed into one ruler-ship or one leadership, as you like, if you like. So he was the overall leader, he was the ah political leader, he was the one that leads in salat. He was the one who gives command for jihad and so on and so forth. So in Islam the one that leads is the political leader and he is the spiritual leader.

KD10 [6660-6933]

They are not supposed to be different since if to say we are in an Islamic state where the people are Muslims, they practice the din and how it was supposed to be practiced. The government, they are going to make sure that they also command good and they prohibited evil.

KD11 [13000-13174]

Well when you say din oh yes everything, the religion itself draws its own laws from the Qur'an and the Sunna, so is the state and there is this great relationship, correct.

KD12 [13190-13726]

Ah Islam cannot be different from what is operating in the state, you see because the divine book, it has made it compulsory that what is reflecting the inside and outside of human being have to be the same, see. If what is being done religiously is different from the operation of the town, it can't produce the real result we want and then the blessing of God will not come. It has to be magnetism. What we are doing have to be matched with the principles, the laws of the religion and the practical observance of the religion too.

KD13 [4752-4775]

No. nothing like that

KD14 [5846-6128]

As I said earlier, Islam you said eh the might claim that Islam is synonymous with state, no. Islam was not created by us so Islam can never be the same as the state. State, people make up state and the din in Islam is the same as the state and government that statement is false.

KD15 [8242-9036]

I totally disagree with that because Islam is a religion and state is state, so you can only associate, you see, there is one thing between character and let say religious character, so if you have your own character definitely religion has its own character. So you see character of human being and character of Islam is totally different, but if God help someone and Islamic character overcome your own character I think that is okay. Everybody has his own habit and his character and Islam has its own habit and character. So Islam is a character of God let's put it that way. So you have your own interest and character, but if God character overcome your own character I think everything is okay. So Islam state ah and state activities is totally different stuff. So it is not the same.

KD16 [4513-4531]

You can go ahead

KD17 [14699-15793]

Islam is a culture and what is culture? Culture is the way of life of people. Islam covers every aspect of somebody. How you dress, how you relate with people and how you practice your religion, how you relate with your Lord, how you relate with your neighbors, how you eat as in everything dressing, how you talk to people, Islam shapes everything, how you govern, everything, everything you can think of is in Islam. That is the witness of Islam. So, but when you tell me that you must establish the state, I don't know if you get me? Establish a state, what does it really mean? Does it mean that okay by the time everybody, yes it is good. If sharia is being practiced in Nigeria, yes it is welcomed, but the sharia is being practiced on Muslims not on Christians. If the sharia is being practiced today, you cannot use the law of Islam on those that are not Muslims. You use their holy books or what their law says concerning them, use it to judge them. Even if the state is established, the Islamic state, the Islamic law will be used on Muslims as far as I understand that is what is it.

KD18 [8001-8337]

I think it's no, because Islam, the state, I mean Islam cannot force and they cannot Islamize all the people in the state all in the name of their interest. In a state that we have Islam and non-Muslim and non eh Islam, the Islam will be doing their own while other religion will be doing their own so, there is nothing like that, yes.

KD19 [10919-11622]

Yes, Islam encompasses everything. Islam encompasses your din, the state even the government everything in totality whatever we do because eh in the farewell message of the holy prophet he said eh sorry it is an aya in the holy Qur'an that says today I have completed my religion and I have completed my favours unto him and I have approved for him as religion and Islam, so I have completed my favours unto you means God has finished everything to his people and everything is in this religion. Islam does not leave everything, whatever thing that is happening today if you come to the Islamic fold, you discover that it is being covered, everything even matrimony that involves everything is covered.

KD20 [5684-6152]

Yes I think there is a relationship between the Islam and the and the government because when the prophet is alive, he practiced politics even the not just only the prophet even when the prophet, the prophet Suleiman was alive, he practiced politics is just that it is not that is just there is a difference between, I mean there is a difference, the way they practiced their own politics then is different from the way we are practicing our own here in Nigeria, yes.

KD21 [6786-6801]

Next question.

KD23 [6928-6990]

Well ah this statement is somehow beyond my ah understanding.

KD24 [26057-26842]

During the life time of the prophet he, for example, their own terms is not as the way these ah politicians now are using their own terms. For example now, we have the president, parliament, secretary ah legislatures and the governors, senates, things like that. Then it wasn't like that it is the imam, the chief that is the prophet when he is alive, he is the imam then he is the head, then he has ah council of ah sahabas that they are the front sitters, then those, they are the ones that usually he has to ask them to give their own view. If, for example, they are going to jihad or something is trying to happen within the community he will call them ask them what are your views that is how the government of Islam proceeds, so ah actually they are not going on the same hand.

KD25 [36791-38111]

Well you know, when you say something is synonymous it means you are trying to equalize them that they are the same. There is no way that you can just say Islam is the same with government or state. What kind of state? (coughs) The state can be a non-Islamic state. It can be a corrupt state. It can be a Christian state. It can be a violent state. So when a country is violent, when a country is, I mean, when a state is violent, when a state is eh eh is corrupt, if you say it is the same with Islam that means Islam is also a corrupt religion. So that is wrong, is a wrong view, is a wrong view entirely, is a wrong view entirely, but instead why don't you say that eh of course that ah any government that carries people along, right, based on the teachings of the Qur'an and the Sunna is synonymous to Islam of course meaning what they are carrying, even if they are not Muslims, but they are doing what Islam says so we abide by it. You understand, not just a kind of a blind following, blind followership is when somebody knows the truth, because that person who has called you to falsehood is his father or is a scholar, you just, he just close his eyes and say okay even though I know it is not right I will just follow because this is my father is not that because we are worshipping one God and that is Allah.

KD26 [8394-8791]

Islam is actually synonymous to the state and din yes because Islam is supposed to guide our everyday lives that is why we have the sharia law. It is supposed to guide our social, our personal and political, everything about us yes, I think it is, they are supposed to work hand in hand with the state but not to the extent that you have to go out of context to do that yes, but it is preferable.

KD27 [8198-8564]

When you look at the context of the life of the sahabas and during the time of the prophet (SAW) the state and government was one. And we Muslims, as I said, we have our example in the prophet (SAW). So I think that there is no other context in which you look at this issue apart from the fact that even at the time of the prophet the state and government was one.

KD28 [11995-12707]

Well you know the understanding of Islam within the state, you know Nigeria as it is especially when we talk of, is a secular state, it is not an Islamic state per se hence even if the Islamic believers of greater percentage that one doesn't mean yes the state is Islamic state. Hence Islam you know that as, Islam as a religion when you talk of as a religion, it is not completely the attitude of the state or the culture of the state. An Islamic believer, as an individual, you own is limited to your own community or where you are because even if you are a leader, I cannot use you as your own leader because you are a Muslim you will know that this is your role, it is not all that applies not non-Muslims.

KD29 [6949-7194]

Well ah most at times the state, there are a lot of things that is similar to Islamic teachings ah in our present ah state situation; ah what we need to reemphasize is the aspects that is not ah in the way the Islamic teachings has ah provided.

KD30 [11556-12014]

Well of course you can hardly separate the state and Islam because Islam is the religion the total believe and conduct of the people that are believing in that very state, so you see you can't take away Islam and take away the state, ah I will agree that of course is synonymous because Muslims will like to live under the Islamic jurisprudence and the Islamic jurisprudence can only be provided by the state, so I will agree to a lot of extent ah with that.

KD31 [9232-9262]

Ah actually I don't get that.

KD33 [7721-8416]

Well, Islam is the same and the state and the government because Islam covers all aspect of life. Your eating, even when you are eating, the way you eat, the way you walk, the way you do every part and each part of your life. Islam covers everything, in yourself, in inside your house, how you raise your children, how you deal with family matters, it comes out in your society, how you relate with people, your neighbor, from there till off from this eh family level to the state level; to society level, to local government, to the federal government. So, Islam is true is synonymic with the state and the (and the government). Eh, with the state and the local government ehm the government.

KD34 [9323-9349]

To my own opinion is not.

KD35 [12361-12883]

Islam is synonymous when we agree with that then there must be force of Islam that means other people who don't believe in the word Islam they have to be forced and come into that, no, but whether you believe in Islam or not once you kill a fair judgment would be rendered and you will be killed. Once you beat and fair judgment would be called for and you be punished, but out of this everybody practices what he believes in, so to my understanding of that I don't really believe in Islam with the state is synonymous.

KN1 [23272-24132]

Yes, I would like to believe as I have been mentioning, Islam is a complete way of life, if you mean that Islam is the governing something that is governing a Muslim I agree, but if it means that wherever a Muslim finds himself they must enforce or create an Islamic state am saying that is not practicable, because now consider the situation where by a single Muslim finds himself within one million non-Muslims, there is provision in religion how he should conduct himself, and even when a non-Muslim, no matter how few they are find themselves under an Islamic law there is provision for them you cannot take their goods, you cannot kill them, everything you do to them there is punishment for you. The law will judge you as it will judge a Muslim, it has a punishment, if you inflict any that is wrong on non-Muslim the law will not allow you to go free.

KN1 [24783-25205]

That is why am saying it depends on the circumstance that is why I gave you an example, let's assume a Muslim finds himself in India must they enforce themselves and take away the government from the Hindu? Or now let's assume that you find yourself in US or somewhere that they are no practicing Islam what will happen, so that is why am saying it depends on the circumstance if the majority of the populace are Muslims.

KN2 [14807-15097]

No din is more than a state or government. It is a complete way of life where it takes care of the culture, it takes care of rites and rituals, it takes care of security, it takes care of education, it takes care of health issues. It is more than government. It is beyond just a government.

KN4 [19078-20392]

Let me say that how do you view the claim that Islam is synonymous with the state and din in Islam is the same as the state and the government. Islam is synonymous to the state that is in Islamic world, that is in Islamic states but not in secular state like Nigeria. When you go to the republic of emm, the Islamic republic of Iran, also the Arabia, is synonymous because the people there they are the same there is no mix, even if there is number of the Christians, they are very negligible number and they do not impose their religion on them. And then also, when you say Islam is the same as the state and government, yes to some extent

where they are practicing Islam. Islam is the state and also the government because you can only practicing what the word of God or what the God says. You can come with the constitution or your own decree to impose it on some person or on some group. God has been stated has been completed his religion. In Islam the same, is the same, is right. But in secular state like in Nigeria could not take place because Islam is not the religion that is ruling the country. Is only constitution that we are heading everything in the country. When you see bad or good among the people, blame the government not the citizen because there are, because of their negligence to justice.

KN5 [8199-8436]

Islam is synonymous with the state ah ah as actually it is not. Islam is not synonymous as the state, as the state has some characteristics which the Islam does not have. But the Islam do have some characteristics which state does not.

KN6 [8090-8375]

Yes, there must be the government ah so Islam is always emphasizes government is Islamic because we don't agree with the view that say give unto Caesar and unto God, God this is the western orientation, we don't believe with this, so the government must be attached with the Islamic.

KN7 [8243-8548]

Emm, well ehm we can say its synonymous only in the sense whereby the ideology of the state is ehm, is a bit more of sharia, is a bit more of sharia and ehm and move with the teachings of Islam, that is the way, the only situation whereby you say it is synonymous but in the real sense, they are not, yes.

KN8 [6966-7339]

Ehm, I think both concepts are related because Islam is necessary to bring about an orderly state, you understand, and the government because for every successful government if some tenets of Islamism are not being adopted, it might find it hard to achieve its aim, so as a result of this, Islam is related to this concept, there is a means to assure a better government.

KN9 [7557-8085]

Well, this statement is very correct, you see in Islam there is no distinction between ehm between religion and state. They work hand in hand and as a matter of fact there are two sides of the same coin. So in Islam, Islam considers the state as part and parcel of the religion because it is within this state that all instrument and institutions that will ensure the happiness of the people both here and the hereafter. So it is within this state that these instruments are found. So Islam is strictly related with the state.

KN10 [6808-7084]

As they are almost ah, relating because Islam, Muslims cannot get the power to perform all what the law provided without having the government, yes because if the government is the one that has the power to agree or allow or stop for any activities to be ah carried out, hmm.

KN11 [9485-9508]

They are not synonyms.

KN13 [8885-9271]

Hmm, Islam is synonymous with the state in the sense that what, even Allah said that- it was actually stated in the Qur'an that power actually belongs to, comes from God and definitely these leaders we see, are just vicegerents of God, they are just trying to like, they are just like servants of God on earth who are made to lead the people. So Islam is synonymous with the state.

KN15 [8725-8822]

Yah, the claim is really good in Islam because there must be a state and a government, isn't it?

KN16 [4550-4634]

I think they are because Islam must necessarily provide good state and government.

KN17 [8307-8325]

For its positive

KN18 [14606-14893]

Well Islam is an all encompassing religion. It dictates how to run entire life, social economic and political and even religious life. Therefore, if it is all encompassing, the teaching of Islam can state and define how a state could run to be objective, to be just, to be fair.

KN18 [14998-15360]

No din, din is more superior than a state and government because even without the din existed outside and within the state, therefore, the state can operate under the din, din need the state and the state follow the din that superiority chart and religion in Islam, in Islam, in Islam we recognize that. It is recognized. The religion comes first then the state.

KN19 [11142-11882]

Uh actually you cannot absolutely say this, this could not absolutely be justified. The reason is that though if the teaching of the din, you understand, Islam is synonymous to state because the the principle of Islam could be adopted in order to ensure a developing society in order to ensure a stable state, you understand, but someone cannot absolutely say din, you understand, because there are many people that will negate over this, you understand, its just like we are bringing about an Islamic society where there are other religions that exist. I think you understand, as the sect of the religion that exist as diverse as they are, so that fact could not be justified absolutely that a means to bring about I think you understand

KN20 [5598-5621]

Yeah that I agree with.

KN21 [4008-4125]

Ah Islam is broader than the state and din in Islam has gone beyond state and government so the claim isn't correct.

KN22 [7103-7494]

Yah Islam is synonymous to the state because Islam is the right religion and Islam is supposed to capture a particular society. Islam is supposed to distribute what the people want. Islam is supposed to institutionalize leaders, Islam is supposed to come with a constitution that would go over the conduct of the particular committee, so that why it is synonymous with the concept of state.

KN23 [6630-6902]

ah I believe so because Islam itself is the only religion that has the claim that no religion has that claim, which means-the claim is that have this belief that Islam is a designed religion, it has everything in it: legislation, judiciary and all aspects of life itself.

KN24 [6313-6325]

Yah it is

KN25 [7779-7814]

The statement is very correct sir

KN26 [7107-7294]

Well no not like that if you are talking of ah Islamic law yah things like this can but if you are talking a secular we have a constitution, this is highly-have a limited applicability.

KN27 [7366-8051]

The claim that states that Islam is synonymous with the state, you see the state, its two different things, its two different things though there are some likelihood and activities that do exist between them. But I don't think, they are synonymous though yes they are synonymous. And din in Islam is the total way of Allah, but when you are talking of faith, we are talking about state sorry, when we are talking about state, you can bring din inside. Take for example, you are talking of a secular state, A secular state where there exist different cultural ehm different culture, different religions, and different-you can't bring din in it, definitely it will be totally different.

KN28 [5748-5885]

Islam is not synonymous with state because right before Islam I believe there were states. So that argument should really be tentative.

KN28 [5959-6043]

Din I believe is just a personal is a personal interest let's just put it this way.

KN30 [6294-6923]

Yah you know this are western terminologies of defining groupings of people or living of people or administrations in societies. But what we know is Islam is a general thing. Once you believe in Allah and the prophet of Allah (SAW), you are part of Muslims and whatever happens to you happens to them. Whatever feelings you have is the same feelings the Muslims should have. So you can call it a nation, you can call it a state, whatever you call it all we know Islam is a general thing. Once you are a Muslim, if I see you wherever even if you are from China, I am here, if you are a Muslims once I see you I feel like am home.

KN31 [8243-8272]

Ammmm well, I agree with that

KN32 [2749-2805]

Ah din in Islam is beyond the state and the government.

KN33 [3069-3122]

Yes because Islam captures all aspect of human life.

KN34 [3699-3822]

Hmmm I, Yes actually when you look at it you cannot separate religion with government or state. They must go hand in hand.

KN35. [5515-5800]

Yes this is because as it was the practice during the Prophet (SAW), there is no division between the state and religion. So even in the Athenian state even in the so called democracy, even the like of the Saint Augustine, they believe the religion cannot be separated from the state.

KN36 [5120-5301]

Yes Islam is foundation of even government because it covers all the right and wrong doings and how the government can be piloted in the affairs of all people to be carried along.

KN37 [4652-4826]

You see the claim is true okay Islam is synonymous with the state and din in Islam is the same as state and government I think that is true. There is no problem about that.

KN38 [2972-3100]

Yes I agree because I believe in Islam there is no circulation or separation of Islam and politics so I believe they are one.

KN39 [3400-3488]

Yes of cause because in Islam there is no separation between Islam and politics itself.

KN40 [6643-6663]

No idea about that.

KN41 [3906-4153]

Actually this is true because the...stated that the state is created by God and the rulers of the state are representatives of God. So therefore the umma must obey the government as such the state, Islam and government are synonymous to each other.

KN42 [7152-7223]

Islam eh, I don't have any opinion about that, I don't have any view.

KN43 [9561-10085]

Yes you know people should ah get this clear, they should understand this. There is no or the divide, the dividing line between religion and politics in Islam is very thin because the two go hand in hand. A simple example is that, the prophet Mohammed, peace be upon him, was the leader of the Muslim community in the seventh century. He was both religious leader, political leader and if you like, educational leader. So for someone to create a dividing line between Islam and the politics, I think he is wasting his time.

KN45 [5490-5759]

Yah, I think strictly speaking this is true, yah, Islam that is what maybe some scholars call ah political Islam. This is a true opinion, yes that Islam is the state and without the state there would be no full implementation of the Islamic principles, yah this is true

KN46 [7844-8872]

No, they are not the same. They are not the same, but they are not exclusive. State is state, Islam is Islam, but you cannot expect for example to practice religion without needing state protection for example. So if you get that protection to practice your religion freely without being ah harassed or persecuted, then you have what ah it takes ah from the state ah even we can recall that prophet (SAW) sent some of his companions to a non-Islamic state to get the freedom to practice their religion without any hindrance. So the essence of state is to get the protection, this is number one. Number two to main, to, to, to make sure that ah your practice, you practice your religion according to ah what our sacred text ah, ah prescribe. So actually the state and the ah Islam are two different things but one is, I mean, religion, Islam as a religion needs protection while state cannot be considered as maybe representing the aspiration of Muslims if it is not ah in, if it is not run in accordance with Islamic teachings.

KN47 [13561-14662]

Well yes, the Islam and the state are somehow synonymous nearly, nearly synonymous because Islam as a way of life if we look at it from that perspective you can simply say that there is the, the, the sharia system in which all the authority of the Islamic empire, you know, are govern the empire ways. The sharia system, you know, the sharia system involves using the Qur'an, using hadith and then using Ijma, you know, as the sources of law, you understand, where the Qur'an and Hadith is silent, you can

simply involve the interpretation of Ulama that is ijma, you understand, to govern that society. So there is sharia system for Islamic state and then Islamic state cannot, you know, survive without this particular sharia system so you have to, you can simply say that where they correlate, where they just become one is where people, you know, majority of the people are Muslims and then majority of the yah, majority of the people are Muslims and they agree to be led by Islamic religion. So in that state we can simply say the state is Islam or the state is Islamic like Saudi Arabia itself.

KN48 [4768-4857]

No, because the reason for me saying that is there are some things that are in contrary.

KN49 [7401-7729]

No, actually they can actually function under different ah different ah scenarios and the state and the din are two entirely different things that could be, that could be achieved as one, depending on the circumstance ah depending on the position of the rulers or the led. It all depends on the existing political arrangement.

KN50 [4272-4301]

I don't think this is true.

KN51 [30138-32482]

You see ah when you talk of din and dawla Islam is always like that. Islam is everything in one. You find Islamic economic system, Islamic social system, Islamic educational system, Islamic political system, Islamic this, Islamic that. So a state is called an Islamic state when every aspect, when every institution, every activity that is taking place in that state is in accordance with the teaching of Islam and you see this is not new even to Christianity, is not new. Before the renaissance the Christianity are like this. Anybody who studies anything which is ah Republic Christiana learned Christians who know about Republic Christiana, they know that Christianity is all in one. There is social, political, economic, educational aspect of Christianity. It was only after renaissance that now they have changed. The modernity, the so called modernity they are saying, they have changed to separate maybe state and religion and don't forget even the person, the first person who introduced this separation of state and religion in world politics was Jefferson, that American head of state, Jefferson. We say Jeffersonian law of separation, separating politics from religion in America. It was first introduced by Jefferson and it was adopted by most of the western countries. So before the renaissance, Christianity was like Islam, was like Islam. Everything: economic is there in Christianity, everything social, everything political, everything is Christianity. If somebody wants to understand this, you can refer to the books of ah, for example, Saint Augustine. Saint Augustine made a comprehensive statement on this issue. So Islam is a comprehensive religion, is din wa dawlatu. It is a state as well as a religion. It is a religion state. It is a religious state. This is very much known to all western scholars ok, like Esposito in his book, The Jihad, he made it very, very clear to the world that jihad in Islam, this is how it is carried out. So even from the western perspective, they understand it very clearly. They know what jihad is all about and he wrote about shirt, not shirt ahm Esposito, he wrote about this issue, din wa dawla, state and state religion. So you can see if somebody wants to acquaint himself with what Islam is all about, he reads the book of, written by Esposito ah Esposito.

KN52 [9211-9698]

Yes I think in Islam there is no distinction between politics and religion and that is why Islam abhors secularism, you know, and if you look at the history of Islam you would see for instance that the religion emerged within the context of the politics of that period. And there was no any attempt to separate religion and the state. The Prophet Muhammad (SAW) was both the spiritual head of the state and as well as the political head of state. So the state and Islam are synonymous.

KN53 [6146-6292]

No, no, no, it is not the same, the state is there separately and the state comprises both the Muslims and the Christians. So I disagree with that

KN54 [2729-2769]

Yes. Islam is the state and politics.

KN55 [3704-3741]

Yes Islam is the state and politics.

KN56 [4733-4772]

Yes they are one and the same thing.

KN57 [5824-5923]

I don't strongly agree with this statement so I cannot go further and explain anything about it.

KN58 [15095-16477]

Yes. There is nothing like synonymous with the state because the state is under Islam. In Islam we believe in what we call Islamic state. That is why we say Islam is a way of life. The Islamic state is headed by the Amir who is the supreme leader while the Umma are the followers. So there is nothing like Islam is synonymous with the state. There is Islamic state and under Islamic state, as I said, you must have the Amir who is seen as the leader. so also under the Islamic state we have the Islamic economic system whereby it is agreed under Islamic economic system you can transact, you can share Riba or what we call profit, but not ribbah. Usually this is an Islamic economics. You are allowed to trade, but don't hoard. You are allowed to transact, but don't smuggle. You are allowed to own a property if you can afford it. So also there is Islamic Judicial system whereby within the state if you are found guilty or wanting, you would be punished according to the Islamic teachings. There is Islamic family life whereby Muslims are allowed to marry and then procure children in accordance to Islamic teachings. There is even Islamic social teachings whereby you and I can interact. That is why the first Islamic teachings is that once you see a Muslim brother you say salama alaykum. You are extending a personal relationship to him. Is that not so? So that is it.

KN59 [9753-10347]

This statement is a little bit confusing you understand, but based on my understanding to the question, it all depends on the state if a country is Muslim dominated country, then you can say they go hand in hand, the state and the government and Islam go hand in Hand, but if it is a state it is 50:50 then you cannot say they have to give everybody the privilege to practice its own din under the government rule or their holy book, you understand, so it all depends on the state. Like in Saudi Arabia we, which is a Muslim dominated country or state, so such opinion can be achieved there.

KN60 [14518-14568]

I do agree with this statement, Islam is a state.

KN61 [4557-4839]

No. There must be a, there would be a kind of relation mostly synonymous. When we say synonymous, they look alike but they have a kind of relationship that maybe we can say this is state and this is Islamic state and what have you. There is just a relationship to my understanding.

KN62 [18612-19572]

Well eh, this question eh em is a little bit confuse, confusing and ah well the, the best answer I can give is that no it is not, meaning they are two different things. Although Islam provides everything, provides answers to everything, is a total way of life

and we know that the state and the government, you understand, if you like, let's say ah systems through which we build, we establish certain way of life. So yah, in that respect, Islam can be synonymous with din and state and government. But there is a little difference even in Islam because there is what we call mu'amalat Islam and there is what we call aspects of ruling, aspect of kinship, aspect of governance, and things that has to do with governance have their own provisions, things that have to do with this ah mu'amalat that total way of life, have their own provisions in Islam. So that is why I said there is little difference between the two and one should not put the two together.

KN63 [17937-18572]

Now really Islam is having its own way of life, its own constitution of life. Now in an Islamic state, huh now those that are practicing such or maybe in an Islamic state, you know, they do tend to abide and by what is being laid down by the Qur'an, by the Hadith, you know and maybe some other secure something like that. But in some other state it is not for, it is not compulsory that they have to be follow the same pattern of teaching, but for an Islamic state that is why you are even calling it an Islamic state, they have to abide by what is being laid down by the Qur'an and Hadith. That is what makes them an Islamic state.

KN64 [6988-7297]

Yes, there is no separation Islam between state and Islam. All are the same. State must follow the rule of Islam yah there is no separation, hmm. State and Islam and everything, everything in our life is Islam. We follow, we must follow Islam in all what we are doing. This is Islam. I agree with this, hmm.

KN65 [11512-11714]

Okay, eh to me, Islam and the state are two different things, you understand, din is also on it's own, they don't ah although they are have some eh inter-relationship, but they are not the same, yah.

KN66 [4201-4500]

Ah to some extent Islam is synonymous with the state and because Islam provides all you need to know, the rules and because government, government provide you with constitution and Islam provide you with the Qur'an which will guide you. So to some extent, I believe it is synonymous with the state.

KN67 [5333-5522]

Yes, the, my understanding here is, the way I view it is that ah Islam do not separate between politics and eh economic and other social matters. So everything is the same wherever you are

KN68 [2740-2787]

They are one and the same, and the same thing.

KN69 [10870-11533]

Yes, to my understanding is true because they can be used interchangeably. Here we are talking about the entity, that is the authority and in other respect we are talking about the people making the authority. If the authority is Islamic one, the people within the authority are expected to be Muslims, therefore they are Islam, they are Islamic, they are Muslim therefore they can be used interchangeably to the fact that an Islamic state is always is to engage towards the interest of Muslims in order to enhance Muslims to observe Islam and that Muslims must try as much as they could to see that they protect their entity that is Islamic state or government.

KN71 [18193-18795]

Islam is synonymous with the, yes Islam is synonymous with the state because al-Islamu din wa dawla. Yes is a din and is a state and when it is a state, it does not mean that there shouldn't be any non-Muslim in that state, of course there is, but it is the law of Allah that is supreme that is all what matters. It is the law of Allah that is obeyed by all, that is practiced. So that is what entails establishing the state. Establishing an Islamic state does not mean not having a corrupt leader, not having an unjust leader, no. But it is the law of Allah that is running the affairs of that state.

KN72 [11631-11882]

Yes, Islam you can say that it is synonymous with the state and government because Islam practice cover all aspect of social lives that is politically, economically and the socially. So it goes with the state or to say a nation or even a nation, yes.

KN73 [11875-11893]

It's so ambiguous

KN74 [19413-20215]

Okay you talk eh now let's take the statement one by one. If you, I think in this question there are two things, three things that comprise the question that is Islam state and the, and the government. Now if, first of all we are looking at the government, if there is an existence of a people in a particular area or in a place, there must be a ruler or a leader that will lead that people into the right path. Therefore, before that, there must be a state. Now the thing that we are talking, that last thing is an Islam. Okay this if, if there is a state, there must be a government and I think the claim that Islam is synonymous with the state and din that is Islam is the same as the state and government, I think they can be the same or they can they can be not the same in one in the other way.

KN76 [14081-14480]

Actually there are not synonymous, but they may be part and parcel of one. If you talk of an Islam, Islam is all encompassing, you can have the system of the government and you have the religion within it and even if you look at the history of Islam you will always see that the state is not separated from the religion while the and the state is part and parcel of the religion and the government.

KN78 [16045-16709]

Well you see Islam is everything. To a Muslim, is a way of life, is submitting to the will of God in all spheres of human endeavor, in politics, in economic activities, in social activities, and legal. So Islam encompasses everything human endeavor, yah. So when you say the state and the din in Islam is the same as the state and government, and ah well government ah is part of ah is part of the din, ah state is part of the din. Ah similarities here, Islam is more wider in u said jihad, for instance, is one component of Islamic teaching. The state, all those questions are part, are not, I mean, they are sub, they are part of the Islamic ah teaching.

KN79 [8446-8616]

No. Islam and state have differences as each strive to achieve specific objectives. Islam is for Muslims only while state and government is for Muslims and non-Muslims.

KN80 [14224-15041]

Yes Islam is, it is true because Islam does not confine itself to the worship alone. Islam does not even worship alone, it does not mean ah ah amputatin or punishing those who committed ah sin. Islam is comprehensive, is universal religion. If there is no area within human endeavor which Islam did not touch. So Islam ah is everywhere if you are talking about the government

there is certain principles and a proclamation on how government should be run in Islam. If you are talking about the state, there are certain guidelines laid down by the Islam on how the state should be run. So in this sense we can say that Islam and government, Islam and state, Islam and ibadat, Islam and worship are all the same because Islam is general because Islam is a general phenomenon concerning all aspect of human life.

KN81 [8869-8952]

Well Islam is synonymous with them because Islam cover every trend in human life, o

KN82 [11269-11831]

You see, I also pointed out earlier, that Islam is din. Islam is synonymous to din, but it is not necessary that din most correspond to the state and government. You find a situation whereby in a state large chunk or substantial members of that state may be Muslims or non-Muslims. Therefore, Islam as a din make a provision in that case, in a situation whereby large portion, large proportion of the inhabitants, citizens of the state are Muslims, Islam prescribes what measures to be taken in order to control or to carry along the non-Muslims and vice versa.

KN83 [6900-7100]

Islam is not synonymous with them. Islam is a religious institution and above all other, all other information, all other institutions including states, governments, but din is synonymous with Islam.

KN84 [7830-7916]

I don't think Islam is synonymous with government because of ahh Islam is a religion.

KN84 [7963-8009]

No, no, no, it is not synonymous with the state

KN85 [6929-7174]

Ahh Islam is a comprehensive religion, a comprehensive way of life. Therefore, if we say that ahh ahh Islam is synonymous with the state, yes, in an Islamic state everything is guided by the principles of Islam. Therefore, yes we can say it is true.

ZA3 [8895-9085]

A claim that Islam is synonymous to state, Islam, in Islam there is no separation between the state and religion, so in Islamic state whatever the religion say is what should be practiced

ZA4 [22374-23124]

Islam means the government, is a government on its own, you understand, because is like Islam, people are worshipping Allah alone, doing everything in the commands of Allah, that Allah says in suratul Nisa (he recites the Qur'an) that if they could have been doing what Allah commands them to do, they are going to live a better life and prosperous life, and precious life in this world and hereafter, you understand. So that means following the guidelines of prophet Muhammad (SAW) is also the government and that Allah has promised and that is the state yes Islam is also the state, but there have, there is no how, if there is no state, there is no how you will can just use jihad to create state, it has its own guidelines and it is not jihad.

ZA5 [12001-12322]

Islam, then state, government. Sorry I can't say much on this, there are some people that are in better position to explain better because when you say din, din is a religion, they you understand, comprise of governing and some other things. There are some people that have more ideas to explain more better than I do.

ZA5 [12471-12783]

Yes Islam is related to state and din, you understand, that is state? What is din, they you understand, because state have the way of regulating their things and Islam have the way of regulating the state, so because of that if they can put it into a state for the betterment of the people in that state, nice.

ZA6 [23424-24393]

Ahhh Islam is synonymous with the state, of course because Islam as a whole is the system, is the way of life and in a way of life you have there are guiding principles hmm. Human being is a social being, you live amongst each other. You cannot live in isolation, so Islam is, if Islam is a way of life so Islam is synonymous to a state because everything, Islam is a complete code of life. The rules: how to live, how to coexist, how to live within and outside your own faith, it is all in the Qur'an and hadith hmm. During the time of the prophet, the sharia was adopted after the conquer of Mecca ahh, the sharia was adopted and the Qur'an was used as a guiding principle, as the constitution of the state. So definitely in a place where there are majority Muslims Islam is synonymous to a state because every guiding principle, whatever constitution you use, whatever guiding principle in a state is found in the Qur'an and hadith. So definitely it is synonymous.

ZA7 [9547-9966]

Well most governments goes ahh most government laws have been imposed on the society to give them the belief that there is orderliness and there should be decency and order in the country. So I think its similar, most of these government policies are gotten from religions, both Islamic religion and Christianity, but in exception of paganism probably. So I think, yes I will say it is synonymous even to Christianity.

ZA8 [14303-15100]

Ahh I don't agree with that. The Islam, there is politics there is, there is no politics in Islam. I don't think there is, according to me, my own opinion because no matter how righteous you are, the moment you join politics, I think that righteousness will not be there anymore. You must commit one or two things especially in Nigeria, everybody knows that (he laughs) the moment you are a politician, you are a crook or a criminal. You must be one of the two because you can never be a politician in Nigeria without you committing one or two things that goes against even people, against the fundamental rights of humans. You must do that fundamental human rights, you must go against one and going against fundamental human rights, you are a criminal. So I don't think it is synonymous to it.

ZA10 [12587-13190]

Like I said I got the question Islam is synonymous with the state. I will say yes and no because Islam also is, it comprise of a group of people that have one believe that is believing in the teaching of the prophet (SAW) and state is also a group of people in a country, but with different beliefs, with different cultures possibly even with different religion. And I say no because Islam is not just hibernated in one place like the state is just in a particular place, Islam is very volatile, is more than a nation, I can say continent because every nation we have Muslims and there is Islam there.

ZA11 [10265-10566]

Well, in the religion, in Islam, the way of life is being stated, which is the sharia and it is what governs Islam that is the Muslim himself, so the way of life, the governance and everything is based on the sharia laws. So actually Islam and your din is synonymous to the state and the government.

ZA13 [5677-5690]

No, I don't.

ZA14 [5102-5183]

Yes, you know, once you talk about Islam you can't separate Islam from politics.

ZA15 [10598-10762]

Islam cannot be, because if you look at the state, first of all what is state? You cannot compare Islam with the state, so I don't think they are even synonymous.

ZA16 [6041-6044]

No.

ZA18 [7202-7271]

Synonymous as how? What kind of synonymity? We should just proceed.

ZA19 [10219-10666]

Well as a student of political science, when we say state actually we are talking about an independent sovereign state, that is a territorially demarcated area where there is constitution, there is population, you understand, there is territory and so many other necessary characteristics of the state, and when you say Islam, Islam is just an ideology, so there is no synonymously, I mean they cannot be synonymous. That is Islam and state.

ZA20 [5291-5551]

Well Islam is not a specific territory. Islam has not single territory. Islam is all encompassing. Islam extends its arms to the length and the extent of the four walls of the world of the universe. So there is no single area that you can call Islamic state.

ZA21 [7130-7584]

Well the true nature is the tradition of Islam is different from democracy. That we mean the practice of democracy is somewhat, somewhat, let me say somewhat different from the tenets of Islam. By this it entails-in Islam they said leadership can prevail with Christianity or unbelievers if there is justice, but it cannot come to stay if there is injustice. That entails the dictates of Islam is completely different from the so called democracy.

ZA22 [6790-7049]

Yah. Islam encompasses everything. It is not only a religion where people just go to mosque and pray. It encompasses all aspects of our lives. It touches everything. So Islam is more than just a state –it comprises everything in the life of a Muslim.

ZA23 [10380-11167]

Yes to some extent, Islam as a religion is automatically a way of governing people. It is Islam that teaches how to govern. That is why as I am talking to you now, I am the chief imam here, I also practice politics and I take my politics as my religion and my religion as my politics. To me there is no difference between the two. I can recall one of our Islamic scholars in Nigeria more especially in the northern Nigeria, he used to say leadership or politics is even more than the prayers we are praying in Islam. Some people couldn't understand that. If you don't have a leader as people as a community if you don't have a leader then you will end up living as eh I can say in an animal kingdom. Only those that are healthy or those that are wealthy will not get everything.

ZA24 [12867-13556]

Yes Islam is synonymous with the state and din in Islam is the same as the state and government. So Islam – in fact if I understood the question very well, the way you practice religion whether you are in the northern state, the way you practice religion whether you are in the southern state Nigeria, whether in the south West or north West and so on and so forth. So Islam is a total way of life. We have only one Qur'an, we have only one prophet (SAW), we have other prophets, but we believe all the prophets and the way we pray here we are praying five times a day in northern states so in South West also they are praying five times a day. So therefore Islam is synonymous everywhere.

ZA25 [11694-12367]

Ahhh my view is that Islam is a holistic socio-cultural and political system. But as I have said the western powers have tended to limit the frontiers, the scope of religion to religious rites such as going to the mosque, praying, doing the fasting during the month of Ramadan, going to hajj in the sense that they know that if the political aspect, we are allowed to practice the political aspect, their power will be diminished a lot. So Islam as it as it were- state, the political system of a state is supposed to be a subset of Islam, it is a component of it. Only that the enemies of Islam have tended to reduce that which tended to push the extremists to the wall.

ZA26 [6134-6320]

Islam is the way of life of people so all Muslims need something that will govern them that that is islamically wise that will allow them to practice their religion the way others do.

ZA27 [4282-4286]

Yes

ZA28 [12611-12683]

Oh this is a very difficult question. May be you should just skip it.

ZA29 [20694-21175]

Well you saying that we claim that Islam is synonymous with the state and din in Islam is the same as the state and government?

Well to me you can only say this in a situation where by you are having a created Islamic state. When you say Islam is synonymous to state no, it is not at all in a place where you have two different parties, two strong different parties. Only when you have a place or let me say an Islamic state yes you call it is synonymous to state, same as state.

ZA30 [26344-29133]

Hmm, well, this is from the interpretation of some philosophers. They say the aim of any religion is to achieve a political power. I think during my undergraduate, there were some theories that we read that they said that anything they are referring to God, their meaning, they are referring to power, any god that doesn't have power, so, it is not a god.

They said the example is when you call Muslim and ask him who is Allah? They will tell you Allah has power. When you interview Christian who is Jesus? They will tell you Jesus has power. When you are see somebody worshipping idol, they will tell you idol has power. So, that is the, may be the interpretation they are putting in that way that the end or the aim of any religion is just to achieve its state or to achieve a nation. Muslim is far, Islam is far greater than that. The aim of Muslim, the aim of Islam, the main aim of Islam is Allah (SBUH) has created Jannat and also created hell fire that is paradise and hell fire. So the aim of bringing people into world just to bring them and test them because he already created two houses, so he wants to judge those according to the deeds we are going to commit here. He brings us, he sent us to the world. Those that follow the right path will end up in paradise and those that follow the wrong, the wrong one will end up in hell fire. So people are, I think worshipping anything that they are worshipping. According to Islam, there is difference, in Islam, people are worshipping Allah because they are fearing him and also they want, his own bounty to come into them that is *aji tsoron Allah saaman kuma a kwadaqita da rahamanshi. Aji tsoron Allah da azabarshi akuma kwadaita da rahamanshi*. Fear is ehm, I don't know how to put it and also be

in need of his own assistance. So by doing of such, bringing yourself, bringing your family, bringing your household, bringing your area into practicing a certain thing that involve everything, in other definition, we can also put down it's achieving state or even central government because you did not need anything from government. Anything of (speaks Arabic and Hausa) that book has already contain everything. So by following it really you are achieving a state and even the central government because anything is in it. Your whole day, your business, marriage, ehmm, whatsoever, contracts, everything contained in the book because all those knowledges that are ahh, I think may be that may be waste have gone far in the beginning, they don't have anything until after they started after the first aya was revealed of the holy Qur'an that is the beginning of the civilization of the whole world. So for those then, when you say may be the, the aim of this one can be in, may be it can be on the philosophical interpretation.

ZA31 [7501-8070]

Toh you see, Islam, the way I defined it to you earlier on, Islam teaches us the way we move our activities, Islam in, in, can I, I can say Islam is the way of life. Islam design your life, the way you are suppose to live your life, the way you are suppose to live with people, the way you are suppose to rule people, the way you suppose to be just, to do justice in all your activities. So I mean, you see, so that means Islam, if Islam is the total way, total way and correct way in order to, that will lead you to beautify your life and to practice your activities.

ZA32 [17521-17815]

No, I can say here Islam is not synonymous with the state, it is not synonymous, they are only related and the din, din in Islam is the same as what, the state of government, they are not, they are not, din is not, din is only a way of life, is a philosophy of Islamic way of life that is din.

ZA33 [6114-6407]

The claim that Islam is synonymous with the state and din is the same as the state and government, is Islam has its base which it establishes most of its activities. And upon that base or pillars Islam is built. So in such a case Islam is a kind of enclosed statement of the same government.

ZA34 [14457-15631]

Well actually Islam is, as I agree with is synonymous with the state because Allah (SBUH) says in the glorious Qur'an ya yuallazina amanu dukhulu fissil mika fatan- oh you who believe enter into the religion of Allah completely. Therefore, if you are really Muslim, you must allow yourself to abide by all the rules and regulations in Islam. Accept it. The one that you can do, you can practice, go about. The one that you cannot, if the authority there are Muslims and Islamic, then they should also carry their own because everyone among the people of the society has his own limitations. If you are an individual citizen you have your limitation. Those on leadership they have their own limitation. And everybody has his own limitation. So you enter the religion completely seems that the din of Islam is a complete religion. There is no sphere where Islam does not talk about in life; how to enter even your bathroom, how to sleep, how to walk, how to even speak to others, how to interact, how-everything has been spelt out in Islam, in the religion of Islam. So there is no ambiguity in Islam. So by following the religion completely that is what Islam is all about.

ZA35 [5552-5561]

No idea

ZA36 [11457-11507]

No. Islam is not that. Islam is not like that.

ZA37 [10642-10766]

This is true, Islam as they normally say in Arabic is din wa dawlatu. It is a religion and it is a state at the same time.

ZA38 [17456-17829]

Yah any society that Islam dominates, the first thing we so much believe in is that the Qur'an should be the constitution and the way of life should be Islamic way of life. When we say Islamic way of life we make sure we conduct the whole thing in a perfect shape. I agree with that aspect that actually it is synonymous to the din and the state. I agree with that aspect.

ZA39 [22457-23566]

Actually that is the, when we say what is a state? A state and Islam, actually this is a short, it is a question that needs a short answer. When we say a state, a state according to the political, is it political science or whatever you call it, is defined, political aspect, a state is just a defined territory occupied by particular people having a body among them that would be governing their affairs, so if Islam is the total way of life, then Islam comprises both state, the government and the people. So this is the position. If you agree that, if we agree that Islam is the total way of life, that life involves living with one another, living in a particular area, defined territory with a particular people entrusting their, entrusting their power to them to be governing your affairs, so that is it. So it is true. Islam comprises the state, the people and the territory because it is a total way of life of the people, when you agree to live your life in this manner then of course your territory, your leadership, that is the government and the people, must agree to the teaching of Islam.

Th8.3: Relationship between Islam, Politics and State

FG1 [34474-34663]

These are interdependent because one cannot live without the other. As I said earlier even in religion there is politics. So the state is a political phenomenon. There must be a relationship

KD1 [38904-39388]

Islam, politics and the state, that's a complicated issue I will, I think, I have least say on that, but the bottom line is there should be at every instance, there should just be a symbiotic relationship where one assist the other and where they work hand in hand and to make for the welfare of the people and goodness and for the people to be able to worship Allah with effectiveness where they have the basic amenities of life and the confidence that there is security is assured.

KD2 [14816-15346]

Definitely there is a relationship between Islam, politics and the state because in Islam ahm there are teachings that govern us that guide us on how to go about on our political activities, like on how to choose our leaders, how to maintain our resources, how to take care of our family, all these are politics because we treat them in a political way. Politics does not necessary ah necessarily mean to be voted, to vote and to be voted for, that is not politics. So there is a relationship actually between Islam and politics.

KD3 [11976-12180]

The relationship between Islam politics and the state. We say politics and states then use Islam to guide them. Let anything pertaining that politics and state be guided by what, by the rulings of Islam.

KD4 [22990-23865]

Islam and politics, as I told you earlier on, Islam has to do with the totality way of life of every human being. If you ask me, I will tell that you every man is created purely an Islamic being. It is only when he is growing up that ideology changes. So you cannot do away with Islam and politics, they move peri per su and then with the state, you said, it depend on which type of state are you referring to. If you are referring to a secular state, I will tell you that Islam does not have anything to do with the secular state rather that the Muslims living in a secular state have to know that yes, there is spiritual being, being that he is watching over them and whatever they do, they will be accounted to it. So they have to be the true Muslims and portray the true teaching of Islam in every state, anywhere, anyhow they find themselves, even in the secular state.

KD5 [13280-13640]

Hmmm I think there is a relationship between Islam, politics, and the state because, as I said earlier, that Islam covers the entirety of life of Muslims because I don't think that there is any aspect of life of Muslims that Islamic religion did not cover and politics is part of it and the conduct of people within a state also Islamic religion has provided.

KD6 [27493-27580]

Ah! Still saying the same thing, the same thing. Islam is politics, politics is Islam.

KD7 [18285-18887]

Islam politics, for any society to be ruled, whether an Islamic state or non-Islamic state. It uses politics as its instrument of governance. During the time of prophet (SAW), the Sahabas, he did not decide to name the sons or heirs of people who are empowered or decide to send them somewhere where the was importance, where there was an expansion of the Muslims, he will sit down and see who fits there, in my own view, that is politics. Who fits the job, who will help deliver the job that is politics and the state however a state is, it will always be governed by politics, Islamic or otherwise.

KD8 [38819-39842]

Islam, politics and state. Islam is a religion of peace. Islam is a complete way of life. Therefore, Islam, the state should live, depending on the nature of the state, it depends if it is in an Islamic environment that is a positive relationship between Islam, state and politics. All of them are going together because the politics and the state will be living or would be operating in accordance with the Islamic values and principles. So that's the kind of relationship, but in a situation whereby it is an environment that is not an Islamic society, then Islam has given, like I said, it is a complete religion. It has specified the way you live with a person that is different from your religion. It has stated to you the way you are going to live in politics that is not an Islamic politics, there is a way you are going to live under that. So Islam is a very comprehensive religion. It has already specified the way you are going to live under an un-Islamic state, in politics that is not, you know, really Islamic.

KD9 [23962-24296]

Yes it is still the same thing. I don't know if am making myself clear or giving you the point the way it should be. We should still go back to the best of examples, the prophet (SAW) he has done that, you know, we have Islamic state then, you know, he was the spiritual leader and of course he did the politics of running the state.

KD10 [17167-17536]

The relationship between Islam and politics that is Siyasa Adila, you know, religion ko? The relationship is that in the Islamic state they use the Qur'an, they use the Sunna then the politics, when we are talking of the politics, is going to be the politics that is ah Siyasa Adila the upright politics not the wrong politics. So there is a relationship between them.

KD11 [21729-22046]

Well there should be no relationship between Islam, politics and the state in a secular state. But when you talk about in an Islamic state there is a strong relationship, in that there is strong relationship between these because politics and other things are, Islam largely influence everything in an Islamic state.

KD12 [26779-27565]

Islam, politics and the state are ah see they are three in one, but when we say and politics and state, you see, it means probably we are not having totally Islamic government like what have in Nigeria now, but my advice in such a way is that Muslims should know their way of operating since we have gotten the constitution of Nigeria which has stated, which have even given Muslims the way of practicing their religion even in the office. The Salat period is there, no officer, no head can stop a Muslim from going to mosque when it is time, you understand. So Muslims should not offend the state so far as that they have not gotten their own Islamic state. So politics has to done the way we have agree that it should be done so far that we have a mixture of Muslims and Christians.

KD13 [9045-9099]

There is no relationship between Islam and politics.

KD14 [10790-10998]

I could say yes the relationship, there is relationship, there is no relationship because Islam is a standing body on its own while politics and state they are subordinates, they need something to embark on.

KD15 [17591-17927]

Ahm the relationship between Islam, politics and a state, Islam is a religion of God which is being ordained by the people ah while politics ah is played by the people and state is being created by people, so if ah the people of the state who play politics can obey the laws of Allah I think everything will be okay as simply as that.

KD16 [9018-9296]

The relationship is that the Muslims they need a leader, they need to have a leader and the point of having a leadership and having a leader that is a political matter already and it is very, very compulsory that in every set of people there must be a leader in that community.

KD17 [31395-31704]

Islam and politics and the state that is the question. Islam as a whole, everything, how you can live your life, your social life, everything is in Islam. The state, the Islamic state, is that not what the question is saying, the Islamic state which is practicing or adopting the sharia as as a constitution.

KD17 [31798-32504]

You cannot separate the state from the politics, which kind of politics will you play? Is it on how to interrelate with other state, other non-Islamic state, just like the previous question, I mean the secular state whereby the Islamic injunction is not being practiced there. There are different ways, even the sharia which is being practiced in the country has already teaches you how you are going to relate with people. Does it mean that during the time of the prophet there are non, there are states that are not controlled by the Muslims, how did they relate with them? Go back there, read the history and see how the predecessors, how they related with those states that are not control by Muslims.

KD18 [15014-15557]

Yes there is a relationship between the Islam and the politics state in the sense that you know Islam teach us the way of life, the way we select our leader, the way we do things, the way we behave so everything is ah has been written in the holy book that Allah has given us. So and when we talk about the politics so they have their own way of, they have their own way of selecting the leader, so it's almost the same thing, but the way we do our own things in Islam is quite different from the way they do their things. That is my opinion.

KD19 [19576-20153]

Well, Islam politics and the state now the relationship is that both the politics and the state are aspects that are found in Islam, so Islam covers the politics and the way a state should be ruled. So but the way politics is being practiced today is not the way Islam wants it. Take for example, politics today is all about a winner takes all, the one with the highest vote is going to be your leader, but in Islam, the man that has the vast knowledge of Qur'an and the Sunna of the prophet should be the leader. So that is the relationship between politics, Islam and state.

KD20 [14791-14976]

Yes there is a relationship between the Islam and the politics, as I said earlier that there is a politics in Islam, our past prophets they practiced politics when they are alive, yes.

KD21 [13095-13394]

As I said earlier, Islam is the total way of life. Politics have come to stay as the way in which people tend to select those who will represent them in the state. So I think the relationship here goes in the state where they don't practice Islamic law that gives an avenue for politics to prevail.

KD23 [13726-13928]

Okay the relationship between Islam and politics and state ah is that the people ah the Muslim that are living and doing their religion in that state without any hesitation or without any intimidation.

KD24 [48252-49210]

The relationship is that eh the politicians that we are having now, if you say, we, we are Muslims, we have no any view to be part of these policies issue, then actually you will be left aside okay these ones they said they done have any interest, they don't have any interest in politics, if they finish their own politics and things they want to do, they may not necessarily turn to look at you, what do you want? The modern thing that will move you forward, building this, maybe devices that you will use in your even mosque, things like that, no, they said that they are not part of us, they are not practicing politics. Well actually no, we are practicing politics because we are humans, we need to be guided, we need to be enrolled, someone is supposed to show power on us, is supposed to be our leader to show that yes we are not taking things in our own hands, no, there is someone that if he says yes we will say yes, if he says no, we will say no.

KD25 [66602-68460]

Well you see ah ah Islam is what brings politics. There is no, there is no aspect of Islam that there is no politics in. What is politics means? That is, is it not leadership? It is only leadership by the way, leadership is the act of leading people, right? So even if you just try to have a look or observe from our five daily compulsory prayers, if the imam should come into the mosque while the Muslims have queued themselves in rows and the imam should decide to withdraw from his standing place to the first row, if the prayer is conducted like that, is the prayer, is the prayer accepted? No? Why because the imam is supposed, must come out of the first row, he must be in his row alone, if he should join the first or the second row and he is the imam, that means negatively there is no leadership. If he withdraws is not leadership and that is why you see most of our Muslims that have kind of ah shallow thinking, continue blaming and even showing, pointing fingers unto our late sheik Abubakar Muhammadu Gumi when he said eh the importance of ah of politics is even more than the importance of prayer and people started shouting why should you say that, that they don't know the hidden the hidden thing there, you see, if there is no calmness, if there is no peace, can prayer be offered? It will be, it will not be and then just as I have given an example, if the imam is not standing in the front of the first row and decides not to, decides to stay in the first row, is the prayer accepted, no. Why because there is no leadership. The imam is not the imam everybody is, is as if everybody is claiming to be the imam, so and then we have seen it, we have seen what Sheikh Gumi have said 25, 30 or 35 row back, now it is it has manifested and everybody is a witness to it, what have been happening just recently I don't need to paraphrase. Aha

KD26 [15727-16357]

Islam and politics and the state, the relationship between Islam and politics and the state. Hmm Islam is a religion of peace, one. It is a total way of, it is a way of life for Muslims and then it guides, it is supposed to guide everyday lives of Muslims that is including their personal, political, social lives and then politics has to do, politics cannot come in without a state, so I think there is a very great relationship in the sense that Islam, politics and the state they all, Islam guides the state by the law that is the sharia law that is guiding it, so I think sharia law is supposed to be what guides the politics

KD27 [18937-19165]

Like I said Islam and politics, as far as I am concerned, there is no clear distinction between Islam and politics. Politics is part of Islam, and the state also. In my own understanding, Islam, politics and the state are one.

KD29 [13197-13375]

The relationship ah is on the path of our conducts, conducts between individual and the society and conducts between individual and individual, based on my shallow understanding

KD30 [24089-24580]

Islam, politics and the state, ah I think the relationship between these three ah important things is that Islam is the total ah belief of the people which they live their life by while politics is ah is a channel of which is been followed to attain ah the leadership of a given state, so I think both these have to be looked into because Muslims it is important going through Al-Maududi's ah opinion or view we have to go through politics in order to achieve the total control of the state.

KD31 [13898-14172]

Politics is Islam, politics yes why I said politics is Islam, what is politics? Politics itself means you elect someone you feel he is competent and ah you remain under his rule and that person should be fair and just and that is what Islam teaches us throughout our lives.

KD32 [20394-21116]

Yah as I said Islam is a faith, is a believe that is submission to the will of Allah while politics is just a western way of choosing a leader, who to rule you and a state that is a state of being living that is the land, so they are three different things per say, but now in the in the current system we are, you cannot do without one, so the three must exist, you must live because westernization has imposed it, make it compulsory in some of these developing countries most of the developing countries to be participating in politics that is democracy while eh people may not believe, people may not leave their faith for the politics so we may accept the two, you must now have to live with the two at the same time.

KD33 [16516-16649]

Its all the same Islam and politics and the state they are all part of government, so none of them can be separated from one another.

KD34 [18216-18632]

The relationship between Islam politics and the state is that the politics is the activities that run a state and the state is a group of people that come together with a sovereign government, sovereign authority. So, the relationship between them is that we Muslims, we believe that Islam is a total way of life, Islam teach us how to govern, Islam teach us how to apply politics, to Muslims and to non-Muslims.

KD35 [18965-19348]

The relationship between Islam politics and state is the word Islam is guiding the politicians. The word Islam is guiding the politicians, when the politicians are guided that means the state is guided, when the politicians, they are conscious of their religion, they rule by God's fearing fairness, they govern fairly then that means the state and the whatever is govern fine.

KN1 [43803-44335]

Well as I told you earlier, politics is now adulterated, the statesmanship is equally adulterated to achieve personal aims but if you are talking about pure state-ship as it is, yah Islam encourages ... in fact there is a particular saying I cannot really attach it, I don't know where actually the source of that say is, but it is said that it is better to be a non-Muslim as a leader but be fair, a fair leader and a non-Muslim than to be a Muslim and not be fair and to be an oppressor, that one is not encouraged in Islamically.

KN2 [24498-24622]

A very strong relationship, a very strong relationship. You cannot divorce the state and politics within the state and Islam

KN4 [38725-38846]

The relationship between Islam and politics is good morality, good conduct, justice, fairness and equity with the state.

KN5 [17309-17650]

Islam, politics, and the state. First of all Islam as I said is the total way of life. Politics is the normal practices day and day practices of the people and the state also has to have the people, it has to have the government and as such the people have to play a politics which is Islamically supportive or Islamically supportive, yes.

KN6 [18286-18513]

There is all, there is all the they have mutual relationship because you can't separate our government, we can't separate our politics, we can't separate our business, we can't separate our educational system with our religion.

KN7 [18357-18596]

Islam uhm, we have stated earlier on, Islam, politics they work together and ehm, whether we like it or not, politics work with the state, politics exists everywhere. So they work hand in hand, there is correlation between them all, yes.

KN8 [17858-18283]

Islam-politics is just more or less like the relationship between secular state and the what: the Islamic state. Both, the state is the contemporary nature of the society we have in our contemporary era with various political system while that of Islamic state is the one that is based on sharia, you understand, and Qur'an. If both could be mixed together and work, you understand, interwovenly, there would be development.

KN9 [17750-17971]

Islam, politics and the state in my own opinion are more of three concepts in one because all these three concepts go hand in hand. In Islam there is no distinction between all these three. They have to go hand in hand.

KN10 [12655-12941]

Islam, politics and state. Yes you know a state is just some part of the country I can say and politics is what governs such place or such state. So Islam, if Islam is found in such territory so they must be related why because with that politics the Islam can be, can govern the state.

KN11 [17976-18057]

Islam and politics and state, so I don't, I haven't seen any relationship here.

KN13 [19240-20171]

The relationship between Islam, politics is actually it correlates because uhm Islam is a religion, you understand, state is just like a social institution that comprises of people within a definite boundary, right? And the other thing is uhm politics, politics actually involves the- is an activity of the people that involves the manipulating of one particular side to agree with the opinion of another particular side. So when actually we talk about an issue of ehm Islam, politics and the state, for an Islamic state to become, for a state to become Islamized, first and foremost, it has to be, it has to capture its politics because even right from the prophetic era, right from the time of the Caliphs, the Imam, the Amir al-mu'mini is the political leader. So definitely there should be a- there is a correlation between the Islamic state and politics because definitely in Islam politics and religion are actually together.

KN14 [13772-14267]

Relationship between Islam, politics and the state? Islam is a religion, politics is something that has to do with the power and other rule of law and you say and what state? The state is any geographical area that is populated with ahh human beings so the relationship between Islam, politics and the states, there is ah relationship of course, there is relationship, because Islam has to do with politics and that politics has to do with the state. Yeah there is relationship.

KN15 [15580-15790]

There is a huge relationship between them because the state is the people while Islam and politics are the system guiding the people in which the people live, so there is a good relationship between the three.

KN18 [32698-32990]

The relationship of Islam and politics and also the state, ah is an integrative one. You cannot separate them. It is an integrative because Islam needs the states in order to actualize some of its principles and so also the politics is the normal process of actualising some of these things.

KN19 [19907-20042]

Islam, politics and the state there are three related concept that should work together because they have impact to play in one another

KN20 [13804-13907]

They are interrelated but each of them should be a kind of ah stand differently in their own governance

KN21 [8541-8598]

There's a cordial relationship between these two things.

KN21 [8627-8662]

They are, very, very interrelated.

KN22 [16714-17035]

Yah, I said earlier, Islam is synonymous to state. Islam is a way of life in a particular community that it should be led by Islamic leader or even non-Islamic leader the will ensure that the teachings of the prophets and the Quran is being followed. Each and every citizen is being given right to practice his religion.

KN23 [12543-12711]

Ah the relationship between Islam and politics and the state is that Islam cannot be separated with politics and state cannot be separated with religious institutions.

KN24 [12709-12823]

The relationship between Islam and politics and the state is it should be and interrelated and interdependent one.

KN25 [17945-18007]

Well I think these three concepts work hand in hand basically.

KN26 [16709-17312]

The relationship between Islam, politics and the state, well the relationship-we have to go back to history-was when Islam as a state ahh the inception state of Islam whereby you can't divide the religion the state and also from leadership. Then you have the leader of the umma is the so-called governor if you like, and is also the imam. Then the divide was not-there was no divide as such it was, it was ahh even in Nigeria if you look at the Danfodio jihad you see that it is only one group, same group that will lead Islamic the faith spiritually, same group politically and same group also state.

KN27 [14556-14764]

The relationship between Islam and politics are, let me say, insignificant, insignificant because they are more or less the same. When you look at it from a broader perspective they are more or less the same

KN27 [14837-15082]

The relationship between Islam, politics and the state is that when practicing Islam, you can't do away with politics and when having and its only under the umbrella of a state that is where you would have a full practice of Islam and politics.

KN28 [11110-11256]

These I believe they all work hand in hand; Islam, politics and state are all what exist in a Muslim state itself. So they all work hand in hand.

KN30 [13432-13455]

They work hand in hand

KN31 [15767-16246]

Well Islam as we say is a religion. Politics is part of Islam because you know it is through politics, in short generally we say life is politics in itself. So that is why we say politics is part of Islam and you know politics takes place in a state. You know when we have states normally as a result of changes that we have from one type of government to another came about democracy so I think they are all-just like we call it that they are tripartite. They work hand in hand.

KN32 [7110-7133]

They work hand in hand

KN33 [6438-6484]

They should be one and there is no separation

KN34 [8995-9272]

Like I have just mentioned you cannot separate politics from religion because even Islamic religion encourage politics. There are instances that it will encourage you to do dialog or to paly some techniques in order to achieve what you want to achieve through political means.

KN35 [11799-11866]

Islam, politics and the state are the same, they are inseparable.

KN36 [11760-11967]

Islam, politics and the state are like father, mother and the children because Islam is the mother of all politics and the state. How state can be established is been stated in the holy book of the prophet.

KN37 [10218-10497]

The relationship between Islam and politics and the state. I think it is that of a relational relationship, something that this coincides with the other okay. Islam can simply be a kind of be seen, sorry, let me just say, Islam, politics and the state they work together as one.

KN38 [7257-7297]

They are all one and the same in Islam.

KN39 [12049-12505]

Ah when we say Islam, the relationship between Islam and politics really we mean leadership. Leadership in the sense that really Islam has made a systematized leadership that is to say even the holy prophet himself through Allah (SBUH) has thought us that even if we are going to embark a journey with three people really we must appoint a leader. Therefore, we can conclude that really Islam really makes it compulsory upon Muslims to practice politics.

KN40 [12235-12403]

We mean the relationship between Islam and politics and the state, we mean who should rule or who should be appointed as the ruler and how a ruler should be appointed.

KN42 [20392-20541]

Islam as a religion that worships that Muslims worship Allah, politics as a way of governing an Islamic state. So the relationship is inter-twinned.

KN43 [17394-18029]

The relationship between Islam and politics is that Islam emphasizes on the need of leadership because if two to three people are to travel according to the teaching of Islam, they should appoint one of them as their leader. That shows the significance of leadership and politics in Islam and on the other hand, the relationship between Islam and state is that Muslims do not live in vacuum. They live in a kind of territorial area with the defined boundaries and neighbors. So this creates a kind of relationship between Islam and state, the Muslim also live in a state. So there is a strong relationship between Islam and the state.

KN44 [12482-12831]

Ai you can't separate Islam from politics, like I don't know when you talk of Islam, you are talking about the totality of the Muslim's life. So there is no separation between the two. The relationship is always there between Islam and politics, between Islam and economy, between Islam and social relations, between Islam and so many other things.

KN45 [14437-14816]

Ehh, the relationship between Islam, politics and the state is very conspicuous, is very ehh, is very eminent since ehh there would be no, there can't be ehh a full implementation of Islamic principles without the political leadership and that political leadership must operate within a state, within a government, an Islamic government, yah so the relationship is quite there.

KN46 [28985-29323]

They are overlapping. Islam interfaces with the, the affairs of the state because in Islam, Islam will tell you that certain people cannot be made to be, to hold certain responsibilities, so you can see that Islam has a saying on how the affairs, the political affairs should be conducted while ah so I can say Islam is all encompassing.

KN47 [30643-31192]

The relationship between Islam and politics and state. Well there is a relationship between Islam and politics because it gives guideline for, you know, as in how to practice a particular politics and then the Islam, the relationship-politics and Islam and then the state. So state is just the institutions where all this, you know, inter-relationship took place, the Islam and then the politics, there is politics of Islam and there is Islamic politics and then it takes place in a state which agrees, you know, to have them together, that is it.

KN48 [9581-9591]

No, idea.

KN49 [17704-17853]

I think the relationship is clearly defined. The state is different and ah at the same time, it is also interconnected and interwoven with religion.

KN50 [8669-8704]

They inter-lapse with one another.

KN52 [22921-23561]

Well Islam is a religion but is not a religion that is narrow in its focus around human existence. So for instance, unlike Christianity, you know, that does not make claim to political or to providing any comprehensive political or social program, Islam is different. It has a comprehensive social program, it has a comprehensive state ideology, you know, and the political program. So for me, Islam, state I mean Islam, politics and state are very important elements that cannot be separated, I mean, they are intertwined. They are inextricably connected. There is no way you can separate Islam from the state or the state from politics.

KN53 [11398-11488]

The relationship between Islam, politics and the state are interrelated and interwoven.

KN54 [5758-5792]

They are one and the same thing.

KN55 [7283-7300]

Interconnection

KN56 [11169-11331]

Islam and Politics and the state are one and the same thing as I answered in the previous question. They are interconnected, interrelated and inter independent.

KN57 [11792-11903]

You see the relationship between Islam, politics and the state is putting things in the right position. Yes.

KN58 [25871-26048]

They are fused together. Islam and politics are fused together and then the state is under Islam whereby you have as I said what we call the Amir, or the Khalifa or the leader.

KN59 [19921-20144]

The relationship between Islam Politics and the state. The relationship is that they go hand in hand because if there is Islam there must be politics and there must be state. I think to me it is like the same thing, yes.

KN60 [21184-21220]

To me it is still the same thing.

KN61 [9409-9619]

Ahh, Islam is a religion, a total way of life while politics is a process of maybe ah administrating the people. So they have a relationship. This is one administration of the people; this is one way of life.

KN62 [31772-32301]

Islam, politics and the state, they are one and the same. They are one and the same. Islam, there is no contradiction here ehh, I think I said it before that I believe that Islam provides everything and it provides every answer, every answer to everything therefore, Islam, politics and the state because the state is always run by a certain political system, right? And the political system, whatever political system we may think of ah is there in Islam, in fact this politics comes from Islam. That is what I believe huh unn.

KN64 [15898-16034]

All these, even if you are talking about the real Islam there is no separation between Islam, politics and the state. All are the same.

KN65 [18728-19266]

The relationship, Islam, like I told you, I have find ah, I have been saying it at the back is that Islam is a way of life, and politics is using your power to influence people or decisions. While the state is the sovereignty, you understand. So there is a direct relationship that exists between Islam, politics and state, you understand. So if state is now the people, your politics is the power you use to exert your decisions or influence on those people and Islam is the way in which you coordinate your activities, so this is ehh.

KN66 [10898-11204]

The relationship between Islam, the relationship between Islam, politics and state is they are joined together. There is no way you will talk of Islam you don't talk of politics, Islamic politics and there is no way you don't talk of Islamic politics you don't talk of state, so they are joined together.

KN67 [11938-11967]

To me they are all the same.

KN68 [5848-5866]

Interconnection

KN69 [22473-22557]

Islam, politics and the state, yes. They are one component me to my understanding.

KN69 [22675-23115]

I think there is a relationship between Islam, politics and the state but if you take the issue of Islam and that of politics, they are almost synonymous but politics in the other way is a man management, is a man management whereas Islam is a total way of life of Muslims because it is a code of conduct which administers the way of life of Muslims, but if you take the state, state is an entity in which Islam and politics are observed.

KN71 [38363-38674]

Yes, the relationship is Islam is a state and is politics. Yes Islam is a state and is politic. A state means the body of embodiment ehn an embodiment that is looking after the affairs of its people, isn't it? And politics means the science of looking after the affairs of the people and Islam is that body.

KN72 [20696-20989]

Islam and politics and state have relationship because when we say state, we mean an organized people those are or those occupying a territory with a government that means the state. Islam also is an organized group of people which occupy a specific ehh territory or entity with a leadership.

KN72 [21159-21621]

Islam, politics and the state, yes Islam is all about the managements of people as well as politics is also is a management of people and the state is an organized people that occupy a definite territory with a leadership. So there is relation between state, Islam and the ehh state because even in Islam when two people are trying to make something, there is need to establish a leader among them. So this implies the politic or political aspect of Islam, yes.

KN73 [20530-20820]

Islam, politics and the state. I have told you the relationship Islam and the state and politics there is pretty relationship and you can't separate between Islam and politics. And the state, if we are thinking about the secular state, then there is difference and there is no relationship.

KN74 [32273-32541]

The relationship is that eeeeh Islam is a religion and you know that you can't never differentiate between Islam and the politics and provided that there is a state of Muslim, there must be an ehh Islamic politics. Therefore, they are together, nothing separate them.

KN74 [32574-32718]

Okay, okay if there is a state, there must be an Islam and the politics; it means that if there is no state, there is no Islam and no politics.

KN75 [34702-35019]

There is a relationship between Islam, politics and the state. That is why I say Islam is known as a, is known as politics, Islam is an ideology holding that Islam should guide, social and political as well as the personal life of a human, of a Muslim, you understand, Islam, politics and the state go hand in hand.

KN76 [22741-23227]

Well, there is a relationship, strong relationship between Islam, politics and the state because, as I said before, Islam is all encompassing, you can't separate the life of a Muslim ahh the political life of Muslim from his religion and you cannot also separate his economic or social life from religion and also when there is an Islamic state, you can see that the whole politics, the economy, the social life, the culture and everything is guided by Islamic ahh by Qur'an and Sunna.

KN78 [35162-35888]

Well there is politics in Islam, just as there is Islamic politics ahh either way ahh politics ahh there is Islamic teaching in politics. There is a teaching also in Islam that guides on how a state should be run. The relationship simply ahh is that anything that has to do with trying to fulfill, in the spheres of politics, the Islamic teachings, there is the relationship. Anything that is guided by the state that emanates from the Islamic teaching, then that state is said, there is relationship between the state and Islam. Islam is a way of life, as I said, it is all encompassing so it has its own politics that is one relationship. It equally has a state that is another relationship under an ideal Islamic government

KN80 [30570-30771]

They are almost all related because Islam cannot govern itself alone. Islam is a regulation governing our aspects including the politics and the state, so since they are also part of the Islam per se.

KN81 [14875-14942]

Okay they is related because Islamic needs politics and the state.

KN82 [20483-20593]

The relationship between Islam, politics and the state is that Islam dictates politics and directs the state.

KN83 [12517-12622]

They have relation because Islam needs state and politics for it to operate effectively in sound form.

KN84 [14679-14893]

I think the relationship is that Islam needs politics and the state to operate. When there is no politics in Islamic activities, people cannot understand Islam and state requires to establish Islamic government.

KN85 [16788-17015]

Yes they are all connected. There is no separation between all. Islam is a comprehensive ahh ahh emm religion, it is all encompassing, all aspect of the society, all aspect of human life are connected. There is no separation.

ZA2 [17746-18141]

Ehm when we say Islam, we are looking at Islam as it is. Islam is religion of peace, you say politics, when we talk about the politics here, we are referring to people who lead and how leadership are gotten. Then we go by the chain and when we talk about the state that is the entire society. Ehen which must have a leader, so there must, it is interwoven, no one can stand without the other.

ZA3 [15952-16083]

The relationship between Islam and politics and politics and the state, the Islam decides or dictates the politics and the state.

ZA4 [34593-34896]

Yes, ehm Islam preaches about monotheism, of worshipping Allah. Politics teaches about how you can, you know, call people into your ideology, right? Yes and state is the governance, yes is the governance of the people. So allhamdulillah if you get Islam is all about these concepts, these three things.

ZA5 [19638-19943]

Islam, politics, state, the relationship? So many people involve in the politics because they want to be involved, the relationship between them is just that, they can't do away with the Islam between the government and the state because there is nothing that you will do without involving the scholars.

ZA6 [48580-49106]

Relationship between Islam and politics and the state. Ahm politics, Islam hmm is a way of life ahn and when you practice Islam that is when you know Islam is a way of life, the way you govern and all that hmm, so definitely it has its own way of ruler-ship that is using sharia, so there is a relationship, there is a relationship between Islam and politics and the state. The state in the sense that if you have a sharia constitution you have an Islamic state hmm and then in the ruler-ship itself, there must be politics.

ZA7 [18294-18825]

Well there must be a relationship at all times between Islam and politics because as we know some Muslims occupy a certain amount of ahm okay certain geographical area in Nigeria or certain population or some of to certain population in Nigeria. And if you really want to be a good politician or you want to be in politics, you must understand that you must carry everyone along whether Muslims, Christians or pagans. You must carry everyone along because there are indigenes and they all from the same country. So its important.

ZA8 [42957-43050]

Islam politics and the state there is no relationship between Islam politics and the state.

ZA9 [20855-21417]

This, it still revolves around power, it still revolves around power because everybody practicing each religion would want someone from his own religion to be the leader so that they will protect their interest according to the teaching of their books or so. Or the state have laws, I believe these laws correlate to some extent with sharia law because sharia law gives room for some things that most people that are not Muslims do not really appreciate and as such I don't think it should be forced into the constitution since Nigeria is not an Islamic state.

ZA10 [23355-23592]

The relationship in Islam, politics and the state. Islam, let me use that word, is the mother of it because from Islam you get politics and you get state. So the relationship there is them working with their mother to achieve the best.

ZA11 [17847-18037]

Like I said, Islam is the way of life, politics is part of the life and so there are relationships, so if Islam being a way of life you know is the same thing, the relationship is the same.

ZA12 [9942-9975]

Islam, politics and state. Next

ZA13 [11006-11105]

Between Islam and politics and the state, it still goes down to sharia, I think practicing sharia.

ZA14 [13257-13567]

The relationship between Islam, politics and the state, if you look at it, there is no way there can be state without politics and there is no way there will be Islam without government or without state, toh because of this you can't separate those things because it is people that are doing all those things.

ZA15 [17319-17819]

The relationship between Islam, politics and the state. Islam is when everything you do is you submit it to the will of almighty Allah. Politics, that is something done or brought by the west, you understand, on how to elect their leader. Islam has told us how to elect our leaders and the present day or the modern day practice is politics, so when, politics simply means the bigger number or when I say, carries the day, but Islam looks at how knowledgeable you are and then gives you a particular...

ZA16 [10706-11068]

The relationship between Islam and politics and the state, the relationship is that since the constitutes Muslims, then there is relationship because there are Muslims so therefore, their rights, they should be given their own rights to practice their religion that is one, and the politics, they should be given equal chance to be vote, to be voted and to vote.

ZA18 [14847-15518]

Well there is a relationship, a very close relationship, Islam, politics and the state itself. Ok Islam and politics are together, you understand, but the state, you know, if you take like, for instance, let's take Nigeria as an example can we, can we take Nigeria as an example? (yeah), Nigeria, in Nigeria there are multi, well the two major religions as people say are the Islamic religion and the Christianity, and there are multi diverse ethnic groups, I cannot claim that this country belongs to the Muslims alone, you understand. So also the Christians cannot claim ownership, so if we are made to know this, then we should be able to live in peace and harmony.

ZA19 [20450-20886]

Well as I said earlier, Islam is an ideology while politics is ah a situation or a condition where people come together and achieve some certain aims while the state, in other words, in other hand rather is a sphere where the people, you understand, who are adhered to that particular ideology which is Islam, dwell or find themselves. So there is a strong or connected relationship between Islam, the politics and the state as well.

ZA20 [11186-11582]

Islam and politics and the state, well Islam is the religion that involves the applying process of leadership which is politics. And that leadership and politics has to do with certain territorial area, some certain domain where Islam will also apply its administrative principles there thereby justifying its administrative capacities there. So that is an interactive relation to that effect.

ZA21 [16313-16709]

The relationship between Islam, politics and the state is that Islam is a religion of Allah as lived by we the Muslims and politics is more or less a game, a game in the sense that you play it and if one eventually becomes a winner and the other becomes the loser. Who eventually becomes the winner automatically rules the state. Therefore both politics and Islam exists under a particular state.

ZA22 [15400-15579]

Islam encompasses everything, as I said earlier; Islam encompasses the state and the politics as well. Islam has the right to discuss -to interfere with any matter in our lives.

ZA23 [20693-20919]

Politics is a mode of leadership. If you talk of the state it is an environment where people live and Islam is guidance on how to go about leading in a given society or an environment. So it is a chain that cannot be separated

ZA24 [27438-27471]

I don't have much idea about it

ZA25 [23813-24316]

As I have said amm Islam is a holistic socio-cultural and political religious package. It is a complete one. So politics and state are components, they are subsets of Islam. Only that the western imposed democratic systems and gradual erosion of true Islamic scholars and learned people, have tended to reduce the scope of Islam to just rites: going to mosque, going to hajj and what have you. So state and politics, which is Islamic politics not democratic politics, are integral components of Islam.

ZA26 [11554-11738]

Politics has –Islam has its own politics peculiar not the politics that they are doing it now because Islam does not promote corruption and other things. So Islam is no party to that.

ZA27 [10005-10068]

Now politics is part of Islam, is part of Islam and the state

ZA28 [22515-22722]

A lot of relationship up there as I earlier mentioned Islam and politics should not be separated so they are actually hmmm I will say one will not function properly without the other so applies to the state

ZA30 [41555-41731]

I said the relationship between the politics, Islam and the state, they are all, the end aim, the end aim of each of them is to govern people and they are all the same thing.

ZA31 [15432-16165]

The relationship, they have some relationship but not all. Let us say in hundred percent (100%), I can say the politics that we are practicing now, I have not seen any relationship per se right now because our leaders they are trying by all means to persuade people or to in order to, in order to get what they want which is not part of religion and religion, Islam like in pertaining government, Islamic government as in give first priority to their people that is leaders, that is Islamic leaders give priority, their first priority is their people, how to rule them, how to get everybody comfortable while politics now the think of their self first before people. So you see, I don't think there is any likeness or relationships.

ZA32 [42386-43031]

The relationship between the Islam and politics is what I have mentioned about the ahhh inseparable nature of what, the two. Islam as we made mention cannot be separated from politics, they are going hand in hand, they are together because without politics, leadership cannot be found and without leadership religion, Islamic religion cannot be found, cannot be practiced well, yes. And the state also ah the two are within the state that is their relationship. They are within the state, the politics is within the state, the religion also is within the state, and all the activities concerning the two are carried out within that state, yah.

ZA34 [25646-26158]

The relationship between Islam, politics and the state, Islam is a religion that is completely to the life of a Muslim, it doesn't have any segment, and politics is part of Islam. A state is also part of Islam because the way the state has to be controlled or has to be governed is there in Islam. The political or the way how to elect a leader and how the responsibility of a leader is there in Islam. So Islam is just like an umbrella that is embracing, shading both politics, state and every affair inside.

ZA35 [11411-11420]

No idea

ZA36 [17797-18013]

Islam is a religion. Politics is a game a dirty game. A state is a place where everybody lives both Muslims and non-Muslims; they are indigenes of a state.

ZA37 [21656-22161]

Islam, politics and state, it depends, you know we have our own Islamic politics and there is democratic politics, so the relationship between Islam politics and the state, this are something that they are always together, they are always together because without politics, I think there should not be interaction between peoples or individuals in a state. So provided Islam is allowed to be practiced in that state, so politics is there, state is there and Islam is there. This is my own understanding.

ZA38 [27128-27300]

Yah, the relationship is an established one. You cannot be talking about Islam without you talking about state, without you talking about politics. You can't detach them.

ZA39 [38165-38602]

Like I have said earlier, Islam is the total way of life, politics is the way of governing people, state is the place or comprises the place, a defined territory where people live. So the relationship is that both the state and politics should be practiced according...you asked me the relationship between Islam, politics and the state. Ok Islam is the complete way of life of people living in a particular area so they are intertwined.

Th9: Islamic State in light of Maududi's Claims

Th9.1: Scope of an Islamic State

KD1 [56999-57233]

The scope of Islamic state in my understanding should be principally the leadership, the welfare and full time responsibility of how, of taking charge of how people are actually ah the wellbeing of the people, the subjects under you.

KD2 [27229-27395]

The scope of an Islamic state is purely to establish the teachings and doctrines of Islam as it is being contained in the Qur'an and hadith. That's my understanding.

KD3 [21148-21264]

An Islamic state has to do with a state where the teaching of Islam is being practiced by one's will not by force.

KD4 [52280-52622]

In my understanding, the scope of an Islamic state is living at the righteous path, living at the, living in the way of Qur'an and Sunna of the Rasulillah and then scope of Islam is wider than one can imagine because Islam has to do with the totality of all man's life, all what you do, even the way you sleep has to be Islamically inclined.

KD5 [27585-27816]

The scope of an Islamic state covers territory, people that live in that territory, leaders of that state, and then the holy books like which that serve as the guidelines or guiding principles by which the Muslims live their life.

KD6 [44000-45083]

To me, saying Islamic state, Islamic state, Islamic state is when you are using the Qur'an or the sharia to judge people. I still say it, have you started in your own house that you were shouting? Are you practicing Islam in your own house? In my own house, am I practicing, are everybody is practicing? If we are practicing, it doesn't mean he will just come naturally. In Tudun Wada, for example, in Kaduna, predominantly we are Muslims, are we practicing Islam there? Does anybody stop us not to practice Islam? Are we practicing? So, we are doing things that is not Islamic there and everywhere that is predominantly muslims. In Kano that they say there is sharia, go there and see what is happening. In Sokoto, in Zamfara, we think we have ninety percent there, even if it is not ninety nine percent, let's give it ninety percent, in an examination if you scored ninety, eh you are a distinction student or am I lying? So, that is how it is. So, what are we doing from there, let's see, has our attitude change? It did not change so, why are we shouting about secular state.

KD7 [35045-35162]

The scope of Islamic state. I believe the scope should encompass everything, everything, everything, and everything.

KD8 [60905-61116]

My own understanding of the scope of Islamic state is that it encompasses everything. It encompasses the economic aspect, the political aspect, the social aspect, the technological aspect, it covers everywhere.

KD9 [43403-43425]

That too I will skip.

KD10 [34564-34867]

No any scope. Everything should be Islam, we make effort that in Islamic state, the leader is Muslim, the Qur'an and Sunna are being used, then the leaders preserve the following things I have mentioned earlier. You get me right? And then they give the Christians and the Jews their rights accordingly.

KD12 [37396-37877]

Ah in fact the scope of Islamic state says is just a state like giving example of capitalism and socialism, their scope was to maintain eh the revenue the development of the people toward a single goal but when it was jeopardized or it was treated unjustly it can't be achieved. The goal of Islamic state is that things have to be done according to ways almighty Allah has established the whole world, if it is done like that everybody is going to enjoy both here and the hereafter

KD13 [17061-17271]

The scope of an Islamic state in my understanding should be a perfect state where truth, as I earlier said, where truth and sincerity based on the teachings of the prophet (SAW) and the message from the Qur'an

KD14 [22238-22381]

To my understanding an Islamic state is a state that dominate mostly and a place where there is full and total submission to the Islamic law.

KD16 [17917-17926]

Go ahead

KD17 [53445-53572]

The scope of Islamic state covers leadership in entirety. Islam as a culture whereby the way in which people live their lives.

KD19 [34954-35036]

The scope of an Islamic state is very wide. It covers every aspect of human life.

KD20 [28527-28755]

I think it covers the life of the of the Muslim and it covers the hadith and the Qur'an since we have some rules and regulations that guide us in Islam, so it covers the people living in that particular state or countries, yes.

KD21 [26598-26710]

As I said earlier, basic fundamental is the rule of law and has to go with the Qur'an and Sunna of the prophet.

KD23 [27139-27406]

The scope of ah Islamic state in my understanding, is where sharia is ah where sharia is imposed and Muslim rules his obeyed and with the support and authority of the government, with the support of ah an authority of the Islamic government, yes that is what I mean.

KD24 [81099-81173]

Scope of an Islamic state is to follow the way of Allah and his prophet.

KD25 [93972-94349]

Well the scope, the scope of an Islamic state is ah it falls within the state. It shouldn't go outside the state in the locality or hamlet or village. If it is situated outside the Islamic state the Muslims must not try to occupy that small village by just eh trying to use force on them. That is haram. But they should just try to make it I mean to make it within its vicinity

KD26 [29961-30188]

An Islamic state is a state that guides you as in it is a state that is governed by the teachings of Islam. It controls your personal life, it controls your social life, it controls your political life, it controls everything.

KD27 [28932-29127]

Well the Islamic state is not a totalitarian state, it is not a dictatorship. It guides, it serves as a guide for humans, for Muslims living within the boundaries of the state. It protects.

KD28 [38515-38753]

The scope of a Islamic state to my own understanding is all the aspects, the law and everything is governed by the Islamic and the mode of life and all the administrative aspect of the government is guided by the Islamic constitution.

KD29 [24315-24501]

The scope of an Islamic state in my own understanding ah covers every Muslim, covers every Muslim and ah tries to really guide his conduct and practices so as to not misrepresent Islam.

KD30 [43906-44074]

Ah as I said earlier an Islamic state ah is the state being led by an Islamic ah by a Muslim, by a Muslim leader and is being controlled under an Islamic rule of law.

KD31 [21644-21771]

The scope of an Islamic state is just to provide a peaceful and conducive atmosphere for both the Muslims and the non-Muslims.

KD32 [31083-31442]

Is just the scope of Islamic state is to make Muslims practice Islam according to Allah's commands, so they abstain themselves from practicing major sins like I've said eh alcoholism, terrorism, prostitution, gambling all some of these things this is just to try to guide Muslims from participating in such sinful acts, this is just what an Islamic state is.

KD33 [28578-28776]

Yah because people are using that or the main reason for an Islamic state is to allow Muslims to practice their religion fully and to show other people around them that this is the beauty of Islam.

KD34 [34049-34177]

The Islamic state in my own understanding is that a state that practice pure Islamic law which I doubt if it exist in Nigeria.

KD35 [33776-34054]

The scope of an Islamic state ahh the scope of an Islamic state is limited to or is limited to a guidance of that is Islam, so they shouldn't go beyond that, they shouldn't go out of that, they should be guided within the area of their jurisdiction as Islam I mean as Muslims.

KN1 [68096-68456]

You see my understanding I don't think even matters because everything is specified in the religion. The scope of an Islamic state is a state that is fair to all. It is a state that i...you see let me say I told you that the fundamental the fundamental something about the Islamic state is about fairness, adalci in Arabic, adalci, fairness to all. That is it.

KN2 [40124-40281]

But the scope of Islam starts and ends with the Qur'an and Qur'an is only a guiding principle. It guides in a number of respects but it is not a text book.

KN4 [52802-52955]

The scope of an Islamic state in my understanding, I don't have understanding but except that there is rules of engagement. The rules is there, justice.

KN5 [34895-35023]

The scope of an Islamic state in my understanding is to enforce the obedience of Allah (SAW) in its fullest. That is the scope.

KN6 [39718-39975]

So the scope there is no -I can't say there is no scope of Islamic state ah because Islamic state is the total way of your life so it is the total way of my life so this is the scope because it is all total, this is the, what is the meaning of, so this it.

KN7 [35546-35888]

The scope of an Islamic state in my own understanding is that ehm yes, an Islamic state tries to ehm compel all its followers, all its followers to ehm and use the Qur'an and the hadith as a guide to ehm practice or emm, let me say, live ehm there life in any, in any context be it political, be it social em, be it in an economic way, yes.

KN8 [33444-33748]

Islamic state is a state that is based on sharia that is the willingness of God based on Qur'an, the teachings of Allah, based on Sunna, the teachings of the holy prophet, al-hadith, the word of the prophet. If all these could be found in a state, some extent, the concept of Islamic state is justified.

KN9 [30489-30595]

The scope of Islamic state covers every angle of human life, both the public and private, everything, yes.

KN10 [24427-24499]

The scope of an Islamic state is where sharia law is in practice, hmm.

KN11 [32344-32504]

Islam ah Islamic Quran and hadith are the two major sources of sharia, so whatever will be done ahh would be done according to the teaching of Quran and hadith.

KN13 [34805-35142]

The scope of an Islamic state must be the major institution of Islamic state must be, must be working whereby we are having the institution of this Hisba, we have the baytul mal, the institution of the Shura, this institutions must be in line and they must be operating in their full capacity without any form of the word interference.

KN14 [27764-28006]

Is worshipping is ah ah ah this is is worshipping, is ah the Islamic states ah ah Islamic exercises what Allah says, that is the belief, it is a divine, they are doing things that-this is the best things we have to do for the sake of Jannah.

KN15 [24229-24316]

I think it comprises you know everything because Islam is the total way of our lives.

KN16 [14118-14187]

It comprises everything because Islam is the total way of our lives.

KN17 [27734-27746]

It is broad.

KN18 [48685-48856]

The scope is where-what is the real interpretation of the religion about the issues, if the religion clearly defines issues and gives injunction that is the scope now.

KN19 [30252-30398]

An Islamic state is a state where things are orderly coordinated in accordance to the will of God-Qur'an and the teachings of the prophet (SAW).

KN20 [22908-22962]

The scope of is very wide is a very wide beyond limit.

KN21 [16085-16091]

Broad

KN22 [32546-32845]

The scope of an Islamic state in my own understanding, it is that state ah that actually adhere to what people want that actually dispense justice. It is also that state that gives minority rights also to propagate people, also the people that are not following the teaching of Islam are protected.

KN23 [21419-21585]

The scope of an Islamic state in my understanding is that Islamic state amm put in place a sort of platform for well practicing of Islam, for well practice of Islam.

KN24 [20415-20430]

It is very wide

KN25 [33174-33456]

Well the scope, just as you said, the scope is very wide. It covers both your personal, your private and public life. It covers everything. It covers how you run your family, how you run your business, what you eat, what you wear. So it covers basically all aspects of human life.

KN26 [35750-36143]

That is philosophically what is the scope or in practice I don't know because if I say philosophically what I am trying to say how it ought to be. Even it is how it ought to be it is supposed to be a state where it guides a largely organized Islamic population. It is very important we, like I said earlier, you can't impose or run an Islamic state whereby you have a majority of Christians.

KN27 [25338-25486]

The scope of an Islamic state in my understanding is a state bases its rule with the teachings of the Quran and hadith and has sharia as its laws.

KN29 [19699-19853]

An Islamic state, in my understanding, is all about a region which is practically going with the set down rules and regulations which is guided by Islam.

KN30 [18368-18374]

Wide

KN31 [32550-33006]

The scope of an Islamic state? The scope of an Islamic state is very, very wide and I think mostly when you go to an Islamic state you find out that everything that is being done is trying to be done according to Islamic rules and just like you all know we have ah Islam has been divided into different sects, however, I think Islam has a very, very wide scope and it is very, very – a religion that preaches peace and always strive towards the hereafter.

KN32 [16279-16427]

ah you see the scope of an Islamic state is very very wide and it is something all in compassing so let me just say it is very very wide actually.

KN33 [12372-12441]

To my understanding it covers everything and all aspect of human life

KN34 [21306-21961]

The scope of Islamic state in my understanding is based on, when you look at it, it depends on the country and there are certain standards like when you look at in northern Nigeria particularly let's take Kano for instance, there are certain like taking alcohol is just applicable. There are instances whereby you see it is applicable to only in civil matters while there are instances whereby it may be applicable to criminal matters. What I mean by civil matters, something that has to do with marriage, custody of a child while criminal matter has to do with murder, theft and other social vices. So the scope to me is both civil and criminal matters.

KN35. [20795-20867]

Simply put Islam is a total way of life so it is all like encompassing.

KN36 [21631-21762]

Islamic state comprises all activities of human life and which ensure that fair equity and justice should be done in all manners.

KN37 [20212-20440]

You see an Islamic state is a very broad concept to understand, it has put into it a lot of activities and it is difficult to say that this is a particular direction where Islamic state is moving to. So you can say it is broad.

KN38 [15265-15321]

The scope of an Islamic state, it comprises everything.

KN39 [23674-23957]

Really Islamic rules and regulations covers every aspect of life be it economic, social, political because even during the farewell sermon, the holy prophet said that Islam does not leave every aspect of our life untouched. This means that Islam has touched every aspect of our life.

KN40 [19663-19672]

No idea.

KN41 [17024-17046]

Propagation of Islam

KN42 [43384-43495]

The scope of Islamic is made of Muslims and non-Muslims residing in the state and living in peace and harmony.

KN43 [32159-32326]

Yah the scope of an Islamic state is a state where sharia operates, to and be applied to Muslims and respect the right of non-Muslims who are living under that state.

KN44 [25670-25788]

It covers everything, every aspect of life so far it is an Islamic state, it covers everything private and ah public.

KN45 [35084-35275]

There is a scope of an Islamic state? Ehh the scope of an Islamic state ehh is just to implement Islamic ah principles in its totality; in its totality since Islam is a complete way of life.

KN46 [57091-57129]

I think I explained that previously.

KN47 [53274-53516]

The scope of an Islamic state you know in my understanding is ah to do things, to have a state whereby people do things, you know, in respect of Islamic in junction of the things. You understand, especially the things that you do in public.

KN48 [17883-17992]

The scope of an Islamic state, means a state whereby they use Islamic teaching, basically Qur'an and Haith.

KN49 [28326-28387]

I think an Islamic state encompasses everything and anything.

KN50 [15610-15751]

The scope of an Islamic state on my understanding is the state that ehh, ehh that uses the Qur'an and the teachings of the prophet Muhammad.

KN52 [50620-51430]

Like I mentioned this earlier, it is comprehensive, but there is the private sphere, there is the public sphere, even in the Islamic state, for instance. So as an individual, for instance, you are entitled to your own personal choices, things like that, you know, in as much as they do not contravene the main, the injunctions as provided by the sharia, do you understand. So if you feel that, you know, you are more disposed to wearing a pink attire for instance, that is your personal individual choice that the state whether sharia compliant or not you should not attempt to regulate your choices in terms of what you like. Of course there could be regulations as to dress code for instance but there are things that the state must not attempt to encroach in terms of privacy of the members of the society.

KN54 [11692-11714]

Islamic injunctions

KN55 [13670-13692]

Islamic Injunctions

KN56 [22455-22555]

To lead the people according to the way that the Qur'an and Sunna of our noble prophet prescribed

KN57 [19592-19630]

You see it is very wide and standard.

KN58 [44666-44734]

The scope is very wide. It covers and encompasses a lot of things.

KN59 [43964-45155]

The scope of Islamic state, my I understanding on this scope of Islamic state is that Islamic state should not kind of extend to a non-Islamic place. Take for instance in Kano state where they implemented sharia, sharia didn't go to Sabongari because Sabongari is a Christian, purely Christian dominated area. When you say that you will implement sharia in that area you are just wasting your time. It won't make any impact, you understand. An Islamic state should only stay, should only restrict itself to Islamic people, to Islamic dominated area. that is where it would achieve its aims and objectives. It shouldn't extend its tentacle, scope to other places. It has a limitation really. The limitation is that it shouldn't go to a non-Islamic dominated area, like in the barrack here whereby there are soldiers, soldiers don't have religion that is the perception some that they don't have religion. Barrack, uniform, war, conflict is their religion. If you take sharia there they didn't kind of welcome it but it is a negative perception but at times it happens that in barrack there is no sharia, but they do practice Islam and they do practice religion there, you understand.

KN60 [32488-32734]

The scope of an Islamic state, my understanding of it is even in your home you can have an Islamic state, even in your home, by the time you do what is the jihadin nafs you practice Islam you and your family, you have achieved the Islamic state.

KN61 [16928-17052]

Scope of Islamic state, it covers quite alright the, the, the, whole everything within the state, yes it covers everything.

KN62 [54226-54485]

The scope of an Islamic state, in my understanding, is to control ah the, lets say, the wrongs, sins, the crimes, you understand, and ahh to guide people how to worship, how to do some things that have to do with the ahh public affairs, but not private ones.

KN63 [45881-46277]

Scope. You know the scope depends on, you know, maybe though it depends on the large geographical area, where they are living, like in the northern now, in the northern part of Nigeria, we have the Muslim majority. So that is our own scope there. We cannot claim the eastern, we cannot claim the southern, something like that, it is not possible since our territory doesn't encroach those areas.

KN64 [27271-27406]

The scope is actually means ehh is the state that they are practicing Islam and everything is Islam. They are under Qur'an and hadith.

KN65 [34525-34730]

The scope of an Islamic state is you doing what has been ah decreed in the Qur'an and Sunna, so I think this is the scope, anything that is within the Qur'an and the Sunna the practice of Muhammad (SAW).

KN66 [23375-23498]

An Islamic state, to my understanding, is nothing but living your life under the appropriate teachings of the sharia laws

KN67 [23649-23909]

The scope Islamic state is to protect the law and then protect the lives and properties of the people and also their business with other non-Muslim, their relationship between other with the non-Muslim. So I think this are the, this is a scope of the sharia.

KN68 [11629-11651]

Islamic injunction

KN69 [39836-40362]

Scope of Islamic state is very wide in the sense that it is a state that is expected to govern people in accordance with Islamic principles, in accordance with sharia and Sunna, in accordance with ijma and qiyas of Ulama. Therefore, this is the scope of an Islamic state meaning that if we are under Islamic state our constitution is Sunna, Qur'an and Sunna of the prophet Muhammad (SAW). All our dealings, all our dos and don'ts are to be considered in accordance of the Qur'an and the Hadith of the prophet Muhammad (SAW).

KN71 [68485-68586]

The scope of an Islamic state in my understanding is where Islam is allowed to be practiced freely.

KN72 [35633-35822]

Yes, the scope of an Islamic state in my own understanding is when the people are believes and practicing Islam accordingly.

That is the main scope that is the scope of Islamic state, yes.

KN73 [38078-38450]

Scope uhm the scope of Islamic state really eh the scope of an Islamic state is to protect the lives uh lives, the lives of people, how do I call the, there is one of the Abul Ala Maududi, you know, his book The State and Citizenry. He tried to show why Islam has always wanted to have a state. Living freedom of everything you like must be within this scope Islamic state

KN74 [47281-47413]

Base on my understanding, the scope of an Islamic state is the place where there is Muslim people dominated the place, that is all.

KN75 [50586-50747]

The scope of Islamic ehh state is they have to act accordance with the sharia law, then follow the qiyas and ijma that is analogical deductions, you understand.

KN76 [42627-42808]

My scope of an Islamic state is a state, as I said, that is governed by the Qur'an and Sunna, the entire life of the society and the governance is governed by the Qur'an and Sunna.

KN78 [59571-59693]

It encompasses anything Islamic, anything Muslim, anything Muslim: politics, legal, social, financial, it covers anything

KN80 [45387-45553]

So the scope of an Islamic state, in my own understanding, is to rule the whole state within the tenets and principles of ahh Islam that is the guidelines of Islam.

KN81 [29572-29659]

Based on my understanding it covers everything within Islamic premises and boundaries.

KN82 [31379-31431]

The scope, the limit, it comprises every activity.

KN83 [21625-21717]

So ahh based on my understanding, Islamic state cover Muslims, sharia and the state itself.

KN84 [24788-24807]

Qur'an and Sunna.

KN85 [35924-36122]

We have said it earlier on, establishment of Islamic institutions, implementation and guarding of the sharia system and ahh ahh all activities in the state to be guided by the Islamic principles.

ZA2 [44735-45965]

The scope, what is covered, when we say the scope, I think we are talking about how far, the areas it covers. You see the scope here of Islamic state, is it Islamic state you are asking for? Ehmm determining the people there you should be in line, all the area should be line with Islam emmm activities should be in line with Islam fully. The books, the books of God should be the one practiced not emm may be creating your own personal doctrines which are not. The scopes are that doctrines that are in line to Islam are the key things that are necessary in an Islamic state. That is the key thing, the doctrines of the books of the teaching of the book or the book itself Qur'an is the key doctrine there because that is the only thing governing that particular state and when you are going back then the teaching of the prophet of prophet itself, those are the hadith, should be what is surrounding you. So that it should just be a barrier for you, if you want to go here check, I think God did not say this, if you want to this I hope this people, no they would not go against me. so that is the things surrounding you, you should not go beyond those area. Ehen be governed with those statements and going with those rules.

ZA3 [28077-28459]

Hmm an Islamic state is all encompassing taking care of the people and their resources in its entirety. Though state allows for capitalist tendency people can acquire their own property by themselves, but however even in those capitalist, in these properties, they are supposed to give the alms once it is time and the quantity as specified by the law in order to assist the poor.

ZA4 [49125-49312]

Ahh scope of Islamic state is to bring Adal, to bring justice to people, to allow people to feel freedom of practicing Islam and to make sure they are successful here and the hereafter.

ZA5 [30796-30951]

The scope of Islamic state in my understanding is the way of doing things the way the Qur'an and Hadith of the prophet Muhammad (SAW) lay it down for us.

ZA6 [71142-71267]

Ahh the scope of an Islamic state is a state where the sharia is implemented, is implemented and that is the constitution.

ZA7 [36979-37121]

Generally the scope of an Islamic state has to do with the state that practices doctrine of the Qur'an and the hadith of the prophet, simple.

ZA8 [75151-75287]

The scope of an Islamic state in my understanding, like I told you from the beginning, is a state where there is justice and fairness.

ZA9 [40632-40875]

An Islamic state is a place where sharia law thrives and where the true definition of the word Islam is experienced that is peace. I don't I think anywhere where there is no peace can be referred to as an Islamic state. That is my opinion.

ZA10 [34888-35091]

The scope of an Islamic state is, it should be very wide. That is Islamic state the scope? The scope of an Islamic state is just the Qur'an, hadith and the Sunna and the teachings of the prophet (SAW).

ZA11 [30162-30323]

The scope of an Islamic state, in my understanding, it is a state which every truth that has to be in place for Islamic state as in Islamic activities in Islam

ZA12 [18596-18688]

Scope of an Islamic state is established based on the principles of the Qur'an and hadith.

ZA13 [19069-19160]

The scope of an Islamic state in my understanding is to reach out and engage in dialogue.

ZA14 [25617-25724]

The scope of an Islamic state is whether following the Qur'an and the hadith of the prophet Muhammad (SAW)

ZA15 [27497-27639]

Islamic state, where everything is practiced fully according to Islam that is your way of life, everything you do is done according to Islam.

ZA16 [19902-20180]

The scope of an Islamic state, in my understanding, is that they will only operate on Muslims and to teach non-Muslims or to preach to non-Muslims and also, they should not stop, they should protect the lives and the properties of those that are not Muslims as well as Muslims.

ZA17 [24383-24486]

The scope, that's the way the sharia should be, by following the teaching of the Qur'an and the Sunna.

ZA18 [29077-29208]

The scope, well the scope is that people will now worship their creator the way he wants them to hundred percent, you understand.

ZA19 [42267-42747]

Well the scope of Islamic state is actually ah very pervasive. What I mean by scope here is the limit, and the limit of Islamic state is actually not impinging, I mean to trespass into other religions that is not to kill, not to do this, this and that, you understand, because this Qur'an and the Sunna, you understand, prophetic hadith, actually curtail Muslims on killings and all these things and of course these are the scopes, these are the limitations of an Islamic state.

ZA20 [28100-28337]

The scope of an Islamic state? Does Islamic state have scope? The scope may be is the number of people living in a certain community. Well there is no scope in terms of sharia that is applied to them to the people of a given community.

ZA21 [33808-33861]

The scope of an Islamic state is where Muslims live.

ZA22 [29422-29500]

The scope of Islamic state is wide. It covers all aspects all spheres of life.

ZA23 [37981-38167]

The scope of an Islamic state is to see to the peaceful coexistence. People are living peacefully. Nobody will be allowed to harm another no matter what his position in the society is.

ZA24 [45887-46412]

The scope of an Islamic state is that they are governing by Qur'an and hadith. The state will be governed by Qur'an and hadith and the sharia of-that is what God said we should do if anything happens they will first check Qur'an if they cannot find it in the Qur'an they will check hadith if they can't find it in hadith they will now look at ijma that is the imam sorry the knowledgeable people so there conclusion on that particular issue, the scholars their agreement on the particular issue. That is the scope of sharia.

ZA25 [46170-46304]

The scope of an Islamic state is that it legislates on all aspects of human life; political, cultural, religious and socio-economic.

ZA26 [21351-21375]

What is the scope of UN?

ZA27 [20303-20601]

To my understanding the scope of an Islamic state is the whole-like I said earlier Islam is a total way of life. So it must touch everywhere, everything. When we say everything now like I said in Islam we cannot impose sharia it is part of it, it touches everything you give equal rights everybody

ZA28 [34231-34337]

The scope of an Islamic state in my own understanding to guide people according to the Islamic teaching

ZA29 [48756-48879]

The scope of an Islamic state is simply a state put in place by the Muslims to operate in the conduct of Islamic system.

ZA30 [58402-58414]

Everything

ZA31 [28751-29037]

So the scope is that to some extent they tried because of the sharia, the preaching, they will be able to persuade some people, to persuade them to follow the right path even though you can't or you refuse or you don't comply because of the fairness, you will not do what is not right.

ZA33 [24038-24223]

Islamic state is a total entity or sovereignty that is being operated based on the Qur'anic principles and guidelines as well as the teaching of the prophet (SAW) which is the Sunna.

ZA34 [42920-43221]

The scope of my knowledge is an Islamic state is a state that is completely abiding by the rules and regulations of Allah, as I said that five essentials are being protected, the five essentials. That is protection of din, protection of life, protection of wealth, protections of progeny and others.

ZA35 [21151-21160]

No idea.

ZA36 [29556-29610]

Human rights, ahm security, human rights and security

ZA37 [36354-36540]

I think there are about five things that I mentioned earlier in one of the questions that is protection of life and protection individual's wealth, protection of properties and so one.

ZA38 [41794-42020]

Yah, when they say scope, they mean the limitation. The limitation is the rules governing the people, the abiding by the sharia law and justice. Those are the principles that should be the scope of operating an Islamic state.

ZA39 [54352-54455]

The scope of an Islamic state is the full operation of state activities according to the Islamic ways.

Th9.2: Principles of Operating an Islamic State

FG1 [35626-35646]

Making Sharia laws

FG1 [35647-35683]

People should be self disciplined

FG1 [35685-35729]

Saving the properties and lives of members

FG1 [35731-35750]

Ensuring equality

KD1 [41383-41922]

As I have said, I am not an expert in that field, but what I know to be the main principle of Islamic state should be the Qur'an being the superior law and then things done, being done in compliance with the Qur'an and Sunna and of course protecting the sanctity human life and seeing to the welfarism of people and taking full time responsibility of how things are being done in the society in seeing to it that society is an egalitarian society that actually tackle and solve a problems, caters for everybody in that particular society.

KD2 [16412-16555]

A purely Islam state I think the principle should, the principles of operating that of operating an Islamic state should be Qur'an and hadith.

KD3 [12467-12873]

The main principle of operating an Islamic state first, the first must be, the Islamic knowledge must first be passed to the people because even before Islam when Islam came to be, the after all the understanding of Islam, then the prohibition and obligation

start coming in one after the other. It is only after knowledge, when people have full knowledge of Islam before Islamic state can be established.

KD4 [25096-25321]

I will still emphasize on what I told you earlier on. The main principle or tenets, if you may put it that way, of an Islamic state is acting according to the Qur'an and the Sunna. Those are the principles of Islamic state.

KD5 [14183-14295]

The main principles of operating an Islamic state, I think the Holy Qur'an and the Hadith of the Prophet (SAW).

KD6 [27916-27993]

The principles are still the same thing as operating the same secular state.

KD7 [19462-19919]

The main principles of operating in an Islamic state. The most important, the most important is Tauhid. Tauhid is somewhat the same as iman. You believe in one God, that is your most important tool, you believe in one true God. Ahm there are other tools which will guide an Islamic state, it is being governed by, it is governed by justice, honesty, character, the will of the people to know that this is their society, they want something better out of it.

KD10 [18342-18557]

The Qur'an and Sunna should guide them. You get me right? The Qur'an and Sunna is the only book that is going to guide them, the Qur'an and the Sunna that is the explanation of Quran by the prophet Muhammad (SAW).

KD11 [22482-22740]

The main principles of operating an Islamic would largely be on or should largely rest on the Qur'an which is the source and the Sunna of the prophet. These are the main principles. And I think the last thing should be from the views of prominent scholars.

KD12 [27848-28025]

The main principles of operating an Islamic state is what has been stated by the prophet in the Qur'an. The main principle is that it is only the fear of almighty Allah has to be.

KD13 [9426-9596]

The main principles of operating an Islamic state, as I earlier said, is based on truth, the five pillars of Islam, believing in the glorious Qur'an and true teachings.

KD14 [11477-11724]

We could say the main principles of the Muslims to operate an Islamic state because any Islamic state definitely a part from being the Muslims and not only being just a Muslim a learned Muslim that is the only way we can operate an Islamic state.

KD15 [18328-18666]

Ah the principle of an Islamic state hmm ah, as I have said earlier on, ah the principle of Islam is to believe in Allah himself believe in his messengers ah believe ahm in his books, believe in his angels and believe in last days I think if you can have all those ones as a Muslim or in an Islamic state ah is okay by good Islamic state.

KD16 [9726-9742]

Please go ahead

KD17 [33844-34170]

The main principle of operating an Islamic state is just the Qur'an and the Sunna that is the pronouncement of the Muslims, the Qur'an and the Sunna, and if what you are looking for is not in the Qur'an and Sunna then you need the consensus, the ijma of the scholars that is just the principles of operating an Islamic state.

KD18 [15921-15964]

I think is through the hadith and Qur'an.

KD19 [20628-20708]

Well the main principle of operating an Islamic state is justice and equality.

KD20 [15406-15513]

Yes I think people, people is there, Qur'an and hadith, should be the principles in an Islamic state, yes.

KD21 [13734-13925]

I think, for me, I should go first the sharia should be there and then other than constitution or whatever, we have to rule based on the Qur'an and the Sunna of the prophet peace be upon him.

KD23 [14463-14522]

I don't know that question. I don't have experience on it.

KD24 [50818-51090]

The Islamic and hadith that is the sharia. All things should be what Allah says we should do. What the prophet says we should do. All things that we are not to do should be that yes it is Allah that says we should not do them and the prophet also says don't do that one.

KD25 [69771-70927]

Well the principles of operating an Islamic state ah you see they are many and these ah these period I don't really think it can take us but maybe part of the major principles of ah ah Islamic eh ah operating an Islamic government ah state Ah number one, ah there must be a total ah submission and surrendering of all affairs to God that is Allah that is number one. Number two, ah there must be ah always ready followership whether, what do I mean by followership of the ruler in as much as the instruction he has given does not argue the

Qur'an or the Sunna, but where it argues the Qur'an or the Sunna then the Muslims or they should not even listen talk-less of obeying him because that is what the prophet said he said (he recites in Arabic) the prophet said it is compulsory and mandatory upon every male Muslim or every Muslim to listen to his leader and to obey him except where he has been instructed by the leader to act contrary to the sharia of Islam. If he is, if he is instructed to act contrary to teaching of the Qur'an or the Sunna, the prophet said (he recites in Arabic) he should not even listen to that ruler talk-less of obeying him.

KD26 [16917-16943]

Principles, I don't know

KD27 [20051-20207]

The main principles of operating an Islamic state are those that are set by the prophet (SAW) and the four guided Caliphs (Umar, Abubakar, Uthman and Ali).

KD28 [23078-23454]

The main principle of operating an Islamic state, number one is the fear of Allah the creator once you understand, know your creator number one first and foremost and you know that everything, nothing exist without the issue of almighty Allah and you that all the issue about your own government whatever you are going to do is under the guidance of the Islamic constitution.

KD29 [13867-14295]

Although I am not an Islamic ah cleric, but to my own shallow understanding ah based on my own shallow opinion, the principles attached is that of security, every community living under Islamic state is assured of its security and safety and ah is assured of its ah to practice his faith. It is assured of its ah safety on the path of health, is assured of his economic practices that is of day to day life for his livelihood.

KD30 [24985-25106]

I think the main principle is the Islamic sharia law that is what is what give the backbone to operate an Islamic state.

KD31 [14660-14736]

The main principles of operating an Islamic state are fairness and justice.

KD32 [21480-21925]

Ah I have said this earlier, that is applying the sharia law in the state and following the Islamic guidance of living, following the Islamic teachings, the Qur'an teachings, the law from Allah that's on your own you are to follow exactly what Allah forbidden, you are to leave it and what he makes it compulsory, what he makes it eh to be practiced, you practice, what Allah makes compulsory for you to follow, you are to follow, just submit.

KD33 [17463-17487]

Is to worship one God

KD34 [19654-19774]

The main principle of operating an Islamic state that is if it exist like in Nigeria, should be the Qur'an and hadith.

KD35 [19866-20124]

Ahh I mean the before you have an Islamic state the majority of the people in a particular place you should be Muslims, in a situation where you have about sixty percent or seventy or eighty percent of people are Muslims then the leader should be a Muslim.

KN1 [46228-46510]

fairness, fairness, it is called adalci in Arabic, adalci- fairness. Fear of God, fairness. Those are the fundamental principles.

Fairness, I mean fairness to all in considerate of the religion, age, tribe or anything. Fairness, you have to be fair, give everybody what is his due.

KN2 [25498-26044]

Now principles number one is all and sundry should agree that there is no god but Allah and the prophet is his messenger. All non-Muslims must respect this aspect viz-a-viz performing their religious practice. All Muslims and non-Muslims should not be found wanting in corruption. The Islamic state is there to protect the five daily prayers and the five pillars of Islam to impose them on whoever accepts that he is a Muslim. The Islamic state must make sure that he does not violate the five pillars of Islam and all that is related to them.

KN4 [39701-39710]

Justice

KN5 [17976-18089]

The main principles of operating an Islamic state are the Quran. It should be the main principle and the Hadith.

KN6 [19982-20517]

Ok what do we mean by these principles? Do we mean the constitution or you mean what? If I say may be principle is what? It is some rule and regulation ko? Ok there is some rule, like I said earlier, maybe it is repetition ah those principles, what is the meaning of principles? So it is guideline ko? Or it is rules and regulations, so all our rules and regulations can be found in our Quran and the teaching of the prophet Mohammed (SAW) and the history or the history of The Sahaba, you can find all this solution of that problem.

KN8 [18830-19405]

There are many principles for operating an Islamic state, but the most noted ones are ijma, you understand, that is let there be sitting down of two or more knowledgeable people in the society, let them agree on the principles at which the society will be based on, you understand, ijma- let again the sharia, let the doing, actions of the people be based on the holiness of God: Quran. Let it be the constitution that will be guiding the state: Sunna and Hadith, the act and the doing of the holy prophet should also be in a guiding place towards the action of the people.

KN9 [18522-18878]

The main principles, as I have alighted earlier, has to be, it has to be-an Islamic state has to be established solely on the idea that Allah is one and then that ah prophet Mohammed (SAW) is the prophet of Islam and then respect to the four right guided Caliphs and any other leader as such. So I think these are the main principles of an Islamic state.

KN10 [13705-13851]

The main principle is to provide a sharia law that is the main principle. The main-that is the main principle just to provide a law, a sharia law.

KN11 [18551-18652]

Principles of operating an Islamic state? No the answer is, the question is not clearly understood

KN13 [21159-21362]

There should be an institution of baytul mal, hisba, there should be Shura committee spiritual committee. I think this are some of the major things, major necessities that is needed in an Islamic state.

KN14 [14850-15341]

Number one, the state must be majority Muslims, you cannot come and find that the Christians or other religions are the most populated in a place and you can say that you are trying to operate an Islamic state. That is not possible. Ah. Number two is ah there must be ah educated Muslims in the system, so that they should try and follow ah the Islamic guidelines because you cannot come and say you are practicing Islamic state and you are ah ah ah doing things without the Islamic teaching

KN15 [16244-16393]

I think the main principles of operating an Islamic state is through using Qur'an and the Sunna of the holy prophet Muhammad (SAW) that is ahadith.

KN16 [8295-8347]

Qur'an and the hadith of the prophet through sharia

KN17 [20515-20639]

The principles? Is like you ah have these all these major institutions in place, you have the hisba, the baitul mal, the ah

KN18 [33675-33894]

hese principles should be following the dictates of Qur'an and Sunna, following taking the teachings of the prophet which is the Sunna, utilising Islamic injunctions which are prescribed in the Qur'an, so these are the

KN19 [20624-20812]

As I have said initially, the basic principle is that let the establishment of the Islamic state be based on the will of Allah which is Qur'an and the din of the holy prophet (SAW) sunna.

KN20 [14244-14385]

Principles of operating the question again? Ah the principles yah the hisba the baitul mal and the rest of them I have mentioned it earlier.

KN21 [8873-8917]

Hisba, baitul mal, zakkat, shura, etcetera.

KN22 [17425-17596]

One of the principles of operating, the main principle of operating an Islamic state is the ensuring of Islamic legal system in that particular state which is the sharia.

KN23 [13623-13656]

The principle is just the sharia

KN24 [13189-13222]

Hisba, Sharia, Qur'an and Hadith

KN25 [19216-19496]

The main principles of operating an Islamic state has to, it has to be a state founded one, on Tauhid, oneness of Allah; And then Risala, two-the prophethood of prophet Muhammad (SAW) and then three, popular vicegerence, which is Khilifa. I think these are the basic principles.

KN26 [18016-18114]

It has to be according to the tenets of the religion; justice and fairness that is the key word.

KN27 [15241-15427]

The main principle of operating in an Islamic state, let me say number one fundamental principle is the Qur'an, hadith that is the teaching of the prophet Muhammad (SAW) and the sharia.

KN28 [11614-11844]

Just as I have said earlier on it just have to go with the rules of Islam itself not considering an Islamic state. Islam could go anywhere as far as anywhere. But talking about the state definitely there should be rules as well.

KN28 [11878-12035]

Well the principles, the norms and values, the socio-cultural and the political attributes are the main things to consider when talking about state itself.

KN30 [13670-13697]

The Qur'an and the hadith

KN31 [17208-17501]

Ah it is just that you know everybody has to live in accordance with the Islamic injunctions and in a situation whereby you have non-Muslims you give them their rights only that there are things you have to make them know that this is against Islam and that they have to do away with it.

KN32 [7348-7366]

Hisba and sharia

KN33 [6712-6772]

Some of the principles are like sharia, shura and the rest.

KN34 [9591-9860]

Well the main principles of, that I can say, of operating an Islamic state you have to, one, establish hisba, the shura committee that will be checking the activities of the people of the society. These are some of the main principles that you have to establish first.

KN35 [12095-12148]

We have shura committee, hisba, zakat and the rest.

KN36 [12340-12561]

An Islamic state is a state that is being governed by sharia principles and establishing the sharia institutions like the shura, hisba which can fight those illegalities like drinking of alcohol, prostitution and others.

KN37 [10840-11068]

Firstly, you have to say that institutionalization of the sharia body okay. This has to do with spreading across its principles and practices and that of the introduction of the jizya, the zakat, the hisba and the rest of them.

KN38 [7642-7825]

Main principles like the implementation of sharia, the shura council which are the scholars who make laws that are not clearly outlined in the sharia and also the hisba and the rest.

KN39 [13146-13617]

The main principle of operating an Islamic state is there has to be Islamic institutions. Islamic institutions in the sense that there is supposed to be advisory councils, that is councils of shura, that is council of elders, council of people that have Islamic knowledge in vast that is they are versatile in Islam. They know the rules and regulations concerning Islam politics, concerning Islamic economic system, concerning Islamic social system and so on and so forth

KN40 [12913-13030]

The main principles to operate in an Islamic state by using the Qur'an and the hadith of the prophet Muhammad (SAW)

KN41 [10972-11003]

I don't have any idea on that.

KN42 [21484-22011]

Principles operating an Islamic state, there should be a leader definitely. The leader should be either appointed divinely or selected through the people. All the offices and all the like offices in the state should be in place and there should be ehm, room for accountability. There should be room for suggestion of way to go forward; there should be relationships between Islamic state and non-Islamic state. There should be friendliness, neighborliness and then God fearing. The fear of God should prevail above all things.

KN43 [18517-18736]

The main principles is to use the sharia as a yardstick because Islam is all encompassing, it has well defined system of operating a state, so those ah provisions by the sharia to be used in operating an Islamic state.

KN44 [13169-13261]

This requires me to read and perhaps supply you with a very good answer which I don't have.

KN45 [15540-15933]

Ahh the principles ahh are there written by scholars even here in northern Nigeria ahh there is a book written by Sultan Mohammad Bello the son of Shehu Usman Dan Fodio Usulul Siyasa and he wrote the ten principles of an Islamic state there and the rest of the books written by Islamic philosophers like Al-Faraj and the rest too, yah, about the principles ah definitely based on the sharia.

KN46 [29845-32029]

Well, number one, I wish to reiterate this thing that Islamic state and secular government are similar in so many things. You need the leader, you need aides, you need those who represent the, the mechanism of ruling or of conducting the affairs of government. It is not or should not be seen to be different because I already try to make the difference between the two by saying the main difference between the two is source of guidance. But all the, the, the, you can have it in different forms. It could be ahh in ehh parliamentarian system because this are all are not against Islam, Islam accommodates all this human innovations in how to improve the life of people. So Islam is not against certain form of government or sticks to one form. We should say this is the only way Islamic state can be operated that is not ahh that is not the, that is not the issue. Islamic government could be operated in different forms. The only thing is there must be justice and its guidance must come from the teaching of the religion. But it could be looked like any other government it can be ah consultative, it could be representative, it could be in any form that people are, the affairs of people could be conducted properly. So anybody who comes out and say, for example, we must have a Caliph, that is the only way we can have an Islamic state, that is wrong. That is wrong because a Caliph, a caliph is just a leader. So Islam stresses the importance of having a leader who steers the affairs of the people. So as long as you have leadership and that leadership is effective and is serving the interest of its people in a just way, then you do not have anything to complain about. So Islamic state, so to say, is not to me and if you really understand the literature, the Islamic literature, is not to one form of government. Because history, history does not give us only one form of governance, we have different forms, some of them are Caliphate, some of them are Sultanate, some of them ah even ehh, you know, ah we have kind of parliaments we have in modern times. So if this is understood then we cannot ah ah we cannot have problem of operating one system or ahh another.

KN47 [31851-32461]

Many principles of operating Islamic state. That, you know, there are some offences which Islam you know prohibits in the society, for example, like drinking alcohol, you know, and the other offences like corruption, you understand, that Islam does not allow people to do. So if this society can simply be governed, you know, with this kind of guidelines in mind, you understand, so this can be some principle of governing Islamic state. Somebody has to be just, somebody has to be ahh fair, somebody has to be law abiding, somebody has to be ahh patient and somebody has to be strong to be a leader in Islam.

KN48 [10136-10244]

Yah, the main principle is the leader must make sure that he uses Qur'an and Hadith to lead his followers.

KN49 [18465-18652]

The main principles I think are dependent on the actors within the political system, but it has to do with eh ah righteousness, justice and things that are related to piety and all that.

KN50 [9126-9146]

Qur'an and Hadith

KN52 [24274-24817]

The main principles, well like I said, sharia is the most important and then under sharia you have other elements or principles: the Qur'an, Sunna, the ijma, the consensus of juristic opinion and then we have other elements of the component of sharia, like even qiyas, your own individual judgment, sound judgment at individual level is also part of the process leading to the formation of opinions or fatwas in an Islamic state. So these are the principles of course that should form or under which Islam or Islamic state should be governed.

KN53 [12113-12186]

If I am not making a mistake, it should be sharia and the holy Qur'an.

KN54 [6133-6175]

Sunna, Qur'an yes and qibla and prayers

KN55 [7530-7547]

Qur'an and Sunna

KN56 [11847-11946]

The main principles of operating an Islamic state are the Qur'an and the Sunna of prophet (SAW).

KN57 [12190-12229]

Qur'an and Sunna of the prophet (SAW).

KN58 [26804-27314]

Well the main principles in operating an Islamic state is first and foremost electing or nominating an ideal leader or a supreme leader who is pious in all ramifications. And then uphold the tenets of true Islam in ruling the state. Three: establishing justice. Four: conducting the state in accordance with the basic teachings or tenets of Islam. These are some of the principles of establishing a true Islamic state because everything relies on first and foremost the leadership who is to steer the state.

KN59 [20670-20914]

First of all the principle to operate an Islamic state I think there should be sharia, there should be Cleric men, there should be followers which are Muslims as I have mentioned, there should be Quran and Hadith, this should be their guides.

KN60 [22001-22225]

The main principles of operating an Islamic state, to my understanding, is doing what the Qur'an teaches and the Hadith of the prophet Muhammad (SAW) and what the Ulama have said in the interpretation of Qur'an and Hadith.

KN61 [10289-10357]

Ah this question is the same thing with the other question , yes.

KN62 [33540-34077]

The main principles of operating an Islamic state; The are many principles are famously and universally known, they are Qur'an and Sunna, and then qiyas, before qiyas we have Ijtima or Ijtima, you know, what our scholars agree on and then qiyas when a kind of ah situation arises when there is neither Qur'anic, Sunnatic or Ijtimaiyya on that very matter or issue, then a person may just go after qiyas. So these are the main principles, the guiding principles of ahh that operates or that we use in operating Islamic state, an Islamic state hhm.

KN64 [17174-17274]

Main principles of operating Islamic state is to be governed, like I said, by Qur'an and the Sunna.

KN65 [20754-20910]

The main principle, like I told you or like I keep emphasizing, is the Shura, you understand. So shura is the main principle in operating an Islamic state.

KN66 [11704-11910]

The main principles of operating an Islamic state, as I mentioned earlier, is number one having a Khalifa who knows the teachings of Islam and number two is having, following the sharia so with that you can

KN67 [13070-13127]

The principles that are laid down by the Islamic sharia

KN68 [6082-6118]

Islamic teachings, Qur'an and Sunna

KN69 [23272-23712]

The main, the main principles of operating an Islamic state is Qur'an, Sunna because they are the primary source of sharia, and we have ijma, qiyas and logical reasoning and consensus of Ulama. They are always, they are also regarded as secondary source of sharia and the sharia simply means that is a way whereby Islamic principles are to be observed, when to be followed, in which Islamic principles are to be observed in a Muslim state.

KN71 [40600-40900]

When you say main principles of operating of an Islamic state, is it not one: justice, peace, knowledge, respect for one another, religious tolerance, embracement of one another and all, yes and then, yes and then always making the law of Allah as supreme above any other law. That is all you need.

KN72 [22056-22235]

The principle of operating an Islamic state is belief that is the true belief. When we say belief means the total submission to the Islamic practices. That is the true belief.

KN73 [21715-21804]

That's the Fuqaha. After Qur'an, the practice and saying of prophet (SAW) then the fuqaha

KN74 [33322-33467]

Okay, the main principles, we have mentioned it earlier, that is al-kitab wal Sunna and the and that is Al-Qur'an, hadith, and the qawlul fuqaha

KN75 [36070-36120]

Qur'an and hadith that is sharia, Ijma and qiyas

KN76 [23695-23984]

Principles of operating an Islamic state, well the main principles of operating an Islamic state is when the judiciary or the system of codes is guided by the Qur'an and the Sunna, the economic life is guided by the Qur'an and Sunna and also the government is guided by Qur'an and Sunna.

KN78 [38208-38534]

What are the main principles of operating an Islamic state, principles of operating Islamic state? One is Tauhid, oneness of God, he is the only law giver, he is the only one who prescribes what to do. Two: Muhammad (SAW) and three ahh what are the principles of operating in an Islamic state, and then fairness and justice.

KN80 [31195-31311]

The main principle of operating an Islamic state is to apply the teaching of Qur'an and the Sunna of prophet (SAW).

KN81 [16688-16728]

Okay ahh should be Qur'an and the Sunna

KN82 [21331-21447]

The main principle of operating an Islamic state is that Qur'an must be the guidance and the source of leadership.

KN83 [13024-13071]

Qur'an and hadith, the Islamic jurisprudence

KN84 [15623-15674]

I think it is still in sharia, it is Islamic law.

KN85 [17823-18043]

Yes. One, as I have said that, ahh the there mostly be establishment of Islamic institutions such as the Hisba, the Za, kat the shura and the rest. Two, there must be full implementation of the sharia and so many others.

ZA1 [19386-19819]

You are talking about Islamic state, Islamic state, so I think you want us just to bound our and say this is an Islamic state abi? So I think what the researcher will ask the issue of resolution between Muslims and non-Muslims. What will bring peace and stability is justice and good leadership whether you are Muslim or Christian, if you find yourself as a leader you have to do justice to whom you are ruling. This is my opinion.

ZA2 [18544-18785]

The principle, as you have said earlier, you see we what we call the teachings. It is the teaching, we need the teaching. The teaching is the principle, teaching of the doctrines of the religion, Islamic religion, it start with the principles

ZA3 [16291-16523]

The main principles are that there should be leadership, there should be the guiding principles which are the sovereign, the sovereignty of such state is that of Allah, governing by the Qur'an and the hadith of the prophet (SAW).

ZA4 [35361-35561]

Principles is that you have to follow the Sunna of Prophet Muhammad (SAW), be kind, don't cheat, you understand, no corruption, be just to people, you understand, so all these things carry them up.

ZA5 [20404-20538]

What is the main principle of operating of Islamic state? For keep, to keep the society morally okay, keep them in the way of Allah.

ZA6 [50527-50717]

The main principles of operating an Islamic state is you have, the main principles of operating an Islamic state is there must be justice, equity and fairness; justice equity and fairness.

ZA7 [19807-20007]

Yes the main principle is still the same, is just obeying the rules of Allah and also following the teachings of the prophet. I think that is just the main principles of operating an Islamic state.

ZA8 [44159-44319]

Main principles must be the person that will operate there must be righteousness, God fearing, upright, morality in fact there are many. I just list some few.

ZA9 [23040-23359]

Yes. Islam is not practiced based on one's knowledge or one's personal ideology, everything that should be done has been stated in the holy book, in the Qur'an and the hadith of the prophet (SAW). I don't think anybody can just lay down any rule like that in Islam. Everything has been settled by this books.

ZA10 [23993-24037]

The principle is the hadith and the Qur'an.

ZA11 [18875-18961]

Well, we have the Sunna, we have ahh actually the Qur'an, follow the sayings and the...

ZA12 [10261-10285]

Still Qur'an and hadith

ZA13 [11460-11581]

Main principle of operating an Islamic state, the main principle is all narrowed down to I think Qur'an and hadith also.

ZA14 [14318-14563]

What you have to look into, you have to look at the need of people and the development and some other aspects that will benefit the people of that state and put them according to the will of Allah and the way prophet Muhammad (SAW) lay it down.

ZA15 [18100-18226]

Ok the question you just ask me now, anything you want to do it should be done according to what Qur'an says and the hadith.

ZA16 [11402-11525]

The main principles of operating an Islamic state are that you need to have a leader, jihad and other religious followers.

ZA17 [11980-12229]

That is what I said before, in Kitab wal-Sunna anything you do, before you do it you have to know what Allah said about it, if you do not find it in the Qur'an, you have to find it at the Rasul (SAW) talk about it or the sahaba has talked about it.

ZA18 [15889-16364]

The main, you see in an Islamic state, there should be a very good leadership, you understand, if we have a good leader or if we are able to have good leaders, there are some basics things, they should make sure that they are up and doing. For instance, now people's life should be protected, you understand. Secondly, their wealth too, their ah na manta, mallam what do you call hakal, hankali na ke so in che, fada fa mai a ke ce dashi a turanchi, ok that will come later.

ZA19 [21886-21930]

Wow I don't have idea actually about this.

ZA20 [12098-12367]

The main principles of operating an Islamic state is, well I cannot know item, I cannot itemize what are such principles, but the truth, transparency, integrity must be the core values in establishing state in congruence with the dictates of the sharia legal system.

ZA21 [17884-18010]

The main principles we say is to go by the dictates of Islam and to make sure that everybody is treated fairly. That is all.

ZA22 [16454-16639]

We need to have leadership. We need to have leadership then we need to have strong teachings of true Qur'an and sunna of rasul (SAW). Then we need to have commitment within ourselves.

ZA23 [21511-21636]

The main principle of operating an Islamic state is for people to hold to the rope of Allah and they should not be divided.

ZA24 [28493-28565]

The main principle of operating an Islamic state is the use of sharia.

ZA25 [25345-25419]

Islamism that is strict adherence to al-Qur'an and Sunna. Those are the...

ZA26 [12207-12433]

I don't know. Which Islamic state? Because people call for Islamic-I don't know whether they have their own rules, but Islam does not permit any violent to establish any state. But you can achieve it through peaceful means.

ZA27 [10546-10739]

Through the teachings of the Qur'an and the hadith. Everything is there. The prophet Muhammad (SAW) when he came he came with total- we say Islam is a total way of life. So everything is there

ZA28 [23281-23341]

To maintain peace and order among beliefs not just Muslims

ZA29 [32635-33007]

Well the main principles of operating an Islamic state is this, the religion, the dominance of the religion must be Muslims that is one. Two; the dominance that very region must agree that yes they are ready to observe rules and regulations of the religion and pray that they person to be brought on board a s a leader must qualify the whole personalities of leadership.

ZA30 [42164-42344]

I told you. The first principle is to obtain the Imam that is the person who will lead and everybody would have to accepted them, do him mubayi'at. So that is the first principle.

ZA31 [17012-17037]

Is by telling the truth

ZA32 [44582-45123]

The main principles ah first, all the member of the state should, the large number of the population of the state should be Muslims and then they should be lead, the state should be led in what, in accordance to teachings of the Qur'an and Hadith of the prophet (SAW), ye, these two principles I can say is the main principle. The guidance driving and making Qur'an as the constitution of the state and the making the Qur'an and hadith as the constitution of the state and the population of Muslims should be the large number in the state.

ZA33 [11800-11917]

The principles operating in an Islamic state, it should be based on the Qur'an and the Sunna of the prophet (SAW).

ZA34 [26458-26650]

The main principles operating in an Islamic state is one, the book of Allah-Qur'an and then the Sunna of the prophet (SAW).

These are the two basic principles that controls an Islamic state.

ZA35 [11690-11765]

The Hadith and Qur'an should be the principles of operating a sharia state

ZA36 [18471-18521]

I think it is to make for justice and fairness.

ZA37 [23191-23694]

The main principle is application of that constitution. The main principle is the issue of constitution that is obeying the teaching of Holy Qur'an and the sayings of the Holy prophet that is why I am even saying presently in northern Nigeria you can see that more than half of our practices are Islamic practices even though at the top, the constitution of the country is different, is something different, but there are many rules even in that constitution that correspond to the teachings of Islam.

ZA38 [28058-28136]

The main principle of operating an Islamic state should be based on justice.

ZA39 [38989-39166]

The principle is that when the people agree to live their life according to Islamic way, so all the dos and don'ts provided by Islam, if people agree to embrace it that is all.

Th9.3: Constituents of an Islamic State

FG1 [34311-34353]

Teaching and practicing Islamic religion

FG1 [34355-34400]

Muslim majority constitute an Islamic state

KD1 [38316-38826]

What constitute an Islamic state is the Islamic leadership taking charge of the welfare of the people, talking control of the economy, just the similarity of what we have as the typical government we have, but if being handled by a Muslim and having Qur'an as the supreme law and having some other bye laws that guide the way one or two things are actually done. That's my own opinion, that's how I see it because it's not actually my field, but that's what I know, the little I know about the Islamic state.

KD2 [14587-14738]

What constitutes an Islamic state is when, Islamic state is when that state or that country is purely based on Islamic teachings and Islamic ideology.

KD3 [11763-11898]

My opinion on the constituent of an Islamic state is a state that do, everybody, people their practice Islam to their own capability.

KD4 [22724-22912]

What constitutes an Islamic state as I told you is the teaching of the holy scripture as well as the Qur'anic and Sunna. That is what constitutes an Islamic state to my own understanding.

KD5 [12932-13202]

An Islamic state can be constituted, a state, Islamic or non-Islamic must have territory, population and leadership and then and I think also Islamic state constituted by the people, territory, leaders and also the guiding principle which is the Qur'an and the Hadith.

KD6 [26843-27415]

In my own opinion, what constitutes an Islamic state according to them, they are saying Islamic state, Islamic state is when your leader is a Muslim, upright Muslim. In fact, that is just it. Secondly, we talked about that we are in a secular state, we supposed to accommodate ourselves, and we have to accommodate ourselves in terms of Nigeria. So, to me if you have a leader as a Muslim, you are in a state of Islam. For example, take an example now, even in Saudi Arabia that they practice full sharia, our flag is up, why? People don't ask about that. So, let's go on

KD7 [17862-18207]

An Islamic state is a state by which the laws and regulations of Islam down to everything, everything, how a husband treats his wife, how a father names his child, how one buries his parents, how one is expected to treat his parents, these are all included into our laws and regulations and this state is governed by those laws and regulations.

KD8 [38215-38741]

An Islamic is a state that all the institutions are Islamic. A state where the head lives by Islamic injunctions, a state where you live by shura, consultations in order to protect the lives of people, is a state that all the lives of the state is in accordance with Islamic injunctions in terms of inheritance, in terms of family life, in terms of politics, in terms of ehm banking system and all the life. That's what an Islamic state is, living a moral life, protecting the rights of everybody both Muslims and Christians.

KD10 [16482-17089]

What constitutes an Islamic state that is the leader is going to be a Muslim and they are going to use Qur'an and the Sunna to govern the people whereby the leader is going to preserve the din of the people, their lives, their property, their soul and their integrity. This is what constitutes an Islamic state. Nigeria, you get me right that is some people don't regard Nigeria to be an Islamic state because it is democracy we are practicing either, if the Muslim is a leader or the Christian is a leader he is going to practice democracy. They are not following the Qur'an and Sunna. Are you getting me?

KD11 [21465-21655]

An Islamic state is a state which is governed totally or entirely by the tenets and the dictates of Islam that is the Qur'an and Sunna not any other secular, not any other law outside this.

KD12 [26522-26699]

Hmm what constitutes Islamic state is the way, is the two ways the prophet has said eh (recites in Arabic) being good and (recites in Arabic) you go away from what is unlawful.

KD13 [8824-8971]

What constitutes an Islamic state is maintaining the five pillars of Islam and recognizing the constitution of Islam which is the glorious Qur'an.

KD14 [10639-10714]

I could say the main thing that constitutes an Islamic state are Muslims

KD15 [17203-17509]

In my own opinion what constitutes an Islamic state ah is the fear of God and ah following the Sunna of the prophet, respect all the messengers of God believe in all the messengers of God, believe in his angels, believe in his books and ah believe in last day. I think that is what Islamic state all about.

KD16 [8798-8938]

The human beings themselves and then the teachings of Islam, Qur'an then the hadith or the Sunna of the prophet and the ijma of the ulama

KD17 [31036-31146]

In my opinion practicing the sharia as the constitution of the a place is what constitutes an Islamic state.

KD18 [14787-14941]

What, I think what constitutes an Islamic state is Qur'an and they are following the hadith of the prophet Muhammad (SAW) that is what constituted there.

KD19 [19254-19503]

An Islamic state is a state in which Islam is being practiced in its totality. That is what we term an Islamic state, where the Qur'an and the Sunna of the holy prophet Muhammad (SAW) are the guiding principle of the state that is an Islamic state.

KD20 [14595-14718]

Yes, what constitutes an Islamic state is I think is people, the hadith and the Qur'an even non-Muslim all together, yes.

KD21 [12776-12907]

I think eh in my own opinion what constitutes an Islamic states Qur'an and hadith, Sunna of the prophets rather than constitution.

KD23 [13608-13653]

This question should go to the big scholars.

KD24 [47424-47973]

What constitutes an Islamic state, the leader first, leader and the followers. Leader should be of some certain qualities of a leader. They should be trustworthy, they should be truthful men, they should be peaceful men, they should be eh loyal, they should be obedient, they should be of vast knowledge, they should be patient, he should, all the qualities that a leader should possess in Islam it is the same thing. A leader is supposed to possess good qualities and ah he should know whom to bring closer to him so that he will get good advises.

KD25 [65506-66445]

Ah right what constitutes an Islamic state ah has to do with ah first and foremost the knowledge. The knowledge of Islam and then two, its practice because when you have knowledge and don't practice it is like zero or empty, so knowledge and its practice right and then ah perseverance also comes because there is no how you will want to attain to something or achieve something, you have to suffer, so if you are not persevering, if you are not the persevering type or forbearing type it can, you can, it can, you can miss it. It might escape you so you have to bear with everyone...and you have to be determined that yes you will make it, with God all things are possible and try to follow things gradually, insha Allah if these things are followed up I believe one day insha Allah is a simple thing in the sight of Allah for us to have understanding, but not just through this eh fighting and carrying sword that cannot bring anything.

KD26 [15581-15653]

An Islamic state I think is a state that is been guided by sharia law

KD27 [18604-18861]

To me I feel Islam has no boundaries and an ideal Islamic state is one that encompasses all Muslims wherever they are. And that an ideal Islamic state is one that also makes provision for non-Muslims living within, amongst the Muslims. That is my concept.

KD28 [22020-22400]

In my own opinion what constitutes an Islamic state is that, what constitutes an Islamic state in my own view is a community or a state where 95 percent are Muslims and they have the knowledge and they know that yes as a Muslim, your own duty to a Muslim brother or your own duty to your neighbor, your own duty to Muslim to those that are not Muslims within your own community.

KD29 [12858-13080]

Ah in my own opinion what constitutes Islamic state is ah a state where there is effective monitoring of conducts of the society in such a way that it allows rights and practices of both those living within that society.

KD30 [23870-24016]

I think what constitutes an Islamic state is ah is total Islamic setting, having Islamic leader set to work under Islamic ah sharia, sharia law.

KD32 [19881-20325]

Now an Islamic state when we said Islamic this is a state that is totally applying the sharia law. It is a state that you will not find so many mischievous things in that land like for instance there may not be free, you will not have rights to drink an alcohol, you may not have rights for prostitution, there are many other sins, for the gambling, for all other things that is against the teaching of Islam. This is what an Islamic state is.

KD33 [16369-16439]

In my own opinion Islamic state constitute of Muslim and non-Muslim

KD34 [17752-18116]

What constitutes an Islamic state? An Islamic state if you define an Islamic state that is a state that practice sharia, the state that owns by the Muslims, so what constitutes it? It is the, it is the funding of that particular state, but if you look at it in Nigeria, it is a different segment that was joined together to live together in particular government.

KD35 [18523-18883]

Ah what constitute an Islamic state is the politicians are Muslims, they are versed in Islam, they know what they are doing, they are governing people with fairness and the house of legislative they don't temper, they go, they don't go against any rule of Allah, any law of Allah, they leave it as it is and they do what the people give them the mandate for.

KN1 [43344-43686]

Thank you very much. What constitute an Islamic state is the one that is wholly guided by the Qur'an and the saying or tradition of the holy prophet. That is an Islamic state. And it is a state that provides for all, whether you are a Muslim or you are a non-Muslim, it will recognize you as a citizen and it gives to you what is due to you.

KN2 [24272-24347]

It is a state headed by Muslims under the auspices of the Qur'an. Simple

KN4 [38585-38650]

In my opinion, what constitute an Islamic state justice? Justice

KN5 [16908-17235]

An Islamic state, in an Islamic state you should have the leader with the name of Khalifa and the shura, you should have the shura, you should have the Quran and the Hadith as the constitution, you should have the territory in which that you should be governing. I think that is some of the things an Islamic state should be.

KN6 [18029-18214]

So, what constitute an Islamic state is the teaching of Prophet Mohammed (SAW) and Quran so this is the-when you go back to these two thing you should be able to get the Islamic state.

KN7 [18123-18286]

Yes, I think ehm in my own opinion what constitute an Islamic state is ehm the implementation of sharia as regard to the teaching of ehm the Qur'an and Sunna yes.

KN8 [17141-17781]

There are various constituents of Islamic state but the most significant one as noted by the holy prophet is that an Islamic state, the sovereignty in Islamic state belongs to Allah, you understand, while the basis of constitution in an Islamic state should based on Qur'an while the actions and the doing of the people should be based on sharia, you understand, that is the hadith, the Sunna, hadith is the, the Sunna is the act of the holy prophet while the hadith is the word of the holy prophet. All these should be the justification and processes, you understand, the guidelines through which Islamic state should be built upon.

KN9 [17364-17674]

Well ehm, I want to believe an Islamic state that is founded on the principles of oneness of Allah, popular vicegerency and ah fairness, equity and social justice. I want to believe it is an Islamic state and Islamic state is a state which preaches how to acquire happiness in this world and in the hereafter.

KN10 [12412-12582]

What constitutes an Islamic state; the first thing is when the Muslims are the majority and the second is for them to use sharia law as their law in that place, that is...

KN11 [17775-17900]

That is, Islamic states are, unless they follow the teaching of the Qur'an and Sunna that is what constitutes Islamic state.

KN13 [18632-19163]

An Islamic state is a state that whereby they have sharia as their major institution, they have the major Islamic institutions ehm there major constitution, they have the major Islamic institution like the institution of baytul mal, they have the hisba, they have other major constitution, like the normally observe uhm, uhm observe market rule, they collect zakat, zakat that people-they normally make sure that people actually pay zakhat and series of other Islamic ehn, ehn principles and doctrines are followed and adhered to.

KN14 [13660-13698]

An Islamic state is the sharia state.

KN15 [15243-15506]

The first thing you will find in an Islamic state is sharia law, after that you will find out that in an Islamic state we use to use you know hisba, you will see baitul mali and all these religious parts so as to make the sharia law run smoothly, so this is it.

KN16 [7859-7957]

Uhm, sharia law, as a system and the protectors of the law like hisba guards etcetera etcetera

KN17 [18757-19204]

An Islamic state is a state that that use sharia as its major constitution, so it's just sharia, then we have the hisba, we have the ah the emm they actually ah collect this em zakat from people that's em and tax. Then we have this walkiyya something walkiyya we have the baitul mali. If all these kind of institutions, definitely it can be tagged as an Islamic state, examples of these states are we have this ah Kuwait, we have Iran and Iraq.

KN18 [32358-32618]

Is a state which is (greetings) is a state which is built on the basis of Islamic injunctions and Islamic teachings following the true teachings of Islam and taking Qur'an and Sunna as the basis of the constitutional of law and normal practices of government.

KN19 [19163-19834]

Ah, there are thousand of things that constitutes an Islamic state, but the most similar and the most close one, you understand, the most similar and most close ones according to Sherifi you understand, al-Maghili. Sherifi al-Maghili is the one of the great Islamic scholars of the 19th century he said an Islamic state must be, must embrace Qur'an as its constitution, you understand, an Islamic state must embrace ko em the Sunna that is the deeds of the holy prophet as its guiding principles, an Islamic state must embrace sharia that is the will of Allah, you understand, as the justification processes, you understand, for the people that have gone against...

KN20 [13402-13514]

There are a lot of things that make up the Islamic state, like the hisba, the baitul mal, the zakka

KN21 [8394-8468]

We have the likes of hisba, baitul mal, zakkat, shura, etcetera etcetera.

KN22 [16294-16643]

What constitutes an Islamic state is, a situation where the majority of the citizens, the majority of the inhabitants in that particular community or society, let's put it 99% are Muslims and they are advocating willingly, it is in line with their interest, that they want to operate Islamic legal system. So therefore they call for Islamic states.

KN23 [12336-12470]

Yah, it is defined in the holy Qur'an, practicing of sharia that is the thing that constitutes an Islamic state; Sharia in one word.

KN24 [12595-12635]

In my own opinion, the practice of Islam

KN25 [17610-17728]

Well what constitutes an Islamic state basically is a state founded the principle of oneness of Allah that is Tauhid.

KN26 [16555-16635]

Well a state that is being run on the tenets Islam. Let's just leave it as it is

KN27 [13923-14047]

Well what constitutes an Islamic state I would say is the leader and sharia that is the teaching of the Qur'an and hadith.

KN28 [10838-11050]

Islamic state is all about the set rules and regulations of Islam itself not talking about the state in general. It just has to go with Islam itself like all those set rules and regulations should be guided by

KN30 [13272-13359]

What constitutes an Islamic state, the stages, the teachings of Qur'an and the hadith.

KN31 [15569-15692]

Ah well, I will say what constitutes an Islamic state is just that those just living by the Sharia, Islamic injunctions.
 KN32 [6972-7029]
 We can easily say hisba and sharia and the rest of them.
 KN33 [6328-6364]
 A state where Islam rules the state
 KN34 [8810-8922]
 What actually constitutes an Islamic state is a state that governs its activities based on Islamic principles.
 KN35 [11643-11727]
 An Islamic state is where the rules and application of Islam is being put in place.
 KN36 [11592-11687]
 Islamic state is a state where sharia principles are being applied for the common man to live.
 KN37 [10098-10145]
 The practices and principles of Islam I think.
 KN38 [7112-7184]
 An Amir, a leader, a Qur'an or the sharia as its rules the regulations
 KN39 [11872-11977]
 Islamic state refers to a state whereby they are governing themselves according to the Qur'an and Sunna.
 KN40 [12153-12162]
 No idea.
 KN41 [10240-10330]
 I think an Islamic state is just a state where the rulers or I say the leaders are Muslims
 KN42 [18955-20317]
 Islamic state where there is Islam and all the other religious people, all the other faiths reside, be it Christianity, be it Jews, they are there, but it is most important thing is teachings and doctrines of Islam itself followed that is the Qur'an and the Hadith is the basis of sharia that is the law, the constitution is according to the preaching of, is according to Allah and preachings of the prophet. And there is also, there is a leader who is appointed or selected in a very fair and democratic way and then all the instrument of government, the orphans, the needy, the officials are well appointed and represented. People are taking care of and even people of the religious, of the other faith, they are comfortable and they could actually live without fear and ehmm insecurity that they are not in the place whereby they are not amongst their religious people, but they are actually treated nice because in Islam, actually in Islamic state there is provision for non-Muslims. There are said to be taking care of right from the time of the prophet, he has said it that in an Islamic state a non-Muslim also have the right. He can also be appointed. He can be given lands, he can be given everything, he shouldn't be differentiated, he shouldn't be discriminated because of his religious beliefs. In Islam there is religious tolerance, there is peace.
 KN43 [17228-17319]
 An Islamic state is a state where sharia is implemented and applied hundred over hundred.
 KN44 [12370-12407]
 I don't have the variables on that.
 KN45 [14280-14363]
 Yah, I think ehh an Islamic state ehh is a state that is guided by the sharia, yah
 KN46 [28503-28834]
 Number one the source of guidance. The source of guidance, this is number one. Number two is justice. So wherever justice is found, then Islamic state is there. Wherever justice is not found, then Islamic state is not there. But justice only cannot make a state to be Islamic unless it derives its guidance from Islamic teachings.
 KN47 [29758-30569]
 An Islamic states are the states that go with ahh go with the principles and teachings of Islam, you know, for example, you know, in their own conduct, in their own dealing, you see they establish sharia, they use something like hisba, you understand, they have everything that is warranted to be done in Islam because in Islamic political institutions there are many Islamic political institutions, you know, they have some conventional practice, you know, of conventional or what do call, you know, when you call modern government or modern governance, they have some skills, they use some skills used in the modern governance and then they use some other particular skills that were derived from Islamic perspectives, you understand, so they combine the two to become Islamic state, according to my opinion.
 KN48 [9378-9506]
 Islamic state is a state whereby uses Islamic principle to govern, to govern, that uses Islamic principles in their government.
 KN49 [17478-17629]
 I think ah an Islamic state has to with the din, has to do with centralization of the religion as a pivotal, as a pivot of the entire administration.
 KN50 [8489-8594]
 An Islamic state is a state that uses Quran and Hadith as a guidance principle in operating its society.
 KN52 [22437-22845]
 An Islamic state is a state that is supposed to be strictly governed by sharia, sharia in the context of or in the sense of the provisions of the holy Qur'an and the traditions of the holy prophet alongside with the opinions of the respected, respected jurists, respected Ulama, the ijma, you understand? So this for me should provide the fundamental frame work within which an Islamic state should operate.
 KN53 [11029-11323]
 Hmmm an Islamic state constitutes the Hadith of prophet (SAW), then the sharia also constitutes, which the sharia will govern the behavior of the particular people that lives in the environment, then the last thing should be the Qur'anic doctrine which are used also in governing the society.
 KN54 [5658-5683]
 Well, Islamic teachings
 KN55 [7193-7209]
 Islamic rules
 KN56 [11043-11094]
 An Islamic state is constituted by Islamic rules.
 KN57 [11696-11718]
 Religious. That's all

KN58 [25510-25796]

An Islamic state is a state whereby true Islamic religion is practiced, true Islamic knowledge system is practiced, true sharia Legal system is practiced, true Islamic social, judicial, economical, political, a complete way of life as we said. That is what we mean by Islamic state.

KN59 [19717-19846]

An Islamic state ah what constitutes an Islamic state are Muslims, Qur'an, Hadith so that is what constitutes an Islamic state.

KN60 [20652-21110]

In my opinion what constitutes an Islamic state is people agreeing, coming together, preaching to themselves and then trying to put across to other people the way they behave, the way they talk, how they practice their religion and what have you. I think this can give us a chance to now achieve what we want to achieve by the time we preach to non-Muslims, we show good examples with the way we do our things automatically they would like to embrace Islam.

KN61 [9210-9335]

So in my own opinion, Islamic state this are the state that has devoted 100% to purely practicing of ah Qur'an and Hadith.

KN62 [31579-31697]

An Islamic state is constituted by having an Islamic leader who works with Qur'an and Hadith as is constitution, yes.

KN64 [15575-15823]

Islamic state, hmm this means the state that have governed and ruled by the rule of sharia, by the Quran and Sunna. This is what Islamic state mean: states that are governed and ruled the affairs following the Qur'an and Sunna of the Prophet (SAW).

KN65 [18290-18653]

Okay, a Islamic state is a state where it is being governed by a body called Shura, you understand where just a committee of scholars that come together, deliberate and come up with a decision. So that is what constitutes an Islamic state unlike other states that you see that it is political leader or any other thing, so an Islamic state is being run by shura.

KN66 [10763-10824]

An Islamic state should constitute Islamic laws, the sharia.

KN67 [11799-11863]

Islamic state I can say it is a state which is ruled by sharia.

KN68 [5758-5774]

Islamic rule.

KN69 [22166-22275]

What constitutes an Islamic state is Qur'an, Sunna, ijma, qiyas and Islamic government that is a leadership.

KN72 [20399-20612]

The constituents of Islamic state is practicing the Islamic attribute or Islamism or Islamic code of conduct that is the Islamic state. When the people 95% accept and practice Islam as ehh revealed from the God.

KN73 [20033-20449]

What constitutes an Islamic state it is long, but in short and precise, Islamic state is constitutes a state where purely, since from the beginning, from the leadership...up to the provisions of the law, activities of the government, activities of the people are all governed by Islamic factors and these provisions, there is another provision that would have a non-Muslim a right to live a life, a freedom of living.

KN74 [31904-32075]

Yes ehh the constitute, the constituents of an Islamic state is ehh al-kitab wal Sunna that is Qur'an and Prophet Muhammad (SAW)'s sayings and his deeds and also Fuqaha.

KN75 [34236-34283]

Islamic state as I told you is a Muslim state.

KN75 [34351-34483]

What establish Islamic state is that we have a highest percentage of the Muslim, need to have the highest percentage of the Muslim.

KN76 [22327-22658]

Well, in my opinion, what constitutes an Islamic state is when you have a government that is guided by the Qur'an and the Sunna, by Qur'an and Sunna, and the economic life, the entire life of the community is guided by the Qur'an and Sunna and the leadership is also guided by the Qur'an and Sunna then you have an Islamic state.

KN78 [34437-34985]

What constitutes an Islamic state? Islamic state is having a government that is guided by the Qur'an and the Sunna, in other words is guided by the primary source of Islamic sharia and the primary source and the secondary source of an Islamic sharia. That is an Islamic state. When we say the primary source, we simply mean the Qur'an and Hadith. When we say the secondary source in sharia, we simply mean qiyas, ijihad [that is consensus of opinion?] exactly, exactly any state that is governed and is guided by that, that is an Islamic state.

KN80 [30314-30495]

So what constitutes an Islamic state is the engagement of Muslims living in that particular state and their competency, zeals and confidence in ahh ahh approaching the proclamation.

KN81 [14717-14802]

The source of Islamic state is ahh from Qur'an and the Sunna of the prophet (PBUH).

KN82 [20178-20406]

What constitutes an Islamic state is not more than submitting the, what do you call it, sovereignty to Allah, submitting sovereignty to Allah unlike in democracy where sovereignty is said to be located to the people, yes.

KN83 [12382-12443]

Ahm Muslims and their plan and determination toward Islam

KN84 [14560-14603]

I think it is sharia that is Islamic law.

KN85 [16330-16714]

Unlike how so many people, the understanding of so many people of the Islamic state constituting mostly of Muslims, Islamic state is ta state where the principles of Islam are fully implemented, where sharia is implemented and guarded, where all the institutions of Islam are, political institutions of Islam are well established like the shura like the Hisba the Zakat and the rest.

ZA1 [17760-18617]

What constitutes Islamic state? So now if you look at this words, you want me to answer that a way that you as a researcher need to go and set people so as to go and conquer a certain area as a state, no. What Islam is always talking about is justice between you and our brother, between you and non-Muslims, between you and non-Muslim. This is how Islam teaches. All the aya ya ahl kitab, ya ahl kitab is talking about non-Muslims. Prophet has stayed with non-Muslims and even prophet married ah one of his wives Maryam Kathiyya, she is not a Muslim, but after all she converted and also during the Khalifa Umar bin Khatab one of his Sahaba married a non-Muslim ahl kitab. So is between how you interfere, how you behave, how you associate with your brother that's what Islam needs is not a matter of just to have your boundary as a Islam.

ZA2 [17501-17671]

Peace now, yah peace. That is what constitutes it, when there is peace in area, we require peace in an Islamic state, we need peace that is the ... is not more than that.

ZA3 [15714-15877]

An Islamic state is that state that the majority of those inhabitants of that environment are Muslims and they are practicing, they govern by the laws of Allah.

ZA4 [34248-34464]

Yes, things that constitute Islamic state is first of all we have implementation, people are following the Qur'an and Sunna of prophet Muhammad (SAW) and they are practicing all the dos and don'ts of the teachings.

ZA5 [19370-19560]

What really constitutes an Islamic state, in my own view, is that anything that they are doing in that state it has to be Islamically, it must be Islamically, Islamic way of life, thank you.

ZA6 [48206-48504]

Ahm sharia law. The only major thing about the Islamic state is the constitution. When you have an Islamic state that means you have a sharia law in practice. So that is the sharia law itself, the constitution, the sharia constitution is, Islamic constitution is what constitutes an Islamic state.

ZA7 [18059-18220]

Yes, in my opinion, I think it is just the preaching of Islam, Islamic laws and preaching of the Qur'an and preaching of Prophet Muhammad. I think that is all.

ZA8 [40874-42883]

Hmm constitutes an Islamic state? You talking about Islamic state wow. I think Islamic state is a state where sharia is being done. For instance, where good is been enjoined, not sharia of what people are thinking oh sharia of killing or cutting peoples hand, no. That also is there because in the sharia book or law is also a sharia for a thief, there is amount of, certain amount of money that a thief will steal that will warrant the cutting of his hand and there is amount of, there is number of people that will be present if a fornicator or an adulterer is committing that adultery that are physical present that they actually see her doing it. If you go, for instance, if is in sharia it is allowed that four people must be present as in actually saw them committing fornication, they saw it with their own eyes, nobody told them oh, they saw it. Four witnesses must be there if the sharia should be carried out on the person. Four people must be there, witnesses must be there and those four witnesses must not be people that are liars, they must actually be people that speak the truth. Everybody know them in the community or in the state that this people are truthful, they don't lie, they don't drink, they don't do this for that sharia to stand, but if it's a thief, if he is caught there is certain amount, if they, whatever he steals, if they go and gauge how much it will be, then it must reach certain amount of money for them to cut his hand. So people are busy saying it is barbaric, it is that. God knows why he says that, nobody knows. The thing is just for you to carry it out. Now Islamic state is a state, for instance, it mustn't be just Muslims alone, are you getting it? If they say an Islamic means this is a state that is been that good and the worship of God is been enjoined irrespective of whether Christians are residing there or ... or whatsoever, but this is where they call people to do good as, in short, where there is minimal where there is minimal commitment of sin.

ZA9 [20551-20770]

In my opinion, I believe if 90 percent of the population of a particular geographical area are Muslims, definitely that is an Islamic state, but Nigeria is totally different, I think only 35% of Nigerians are Muslims.

ZA10 [23178-23277]

What simply constitute an Islamic state is the Qur'an and the hadith and the Sunna of the prophet.

ZA11 [17669-17767]

Well, having a good judiciary system and the sharia that have to touch in every aspect of life.

ZA12 [9792-9867]

An Islamic state, what constitutes it, that is the Qur'an and the hadith.

ZA13 [10828-10931]

In my opinion what constitutes an Islamic state, I think what constitute an Islamic state is sharia.

ZA14 [13028-13182]

What constitutes an Islamic state that is following the Sunna, following the Qur'an and the Sunna of the prophet Muhammad (SAW) in that particular state.

ZA15 [17000-17192]

When you do your things according to Islam, when all the rules and regulations that is being practiced or done in a particular state is being done according to Islam that is an Islamic state.

ZA16 [10455-10626]

Ok, what constitutes an Islamic state that is the leader, as I said, there should be a leader, there should be the Qur'an as the constitution and there should be Muslims.

ZA17 [10259-10360]

Following the book of Allah and the Sunna of Rasul (SAW) that is what constitutes the Islamic state.

ZA18 [14654-14753]

What constitutes an Islamic state; actually I won't say anything on this, most of these questions..

ZA19 [19670-20253]

Ah in my own opinion, what constitute an Islamic state is actually many things. One of the basic things is actually having a Qur'an and a prophetic hadith as the major guide, major constitution in the transaction of every affairs of human endeavor within that particular territory and of cause when you have Qur'an and the prophetic hadith as the guidance or constitution that governs the activities of human beings within that particular society, actually it has everything enshrined. So, therefore, there is no any other thing aside this Qur'anic teachings and prophetic hadith.

ZA20 [10923-11112]

The provision of the holy Qur'an and the Sunna that is the saying and the actions of the holy prophet (SAW) in which a given community go by it, stand by it and defend it and work for it.

ZA21 [16124-16241]

An Islamic state constitutes of a state that is practicing sharia and that is going based on the dictates of Islam.

ZA22 [15051-15324]

I think what constitute a true Islamic state is true teachings of Qur'an, Sunna of rasul (SAW) implemented everywhere to the best of our ability. When we have that and we have leadership as well that will enforce some laws among Muslims, I think we have an Islamic state.

ZA23 [20526-20615]

An Islamic state is just anywhere any place where people are devoted to Islamic teaching.

ZA24 [26545-26877]

In my own opinion Islamic state is a state whereby the leaders of the community, of the area or the territory are using Islamic sharia. They are governed by the Qur'an and the hadith of the prophet Muhammad (SAW). So therefore they are using Islamic law in a particular country, so therefore that place is called an Islamic state.

ZA25 [23334-23737]

An Islamic state is the one whose rules and regulations are derived clearly from Al-Qur'an and the authentic ahadith and which has one single Amir with probably some regional ummaral or Wuqala and not the one that claims to be an Islamic state but only practicing partial Islam. As far as I am concerned, in the whole world today, we don't have a single authentic Islamic state Saudi Arabia inclusive.

ZA26 [11369-11479]

Well what constitutes it is a state where Muslims are allowed to do their own rights without any oppression.

ZA27 [9884-9929]

What constitutes an Islamic state ah justice

ZA28 [22373-22439]

Well sharia, law and order as stated by the Qur'an and the hadith

ZA30 [41229-41322]

What constitutes an Islamic state that is following the actual teaching of Qur'an and Sunna.

ZA31 [15196-15347]

What constitute an Islamic state is the, is the way our leaders preach and the followers accept it. I think that is what constitutes an Islamic state.

ZA32 [41757-42307]

Ahhh, what constitutes an Islamic state in my opinion can be the provision of, the provision of caliphate, the establishment of caliphate. When the caliphate is established and the eh leaders that governs us and other like Waziri, chief of Army staff, we all have it in the Islamic state and that constitutes it, and it appears to be incomplete when in the absence of what, of the caliphate. The main center or the major aspect of Islamic state is that what, caliphate and the caliphate usually act in accordance of what, Qur'an, Qur'anic provision.

ZA34 [25222-25570]

What constitutes an Islamic state are one; the state is ruled by a pious Muslim or Muslims. Two, they are following the teachings of the religion and revealed by Allah (SBUH) bit by bit. Three, the people that are living within that society are conscious about the teachings of the religion and they are also following the religion. That is that.

ZA35 [11277-11337]

What constitutes an Islamic state is the Qur'an and hadith.

ZA36 [17544-17722]

An Islamic state is a state whereby the citizens are Muslims and the affairs or the rules and regulations is based on Islam, pure Islam that is what makes it an Islamic state.

ZA37 [21210-21582]

So an Islamic state, what constitutes an Islamic state is ah if that state is using Holy Qur'an as its constitution, so it is an absolute Islamic state, but even if the constitution is not an Islamic one, but Muslims that are living in that state are allowed to perform their Islamic worship, their religion without any problem, it can also be regarded as Islamic state.

ZA38 [26770-27053]

What constitutes an Islamic state or the first thing is the use of the sharia law, the Qur'an as the basis then the use of the Hadith, the tradition of the prophet and making sure that justice prevails in the society, both Muslims and non-Muslims should be given their own rights.

ZA39 [37944-38090]

Islamic state, what constitute an Islamic state is the adoption of Islamic religion as the cardinal principle of governing the affairs of people

Th9.4: The Ruler in an Islamic State

FG1 [34728-34738]

An Islam

FG1 [34740-34758]

An honest person

FG1 [34760-34790]

The most knowledgeable person

FG1 [34791-34802]

Educated

FG1 [34804-34819]

Honest Muslim

FG1 [34821-35068]

The most knowledgeable particularly in science and technology (some opposition) Yes there is a course in political science level one- Islamic political thought and the number one qualification of a Caliph is he should be knowledgeable in science

KD2 [15407-15625]

The person who should rule in an Islamic state I think should be the leader. May be it should be the chief imam or the highest person with the most knowledge in Islam, both Qur'anic knowledge and knowledge of ahadith.

KD3 [12241-12264]

A well learned Muslim.

KD4 [23926-24341]

Ah! This is known everywhere. In an Islamic state the intellectual, the most knowledgeable, the one that is knowledgeable in all part is the one that should rule.

So in the Islamic state, the leader should be intellectual, he should be a leader, it should be somebody that is knowledgeable in the scripture, it is somebody that is familiar with the Qur'an and the Sunna. That's who should rule in an Islamic state.

KD5 [13701-13817]

Who should rule in an Islamic state? A competent leader, one with vast knowledge of the holy Qur'an and the Hadith

KD6 [27641-27753]

A Muslim, in an Islamic state, a Muslim. You can't have an Islamic state without having a Muslim as the leader.

KD7 [18948-19002]

I believe the Muslims should rule in an Islamic state

KD8 [39903-40350]

In an Islamic state, of course, Imam, the imam should be the leader. The imam is expected to be very knowledgeable, to be very versed in a Qur'anic knowledge, in Sunna, in terms of behavior, in terms of justice, he should be just. An imam should be the person that is very knowledgeable, very just, very fair, very knowledgeable, very exposed, and has good understanding of modernity and understand, good understanding of the dynamics of life, yes.

KD9 [24357-24389]

The spiritual leader the Amir

KD10 [17605-17950]

Ah Muslim should rule, and should rule with Qur'an and Sunna in an Islamic state, Muslim should rule and he should rule with Qur'an and Sunna in totality. In our Akida, he should rule with Qur'an and Sunna, in our ibadat is Qur'an and Sunna, in our mu'amalat is Qur'an and Sunna, in our akhlat Qur'an and Sunna, and in our adah Quran and Sunna.

KD12 [27628-27776]

The most knowledgeable person. The most knowledgeable person, the most knowledgeable and faithful to the religion should rule in an Islamic state.

KD13 [9157-9270]

To decide for who rules in an Islamic state is that man who is totally aware of what the din is talking about.

KD14 [11060-11184]

In any place where there is an Islamic state, a well learned person in terms of Islamic wise should be the person to rule

KD15 [17991-18256]

Ah in an Islamic state ahm number one ruler in an Islamic state is supposed to be a Muslim who fears Allah, who fears God and follow the footsteps of the prophet. I think if we can have that in an Islamic state ah the fear of God, I think everything will be okay.

KD16 [9358-9527]

One, an exemplary leader, a leader that has as a passion, that has a feeling of others, that is knowledgeable, that is God fearing, that is tolerant and the rest of it.

KD17 [32561-32826]

It is not who I think it is who the Islamic state says should rule or what the sharia says. What the Islamic religion says or what the Islamic religion says who should rule as far as am concern the Amir which is the spiritual leader should rule the Islamic state

KD18 [15613-15662]

I think that one is a knowledgeable Muslim. Yes.

KD20 [15032-15065]

A knowledgeable Muslim man, yes

KD21 [13450-13668]

I think ah there should be a supreme leader or somebody who is coming from a royal family, let's borrow the fact from the Saudi who has been the modern nation of all Islamic countries been ruled by all the royalties.

KD23 [13985-14102]

The person that should be that should rule in an Islamic state should be a person that has a vast Islamic knowledge.

KD24 [49290-49350]

A knowledge ah ah a person that posses quality of a leader

KD25 [68613-69288]

Ah he that should rule in an Islamic state must be somebody that has the knowledge of Islam that is has the in-depth knowledge of Islam and that is a practicing Muslim and that is fearless and that is pious to God and that is ready to carry people along, not minding their religious diversities in as much as a case is brought before him between two people, one Christian the other one Muslim and he saw it that the Christian is more at right than the Muslim, he will give the Christian his right and apportion wrong to the Muslim that, those are the kind of people that should lead. And somebody that has that has no desire of wanting to acquire the materials of this world.

KD26 [16418-16644]

A Caliph, ye he is supposed to be somebody, he is supposed to be a figure head that is supposed to guide people and he is supposed to have well known as in sorry well learned, knowledgeable scholars are supposed to guide him.

KD27 [19224-19898]

Well, you see, ammm in Islam, leadership goes beyond...basis or goes beyond the ability to control power, goes beyond being the richest or Islam, well I think that power should be, in an Islamic state, should be run by a group; a set of people comprising Ulama and other leaders of the society, Ulama being the basis of law-giving. So more or less it is not different from democracy, I would say, that is in my own opinion, we elect-people should submit themselves to election but there should be a criteria for who and who should be eligible for, you know, to present themselves for elections. They should be good Muslims, they should be knowledgeable, they should be male.

KD28 [22458-22702]

Who is to rule in an Islamic state is an Islamic leader who has the knowledge of the Qur'an and the Sunna of the prophet Muhammad (SAW) because this is the only constitution you can use in ruling the community wherever you are being a leader.

KD29 [13503-13646]

Ah an Islamic state the person that should rule is the person that is of sound ah character, very honest ah highly exemplified in the society.

KD30 [24638-24682]

I think that should be the Muslim leader.

KD31 [14225-14387]

Ah who I think should rule in an Islamic state is a person who has a complete understanding if not complete almost complete understanding of the religion Islam.

KD32 [21194-21415]

Ah definitely should be a learned Muslim someone who you, who you trusted his Islam, who you trusted his honesty, his honest, he totally believes in Allah he is practicing Muslim according to the way the prophet teaches.

KD33 [16711-16753]

The imam should rule in an Islamic state

KD34 [18698-19008]

Ahhh if it is an Islamic state, then the , the the Muslims should rule in an Islamic state, but in a state that it was not an Islamic state, there is a democracy, so a true democracy should be practiced and the winner should emerge and he will become a ruler.

KD35 [19408-19542]

Ah in a situation where there is a, in an Islamic state you said in an Islamic state yes amm somebody who is acknowledge about Islam.

KN1 [44337-44511]

In other words you mean that in an Islamic state anybody can rule?

Ans: As far as he has the quality

Q: Whether he is a Muslim or not?

Ans: As far as he has the qualities

KN2 [24684-25030]

Well that one has been given as a means of discussion among Muslims. It has not been directly related in any of the scriptures that so so person should rule. So now Muslims under an Islamic state should decide what type of leadership they are going to have. Is it autocratic, is it bureaucratic, is it democratic, it is left for them to decide.

KN4 [38909-39176]

Elected leader, now that we are using, we are in a democratic world where you are a Muslim or your are not-you are a Muslim you have to come out, your good conduct, your attitude, your behavior, your history can determine who you will be, what you would be tomorrow.

KN5 [17708-17749]

Ahh the God fearing and the knowledgeable

KN6 [18577-19031]

So those who can rule in an Islamic state are the people who are engaged theirselves into such learning so, ah the people that will have this responsibility are very clearly stated in our Quran. Those are our leaders, our leaders and we have the system of choosing our leaders in our constitution you know that the constitution would be the Quran and the Sunna, so it gives us clearly those people who are ah who are the responsible for this Islamic state.

KN8 [18346-18638]

A knowledgeable person, somebody that has the knowledge of Qur'an and hadith, you understand, a fit person, somebody that understand that can justify and be free, you understand, when two or more people are in violence, You understand, somebody that has adequate teaching of Islamic ideology.

KN9 [18034-18261]

Well, in an Islamic state eh the best among these people, the best the one who holds most esteem among-within the eye of the people and one who is more fair, more just, is more equitable, he should be the one to rule, yes, yah.

KN10 [13004-13077]

The person that is well, that is islamically educated among the society

KN11 [18120-18270]

Any honest- in an Islamic state, so it depends on, on yes t depends on-there is no any-there is no any specific but a knowledgeable person and pious.

KN13 [20234-20362]

The Khalifa, the vicegerent, the Khalifa, the Sultan you can even call it the supreme leader, definitely the religious leader.

KN14 [14349-14390]

The ulamas, the educated Islamic people

KN15 [15851-16045]

A Muslim, of course a Muslim, it is only a Muslim that can rule in an Islamic state who knows you know the religion very good, who is very, very good in the religions. So I think it is a Muslim.

KN16 [8018-8083]

They are elected because sorry eligible and knowledgeable persons

KN18 [33118-33157]

A pious leader, a righteous leader ah

KN19 [20165-20294]

A leader that has a good understanding of teaching of the Qur'an, the sunna, the hadith and all the Islamic tenets, that is fit.

KN19 [20312-20339]

Yah a Muslim that is fit.

KN20 [14034-14104]

An Islamic state is state is stated already is a caliphate that rule.

KN21 [8718-8733]

A just Muslim

KN22 [17092-17140]

A Muslim leader should rule in an Islamic state.

KN23 [12767-12989]

In an Islamic state? If you are talking about an Islamic state, Islamic state can only be achieved generally that is it is a global something. Like even Sultan of Sokoto will be under a Khalifa who belongs to the Quraish...

KN24 [12879-12994]

In Nigeria here that we are having separate mode of practicing Islam so the best thing I think is a good Muslim.

KN25 [18065-18364]

Well in an Islamic state there are certain criteria for being a leader or for becoming a leader. I think most of which have to do with one who believes in the faith of Islam that is the oneness of Allah, one who is strong ,brilliant, upright, and fair, you know there are numerous characteristics.

KN26 [17375-17549]

In an Islamic state, well to a very large extent you need say the pious among us, it should be the spiritual leaders of course since you said an Islamic state just preferably

KN26 [17590-17683]

Of course it has to be a Muslim. Ai the name Islamic state has qualified it to be a Muslim.

KN27 [13839-13866]

Someone that is competent

KN27 [14084-14132]

The leader should be a Muslim if he is capable

KN27 [14164-14223]

If he is not capable let's look for other-even a non-Muslim

KN27 [14267-14483]

But the thing is that you can never, there is no way you will go about choosing a non-Muslim in an Islamic state because you can't say all the Muslims that exist within the state are incompetent. It is not possible.

KN28 [11314-11426]

I believe the capable one and those who are learned more, the more learned. I think they should rule the state.

KN30 [13511-13526]

A Muslim leader

KN31 [16307-16871]

The best person to rule, I think, is just the person that is being nominated either by the-because in Islam, leaders are being nominated may be by the ulama people or the Electoral College. So I know normally just like one scholar said if you have two people who want to be given leadership, may be one is more knowledgeable than the other but the people cherish that person who is less knowledgeable, you should give him so that peace will reign. So in a nutshell you just say any person who is sane and knowledgeable that the people want should be the leader.

KN32 [7193-7201]

Muslims

KN33 [6540-6548]

Muslims

KN34 [9327-9426]

Hmmm a kind of, a just person, a person who have a kind of unquestionable character or integrity

KN36 [12023-12076]

Muslim who have the character and Iman in his heart

KN37 [10553-10575]

The Muslim of course

KN38 [7353-7386]

An Amir, a knowledgeable scholar

KN39 [12561-12733]

Qur'an and Sunna are supposed to be the constitution of Islamic state. This means that for an Islamic state to practice politics it has to adhere to the teaching of Islam.

KN40 [12459-12657]

I think the person who should rule in an Islamic state should firstly, be a Muslim, and should be a person who has the leadership character in terms of honesty, trustfulness and also encouragement.

KN41 [10494-10667]

In an Islamic state I suggest the person that will rule should be someone who is islamically oriented as well as having the fear of Allah, having the qualities of a leader.

KN42 [20599-20740]

Ah the person that rules in an Islamic state has to be a God fearing person, he has to be a knowledgeable person, and he has to be a Muslim.

KN43 [18087-18149]

Someone who has a very vast and versatile knowledge of Islam

KN44 [12889-13009]

I have not answered what is an Islamic state, so I wouldn't like to answer who should rule in an Islamic state. Ehen en

KN45 [14874-15067]

Yah, I think the most competent one should rule in an Islamic state. Just like in ehh in the secular state. I think Islam to favors meritocracy, yah not favoritism, not nepotism and rest, yah.

KN46 [29443-29496]

Somebody who has the qualities prescribed by Islam

KN47 [31250-31320]

In an Islamic state, somebody who is learned, who is qualified to rule

KN48 [9674-9691]

Islamic scholar

KN49 [17911-18099]

I think the best people, the pious people, the scholars, the thinkers, and people that can conduct the affairs of the society in a civilized and ah dedicated and as well as honest manner.

KN50 [8761-8844]

Someone who is knowledgeable should be the one to rule in Islamic, Islamic state.

KN52 [23619-23878]

Well I think the most knowledgeable, the most pious, the most just, the most kind, you know, these are some of the fundamental qualities of leadership that any Islamic state should aspire I mean should encourage and establish its own state based upon them.

KN53 [11545-11720]

In this context the person expected to rule an Islamic state is a Muslim, someone who has the knowledge of Al-Qur'an and someone who really have the fear of God. That's all.

KN54 [5850-5913]

Qur'an and Sunna, sorry actually I am trying to say the Amirs

KN55 [7357-7376]

An upright person

KN56 [11389-11454]

A piety person or rather let me say an Amir or an upright person

KN57 [11961-12031]

You see, a fit person is allowed and knowledgeable person should rule.

KN58 [26106-26437]

The Khalifa or what you call the Amir just like what was obtainable during the time of the prophet Muhammad (SAW), the state is ruled by Him as the Khalifa. Khalifa or what we mean by the viceroy or the vicegerent, the representative of God on earth. All of us are caliphs, but we must have a central leader who leads and guides us

KN59 [20202-20293]

A Muslim leader or a Caliph I think that is the person that should rule an Islamic state.

KN60 [21277-21481]

There are rules guiding who would rule. I think somebody need to go and read through some text to find out because a shura is being set up and it is the shura that would now appoint the person to rule.

KN61 [9785-9895]

Somebody who is fear to Allah, who has a ah sound good religion ah who can lead by example, who can be a ...

KN62 [32358-32603]

A Muslim, a good one, knowledgeable one, one who knows the reasons very well, well vast Muslim, and not only that, a pious one, one who is ahh who has an ahh am unflinching faith that is the kind of Muslim that should rule in an Islamic state.

KN64 [16097-16125]

A very righteous person, eh

KN65 [19323-20087]

Like I told you ah before now, a state is being categorized as an Islamic state when it has the body of shura, you understand, so ah in this body ahh committee of this people, they will now bring up an Amir, you understand. In those, like other countries ahm Saudia, or other states, they have monarch which the king would now be the one that rule, but in real sense, is not supposed to be like that, all decisions should come from the Shura, you understand, like it is done in the period of ah prophet Muhammad (SAW), you understand, he is the leader, but he still have the shura committee whatever they decides, he goes by what they do, you understand. So I think uhh I would go ah the shura should rule, but they pick up a ceremonial leader and put him there.

KN66 [11261-11407]

Ahh, Islamic state should be rule by a Khalifa, a person who is vast of Islamic knowledge, a person who knows the Qur'an and abide by the Sunna.

KN67 [12025-12615]

The person that ah is has the qualities to rule ah as far as the religious injunction is concerned and then who also has the qualities in terms of ruling. There are so many things that ah issues that are going around, some people may not, may have the necessary qualities, ahh may have the knowledge, they have the ability and some other things, but they not lead, in terms of people do not like them. So I think there are issues of which I can refer to which ah is shura people that are selected to also select the leaders. So I think the person that is selected by the shura should lead.

KN68 [5929-5939]

The Amir

KN69 [23179-23198]

Qur'an and Hadith

KN72 [21680-21700]

It is Muslims, yes.

KN73 [20887-20975]

Somebody who is pious, who is pure, who has no any ill mind, ill feelings in his mind

KN73 [21007-21199]

Even if he is not Muslim, if he can rule it just and just while he will treat a non-Muslim and Muslim equal, where he will provide, he will govern the state or citizens with the Islamic code.

KN74 [32787-33036]

Okay, the person that is suppose to rule in an Islamic state is the person that deserves to rule that is the person that has an Islamic knowledge and he follows the rules and the regulations of Islam according to the prophet Muhammad (SAW) sayings.

KN75 [35158-35167]

A Muslim

KN76 [23289-23358]

Well if there is an Islamic state, a Muslim should lead that state.

KN78 [35959-35971]

The Caliph

KN78 [35990-36737]

When you have the caliphate, when you have this ahm a global Islamic ahh ahh a global Islamic political authority, the caliph supposed to. But you see frankly in Islam, one ahh one system of government is not essentially prescribed. What we are enjoined to do is to be very fair, equitable and just. So it could be the military government for as long as it is just and it is fair, it is accepted in Islam. If it is democracy, if democracy if fair and just it is Islamic. So the same thing is applied to the monarchy system of government, if is fair and just but this is Islamic. But Islam in a way has not prescribed one standard system of government. What it does is that every government should be guided by Islamic values of fairness and just.

KN78 [36950-37725]

Well, there are governments that attempt to use the Qur'an, if government attempts to use the Qur'an as its source of guidance that is Islamic, for as long as it is fair and just. Monarchy implies, the same to monarchy. If that monarchy, in other words, leadership by inheritance is guided by Islamic teaching to be very fair and just, that is Islamic. I don't think for, I would, I would sincerely and humbly say ahh I have never come across either literature or opinion scholars that say this is the standard of an

Islamic government. Anything fall of that is not Islamic, but what I certainly know is that government, Islam as a religion never prescribed democracy, for instance, as the only system of government. If democracy is not fair and just, that is not Islamic.

KN80 [30825-30947]

So the one ahh the one I think to rule Islamic state is the pious Muslim chosen by the ahh a Muslim Umma to govern them.

KN81 [15113-15443]

Okay based on my understanding, a person who is to rule an Islamic state is ahh somebody who is capable, somebody who has a knowledge and somebody who is not a lazy person, you understand, somebody who is pious, a somebody who rules based on Qur'an and the Sunna. I think this is the right person that can rule an Islamic state.

KN82 [20653-20909]

Islam laid a solid foundation on who should become a leader in an Islamic state. These conditions are someone must be knowledgeable, he must have fear of God, he must be pious and he must be someone that is lenient and that has a strong believe in Allah.

KN83 [12678-12821]

I think a good Muslim that has Islamic conscious and will do justice to both Muslims and non-Muslim based on what Allah said in the Qur'an.

KN84 [14950-14999]

I think is for Muslim that has a good character.

KN85 [17072-17359]

Having said that Islamic state is where the principle of Islam are fully established, it is only a Muslim male that should rule in an Islamic state. I think Al-Farabi and Al-Mawardi have presented to us ahh criteria of ahh who should rule in an Islamic state. So it should be a Muslim.

ZA2 [18197-18475]

Ehm that is a true believer who believe in the teaching of the creator, a true believer who have believed in God, is not corrupt, who will go by the teachings. He should be the leader not somebody that have bias interest, no, no. you cannot be a leader you are to treat equal.

ZA3 [16136-16223]

It should be a knowledgeable, a sincere, a strong capable individual who is a Muslim.

ZA4 [34955-35193]

Emm he that understand the Qur'an and the Sunna of prophet Muhammad (SAW) and doesn't force people to something and understand the moralities and also the individual of the people different types of people and how you can relate to them.

ZA5 [20008-20051]

A good leader not a ruler, a good leader

ZA5 [20166-20228]

I said a good leader that has a good quality of leadership.

ZA6 [49164-49366]

Hmm an Islamic cleric with the highest knowledge in both Islamic especially someone that is very versed in Islam and at the same time has the western education, the knowledge of the western education.

ZA7 [18881-19263]

I think from, from what I think, I have heard one very good conversation with my friend and he said a very learned person who has difficult in ruling. I think its better to have someone that yes he has the knowledge of Islam and also have a very good relationship with the masses. So I think those are some of the criteria of someone that can take leadership in an Islamic state.

ZA8 [43107-43579]

Hmm I think it should be ahh let me, how would they call it, I think the person that should rule in an Islamic state should be a God fearing person, must be very, very God fearing because if a ruler of an Islamic state is not God fearing, then I don't think it will that state will be called an Islamic state. so the main, the coming of even the name from where the name comes from, Islamic state the ruler must be someone that knows the religion and is God fearing okay

ZA9 [21474-21908]

I think in Islam there are scholars, there are people who really know the teachings, who really understand the teaching of the holy book and the prophet (SAW). So there are levels, there are different, we have different levels and they respect themselves, they know the works of one another. I believe these scholars can come together and among them they should pick someone they feel has the quality to be their leader to lead them.

ZA10 [23698-23716]

That is the Amir.

ZA11 [18095-18331]

Like I said, in sharia, we have the procedures for that. We first look at the trust, the person's ability to hold trust, his knowledge, how he could manage other things, so I guess anybody that posses such qualities could be appointed.

ZA12 [10031-10046]

Waow no idea

ZA13 [11162-11284]

A well knowledgeable person who knows wide body about Islam and who can give the rights to Muslims and both non-Muslims

ZA14 [13628-13644]

A good leader

ZA16 [11129-11233]

A moral, a good character, a moral character, somebody that is morally sound and islamically oriented.

ZA18 [15580-15696]

In an Islamic state, a Muslim precisely, a Muslim should lead in an Islamic and Nigeria is not an Islamic state so.

ZA19 [20944-21036]

Ah is of cause an Imam who is free from political, economic or any other social attachment.

ZA20 [11640-11693]

The one chosen by the popular demand of the people

ZA21 [16770-17568]

Ideally anybody that is just and fair should rule under Islamic state. There is no provision, because I said ab initio that anybody who is just and fair can rule and that it is said by wise people that an Islamic state or a leader who is just and fair even if he is a non-Muslim can still rule but if a leader is unjust and unfair even if he is a Muslim he is not allowed to rule. Therefore it is to say that anybody who is just and fair and can cater for the well being of the citizenry he is allowed to rule whether a Muslim or non-

Muslim because you can remember when prophet Muhammad (SAW) left Mecca he went to a particular king and seek- camped there which that particular king, he was not a Muslim. Therefore being a non-Muslim does not entail you should not rule if you are just and fair.

ZA22 [15636-15998]

The most knowledgeable and the most practicing among the Muslims. The best among us, those that have the knowledge of Islam that understand the proper teachings of Islam based on Qur'an and Sunna, and understanding of the pious predecessors. Those that people agree that are good people and have good character and human relations then they should be leaders.

ZA23 [20987-21344]

The holy prophet (SAW) has given us the chain, how to select or to elect your ruler. Somebody that best knows the Qur'an, the sunna and knows his time. If for instance today I know the holy Qur'an, I know the sunna of the holy prophet (SAW) but I don't know my time, meaning I don't study the situation in which I am living, I will never be a good leader.

ZA25 [24375-24573]

An amir as I have just said; a learned scholar chosen by the majority of the Muslims. In this situation it has to be Muslims not just nominal Muslims as practiced in the- during the sahabas' period.

ZA26 [11796-11888]

Ah there is criteria by Islam that who will rule the Muslims. I don't know about that one.

ZA27 [10126-10162]

Scholars or I can say pious people

ZA28 [22781-23077]

Well very knowledgeable, a calm person, must be knowledgeable, must be sound in Islamic knowledge and he should be able to calm himself down while in anger, we humans are always- we can say there is no how, there is no how you have a smooth ruling without being upset by certain group of people.

ZA29 [31617-32318]

The knowledgeable because if I may say there was a saying of Abu bin Dawood says a letter to the leader that who is a leader? A leader is a person that do not take the interest of his mind, but rather the interest of the decision at hand. A leader is somebody that brings his friends around who are his friends those that do not let him do what is wrong, but always encourage him to do what is right. So to me the person that is supposed to be a leader in an Islamic state are those kinds of people that have those qualities, that they are not self opinionated, they are not selfish, that they don't have this selfish interest. And they are ready to observe justice to whomever they are supposed to.

ZA30 [41792-41851]

The chief Imam or chief Amir, the accepted Islamic leader

ZA31 [16231-16415]

The person that is supposed to rule in an Islamic state is the person that has the total knowledge of God's word that is Qur'an and hadith, and has the knowledge of conveying message.

ZA32 [43092-43870]

The one that can be a ruler or leader in an Islamic state is one who is pious, who is pious in himself and learned plus knowledge, and then strong hearted someone who is not lazy, hardworking plus knowledge, learned, braved, and eh, pious. That is the one who is expected to what, to rule a state, who properly understand the Islam and the practice it and also have the piety, have the uprightness, if he is not upright even if he is learned, his knowledge appears to be useless and that if he is, he has the piety without knowledge, he has a negligence also, he has a deficiency, in short, the one that should be a leader in an Islamic state should be pious, learned, strong hearted and sane, the one that is sane, free from any illness that can affect sense of humanity, yes.

ZA33 [11666-11732]

The Caliphate should rule in an Islamic state, an Islamic leader.

ZA34 [26216-26389]

A pious Muslim, a knowledgeable person, somebody that is healthy and strong like Allah (SBUH) says...knowledge and then strong that is healthy and strong somebody, a mumin.

ZA35 [11478-11563]

The person that should rule an Islamic state is a faithful and a God fearing person.

ZA36 [18070-18121]

A Muslim, a faithful Muslim, very faithful Muslim.

ZA37 [22217-22594]

In an Islamic state the person that is supposed to rule is, there are two qualities islamically that a leader should possess. Number one, he should be a person, a faithful person that will not disappoint or cheat his own people and he should be very strong. This are the best two qualities that Islam is considering for a person to chosen to be the leader in an Islamic state

ZA38 [27358-27746]

The person to rule an Islamic state, first and foremost he must be a pious person, a believer, a believer of his faith and basically he should be a Muslim, basically he should be a Muslim and if a Muslim cannot give the justice, cannot give the rule of law and there is no other person, then from the non-Muslim that can give you your right and can make sure justice prevail is allowed.

ZA39 [38660-38775]

The person that should rule in an Islamic state is the person that people in that state agree to be their leader.

Th9.5: Appointment of Leaders in an Islamic State

FG1 [36323-36527]

There are so many ways. May be based on nomination, there is what they call election college, election college for now you can call it like INEC. This are the two ways; nomination and electoral college.

FG1 [36529-36603]

And it should not be based on status , it should only be based on honesty

FG1 [36606-36628]

There is appointment

KD1 [42888-43403]

Actually from the history of Islam, I have realize that several cases, there is no one particular way that says ok you, this is path, any time they want to elect a leader, this is how it should be done. In some cases, it might be hereditary, in some cases it might

come from an election, a kind of a strong election and in some cases it might be by an appointment, just like you have ministers during a time of the sahabas. So I think depends, it is flexible, it depends on what happens in that particular society.

KD2 [17000-17116]

It should be based on election. I think if there is no consensus among the people, they should go into an election.

KD3 [13287-13377]

A leader in an Islamic state should be appointed, those with may be high moral character.

KD4 [26149-26925]

Well, the appointment of leaders in an Islamic state, my brother, it can be categorized in two ways. There is what we call the shura community that is the shura committee, a committee set aside to nominate a leader who should rule and then the leadership by appointment. Though in an Islamic state, it can be appointed, they can appoint a leader, just pick him, appointing from the majority based on what, his characteristics, his intellectuality, his knowledge and his capability of ruling and then there is another method of the shura committee whereby the committee have to sit down, deliberate, discuss intensively on how they should appoint a leader who should rule them. Those are the methods in which I understand a leader is nominated or picked up in an Islamic state.

KD5 [14711-14824]

I think is by nomination. Though sometimes people can contest for a leadership, but it is mainly by nomination.

KD6 [28868-29258]

Ah! It's by mubaya'at. The meaning of mubaya'at is who do we appoint, there is, it is just like voting in nowadays not by am the leader, no. People vote you in, and anybody that says no, and the majority carries the vote, under sharia is to take the person off so that it won't bring conflict, the, what we are experiencing now because leadership position is very, very critical in Islam.

KD7 [20571-20895]

Character, the character should be number one. Number two, the will of that person to do the job, those two things are very important. You cannot expect somebody who is a dishonest person, who is a dishonest person to come and work for you. You do not expect somebody who is a thief or a lazy person to come and govern you.

KD8 [41419-41942]

Well, in an Islamic state, a leader should emerge based on his knowledge in the Qur'an, based on his knowledge in the hadith, based on his knowledge of modernity. So, he should be, he can be appointed and he can be voted. You can meet together and say this is the person that is entitled to hold this position and just appoint him and you can also decide to go on eh consultations, you consult and look at because it is not just the knowledge, you try to look at somebody that, that has all it takes to be in leader, yes.

KD9 [25251-25949]

Of course also we have the example of Prophet (SAW). How was the prophet (SAW), how did he become the leader of the Muslims? When he ah died and we were going to have a new Khalifa ah Abubakar (rabiya'llahu) how was he selected or how did he become the leader? Then Umar (rabiya'llahu anu) Umar bin Khatab how did he become a leader? The same thing Usman bin ... When you look at these ah Khulafa rashidun Ali bin Thalib at the end of the day, you find that they have different ways in which they became leaders. So we are still going back to what I said earlier, a lot of education. How did they become leaders? When we study that we have an input of how to select our leaders in an Islamic state.

KD10 [19737-20144]

Ah in an Islamic state, the leader is, one is going to leader if, the person that is a leader they can nominate, he can be nominated like the way Abubakar did Rabiya'llah. Abubakar nominated Umar Rabiyyalahu anu or the al-shura that is how Umar did, the al-shura can nominate the person who is going rule them. Are you getting me? So these are the ways that we are going to nominate a leader in the sharia.

KD11 [23459-23777]

The most qualified should lead. A leader could be appointed ah the most qualified, knowledgeable and God fearing and a leader could be appointed or should be appointed largely through the committee of shura or the ahlu'l all wal akat which is mainly ahlu'l all wal akat that is those who really matter in the society.

KD12 [29452-29534]

Ah you see, firstly they should appoint those who are God fearing and energetic.

KD13 [9929-9989]

It's being justified based on the knowledge of the Qur'an.

KD14 [12469-12541]

A well learned person, and someone that has a high moral and character.

KD15 [19282-19565]

By following the laws of Allah, by following normal procedure, by electing ahm not by coup or whatever they call it nowadays, so is the opinion of the people not the opinion of the leader itself. So if the opinion of the people can be ah respected, I think everything will be okay.

KD16 [10269-10494]

Ah all the political offices in an Islamic state, they are not elective. People are appointed, they are not elective offices. You have to put into consideration the ability of such a person, how trustworthy such a person is.

KD17 [34979-35309]

Just like the way it has already been appointed, the Shura, there is a shura committee, there is a committee, there is a set of people, spiritual people, elders, different people, Shura, a committee that appoints leaders. They will take people, check people, screen them, they know things to check in putting leaders in position.

KD18 [16328-16346]

Is by nomination

KD19 [21628-21901]

Like I said earlier, leader should be appointed based on their fear of God, and those with vast knowledge of the religion. Anytime a leader is to be appointed in an Islamic state that is the criteria they should look for, fear of Allah and knowledge, knowledgeable person.

KD20 [15960-16173]

They should appoint their leader through the qualification of Islamic knowledge, and the, some other qualification and the behaviours and the attitudes of the person of whom they are trying to choose. That's all.

KD21 [14304-14465]

Ah I say we look at those who have had a vast knowledge of Islam as a whole, who have had a good relationship with the people and paying consideration into age.

KD23 [14879-14939]

They should be appointed based on their credibility and merit.

KD24 [52448-54305]

Based on their own qualities. If a leader possesses the qualities which we mentioned earlier, then he should be leader and the mode of choosing a leader may vary, for example, you can choose ten people, ten people, which you think they all possess those qualities. Put them in one place, they should look amongst themselves who do they think, they all possess the qualities, they should choose one amongst themselves. One, this is one of the most, I think, good way to choose leaders because it is not like politics that maybe I will say okay please pardon me, you should, sorry let me start, next tenure you should come into power, no. That one should not be. They should be pious to their hearts. Each one should look at the person sitting next to him, they know themselves, they know the best. In an Islamic state, if it is possible we need the best, the one that has the qualities of a leader, but the best who can rule, make sure that the umma, the community is moving forward, achieving goals, not going back, not staying back, no. They should move forward and the one that knows that he knows how to tackle problems, not the one that his own ambition is always fighting, fighting, fighting, killing, no. He that knows how to settle problems, even if fighting comes into the community, he should think of ways to settle not with fighting so that people will be moving forward because fighting, we burn houses, shops, wealth, killing people, no. Think of, no, we should not fight, what is the problem? So, so, so thing okay please you should be patient, after one month we will get back to you and we will discuss with my own followers, they should discuss to see, they should look at our people, their own life, their children so, so, so things. What are the things we should do so that this fighting we should stop it? We should be moving forward.

KD25 [73396-74604]

Leaders will be, the appointment of leaders in an Islamic state depends on the shura committee that is consultative committee. It was when it was that it was organized when during the rule of Umar bin al-Khattab when he was the second Caliph after the death of Abubakar Sadiq, so before his death he now called his some of his friends, he chose some of his friends who were also part of the companions of the prophet (SAW) and said if he dies they are the ones to appoint the next Khalifa, those are the consultative, they are known as (he recites in Arabic) they are the people of that can tie and can untie, anything they tie it stands, anything they untie it stands meaning anybody they appoint it stands, no one can, no one can change it because they are, they are trusted people, they are God fearing people, they have the knowledge, they are fearless when it comes to speaking the truth and standing by the truth and a host of other objectives that could be done by them. So they are the ones, is not just, is not just be based on everybody's opinion no, no, no those (he recites in Arabic) if they should sit and come out with a single person that this is supposed to be like that nobody should argue that.

KD26 [17497-17888]

Hmm I think leaders should be appointed in an Islamic state based on how truthful, how honest as in how firmly engrained in religion is the person because you can just pick somebody that knows nothing about the din and put him as a leader, somebody who is corrupt cannot be a leader in an Islamic, somebody that is not trustworthy cannot be a leader, so I think that should be the guide.

KD27 [21052-21097]

Through consensus, through consensus (Shura)

KD28 [24135-24466]

Appointing a leader in an Islamic state, you must know who the person is to be the leader. The type of person he is. Is he wanted by the community or the majority of the people and what is his own attitude, his own relationship with human beings within the community? How does he...then what is his own...towards the service of God.

KD29 [14840-14914]

In an Islamic state, leaders can be appointed through election of course.

KD30 [25696-26022]

As it is in an Islamic state the best among people is being selected to lead. I think Islam is the most democratic religion in the world where we bring out the best out of them out of the best for as long as they satisfy a given criteria then we bring these people forward and then we select the best out of them.

KD31 [15114-15443]

Leaders should be should only be appointed by selecting or choosing those people we feel can handle the affairs of the people they rule, those people with qualities of a leader when I say with qualities of a leader's patience, fairness, they should be just, they shouldn't be biased, now a person with such qualities as I think.

KD32 [22516-22938]

In an Islamic state we do not have anything and democracy, so there is no any election, so just like during the period of the sahabas, the leaders are appointed based on their honesty, knowledge and your submission to the Allah, you following the teachings of the prophet, so they must learn it, most at times they must learn it, the Imam, the person who is leading the people in the mosque is the leader in the state.

KD33 [18021-18863]

A leader should be appointed in an Islamic state through the, how, if we can remember during after the death of prophet Muhammad (SAW) there are several things that that happened during the Khalifa of when the prophet (SAW) died he didn't appoint any one and the big, the ulama, the sahaba the most influential among them sit together and discuss, from there they appoint their leader, after the death of their leader Abubakar Sadiq, after his death they chose, he appoint personally Umar bin al-Khattab to be a leader, after him when Umar bin al-Khattab is about to die, he choose among the most influential people around him, to choose a leader from them, so if we look at this, I think this is how we should choose our leader in an Islamic state, we look at how, who is the most influential not even who is the most knowledgeable among them.

KD34 [20032-20590]

A leader should be appointed in an Islamic state, there are different ways of appointing a leader in an Islamic state. One, there is appointment, the leaders of that particular group may decide that somebody has a particular qualities to rule and then secondly, there is voting that we decided okay if there is a conflict of interest that some group decided to pick up a particular person and the other group decide to pick up a particular person, then they vote should take place, should take place between the leaders and the winner should be emerged.

KD35 [20896-21078]

By simple majority, there should be an election because Islam encourages an election, fair and credible elections. Once people decide on who will govern them that is proper way of...

KN1 [47080-48089]

Yes, they can be appointed democratically and equally they can be appointed by leaders because you know that we had four Caliphs after the prophet. The first one was appointed by all that is Caliph Abubakar radiyallahu ta'ala. The second one Caliph

Umar, he was chosen by Abubakar, he said that this is the right man that I think is the best for you and everybody accepted because he is good. And the third one that was Uthman, a committee was constituted by Umar of four or five people, he said that they should choose a Caliph or the leader between them and he said that the fifth one is his son and he said that my son should not be elected, the reason for including him is this in case you have a stalemate, two two, the vote is two two, I want him to cast the deciding vote, the third vote. So that is how Now the fourth one Ali was through a democratic process where everybody agreed that he is the right person to be the next Caliph. So it is all upon the circumstance and how the situation was, yes

KN2 [26269-26339]

It should be democratic possibly through an electoral college because...

KN2 [26385-26579]

That people should vote for representatives and those representatives should vote for the leader. That is an electoral college because it took place during or after the demise of the prophet.

KN4 [40086-40575]

That is when we are talking of Islamic republic, an Islamic republic, Islamic is a dynamic religion is going with time. You can use democracy and elect a leader like what is happening now around the world because you can't differentiate between Saudi Arabia, Iran and other world and the other world, I think in country like Nigeria where the multi-plural, multi plural state, you can only come out and seek the mandate of the people when you are of good behavior and character: election.

KN5 [18761-18914]

That should be with the consultation of the Shura looking at what we call competence only competence, then the shura should do that based on competence.

KN6 [21420-22072]

So, the leaders can be appointed through ah ah maybe through the representation of the people like what is happen after the death of the prophet Mohammed (SAW) people from Medina gathered and people from Mecca gathered and they unanimously nominated Sayyidina Abubakar. So and even it happened after the death of Abubakar this is what is happened, after the death of Umar this is what happened, so we are going to nominate some people, for example, like what is happening now in democracy ko, we can nominate for example delegates ko, may be to nominate your leader. So maybe it can be found maybe this system of democracy is coming from that Islamic.

KN7 [20045-20225]

Well ehm, it should be appointed not, it should be appointed based on merit, not based on sentiment or political influence. It should be appointed based on merit and merit alone.

KN8 [20577-21217]

I think the holy prophet (SAW) has answered this. That is the justification of appointing a leader should not based on favoritism, you understand, but rather it should be based, you understand, on prioritism. Let the qualified people, you understand, be appointed. Mohammed (SAW) have said a leader of the Islamic state, in Islam they call them Imam, you understand, let them be noted with knowledge, let it be a married person, you understand, let it be someone that had experience about how to gather a society. Don't let it be biased individual, you understand. Let it be physical fit individual, you understand, and so on and so forth.

KN9 [19507-19828]

The leaders have to be appointed in an Islamic state based on certain criteria most of which focus around or revolves around the intent, the true nature of an individual, how just he is, how equitable he is, how fair he is, you know, how in the manner he treats other people, the respect he accords to other people, yes.

KN10 [14576-14893]

Yah, it can be-the people that will choose the righteous person and knowledgeable person who can, when I say knowledgeable person I mean the person that has Islamic knowledge that is a mufti, yes he is the one who-that is how-he is the one that the people would choose. It is not by election or something like that.

KN11 [19204-19396]

Through Shura that is not by election but through shura. Shura means to get some knowledgeable people who are well learned to sit down and discuss ah which person is supposed to be appointed.

KN13 [22096-22342]

I think leaders should be appointed based on ehm based on-it is not based on monarchy ok let me make this-they should be pointed based on true consultation and through the most knowledgeable and the person that is actually fit for that position.

KN14 [15595-16066]

Yes, the leaders should be appointed by the majority, by the majority if the majority and the honest people ah say, it can be the ah ah appointment of the ruler or the leader in Islamic state can two types: The respected elders in the community that are representing people can come and say we appointed so so so person as a leader and the people can come and say we want this to be leader, in as much as those people are the majority say can be a leader of course

KN15 [16942-17009]

Uh a leader should be appointed in an Islamic state through shura.

KN16 [8668-8701]

Well through shura consultative.

KN17 [21676-21939]

Yes we, leaders are appointed in an Islamic state, I think, right from the protective era it's the believe based to true knowledge. That's the the procedure they normally use to appoint leaders not even by blood rights but through knowledge or who is more capable

KN18 [34326-34441]

They should be elected on the basis, they should be elected on the basis of normal liberal democratic principles.

KN18 [34461-34566]

Popular votes let the right person emerge through normal democratic process and gain the consent of all.

KN19 [21940-22080]

Ah they should be appointed based on 'meritism' that is when they are qualified, you understand, and they understand the teaching of Islam.

KN20 [15155-15248]

A leader should be appointed through the normal thing Islamic injunction spelt eh spelt out.

KN20 [15498-15766]

There are some eh there are some procedures Islam Islamic people follow in choosing a leader. One, has to be a male, a Muslim, somebody that is very very plain that is a just person, that has a work he is doing, that will not depend on the resources of the community.

KN21 [9330-9490]

A leader should be appointed based on merit in the sense that he has to be just, just like during the time of Caliph Abubakar, he was appointed based on merit.

KN22 [18240-18368]

Leaders should be appointed based on integrity, and based on knowledge, and based on meritocracy as said by Abdullah Bin Fodio.

KN23 [13932-14016]

Like I said, there are criteria already which me I don't have the knowledge of that

KN24 [13775-13852]

They have to be appointed based on knowledge and experience over the religion

KN25 [20094-20532]

It should be, as I have mentioned earlier, either through popular participation, I think there was a situation where people had to openly cast their votes and it could also be using an electoral college consisting of highly respected elder statesmen. So sometimes they are saddle with the responsibility because of the belief that they are rational and because of their experience the can choose an adequate leader for an Islamic state.

KN26 [18662-19480]

Mostly leaders in appointed-the history-we go back to history, how the Khalifas were being appointed during the Islamic state is mostly by selection. But you have to be the most pious persons, you know. But you see this is the problem. And there you can see the problem of establishing a true Islamic state in contemporary era because then those that are responsible for selecting the Khalifa are pious people and they will try as much as possible to be objective as possible. How can you achieve that in a contemporary era as we have now? That is one. Number two, that Khalifa that will be selected based on- what are the requirement, if I may say, that can be used, I don't know if you understand, the criteria, the bench mark, you know, these things are more better being done then but now not too clear really.

KN26 [19584-19964]

No, no why because you there is difference between Islam and tradition. I think those that would want to do that are those that interweave the Islamic religion with traditional institutions. But since it is based on objectivity, it is based on capacity, it is not automatic because you are a son of a Khalifa you can be able to have the capacity of being a kahlifa, for instance.

KN26 [20183-20596]

That is why I say we go back to history. It was criteria then. For Instance it is that there was no distortion between the Khalifa and his son and teachings, probably even before he was even appointed he had been tested in many capacities for instance in running a Caliphate and he has been found not wanting, it has been found that he can actually perform, but how well can you enshrine this in the present era?

KN27 [15812-15854]

They should be appointed based on merit.

KN28 [12450-12489]

I think this should be based on merit

KN30 [14113-14123]

By merit

KN31 [18129-18386]

You know, just like I told you, just like I know if I am not mistaken as I read politically they are being nominated mostly because you don't come out and say you want a position in Islam, which means we have a target. It is just people that nominate you ...

KN31 [18432-18656]

Ah normally I know Islamically if you want-if they are choosing you as a leader, first you must be sane, you must not have any disability since you are a leader and you must have a prior and a very good knowledge of Islam.

KN32 [8061-8236]

it's a very simple thing. Leaders in an Islamic state should be appointed by the dictates of the Qur'an and the... other way to merit okay. A Hausa man will say chanchanta yes.

KN33 [7194-7214]

They can be elected

KN34 [10334-10590]

They should be appointed based on the principles of hadith and Qur'an because there are established standards in the hadith that a leader is supposed to, then we should be governing by those principles contained in the hadith before appointing any leader.

KN35 [12804-12899]

So a leader can be appointed, he can be selected or he can be elected according to the sharia.

KN36 [13204-13390]

They can be selected, can be appointed and can be in election process but those that will be given the position of leadership should be people that would be of unquestionable character.

KN37 [11541-12082]

You see the appointment of leaders in an Islamic state should be based on how the prophet Mohammed, peace be upon him, started everything. I think the prophet when he was leaving the world appointed Abubakar and when Sayyidina Abubakar too was leaving he appointed... Sayyidina Umar, when Umar was leaving he appointed Ali and, you see, all of these ahm the appointment is based on criteria and these criteria has to do with your potential as a good Muslim, your faith. How strong is your faith in Islam, not on blood and not on hereditary.

KN38 [8217-8454]

There are a lot of criteria needed for one to be an Amir; one is the vastness in knowledge. You must have the knowledge of the sharia very, very well. And one is attakuwa, there is piety and believe in Allah himself and so many others.

KN39 [14877-14941]

Leaders should be appointed in Islamic state through elections.

KN40 [13400-13626]

By having some qualities, qualities in the sense that we mean the person has to be a Muslim and has to be a person of honesty and has to be a person of trustfulness and has to be a person of competence and so on and so forth.

KN41 [11275-11414]

A leader should be appointed based on the knowledge he has pertaining to Islam and the capability of being a leader should be considered.

KN42 [22623-23165]

They can either be selected which means through a board, through an Islamic committee like through the ehn committee of scholars whereby they ehn seek, they view candidates and select the ones that are, that would be good for them, or would be a good leader, they interview them and they go through rigorous screenings to see whether they fit or not or they should be appointed through the people, people and fearing, God fearing and just people should be justly and just candidate should be selected and the people should do the appointing.

KN43 [19139-19250]

As I told you based on their grasp and understanding of Islamic knowledge and what Islamic state is all about.

KN44 [13761-14044]

No, there are criteria. People that, there are number of criteria that would, has to be followed in appointing leaders in an Islamic state and this has been adequately, adequately explained by authority in the field and I don't really have the wisdom to recall some of this things.

KN45 [17052-17859]

No ehh, Islam I think is not ehh do not provide a definite ehh way, definite principle of how its leaders should be appointed. But we can if we ehh trace through Islamic history we can see how different leaders are appointed, maybe the first ehh Caliph after the prophet was endorsed through ehh by the prophet himself before he died. And then when Abubakar was about to die, he nominated and endorsed Umar as the second caliph, but when ehh the companion Umar Rabiyyallahu anuhu was stabbed and he was on his death bed, he formed an electoral college of seven people to choose the next Caliph of the Umma, among the seven chosen ones. So ehh, ehh there can be ehh a popular democracy to vote a Muslim leader or you can vote a Muslim leader through the Electoral College as shown by ehh Umar bin Khatib yes.

KN46 [33588-34651]

Islamic history thought us that leaders could be appointed or elected or selected. Some of them are selected, some of them were selected, some of them were elected, some of them were appointed. So you can see that all these ahh ways are not against Islam. You can elect your leader, you can select by recommending or ahh maybe even appointing. So, for example, the first Caliph Abubakar (rabiyyallahu an) before when he felt that ah his death approached, he single handedly appointed Umar to be his next successor, definitely after consultations with ah those who are ehh who are ahh considered to be influential in the society. Some of them expressed their fears while the third Caliph was a product of sort of election because certain members were appointed to elect a leader and from among them. So you can see that there is no definite way of how a Muslim leader should emerge. A Muslim leader can emerge through appointment, through ehh through appointment, through election or any other way which is not ahh against the interest of the subjects or citizens.

KN47 [33648-35256]

A leader should be appointed following-because, you know, nowadays there is this issue of democratic consolidation, you know, all over the world, you know, it is the era whereby ahh democracy is taking, you know, eating deep into the world society. You simply see that, no the leader should be appointed by the principles of Islamic state. If they allow you to go, you know, through the Electoral College, you know, whereby you can simply be picked by some representative, few assigned representative on so many other reasons, regions and the communities then this is also a democracy. So you can simply select your leaders through a peaceful way of selecting some people who will select those leaders according to the Islamic principles, and it is not a rule that leaders should not be selected in a democratic way. It is not a rule that you have to inherit the leadership because when it started, the caliphate of Muhammad (SAW) was started ah, you know, when ahh the first Caliph Abubakar (alayhisalam) inherited the caliphate, you know, he wasn't the son, you understand, of Muhammad, and the one Umar inherited Abubakar in caliphate leadership, he wasn't the son of Abubakar and so on until it reached the time of Muawuya that's the time of Muawuya they begin to say ooh somebody must be a son of this person to inherit the person on the throne, you understand, so it is not a rule, it is not stated anywhere in the Islamic document, you understand, but it is just a conventional way of doing it. So you can change it if you like, you can just go and change it and introduce proper democratic forces.

KN48 [10808-10853]

So the leader should be elected by election.

KN49 [19284-19445]

Through consensus or through a democratically instituted institution or by what we call an Electoral College that is in accordance with Islamic norms and values.

KN50 [9617-9683]

Either by election using the Electoral College or by appointment.

KN52 [25465-25932]

In an Islamic state there has been a standard established historically under which a leader, you know, is appointed. You know through the shura council which some people describe the Shura council for instance as a form of democracy, but restricted or limited democracy because not everyone is involved in the selection or appointment of the leader. But some of the prominent learned members of the society are, you know, given the responsibility to select the best.

KN53 [12721-13010]

They are expected to be appointed based on their knowledge and how much they really understand the Holy Qur'an. Hope they do not have it in another perception, translating it to another meaning, but someone who really possess the idea of the Holy Qur'an and really understood. That's all.

KN54 [6472-6515]

Through the shura, yes, through the shura.

KN55 [7770-7821]

They should be appointed through council of elders

KN56 [12342-12421]

Leaders should be appointed through the Shura commission in an Islamic state.

KN57 [12509-12701]

There are many ways, but leaders must be a knowledgeable person, must be fit, must be vibrant who does not fear. All these are scales of measuring or appointing a leader in an Islamic state.

KN58 [28179-28867]

Appointment in Islam is based on what you call quality per excellence. You are not appointed because of the fact that you are rich or because you are a noble or because you are handsome. You are appointed because of the piousness exalted by you. You are appointed because of the qualities you have. That is why we say that according to Al-Mawardi, a leader or one of the leadership qualities that he shortlisted or outlined includes one: Adal a leader must be just. Two: a leader must not be a slave to his inordinate desires. Three: a leader must be learned or learned in the science and acts of the Qur'an and Hadith. These are some of the qualities that a leader should possess.

KN59 [21552-21846]

Actually leader should be appointed based on his knowledge, charisma ahm some physical features, you understand. I think they should consider all this features before electing an Islamic person, a person that is pious and a very humble person, a person that can lead not an autocratic person.

KN60 [22668-22697]

I have spoken also about it.

KN61 [10626-10809]

Ahh, it depends on the some of the maybe, it depends on the society and the criteria. Some they look at the elder person, some would look at the most religious person. It depends on...

KN62 [34779-34955]

As I said earlier, by ehh let's say after a certain conference, a discussion, opinion poll, you understand, yah, something like that, through this, then a leader is appointed.

KN64 [17820-18269]

Is ahh, this will be, like I said to you, will be based on the situation, but in Islam you can appoint the leaders. I agree with this. You can appoint them and you can elect ehn like what Umar did, he selected I think seven people hmm to pick one among them to be the Khalifa and the Abubakar appointed the Umar to be the Khalifa. You agree with me, you know this ko? So in Islam, you can appoint and you can elect, depending on the situation, hmm.

KN65 [21364-21470]

Leaders should be appointed in an Islamic state using, like I told you, through the Shura committee, yes.

KN66 [12196-12311]

Leaders should be appointed in an Islamic state, leaders should be selected in an Islamic state through the shura.

KN67 [13803-13951]

Okay, ah leaders ah I think, as I said earlier, they should be appointed according to Shura ah which they are the one that would choose the leader.

KN68 [6454-6472]

Through the Shura

KN69 [25181-25295]

By through major, by means of majalis shura, we have Majalis shura, a leader could be appointed by majalis shura.

KN71 [42243-42792]

It depends upon the time and the circumstances. Let me give you an example of Abubakar the first Khalifa of Islam (rabiyyallahu anu) Who appointed him? Was it the prophet? No. But who first assigned him, assigned leadership to him? It was Umar who owed him for the first allegiance. Then the rest of the people did. But when Abubakar was to depart from this earth, he appointed Umar and the people followed him. When Umar was dying, he appointed a committee of shura of thirteen people to pick one of them, but only with the given only preference.

KN71 [42834-43351]

The procedure has to do with the time and place? like this the Emir Suleiman the first Fulani emir in Kano. Who appointed him? That was Shehu because he was the army commander of Shehu Usman bin Fodio, so when Kano was conquered, he was made to be the emir and that was all. By who? He was appointed an emir and that was all. Mohammed Bello the son of Shehu Usman bin Fodio, he appointed himself, isn't it? And he was, the people owe allegiance to him and that was all. So it depends upon the time and circumstances.

KN72 [22938-23046]

Yes, it is through, it can be through knowledge or through heritage and it can be through nominations, yes.

KN73 [22298-22315]

Just by choice.

KN73 [22332-22515]

Yah. There will be a council-shura, they are the Shura that decide the choice of who is going to be a leader. It's not by election. It is be by choice from the council that is shura.

KN74 [34002-34234]

Okay, the leader should be appointed in an Islamic state by setting a committee of shura that is shura committee as ahh as what had happened during ehh prophet, during ehh Abubakar (rabiyyallahu anu), that is the shura of committee.

KN75 [36690-36767]

It can be through appointment, it can be through election, anyone can serve.

KN76 [24454-24508]

Should be appointed by consensus or through election.

KN76 [24572-24894]

Appointment, when we talk of consensus we may have so many people that are qualified to lead, but we may have consensus among themselves to identify one who is more qualified than others and if you can't achieve that then you can have an open election whereby you can nominate people or people can come out and be elected.

KN76 [25110-25607]

Well every other individual is entailed to elect, he has the right to elect, every individual, adult, any adult can elect because if you look at the Islamic teachings you can see that ahh all prohibitions and all other functions come into effect when somebody attain the age of puberty or when he is 18years, person who is 18years is the same thing with somebody who is 70, 50, 60. So in my opinion, any adult should have the franchise, should be given that franchise to elect whoever he wishes.

KN78 [39526-39556]

Through mutual consultation.

KN78 [39638-39755]

When I say consultation, I mean consultation among the Umma. It could be one of the crucial principles of democracy.

KN80 [31898-32021]

The leader should be appointed in an Islamic state through the Islamic process provided by Islam in the Shura committee.

KN81 [17268-17343]

Okay in ahh Islamic a leader should be appointed through shura committee.

KN81 [17462-17825]

No the shura committee ahh was a committee delegated or assigned, if I could remember during the life time of the prophet, there was a committee by some ahh by some companions, so that committee can be more active during the Khalifa Usman (rabiyyallahu anu) so he divided this committee (too noisy can't hear) ...the leader should be elected through this committee.

KN82 [21864-22539]

There are four ways by which a leader can be appointed in Islamic state. The four ways, number one is through selection, someone Amirul mu'minin, for example, can anoint someone to become a leader as the prophet Muhammad (SAW) anointed or showed some good attitude of Abubakar and made a provision and cleared a way for him to emerge as Amirul mu'minin that is number one. Number two, leadership status is acquired in Islamic state through electoral college where some people represent others in choosing who to rule in Islam and the Umma themselves can be given the opportunity to decide on whom they think should act as the leader I mentioned three ko? Number four election

KN83 [13364-13449]

Through any peaceful means, for example, appointments, election, heredity and so on.

KN84 [16090-16284]

So in Islamic state there is what we call shura committee. This shura committee has the power to choose a leader because all are responsible people. Islam does not recognize popular democracy.

KN85 [18482-18720]

In an Islamic state, we have seen so many examples. A leader can be elected like Abubakar, a leader can be selected like ahh Umar, a leader can be anointed like Sayyidina Ali, a leader can also inherit through succession like Mu'awiya.

ZA1 [20564-21166]

So my question is am not in Islamic state, but if you are talking about Islamically, now what happened during after the demise of Rasul (SAW) is Khalifa. Now before Khalifa died like what happened with Umar, Umar set up a committee to appoint one of them in the six. This is how Islam use to appoint a leader that is through shura. But in a present where we are in Nigeria, we don't have that Islamic state. So if you are talking about traditional rulers, go to traditional rulers, we have king makers. If you are talking about this democracy, recently we just vote for people. So this how people are.

ZA2 [19566-20731]

Ahh yes when we go by the teaching of Islam normally a leader have to be elected going by emm we have that election that is why when we are talking about politics, we have politics in Islam because a leader can be elected and we have to look at the criteria, he has some criteria qualities which we study before the election commence, we look at the study in sense that we look at the age, age is also a chain, the knowledge is a chain, then attitude, behavior is a chain, all these things are change that we need to view them yeah if we view those things and we observe that person have met all the qualities and if he is not only person, this is when that this one met that quality, this one met that quality then we will now come in okay, lets go by voting, how many of you want this man, how many of you want this man, not that you will just come in and nominate someone, who people who can control a better there in the system, who are better than him in the system, who have read, who have the principles than he do, you say bringing him just because you want to maybe use him, no, that is not the principle, we don't-Islam go with a particular criteria.

ZA3 [17459-17524]

In Islamic state the best way of appointment there is by shura.

ZA4 [36328-36881]

Yes leader, any person that says I want this position, the prophet said that don't give him, yes. He that will do good and will not even want to be, you have to force him, but immediately he wants something, there is something that he is aiming that he has a hidden agenda. So in Islam if you say you want, we are not going to give you unless you are not even interested, but we know that you are very kind, it is we that will judge that he is a very kind person, this is what he does so let's call him into it. It is not you that will bring yourself.

ZA5 [20930-21122]

They have to have record, antecedent, they you understand, because we can't have leader without record, no antecedent and the leader have to be appointed based on the record and antecedent.

ZA6 [51094-51339]

Ehm leaders must be appointed based on merit, merit that is Islamic, they have to be very, they have to be scholars, scholars as in Islam, those that are very versed in Islamic knowledge and those that have the knowledge of the western education

ZA7 [20712-20991]

Leaders should be appointed in an Islamic state, is similar to the western way of voting someone in into power or office. It should be by accessing is background, by accessing his influence to the society and also be accessing is interest and religious practices. That is all.

ZA8 [46535-46609]

Leader should be appointed based on the piousness and their fear of God.

ZA9 [23932-24000]

Leaders should be appointed according to their level of knowledge.

ZA9 [24024-24248]

Of the teachings of both the Qur'an and the Hadith and other books. We have Fiqh and other, we have Durusul Awaliyya all those basic teachings of Islam the person with the highest knowledge of it should be made the leader.

ZA10 [24452-24650]

Its based on some categories, that's they must memorize Qur'an and can translate it and should know Tafsir and can also translate all the hadith and should know some teachings of the prophet (SAW).

ZA11 [19434-19496]

By qualities, you look at the qualities and then you appoint.

ZA12 [10571-10625]

By following how it is listed in the Qur'an and hadith

ZA13 [11728-11896]

Well I think based on Islam, is not about voting the way we are democratically, it is about who have more knowledge and who have stood up right from his own childhood.

ZA14 [15131-15217]

A leader should be appointed based on his record and his history and his antecedent.

ZA15 [18558-18828]

How should leaders be appointed, normally if you trace back, during the time of the holy prophet, it is the shura, what they call shura is a committee or group of people, knowledgeable people that will sit and appoint, seven man committee that will appoint the leader.

ZA16 [12059-12226]

Leaders are appointed based on shura, based on shura committee. There should be a shura committee as it is done during the time of the prophet (SAW) and his Khalifas.

ZA17 [12701-13032]

They can be appointed by the way ah Umar pointed. Umar rabiyyalahu anu have pointed, Abubakar has pointed and he and Umar has selected ko, if you read, Umar has selected he said, if you cannot take this one, take this one, if you cannot take this one then after they agreed about Usman that is by selection, the leader can select.

ZA18 [16839-17157]

Well, in those days that was during the sahaba, they nominate, you understand, there is committee of shura, but nowadays things have changed, I think you understand, for now we can continue with this pattern, but when condition, when situation change, then we now go back to the former, or to the, yes to the former.

ZA19 [22293-22627]

Ah leaders are being appointed in an Islamic state through nomination not actually through popular election yes, yes. And there are certain criteria which are been taken in place, looking at the piousness and chastity of that particular individual that actually gives him the kind of privilege to become a leader in an Islamic state.

ZA20 [12877-13089]

I have said it-consensus. Election is part of it as it happened during, shortly after the Prophet Muhammad (SAW) when the first Caliph was to be appointed that is Sayyidina Abubakar. So they conducted election.

ZA21 [18500-18830]

In an Islamic state we say that amm anybody, anybody who people are certain about, they deem ok this man can be good to us, he can carry us along, he can be responsible and think, then by that you should come out say I want this to be my leader even if it means joining queue and ok this is all referendum and things like that.

ZA22 [17298-17638]

So we can come up with Shura committee. We have learned erudite scholars among the Muslims which we know them they come together and appoint somebody whom they think they can lead the umma. Yah or if we already have a leader he can appoint somebody to continue with that as it happened during the time of Caliph Abubakar, Umar and Uthman.

ZA23 [22311-23143]

Leaders are appointed as either by succession or through Shura or by appointment. If you take for instance during the time of the prophet (SAW) before the prophet (SAW) depart this world he appointed Abubakar indirectly not openly, he appointed him to be his successor. And that is when if he will be excused for not leading people in prayers he will ask Abubakar to go and lead people in prayers. So the Muslims then when the prophet (SAW) departed the world the made use of that and said ah he has already appointed his successor, he will take the lead. And after him then Shura came on board where the incumbent leader will now constitute some people that are very versed in almost all aspects of life. He will ask them to select somebody that will succeed him. And that is what Saudi Arabia to this moment are practicing.

ZA24 [29117-29696]

As I said it is hierarchical appointment. They are appointed that is in Islamic state if you have president for example, when the president dies, the president will be there up to the end of his life, therefore after that then they will appoint another one as the president. There is not supposed to be election, like what they are doing in Saudi Arabia now. They have a king, immediately the king passes on, they will elect another one, they will select another one-they are doing selection. I think that is the little one I can say about the leadership appointment in Islam.

ZA25 [25829-26084]

Yes. It is by identifying the true and practicing learned Islamic scholars, then they come together and they will vote for one of them to become the ruler not every Tom, Dick and Harry coming out to vote because not everybody knows the Islamic teachings.

ZA26 [12749-12818]

Islam has already provided in the books so you can consult the books

ZA27 [11022-11079]

They should be appointed through the teachings of Qur'an

ZA28 [23824-23985]

Well it should basically, this are my own opinion, they should basically based on your understanding of the religion and knowledge you have about the religion.

ZA29 [33591-33791]

They should be appointed in the form of Hierarchy that is in the form of hierarchy they should be appointed is based on their knowledge, their ability to disseminate justice, observe justice rather.

ZA30 [42921-43797]

So, it happens that sometimes, according to Islam, leaders will be shown by the predecessor or appointed. It is not through inheritance, like the way traditional rulers are and it is not through election like the way the democratic people, democratic, democratic people do. It is ahh, it usually, may be say after the demise of the Rasulillah, Abubakar took over then after Abubakar, Umar took over. That is just followed the, follow the eh, how can I put it, ehh, those that, ahh predecessors ahm no. Are you now...the leadership in Islam is not inheritance, as I said earlier, and it is not through election, it is just or it is more even closer to election, but it is not election, but we usually call it mubayyah in Islam. It is not, they will just may be before somebody, before, it was only, even nobody among, among them that go out that somebody will take over from...

ZA31 [17294-17403]

The way I said earlier on, Islamic leaders should be appointed based on their knowledge about the religion.

ZA32 [46350-47217]

Leader is appointed in an Islamic state by a committee, which is called shura committee, and it is by what, by nomination, by selection, not by election in an Islamic state. The learned people in the state are what, are the ones who are responsible for selecting the leaders, the learned and the best personalities within the state unlike our today's system or democratic system whereas the learned personalities in the society or religious scholar in the society. For example, a professor in Islamic studies or in western education is having what, one vote, the same as a lay man or never attend school is having what, one vote, but in Islam, in Islamic state is otherwise. So it is not like that, a person or a leader is selected by learned personalities in a, in that personalities, sometimes they are under the community of shura, we call it the shura community.

ZA33 [12461-12681]

A leader should be appointed in an Islamic state based on his knowledge of the Qur'an and the Sunna and the history of the various caliphates in the world. And of course he should be at least an elderly to some extent.

ZA34 [27833-28276]

There are three ways. One, through Shura that is consultative committee like what Umar (Rabiyyalahu) did when he selected six of the companions to choose among them a leader. Two, the way Abubakar (Rabiyyalahu) made to Umar that is maybe by selecting and then giving him an allegiance bay'a that he should be the leader. Thirdly, the way Ali ibn Talib became Caliph. So it is Shura through may be successor-ship and then Bay'a. That is that.

ZA35 [12198-12312]

In an Islamic state the leader should be appointed according to their Iman and based on their Islamic knowledge.

ZA36 [18964-19365]

Hmm their age should be put into consideration because the way a matured person behaves or acts is better than a young person, so age matters and then a knowledgeable person. Once a person is knowledgeable, at least he has the knowledge of what he is doing. He knows what he is doing whether it is good or bad, so a knowledgeable person matters. He has to be knowledgeable and he has to be faithful.

ZA37 [24753-25229]

So I stated earlier normally we consider two qualities. It depends on that issue, if it is the issue of maybe in the issue of mosque, an Imam for example, then learning is the knowledge, and then that issue of faithfulness. If it is in the issue of, if it is about the issue of may be ah where application of force is required, so you have to look for a strong person, but he must be of the same quality of that faithfulness. These are the things, it depends on that person.

ZA38 [28565-28759]

Actually first and foremost it should be on consensus, agreement, if there is no agreement the next thing it should be on democratic setup through election, but it should start from consensus.

ZA39 [39874-40792]

Leaders are appointed in an Islamic state through shura. Shura simply means a committee that delegate among people with knowledge, with the approval of the people in the society, so people form the shura. Shura is a group of persons who are appointed by people like delegates, but there are criteria in doing that. People with sound knowledge of Islam, with sound knowledge of modern education, people with, just I can summarize it that people with that fits all the qualities that is expected with a person in the society with outstanding honest, diligent, learned and whatever, educated and whatever you can call them. When those people are selected, they call, they have form a shura, shura is just a committee of these people. So they make the appointment or selection among themselves or they make the selections to a particular person once he is selected by those people, he becomes a leader in Islamic state.

Th9.6: Democratic and Islamic State

FG1 [35127-35511]

In Islam, Islam is meant for peace, normally Islam means peace. So Islam give opportunity, Islam is the first religion to even give women a chance to practice and to even give women absolute independence, their rights to practice all their rights. So for me there should be this practices, there should be this free will if the wills are not in contrast with the teaching of Islam.

KD1 [39443-41312]

Democracy should be, to me, in the selection of leadership. But when it comes to what is right and what is wrong, there is no need of democracy. Certainly that will cause problems. If people say they all them, if all of them, a larger population of people say they want to smoke or they want to drink. No. The Qur'an says no that's no and that's final. If a lot of people say they want to have free sex or they want to have more than four (4) wives, no, and nothing like that. But when they say okay, we need a leadership, the sensible people are supposed to select a leadership. Because if, for example, a music superstar comes up and says he wants to, he wants to assume a leadership position and people actually, he is famous and people like him more than those that are righteous and pious, you see there is a problem coming in that democracy, but there are some things that need, ought to be democratic when we have things of balance or equal or when we need to make choices between two things of equal weight. When you make choices, when actually everything is; all the standard conditions are available. Let's say we have ten (10) wise men just like the case where we have the sahib Abdulrahaman bin Nahaf was told to chair a committee to select the leaders for the Muslim. So in that case, democracy might come in to play as in population of, a case of politics numbers, where the population, those that have higher number have their way. That can come in to play, but when something is good and when it's a rivalry between good and bad, there's no case of democracy. The good one should be vouch for as in you should go for the good one. When it's a case of two things of equal importance or equal level of significance, of course democracy can come in to place and people will actually live among them and they have a say in what is happening in the society.

KD2 [15679-16341]

Right from an inception there are guidelines and teachings on how to go about democratic activities in an Islamic state. Like when the prophet (SAW) died, the next person in authority that is Khalifa is Abubakar that one is certain, everybody knows that there is nobody who is worthy of that post other than Sayyidina Abubakar and after his death, Sayyidina Umar then Sayyidina Uthman then followed by Aliyu. That is how it's being continued. So in Islamic state, democracy or election should be based on what people's ah what the majority think ah who in the majority think should come into power, that's the form of ahm that's based on Mubaya'a or consensus.

KD3 [12320-12396]

The democracy of an Islamic state should be teachings and rulings of Islam.

KD4 [24395-25026]

You see my brother, in an Islamic state, they have, in the whole region or in the whole history of the whole world, there have never been a democratic state than the Islamic state because the Islamic state is the state that have rules and regulations in which the non-Muslims can believe under the tenets of Islam without even any agitation. Islamic state, Islam itself caters for the Muslims, non-Muslims and even the pagans in totality. So Islamic state, to me, is the most democratic, even more than the so called democracy that we have in today's contemporary world. So, to me, Islam is the most democratic state in the world.

KD5 [13871-14112]

Democratic should an Islamic state be, ah I think if the concept of the democracy, if it is government by the people and for the people, then Islamic state should be democratic because it is the government by the people and for the people.

KD6 [27807-27845]

As it was when the prophet was alive.

KD7 [19056-19391]

As democratically possible as it can be. For somebody to come ahm to vie for an office Islamically, we are supposed to know him, his neighbors are supposed to know his character, they are supposed to vouch for or against his character and that reflects into larger society and if he carries the majority votes, then that is democracy.

KD8 [40403-40743]

Democracy is alien to Islam, is alien to Islam because the kind of democracy we are seeing is not formed on Islamic principles. It is formed on western principles which are not in conformity because they say sovereignty belongs to the people, but of course to Muslims, sovereignty belongs to Allah, it belongs to God, you understand.

KD9 [24440-24630]

You are muddling up again. An Islamic state should not be democratic. Democracy is kufr. So we cannot say how democratic, when it is democratic then it is no longer an Islamic state.

KD10 [18004-18274]

Islam is the religion of tolerance, the sharia is religion of tolerance yes. You don't cheat and you don't allow to be cheated. You don't harm and you don't allow to be harmed. Are you getting me? So Islam is a religion of tolerance, the sharia is sharia of tolerance.

KD11 [22320-22411]

Of course very democratic even more democratic than the so called liberal democracy we have

KD13 [9320-9357]

Purely democratic, purely democratic

KD14 [11239-11405]

A democratic that everybody should be given his rights and we the Muslims we know nobody is perfect, but we should just make sure we adhere to the teachings of Islam

KD16 [9581-9654]

As much as God has spelt out in the Qur'an and the other books of Islam

KD17 [32877-33776]

Democratic as in defusing the democracy in the Islamic state. Democracy and Islamic state, democracy is a system of government and you see the Islamic state its own, is another system of government, how will you now bring democracy again whereby people will come and come and elect their leader? But in Islam, it is not like that. In Islam, it is for you that state or those that are seen to have the best character, those that have the attitude, they have the heart of the people in their mind. As it is like that, if it is in democracy now, anybody can just come out and say I want to contest for this seat, maybe you can buy your way out, use money, if you look at the Nigeria politics, use money, maybe thuggery to contest as far as you have won, you have won the election that is al, but now in an Islamic state everything is there, you cannot bring democracy into an Islamic state, for what?

KD18 [15711-15780]

There is no any democracy in Islam. We follow the Qur'an and hadith.

KD19 [20202-20562]

Ah democracy in an Islamic state does not simply refer to counting of figures and declaring a winner. Democracy in an Islamic state is allowing the person that has the fear of God and the person with the highest degree of knowledge to be the winner, to be the leader. So if such a society adheres to these set of rules we say such society is truly democratic.

KD20 [15114-15340]

Yes, Islamic state, you know there should be a freedom in every state and in every country; the people should be allowed to vote for their right for the right candidates of their choice, yes that is what I understand by that.

KD23 [14151-14397]

Islamic state should be ah should be a democratic ah, but without forcing people to do ah some things most especially the things that ah that is that ah that will be so new to them especially if their knowledge is not ah is not familiar with it.

KD24 [49464-50661]

A democratic state should be the way is supposed to be as in this democratic system of government, earlier we don't know something about democracy, but now we are getting clear into it that ah it is an system of government that the people can say what they think is right at the right time so that the government will know what they should do. The government will know what the people want, should know what the people are crying for, not that in the military mode or type of government in the sense that the military will just do what they think is right. No one is asking why did you do that, just listen and know, don't ask, then if that should be the case, I think this is how, if this is how the democratic state should be then actually the leaders that are being chosen in the democratic state, they should go the way the democratic system is laid, the way the countries that have gone forward by practicing the democratic system, they should look at those countries, see how they practice their own, how they use to interact with the people, with the citizens, then they should practice if possible they should even to ahead so that they should make sure that the country is in a good way.

KD25 [69351-69695]

Hmmm to some extent the democratic part of an ah Islamic state is nothing other than wisdom, wisdom. That is just the word. If he is wise, fine. It will be, things will be going. But if he is unwise then you will see that at the end of the day the things will start getting deteriorated and maybe at the in the end of the day being destroyed.

KD26 [16696-16849]

Very democratic in the sense that hmm when you follow the way of life that has been set out for you, then you are free to do what has been subscribed.

KD28 [22753-23010]

When you understand the term democracy whatever it is as it is, in an Islamic if a democratic government should be in an Islamic state, it should be of Islamic constitution because if it is not the Islamic constitution then there is going to be confusion.

KD29 [13702-13792]

An Islamic state will be democratic to the extent of even animal has his right to enjoy.

KD30 [24731-24914]

Ah the Islamic state have always being democratic because a leader is being of course selected after being elected by people and is the best out of the midst that is always selected.

KD31 [14436-14594]

Yah it should be in a format, it should be in accordance with the teachings of the prophet that is whatever we learn from the holy Qur'an and then the Sunna.

KD33 [16807-17216]

Well if you go back to the Islamic history after the death of prophet Muhammad (SAW) gradually we will see how democratic they choose their leader, how democratic they chose their Khalifa, how democratic they choose their imam and delegate, ministers, head of government, so the Islamic democratic, Islamic state should be should involve everybody each and everybody from the higher level to the lower level.

KD34 [19054-19584]

A democratic of an Islamic state should be ahh there a lot of things that you consider by saying how it should be, but to my own understanding the way we are practicing our own constitution, it gives us a room of some amendment and we Muslims we have representatives there, if as a Muslim I have some politics or some ideas or some things that we needed to put into a government I can bring up a motion and advice some of the Muslims and show them the importance of that particular teaching and put it inside that constitution.

KD35 [19595-19795]

Ah the Islamic state should be as democratically as anything as possible because even Islam encourages a leadership, a good leadership, a group of people should have a leader wherever they are, yah.

KN1 [44677-46137]

Islamic state is quite democratic particularly there was a time when the second Caliph was leading the congregational prayers on Friday, he started the sermon that is the huduba, when he started by addressing the people he said listen to me, and one of the citizen said that he will not listen to him, he said that why, the man said that out of the treasure something was bought and shared among all, we all have one garment while you have two why? To show you how democratic an Islamic state is. Now the Caliph said I don't have an explanation but where is my son Umar ibn Abdullah (phone rings). What I am saying is this when amm...he said let his son come out and explain how he obtained two garments instead of one, he said that one was given to him and my father is huge in stature so I gave him my own that is why I got two. So you see how democratic it is, but what I am saying is this, this is the president of a state compare him with the president because as of that time I told you Islam was beyond the borders of Arabs. Equally at a particular point in time thought of saying that what people are paying as a dowry is too much as from now he has a limit, a ceiling limit for the dowry to be paid to get married. A particular woman stand in front of him and asked him when did the holy prophet leave the world you to start saying you are limiting dowry. Now you don't have a ... to say yes it is true. So that is how democratic an Islamic state is.

KN2 [25132-25317]

It should be as democratic as it should be. Because it says no leader should impose himself on a group that do not accept him. So he should not partake in a coup to impose himself.

KN4 [39227-39628]

As usual, as it is now you can go and seek for a vote among the people. They know you, they know your upbringing, they know where you come, they know your parents, they know your origin or they know when you came in fact if possible you can use those that came if they have good behavior as constitution of Nigeria says that after ten years, you can be a citizen of the place, is ok, you can contest.

KN5 [17802-17908]

Democratic ahh ehh considering the provision of the Quran and the Sunna, it should just be based on that.

KN6 [19086-19910]

So, the democratic is Islamic state should be all this you can answer it through the our constitution, it should be already we have it the system of our doctrine-if you want to know correct system you should go back to the history of prophet Mohammed (SAW) to the history of Sayyidina Umar because there is some practice of this ah democratic because there is democratic in this but maybe it is, there is some slight differences but it is the same because Islamic like I said earlier Islamic is the total way of life so it tells us how are we going to choose our leaders. It is democratic, I think, even after the death of the prophet (SAW) some people gathered in order to nominate who will, who will take over this issue so they nominated Sayyidina Abubakar. So we should follow this way that our forefathers followed.

KN7 [18652-19012]

Ehm, it should be 100% democratic because ehm, as we all know democracy, democracy allows not only ehm, ehm free life, not only free speeches, and ehm it also encourages, it encourages equality before the law. And as long as, as long as democracy, democracy is concerned, as far as democracy is concerned it should be 100% implemented in an Islamic state, yes.

KN8 [18695-18761]

Islamic state should be very democratic to accommodate everybody.

KN9 [18318-18449]

An Islamic state should be democratic in all its angles and ramifications because democracy is part and parcel of Islam, yes.

KN10 [13132-13631]

No, democratic is something that I don't think is accepted in Islam because if you look at the Muslim countries like Saudi Arabia, they don't accept something like that. Even some other countries they don't accept democracy because democracy is something that deals with election and in such condition you may, you may-instead of you to chose a one that will rule and provide sharia law you may choose the wrong person that is going to be the leader and nothing would go the way that is supposed to.

KN11 [18326-18479]

How democratic should an Islamic state. So I can- I don't know what to say. I don't know what to say here. Democratic I don't know what to say here now.

KN13 [20417-21086]

In the Islamic state should be democratic in the sense that they should follow-there is a particular institution of consultation, I have forgotten it in Islam-in Islamic whereby they think, I think it is Shura committee whereby uhm they agree based on consultation of each other. It comprises of knowledgeable elders within the society in that they have this, they are very, very, they have this high knowledge in terms of intellectuals in religious perspective and doctrines and they form memorandum of an action. They actually serve as judges. So they come together with the Caliph to decide on what particular view, on what particular agreement they could follow.

KN14 [14444-14719]

Democratic? So democratic in an Islamic state has to do with ah what people want ah and ah if there if no, ah if the Islam does not prohibit such things, the Islamic state should try and ah ah and encourage or should try and perform and practice those things to its citizens

KN15 [16099-16174]

Hmmm Islamic state I think should be democratically based on sharia laws.

KN16 [8203-8224]

Based on sharia law.

KN17 [19893-20446]

One thing we fail to understand is that we are not actually practicing democracy in the real sense of practicing democracy but I think to me Islamic state is a little bit democratic because the seek opinions they have the Caliphs they have the kind of leagues of men of some knowledgeable men that actually guide them on what to take before taking a particular decision. It is not a kind of a monarchy system of government whereby you take a sole decision, and they still follow the the sharia and the codes of ethics that have been written down.

KN18 [33348-33558]

Well, democracy in this context is giving rights to people, recognising minority views, respecting human rights, okay, protecting eh eh protecting the rights of the individuals of any individuals if it's okay.

KN19 [20388-20480]

Should be democratic to tolerate people because the concept of Islam itself preaches peace.

KN20 [14158-14175]

Very democratic.

KN21 [8782-8804]

Very, very democratic.

KN22 [17191-17354]

Democracy is also part of teaching of Islam. Islamic state should be democratic, it should dispense justice, and there should be fairness, there should be equity.

KN23 [13085-13209]

Yah a person, there are criteria laid down for Islamic Amir. So if anybody can meet up with the criteria, it is very good.

KN23 [13404-13556]

Yah Islam agitates for, is a religion of peace and democracy is something of consensus kind of. So to a very large extent Islam should be democratized.

KN24 [13090-13125]

It should be very, very democratic

KN25 [18413-19151]

Well an Islamic is one of the most democratic states because it is not a rule by a single person. Even during the Caliphs they had advisers, they took advice from so many people and it was a form of government where the people openly show their problems and dissatisfaction with the government of the day. So I think it is highly democratic. And this leader he isn't been chosen by a few people, he is chosen by the majority. In the event where the majority is not enough, there is what we call a representation, I think is it is Majalis Shura. So this body cuts across all the axis of the society. And these members are charged with the responsibility of choosing the next leader in an Islamic state. So I think it is highly democratic.

KN26 [17734-17931]

Well these are two things that are being waived, you know, but largely to be frank with you although from a personal level like I said earlier the concept of Islamic state has been so bastardized.

KN27 [15130-15175]

It should be as much as possible democratic

KN28 [11474-11547]

Randomly I believe it should really be, it should really be democratic.

KN30 [13577-13603]

Ok very, very democratic

KN31 [16921-17138]

Well it should be a very, very democratic state in the sense that it should give the Muslims its rights even the non-Muslims they should be given their rights just as it existed during the time of the prophet.

KN32 [7250-7271]

Very, very democratic

KN33 [6602-6646]

Ah Islamic state should be very democratic.

KN34 [9474-9525]

Let it be based on the principles of Islamic law.

KN35. [11914-12029]

An Islamic state should be democratic based on sharia and Sunna that is the word Allah said and the prophet (SAW).

KN36 [12125-12268]

It can be to the certain extent because even Islam gives room for consultation and the democracy is about consulting the opinion of the people.

KN37 [10624-10774]

It should be democratic to the true meaning of democracy, not the democracy of the western world okay. The true meaning of democratic, it should be.

KN38 [7435-7576]

I believe if there is anything democracy is emulated from Islam, so Islam itself is democratic, so Islamic state should be very democratic.

KN39 [12782-13080]

Really Islamic state has to be democratic. Democratic in the sense that really we need nothing from western way of practicing politics because even the Qur'an there is a verse that says nothing is left untouched by Islam. Therefore, socially, economically and politically Islam touches everything.

KN40 [12706-12847]

It should be a state in which it carries along with people, involve every people in the state along in how to participate in the government.

KN41 [10716-10873]

An Islamic state should be democratic in the sense that the leader should be elected by people, I mean not the leader enforcing people to choose him or her.

KN42 [20790-21416]

It should be, it should be very democratic, there should be transparency, there should be accountability, there should also be honesty because all these things are actually part of the constitution. It is just only that the people should fear that even if the person your creator is not seeing you, you should know that if you are not seeing your creator you should know he is seeing you. So they should also have fear, the fact that they are not Muslim does not mean that they don't have any religious beliefs or obligations. They should have that thing that they would one day or the other be accountable for their actions.

KN43 [18200-18449]

Yah, people should obey the laws of God and they should do what is right and avoid what is wrong. They should respect the feelings of their fellow Muslims and non-Muslims alike. They shouldn't infringe on the right of either Muslims or non-Muslims.

KN44 [13059-13101]

I wouldn't like to answer that one also.

KN45 [15119-15419]

Yah, how democratic eh I think Islam is democratic religion, yah you can choose your leaders and you have the right to all your fundamental human rights, rights to freedom of speech, freedom of association, yah ah and the rest. So eh you can achieve your democratic ideal within an Islamic state.

KN46 [29546-29651]

It should be representative, I mean, ah an Islamic state should be in a way that represents its people.

KN47 [31372-31783]

Yes. Islam is given this kind of democratic because even though they, they use ahm ah what do you call it, ah, am ah they use ah Electoral College nowadays because there is a group that is responsible of selecting the king, you understand, so this kind of groups are democratically elected to represent people. So whatever they go and decide, it is in the interest of the people. So it is democratic per se.

KN48 [9741-10069]

Hmm, Islamic state so the Islamic state should be democratic in a way that you elected the leader to be in so far the person is or the person is following the normal norms, so he is using the Qur'an what it teaches us to lead his followers and whereby if it is now acting in contrary to that where they can be voted out.

KN49 [18150-18397]

By its very concept, an Islamic state is very, very democratic. In some cases elections are conducted and they are free and fair and there is-and people are ruled by the fear of God and passions to achieve all things that are pious and righteous.

KN50 [8896-9059]

An Islamic state can be democratic in the sense that leaders can be elected or appointed and can also be removed if he is going in contrary to Islamic principles.

KN52 [23929-24206]

I think Islam is the best form of democracy in the world one could argue as such. If democracy means freedom, liberty, encouraging competition, equality and things like that, I think Islam is the best form of democracy.

KN53 [11770-12046]

I think it should be democratic because everything is governed with the rules and regulations of the holy Qur'an, so there is freedom humanity, freedom of liberty and freedom of individual, wrong to right, something like that. So everything should be democratic. That is it.

KN54 [6013-6066]

Ok allowed by the Islam. It is allowed by the Islam.

KN55 [7427-7462]

In line with Islamic teachings.

KN56 [11506-11772]

Ah actually there is a difference between democracy and Islam, democracy is a western motivated term and if we talk about Islamic state we are talking about a state that is established under the foundation of the sharia. So an Islamic state should not be democratic.

KN57 [12085-12122]

In line with the teaching of Islam.

KN58 [26495-26736]

Islam is not a democratic institution rather democracy copied from Islam. So there is no such thing as how democratic should Islam be. It is democracy that is even copying from Islam. Islam is more than democracy. It is an ideal system.

KN59 [20344-20601]

Humm ok based on democracy I think it is government of the people by the people and for the people, since there is this integration of democracy I think Islamic state too is a state that is being governed by people to cater for their needs you understand.

KN60 [21532-21933]

Islam is a true, you see it is the religion that gives freedom of so many things including democracy, you understand. Everything has been democratized because even the choosing of, as I said in the previous question, choosing of a leader, democratic process has to take place, Shura committee coming together and deliberate before they now agree ok so, so person has being choosing to be our leader.

KN61 [9946-10222]

An Islamic state... democratic way, it has to be a government of the people, the people the way they define democratic. Islamic state is the way of life so therefore ah so the leader or the state has to carry out all the people along just like it happened during Sayyidina Umar

KN62 [32654-33472]

Democratic, as democratic as allowed by the religion. The religion provides everything, so it should be democratic as provided by the religion. Well this democratic or democracy you are talking about, I believe that ah everything democratic, you understand, is something that has to do with giving the people the right to choose their leader and ah to do what they want under a certain government, right? So in Islam we believe that although Allah chooses the Caliph, the Amir, but at the same time the people ah put their heads together and ah put their opinions together and after that they ah they elect a leader. That is what I believe. So ah democracy is there enshrined in our religion, is there written in our religion. So I believe that Islamic state should be as democratic as the Qur'an and Hadith allows.

KN64 [16466-17097]

Hmm scholars didn't agree that Islam borrow something from democracy eh because in Islam we have things. We have the way we are doing our things. You can say this is a democratic thing, but we are doing it in Islam, this didn't mean we borrow it from democracy, it is there in Islam. Like how the Muslim elect their ruler in the time of -during the time of the caliphate of Umar eh he assigned people to select the person to govern them democratically, but this you can't say we got, we borrow it ah. We have this in our, already, in Islam. We have all this. You say democracy borrowed from Islam, hmm I do not agree with this.
KN65 [20137-20684]

When we are talking about an Islamic state, there is no point of having a democratic government, but although, like I told you, we mentioned something about Islamic revolution which started somewhere in Iran, you understand, where there leader now has to be elected politically, you understand, which is contrary to what is attainable before, you understand. So I think uhh ah Islamic state doesn't have anything to do with democratic, yes, but with this invention of Islamic revolution fine. So leaders can be elected to rule in an Islamic state
KN66 [11457-11636]

An Islamic state should just be ruled by the teachings of Islam. When you talk of an Islamic state there is no reason you talk of democracy because democracy is westernization.
KN67 [12666-12996]

Ah Islamic state should be ah democratic in the sense that the people have a say in the rule and also they have a say in who should lead them. That means they have the right to ah say against a leader, if they see anything bad about him and that also can lead to removing the leader, if that ah arise, if the, if the need arises.
KN68 [5995-6014]

It should not be.

KN71 [39717-40468]

Very democratic because I want you to believe that Islam is the principal democratic body of all times (he recites the verse of the Qur'an). What is democracy and look at that verse, as I told you earlier, when Allah wanted the Muslims to stop taking alcohol, he did not dictate, you must not do it, he said fa'al antum muntahuna after even telling them the evils behind taking alcohol, the evils behind gambling, he was telling them in a soft way fa'al antum muntahuna. And what is democracy? Is it not to give you a right to express your opinion? Is it not? Then even when Allah (SBUH) wanted to descend Adam on this earth, Allah had to ask him, I told you not to eat this tree, now you have done so, why did you do it? Why? Then what is democracy?
KN72 [21751-21982]

Yes, Islam is a democratic, being democratic is a eh is a ruling based on opinion eh and Islam also recommended the opinions of the people in ruling because eh there is no inequality in Islam, always Islam back on equality, yes.
KN73 [21366-21615]

Uh, democratic is really a secular. Is a secular and in Islamic state and there will not be democracy in an Islamic state. But if you find yourself in a democratic state while you are Muslim, you can really interpret Islamic state in your activities
KN74 [33153-33245]

This is nothing but an Islamic state should practice the Islamic democracy, eh that is all.
KN75 [35227-35821]

A democratic state in an Islamic state should be free and fair and everybody should have his own liberty and freedom to exercise in feeling, even during time of the prophet (SAW) we have a Islamic state, kuma we practice in Medina, we practiced Islamic government. He gave each and everybody freedom of movement, freedom of exercise, freedom of talk, even the during the time of Sayyidina Umar, whereby a woman have the right to challenge the Amir, to tell Amir that, even there is a woman who challenged the Amir, people tried to stop him, he stop people, let him exercise his own feeling, yah
KN76 [23410-23628]

Very democratic because if you look back at the history of Islam you could see that one of the most democratic era we ever had in the history of human being is the era of Umar bin Khatab. It was a very democratic era.
KN78 [37784-38133]

Well, through consultation as ah as it has been all through history, through consultation. You know, when Muhammad (SAW) died, there were consultations by MuslimUmma to appoint, on who to appoint as their leader. The same thing happened time and time again, so consultation is very essential, yah ahh as a means of really taking people along, yes.
KN80 [31000-31129]

Should be free and fair, should be justice and should be through Shura since it is the process which Islam taught ahh taught us.
KN81 [15509-15531]

very democratic okay

KN81 [15693-16010]

okay I can say something or I can give you ahh little ahh history so when we take an example of the rule of first Khalifa in Islam that is Muawiya Abu Sufya, you understand through that leadership we can, we can imitate so many things base on his rule because he rules base on Qur'anic and the Sunna. Do you get it?
KN82 [20963-21260]

If you study Islamic state very well, you see that there is no where you can find true democracy unless in democratic, in an Islamic state because it is a system that allows the Muslims to choose the leaders that think they are, they will run the activity Islamic activities in the correct manner.
KN83 [12871-12962]

Ahh very democratic because Islam respect rights of everybody both Muslims and non-Muslims.
KN84 [15050-15150]

Every Islamic state is democratic in nature because it comprises the right of individual citizens.
KN84 [15199-15292]

Yes totally democratic because it always defends, it always defends the right of individual.
KN84 [15366-15400]

No both Muslims and non-Muslims.
KN84 [15455-15557]

Even if they are not when you engage in leadership you must protect their lives and their properties.
KN85 [17408-17756]

Islam is a democratic religion. God ah Allah (SBUH) Allah says (he recites in Arabic). Therefore, Islam has giving people choice even in election of who should rule ahh there should be free choice people should be allowed to choose those they feel and believe they should be their leaders. So Islamic state should be to a great extent democratic

ZA1 [18668-19318]

If you are talking about democratic, now there is a two type of democratic that I know, the physical one that we see and the hidden one. Now even in America they are not practicing democracy. In France you say democracy that everybody has a right to do whatever he likes, to do his religion, but now they banning somebody to put hijab in France. You didn't call them terrorist, you say is a democracy. Somebody abuse your prophet, you say is a freedom of speech. So eh and now somebody enact a law that it is forbidden for a gay and lesbian in his country you say no, no, no don't do that. You agree here you disagree there, so nothing like that.

ZA4 [35244-35292]

It should be free and fair to people, be just.

ZA5 [20280-20336]

Everybody have to have the, everybody have to have say.

ZA6 [49417-50459]

Ahh of course an Islamic state is very democratic. What do you mean by democracy? Democracy is a government that allows, that provide for freedom, the freedoms of association and all that ahnn. In an Islamic state where sharia is being practiced, like I said previously, you have that same freedom hmm, you have that same freedom and there are punishment for every offences hmm, so is not as if is an Islamic state is when you are practicing sharia you are enclosed in a particular kind of rule. You must, there are rules you must follow, but it is very democratic. Everything is being, you know, highlighted in the constitution, in the Islamic constitution. There are rewards for good deeds and there are punishments for offences. The difference is, in Islamic state the adherence to the law is strict and higher than in the democratic state, the adherence is very strict, but there are freedom of association, freedom of religion, even if you are not a Muslim living within, there are freedom of practicing your religion and association.

ZA7 [19313-19669]

Yah very democratic yes very democratic in the sense that one can ask questions about the government, one can openly say, openly express his short comings, his problems and expects them to be solved. So I think democracy is simply a process in politics that says that there is freedom of speech and freedom of life. So I think I should be very democratic.

ZA8 [43629-44092]

Islamic state wow. I don't think there is democracy because democratic in the sense that if we say we are going to introduce democracy in an Islamic state, then a corrupt leader will also win because democracy is all about for the people or how do they put it? It is the people that will choose and people can be swayed. That is one thing, people can be bought, people can be swayed, vote can be bought. So I don't think democracy can work in an Islamic state.

ZA9 [21961-22501]

Well like I said, every practice by any Muslim has been stated by the Qur'an and the hadith of the prophet. So having an Islamic leader is just to enforce all these things because the teaching, right from childhood, everything a person needs till he dies, has been stated in the Qur'an. The way you should live your life, the way you should treat others, what you should do and what you should not do, they have been set, but democracy doesn't really, can't really thrive in Islam because of the nature of the religion since Qur'an is the...

ZA10 [23766-23879]

It should not be that democratic. It should be simple since it is based on Qur'an and the hadith and the Sunna.

ZA11 [18382-18802]

According to the definition of democracy, everybody has the will to do what as in to practice his rights and what are these rights? They said freedom of speech, movement and other these things and if the Islamic state is being practiced based on sharia and sharia is the way of life and other this thing that gives the right to this citizens then there is no difference with what you are saying, is a democratic system.

ZA12 [10140-10193]

It should be on the teachings of Qur'an and hadith.

ZA13 [11335-11392]

How democratic, it should be based on Qur'an and hadith.

ZA14 [13699-13814]

Very democratic, everybody should have his right, right to worship, right of movement, right of anything you want.

ZA15 [17875-18028]

We are not saying democracy should not be conducted in an Islamic state; yes Islamic state can still practice democracy and then implement their sharia.

ZA16 [11286-11330]

It should give equal rights to everybody.

ZA17 [11790-11908]

Democracy even the word democracy is un-Islamic word, so if you are bringing it to Islam actually is not accepted to.

ZA18 [15750-15817]

How democratic, well I can't say anything on this for now gaskiya.

ZA19 [21086-21818]

Well the concept democracy or so is a relative term, which actually in, within the context of Islam ah democracy could only involve in a situation where people are actually mindful and conscious about their duties and responsibilities unlike in a secular state. In an Islamic state, the issue of democracy actually comes into play but in a situation whereby people are conscious about their responsibilities. So once you are conscious about your the responsibility the democracy there is highly ah sound because when your Imam or your leader tells you to actually do this and do that, you just submit because he is actually talking about the fideism, the believe, you understand so.

ZA20 [11744-12027]

The consensus is part of democratic culture, which Islam also allows; consensus, agreement of the people on one sole candidate. Election is also part of it. Islam encourages elections in accordance with its own principles and ideology there

ZA21 [17619-17816]

Democratic, an Islamic state should be democratic in such a way that it should give free and fair treatment to all and sundry irrespective of one being a Muslim or non-Muslim without harassment.

ZA22 [16049-16386]

I think democracy is totally against Islam, But if you are talking politically yah if we have an Islamic state we can go ahead and continue with our affairs if at all we want to engage in some may be bilateral relationship or international relations so we know our limits, we try to do it based on the teachings of the religion.

ZA23 [21395-21442]

As I said earlier, democracy is not in Islam.

ZA24 [27891-28424]

The democratic of an Islamic state is not a do or die affair. In fact there is not suppose to be an election. So if it is an Islamic state, there is suppose to be hierarchy of the – Islam is supposed to be governed by the most knowledgeable in Islam that is imam. Imam is supposed to be the president because during prophet Muhammad (SAW) and the other caliphs, they are being governed -they are the rulers being their worth what they acquire-the knowledge that they have. There was no election then like the one we are doing now.

ZA25 [24627-25277]

That word democratic generally Islamic scholars tend to discourage the use of the word-anything democracy or democratic to Islam. So but if I am obliged to talk here to mean the word democratic to mean majority it has to be majority by quality. When you say jumhuriya in Islam it is not by number it is by quality, by how authentic is the view. So that is you don't just talk about the number by saying that if somebody has attained a particular age, that he can choose and vote for and choose a ruler. It has to do with what I can say electoral college-shura of learned scholars. Then whoever the majority of them chooses then he becomes the Amir.

ZA26 [11940-12139]

Islam is a democratic, in itself is democracy- Islam. This eh the western countries, the western orientation they just say-claim democracy. There is more democracy in Islam than any other religion.

ZA27 [10214-10478]

As I said earlier there is no difference between an Islamic state and a democratic state because when we talk about giving people rights an Islamic state also gives people rights. There is no difference between the two.

ZA28 [23130-23213]

Well it should go with the Sunna, and it should go with the decision of the Qur'an

ZA29 [32373-32560]

Well the extent at which an Islamic state should be is no matter how freedom, no matter how free a state should be it should not allow unislamic activities to be observed in the state.

ZA30 [41905-42093]

Fairness, let me say, I don't even know how to, the word to use, but if there is any word greater than fairness, so I will use that one, but since there is none, let me just say fairness.

ZA31 [16546-16936]

Yah, democratic as in how democratic is an Islamic state suppose to be is telling, democracy means freedom, like freedom of speech, let's say if, assuming if someone did what is wrong, you can preach to that person, you understand, you can, so democratic as in their custom Islam give freedom to people except if they didn't preach the saying or what the all the commandments doesn't give.

ZA32 [43925-44437]

The Islamic state should be democratic by allowing the, by giving freedom of religion, all should practice their religion, both Muslims and non-Muslims living in that state should be allowed to practice their religion both without disturbance to each other, yes and the interest of every, every personalities, every citizen within the state should be protect, should be protected. There should not be, there should not be bias or sentiment or something like this. That is how Islamic state should be democratic.

ZA35 [11614-11622]

No idea

ZA36 [18171-18405]

Hmm, if we have faithful Muslims, a faithful Muslim is a person who fears Allah more, he knows that he is going back to account on whatever he does. So that would make him treat the citizens the way they are supposed to be treated.

ZA37 [22648-23123]

An Islamic state should be democratic in a way that both Muslim and non-Muslims individual that are within the state should have equal right of performing their own religion, interaction and so on, but provided it is an Islamic state, as I said it before. There are some things maybe that must be regarded that is to say practicing other religions should not affect or stop the practicing of Islam. If that one is achieved then no problem, this is how an Islamic state is.

ZA38 [27797-27990]

Democratic to the extent that the rule of law should prevail, sovereignty should be there, the rule of law should prevail and equality, all those things as a content of democracy must prevail.

ZA39 [38826-38921]

Islamic state that is where people decide to either elect or appoint a person that rules them.

Th9.7: No Private and Personal Life in an Islamic State

KD1 [56122-56927]

That's not true. Sharia law does not mean that Allah would say give two slice of bread to your daughter, give three slice to your son and don't give any slice to your wife and take the remaining slice of bread. All those ones, they are things that are private things. Allah will not say you should eat tuwo in the morning, drink tea in the afternoon, and eat Eba in the night. That does not happen. So all this things are private things. That does not mean, Islamic law will not say you should wear boxers and singlet under your cloth before you wear any cloth. That's not, all those things are private, it doesn't happen or it's all of things that, or should Islamic law say you should have intimacy with your wife every night? All those things are private things. It doesn't happen, so that's not true.

KD2 [27139-27157]

No I don't agree.

KD3 [21070-21077]

False.

KD4 [52001-52209]

Totality whatever man does, his life, his private life, all what he does belongs to Islam. All what he does must be built on the tenets, teaching of Islam. So, whatever you do has to live according to Islam.

KD5 [26996-27513]

Hmmm I agree and I disagree because everybody can live his own personal life do whatever he wishes to do, but with limitation. That is why I said I agree and I disagree because if you breach the law or you kill somebody, Islamically, you too you will be

killed because the law says annafsi bin nafsi, life to life, wal anfa bin anfi, Wal uzna bin uzni, ear with ear, eye to eye, eye with eye. So, one can live a life privately and one can also be deprived of his life if the need arise or depending on the situation.

KD6 [43142-43929]

Sharia law, what is sharia? I don't really understand what they say by sharia law controls your private and this thing. Allah controls your private and what you are doing, you do it according to what Allah says and the prophets that is your way of, way out. If is ah any Islamic state can come to my room and tell me this is what you are doing, Islam does not permit you to do that, somebody, to go inside the room of somebody and telling him what he will do, if he didn't, if he do something wrong inside his own house and come out, you cannot take him, but Allah that is seeing everything knows and they will take him. So is better for you to follow you yourself on your own go out, look for the knowledge and follow Allah's footsteps, Annabi Muhammad (SAW)'s footsteps. So, that is all

KD7 [34434-34456]

No, I don't, I don't.

KD7 [34489-34973]

What is private about a person? When he enters his house, it is his house. When he is with his heart, it is his heart. So what privacy again are we talking, if we are talking of how you eat your food or how you pray that is between you and God. If somebody should see that you do not pray well, he calls you and talks to you, he encourages you this is the right way of praying, but the prayers itself, it is between you and God. So, Islam is a religion that promotes freedom for one.

KD8 [60458-60833]

Yes. Sharia controls all the...but you have right to your private life of course, but private life in the sense that if it is in conformity with Islam. If there is an Islamic state, you are, you have to submission to that state because by submitting to the state, you are submitting to the rule of Allah even if that state is being operated based on the Qur'an and the hadith.

KD9 [43043-43328]

Ah I don't want to talk about that one too because is ah it something that is very delicate. The ulamas will be able to tell you how sharia actually operates, the nitty-gritty of sharia whether it is deep down to your private life or you know that is why I don't want to go into that.

KD10 [34244-34490]

Yes of course, sharia controls everything, everything. A Muslim cannot say what he likes, cannot do what you like at a point in time. It is what Allah has commanded you or what Prophet Muhammad has commanded you, it is what you are going to do.

KD12 [37301-37319]

Yes it is does so

KD13 [16954-16984]

No. I don't agree with this.

KD14 [21738-22165]

Yes I could say I agree and I disagree. My agreement is that once you say sharia law, sharia law is not the physical law that is outside. The first sharia law is the law you practice, the first sharia law is the one you impose on yourself by yourself not by the people. While my disagreement with that is that nobody that is sharia law never controls, in an Islamic state, never controls personal and private life of anybody.

KD16 [17835-17843]

I agree

KD17 [52934-53371]

Yes, because you cannot be doing what is rubbish, you belong to the state. You cannot be doing what is wrong now and you say your life is private and personal. You have to be as in you need to be answerable to people to some people. That is why it is an Islamic state. You cannot do what is wrong, there is no life that is private, one way or the other it will affect another person. So why would you say it should be kept alone to you?

KD19 [34351-34883]

I disagree with that. The life of every Muslims in an Islamic state or sharia state is eh is supposed to be private. Whatever you do is your own private affair, but once it becomes public then the law will have to come in and look where you have gone far of the law and justice will have to take its course. So in an Islamic state, you should have your private life but wait whenever you do something and it becomes public, the society will have to scrutinize it and see whether it wrongs foul of sharia and implement punishment.

KD20 [27816-28074]

I think the answer is the answer is no, you can claim your life personal and private because Islam is Islam your private life and personal is different from Islam. So when you are practicing Islam it doesn't affect your personal and private life, that's it.

KD20 [28169-28408]

I disagree with it because sharia law entails the, entails the eh is talking about the life the life of I mean is is talking about the life of eh of the of the Muslim general you understand so it doesn't have anything to do with private.

KD21 [26506-26531]

I don't agree with that.

KD23 [27040-27072]

Yes I strongly agree with this.

KD24 [79965-80941]

Ah in a sharia state, I will believe that all activities of the Muslims that are in the Islamic states, where sharia is being practiced ninety nine percent, for example, all your activities are governed by the sharia law because you agree and accept to be there, then you must you must abide by their religious rules and regulations. If you are sitting in that community, no matter what the religion has said, this is a law then definitely you must follow it the way it is and you don't have any other option than to follow it, but if you are living in a state, for example like the way we are citing example with northern Nigeria, for example, it is not like that even you will see Muslims practicing what the Islamic religion says it is prohibited and no one will talk to them neither the preachers, neither the scholars, no one will talk to them because all and everyone is just facing his own house, facing his own family nobody care with his neighbor things like that.

KD25 [93875-93895]

To some extent, yes

KD26 [29781-29891]

Nobody can claim his life is private and personal in an Islamic state, yes I agree, in an Islamic state yes.

KD27 [28859-28863]

No

KD28 [38397-38442]

I agree. It doesn't control all. It doesn't

KD29 [24177-24200]

I disagree with that.

KD30 [43494-43833]

Ah no ahm in an Islamic state ah all individuals have ah freedom to have their private lives, but of course the state have a certain responsibility of ah which she can, the state can be able to call you to respond to, but ah there is always freedom to have your own property, freedom of right and all that things in an Islamic sharia law.

KD31 [21471-21576]

No, that's not true whatever is haram in Islam, sharia always goes against it and that is it that is it.

KD33 [28305-28339]

No I didn't agree I didn't agree

KD34 [33970-33982]

I disagree

KD35 [33388-33704]

Private activities ah is being guided by the ways of Allah, the moment you believe in the religion you have no personal (he recites in Arabic), so whatever, before you love any other thing until God loves that means until you are allowed in Islam to do it before you do whatever you think you are going to do.

KN1 [67280-67860]

Well not only in an Islamic state, to some extent your life belongs to you to some extent your life belongs to the government. What am saying is this nobody will just kill you without any cause because you are entitled to live so you see your life belongs to you and now when you attempt to take your life even under the constitution of Nigeria its years imprisonment. It is your life if you try to commit suicide it will be two years imprisonment as punishment. So you see to some extent it belongs to you and to some extent it belongs to the state. It depends on the situation.

KN2 [38992-39846]

Islam although being a system, has also given Muslims a kind of freedom. Everything is allowed in Islam unless those that have been described as unlawful, everything is accepted unless those few things that have been described as unaccepted. So Islam does not matter what type of house you build, what type of food you eat as long as you eat halal and when you talk of Halal and non-halal you see 95 percent of food is halal only five percent is non-halal. When you talk of sexual intercourse, you are allowed to marry but you are not allowed rape or to engage adultery or prostitution. That is the way Islam operates. And Islam will not tell you how you stay in your house, it will not tell you the dress you will wear in your house, it will not tell you when to eat in your house, it will not tell you when to go out that one is your private affair.

KN4 [52730-52732]

No

KN5 [34489-34818]

No because Umar bin Khattab was challenged by peeping through one of the Muslim houses during his time as khalifa he peeped or he climbed the wall to see what they were doing that and they challenged him and he accepted the challenge. So it is not good that there is private life actually and personal life even in sharia state.

KN6 [39154-39645]

Yes, because every person is belong to sharia law. Your movement, your way of life, is part of the sharia. So I say sharia Islamic even at your home you can practice it. You are all belong to Islamic Sharia. All our (he quotes Arabic words) so it is Quran but it says our lives our, all my prayer, all my sacrifice and all my life are belong to this Islamic Sharia. I belong to the Allah so what is the meaning of this, you should submit all your properties and yourself for sake of Allah.

KN7 [35109-35471]

I do not agree because ehm ehm, we have, we have freedom of rights and wherever you have freedom of rights, its I don't think you are being, you cannot claim ehm freedom of a ah your opinion ah as long as you have freedom of opinion, yes you are claiming your own life, you are claiming it as your private life and that is why we call it freedom of opinion, yes

KN8 [33043-33370]

Yes I agree but it is to some limitations, you understand, because Islam has its rules and regulations but it doesn't strike over everybody's life. I think you understand, but there are rules and regulations guiding all actions, but unlike totalitarianism of all this Adolf Hitler and co that you would be compelled under law.

KN9 [30401-30415]

Yes, I agree.

KN10 [24209-24224]

Yes, I agree.

KN11 [32203-32243]

No, this is not true, this is not true.

KN13 [34717-34730]

Yes, I agree.

KN14 [27649-27654]

Yes

KN15 [24123-24158]

Absolutely yes, I agree with that.

KN16 [14041-14046]

Yes

KN17 [27595-27599]

No.

KN18 [48592-48605]

It is true

KN19 [30166-30181]

Uh I disagree.

KN20 [22695-22701]

Yah.

KN21 [15995-16014]

I agree with that.

- KN22 [32454-32474]
Yes I agree with it
- KN23 [21329-21348]
No I don't agree
- KN24 [20340-20343]
Yes
- KN25 [33092-33104]
Yes I agree
- KN26 [35568-35644]
Hmmm yes to a very large extent in a sharia state yah I think that is it
- KN27 [24864-25267]
It doesn't. It doesn't control all private activities, it doesn't, but one can say it controls various aspects of human political life, socio-political life. So I don't think it controls every-Sharia doesn't dictate how you relate with your wife at home. So I don't think, and that is a private life. So I don't think it dictates every-so to some extent you can claim your private life to some extent.
- KN28 [19614-19628]
No I disagree
- KN30 [18276-18297]
Yes I agree with that
- KN31 [32034-32476]
Yes I agree with that because normally you see in life you don't own yourself or Islamically we know that you don't own yourself. So all you are doing in an Islamic state you are being guided by rules and regulations. Even if you are a wealthy person, for example, we all know that you have to give sadaka, and you help the needy, you do things like Zakat and they money is yours but you have to do all those things which means you have to ...
- KN32 [16112-16209]
yes to some extent and if really it can go according to the provisions of the holy Qur'an and...
- KN33 [12289-12301]
Yes I agree
- KN34 [21219-21239]
I totally disagree.
- KN35. [20719-20722]
Yes
- KN36 [21555-21558]
Yes
- KN37. [20121-20143]
Yes I agree with that.
- KN38 [15173-15194]
No. Yes I agree but
- KN39 [23590-23607]
I do not agree.
- KN40 [19592-19596]
No.
- KN41 [16942-16957]
No I disagree.
- KN42 [42738-43315]
No. Sharia controls your life, but it doesn't control what you do in private. It only, it-yah sharia controls your public and private affairs but it doesn't really control, it tells you how to go about your public and private affairs. What are supposed to be done in public and also in private. What are not supposed to be done, what are right and what are wrong. They don't tell you, they only tell you, they don't know when you do it or when you don't do it. They only serve as guide, kind of guidance for you to live a better life not for them to, for you to be controlled.
- KN43 [32071-32090]
No, I don't agree.
- KN44 [25587-25601]
Yes, I agree.
- KN45 [34335-35015]
No, it is not true, it is not true private life is a private life and public life is a public life and ehh in any Islamic state, there are sinners, and there are people who commit sins. In every, right from the time of the prophet up to this present time, there are people who commit sins. What is forbidden in Islamic state is to publicize that sin you are doing. If you are doing that sin in your room, nobody knows, then nobody has the right even to even follow you to your house ehh to your room to see what you are doing. This is not Islamic at all as far as the sin is kept secret, yah, the Islamic ehh state is ok with it, I think that is the objective Islam, yah.
- KN46 [56902-57023]
No that is not true in an Islamic state everybody has a kind of private life and he has eh another side which is public.
- KN47 [52544-53206]
Well people have their private life and personal, and private and personal are one thing, you know to me in the Islamic state. So everybody, you can have you private life, for example, now if you see somebody you want to marry, you see this is your private life, and Islam allows you to even marry a Christian, you understand, a Christian lady you can marry her, so you have the right, you have-this is your private life and the law of Islam does not say that you shouldn't do that, you understand. So you have your own private life and the government will not control that, you can marry her if you agree, you come into terms with her, then you can marry her.
- KN48 [17632-17816]
Yes, yah because sharia if you you want your life to be judge by sharia, there shouldn't be anything private or personal so everything must be, must be duly followed in a sharia way.
- KN49 [27967-28257]

Actually Islam does not encourage people investigating things that is not directly concerning them. Islam respect privacy and ehh Muslims are also enjoined to respect other's privacy and not to, and not to ah go out of their ways to learn what people are doing with their private lives.

KN50 [15448-15541]

No, I disagree because sharia law does not control private and personal activity of anybody.

KN52 [49402-50551]

No. There is jurisdiction, there are areas and boundaries, you know, of individual, of private, of family, of state, but what binds all these components together is the total submission to the will of Allah, from the head of state down to the family, to the individual, everyone belongs to Allah. So in that respect yes, there is the sovereignty of God and by the virtue of that sovereignty of Allah (SBUH) yes there is a comprehensiveness of the system which determines the direction of the society, you understand? So there is private individual life of course in an Islamic state, in fact the state exist only as a guide, as a protection, as an umbrella under which members of the society should live just as in any other political arrangement even in the secular state in that sense, for instance, but what I am saying is that it is not only confined to Islamic arrangement or Islamic policies, even in secular politics of course you have the state as the guide, as the Alpha and omega of legal of the affairs of the society, but even in that case, individuals have their own life and they have their own right to privacy and things like that.

KN54 [8460-8516]

I do not agree because Islam always encourages privacy.

KN54 [11572-11624]

No. I do not agree because Islam encourages privacy

KN55 [13524-13602]

No because Islam is a religion of privacy and it always encourages privacy.

KN56 [22233-22380]

No. I don't agree. Islam is a religion of privacy and Islam always encourages the privacy of Muslims, Islam doesn't encourage invasion of privacy.

KN57 [19485-19523]

I strongly agree with this statement.

KN58 [44305-44597]

No I disagree. That is a big lie. Under Islamic sharia legal system you have right to your own personal life. Nobody impinge on your life. It is only when you are found guilty that you would be treated according to the crime that you committed, but you have right to your own personal life.

KN59 [43094-43895]

Actually I agree but in the private aspect or activities, it doesn't control all the aspect, but in their personal activates, I can say it is being controlled, it has a strong say in it because if you have your own private thing that is not contrary to Islam, you can do it without the influence or intervention of the Islamic state. Take for instance property owned by you, you understand, you can build your house to your satisfaction. Islamic state cannot say ok this is the house I want you to build, you understand. There is no restriction in that. In terms of our personal activities, sharia law also plays an important role whereby if our activities are not in line with the sharia, it can kind of draw our attention back so that our activities go in line with the teachings of the sharia.

KN60 [31986-32419]

Islam controls both private and personal lives and how you put it across, you understand. Islam have total control over that and it is Islam because the Quran and hadith and the Sunna of the prophet (SAW) have said this is how you do your personal life and this is how you do other practices in other places. It is controlled actually because you have been given guidance on how you spend the entire life style you are practicing.

KN61 [16849-16853]

No

KN62 [53683-54157]

Not only in Islam everywhere. A man should not take his own life, nobody can claim his life. Ooh no, I believe, I understand now. Ok I was ah saying something different, yah. Nobody can claim his life is private and personal in an Islamic state, no. We all claim privacy. Islam actually is the religion that encourages privacy and personal life in general, yah. That is what I believe. Sharia law of the state controls only, only some part that are not personal or private.

KN63 [44778-45812]

Hmm, to what extent? ah Islamic law doesn't involve in private life huh ok, for example now, look at it once somebody is involved in adultery or fornication, such a person is now being asked to bring four witness, and that sighted him while in that act. Now in the real sense of it, in the real sense of it, is it possibl for someone to be doing adultery be involved in adultery or fornication and four people sighted him? If at all those four people were able to sifght him that means that person too has, in fact he has done a very grievous thing because doing such things, you can know where to stay and even it guarantees private life, okay like now, you want to come into the particular house now, you have to say salama alaykum before you come in, after that you have to be granted permission to come in huh bismillah come inside. If I do not respond and grant you permission to come in, you can't just come into my house just like that. So even it guarantees private life, it guarantees private life more than any other thing.

KN64 [27160-27202]

Yes, you must follow Islam in everything.

KN65 [34437-34456]

No I do not agree.

KN66 [23292-23306]

Hmm, I agree.

KN67 [23562-23581]

No. I don't agree.

KN68 [11532-11562]

No. Islam encourages privacy.

KN69 [39159-39709]

No. let me tell you something, under Islamic state there is a procedure, as I told you earlier, Islam is a comprehensive way of life of Muslims. So there is public and private right. Public right is a right that belongs to an Islamic state whereas private right is belong to a Muslim in an Islamic state. So what I am saying to the extent is that sharia protect public life as well as private life of individual, but issue of public right is belong to a state specifically whereas, whereas the issue of a private life is belong to Muslim individual.

KN71 [68224-68414]

Yes, sharia is all encompassing, is a total way of life. Both your personal and private whatever, it controls too, even how you deal with your own self, it is controlled by sharia too, yes.

KN72 [35284-35455]

No. There is personal, there is personal activities, there is, anything that is not related to the Islam personally, Islam has no consent on that, has no consent on that.

KN73 [37626-38007]

No it is not sharia law. If you say controls, there is difference between control, you know, if you say control it means it dictates whatever you are looking, whatever private and personal. But sharia law means that your activities were guided or are guided by Islamic law. It just guides you. This is how you are going to do it. You get the point? It is not control, but guides.

KN74 [46880-46944]

Ehh am not, ehhh actually am not agree with this, am not agree

KN74 [46957-47204]

Because the sharia is not, there is something which is personal that is private activities which sharia did not talk about it because it is not all, everything that sharia talk about. There is something that ehhh the sharia did not talk about it.

KN75 [50503-50508]

Yes.

KN76 [41510-42519]

Actually I don't agree because Islam respects and protects the privacy of individuals. If you look at the history of ahh Umar bin Khatab, there was a time that he was moving around the city of Medina and ahh he came across a house and ahh he understood that the man in that house was ahh he was drinking alcohol so he jumped across the wall and he told the person that he caught him taking alcohol and that person told him that he also caught him trespassing and Umar bin Khatab climbed again and nothing had happened to that person. So that is the extent whereby the private life of an individual is encouraged and even if you look at the issue of ahh fornication in Islam, fornication and adultery, to respect the privacy of individual you can just see somebody with another woman and just come and tell others that you have seen somebody committing adultery or fornication, you must have some witnesses, those witnesses amount to three, and there is no you can't bring your witnesses at the same time and...

KN78 [59428-59495]

Yes, under ideal Islamic state, yes under an ideal Islamic state.

KN80 [45310-45315]

Yes

KN81 [29151-29210]

Yes I agree, but no all personal issue sharia will involve

KN81 [29424-29504]

Of course, of course like family issues, personal privacy, so on and so forth.

KN82 [31241-31307]

Yes. That is why Islam is din, it controls everything for Muslim.

KN83 [21350-21557]

Ahh it is not true, sharia law can only control public matters and personal matters rests or are vested on individuals, but at times it involves private matters if there is a trespass between individuals.

KN84 [24594-24721]

I totally disagree. Islam does not involve in personal affairs of an individual Muslim unless his act is contrarily to sharia.

KN85 [35394-35858]

Yes, yes I agree totally with this. Maududi said it that in Islamic state the essence of man is to serve God and just serve God and Islam, as I have said earlier on, is all encompassing. It has addressed both the private and personal, private and public life of an individual, your political, economic, cultural and educational. All aspect of your life should be guided by Islam. Therefore in an Islamic state, there is nothing like private or personal life.

ZA1 [36349-36783]

Mr. man I think let me laugh first of all. [Let met join you laughing too] Islam said that (he recites the Qur'an) that there is a Sadaka-almsgiving, why will the state get that almsgiving is form the owners of the properties. So Islam said that each and every individual if he has a property that property as far as Islam is concerned, he get it, he got it through legal way, it is his own property only he is going to pay is Zakat.

ZA2 [44207-44665]

Yes, you see is total way of life, so they want you to-you should not go against, you control but the sharia is making you move, is now guiding you, is guiding you against what? Whatever is evil, you are protected from whatever is not good. So that is why when we say is the one moving you, I will say yes because the rules practically is what you are going along and when you are going by that rules, you are not allowed you will not find yourself against.

ZA3 [27577-28005]

Yes, you said that sharia laws that are the laws of Allah cannot separate it from, cannot separate the state and the religion and the religion goes into private lives of individuals. So whatever one does in terms of may be collecting zakat, in a sharia state everybody most pay zakat and also in terms of genealogy, Islam lays emphasis on genealogy very well that you must know the roots of every individual as in family ties.

ZA4 [49021-49054]

Hmm we have guidelines for this

ZA5 [30212-30508]

No. I do not agree with that because I say private and public and other personal activities, you understand, eh but if you say sharia like that, when we say sharia, it is a way of life automatically is the way of life; the way you do your things and other things like that.

ZA6 [70928-71073]

No. I don't agree. There are private and personal lives in an Islamic state. It is not possible that the state controls all personal lives, no.

ZA7 [36452-36907]

Kai I do not agree. I do not agree. Sharia law cannot make laws for you in your house. You have the right to train your child the way you want to train him, you understand. So I don't want to agree that it has to do completely with all your affairs, personal and private activities, but if your personal and private activities affects the general masses or people, it becomes a public problem, I think sharia laws has the right to treat it by the laws.

ZA8 [75079-75084]

No.

ZA9 [40293-40563]

Hmm is a tough one, but I don't agree. I don't agree because even if there are, if Sharia has stated some things you have to follow as a Muslim, I believe there are, we have our own initiatives to carry out these things so as not to negate the fundamental human rights.

ZA10 [34548-34815]

I disagree with this because personal life is what you do and sharia doesn't have, sharia law in the state does not have any affair or anything to do with your personal life. It only modifies and tells you what and what you should not do because it is your faith.

ZA11 [29744-30038]

Private life and personal activities, the way you live your life, the way you dress, the way you eat, what you eat and your life. Actually when you tend to look at that, in every religion being Islamic or not, those are moral rights and having to compare with moral rights is what is keeping...

ZA11 [30063-30088]

I don't agree with that.

ZA12 [18462-18528]

I don't agree, because I don't have much idea of the sharia laws.

ZA13 [18992-19001]

Yes sir.

ZA14 [25356-25544]

Yes sharia, sharia simply means total way of life, is that not so? That is the meaning of sharia toh because of that, it controls your private, public and any other activity of your life.

ZA15 [27402-27424]

Yes I agree with it.

ZA16 [19825-19829]

No.

ZA17 [24305-24308]

Yes

ZA18 [28894-29006]

Sharia, ah no I don't agree, kai that is fallacy. You are entitled to whatever provided you acquire it legally.

ZA19 [41788-42199]

I disagree because it is sharia state that actually gives you right to proclaim your property. It is sharia state that when someone steals ones property will be prosecuted. It is sharia state that says when one sleeps with one's wife will be prosecuted. It is sharia state that says no, nobody should confiscate or steal one's property, so sharia state is actually encouraging for everyone to be hard working.

ZA20 [27717-28030]

Yes. There is nothing left out in Islam. Islam stated some rules at which you should govern your life whether privately in public or whatever or either corporate or – Even if yo are alone there are ways you should interact with the nature as even alone there.

Islam has explained everything nothing is excluded.

ZA21 [33265-33738]

No. Everybody as a Muslim is guided by the principles of the holy Qur'an and the sunna of the holy prophet. So where you feel something is yours you should go ahead and grab it and that is personal. But where there is this issue of eh there is a case between you and your neighbor then sharia should come in, but as a matter of fact everybody has his own way of doing his own things, but you should not go contrary to the whims and caprices of the holy Qur'an and hadith.

ZA22 [29155-29352]

No. In Islam we have private activities and personal activities and it remains for the person involved. In Islam there are limitations even this sharia that we don't really understand what it has.

ZA23 [37512-37909]

If you talk of area where sharia are law is practiced to its fullest not a communism environment, not a communist environment, your belongings are your belongings. Only that in doing what you want to do with your property you follow the right channel. But to say your private belongings and everything belongs to the government, government of sharia is controlling it, I have never heard of that.

ZA24 [45413-45839]

Yes sharia law-sharia says that if somebody steals you have to measure if it is up to dowry that is it is up to dowry that is 10000 plus now ten thousand two, sharia says we should cut that person's hand, so therefore you can't, in sharia law, you cannot say your life is private. If you convert to another religion sharia says that they should kill that person after three days. In sharia law it is like that I agree.

ZA25 [45367-46100]

Yes Sharia law has prescriptions for everything for your personal, private and public activities, but that is where it stops that is prescriptions. But sharia law does not subscribe to the fact that you should be prying into the private activities, no, you are not allowed. Just preach it, as far as the private and personal activities does not infringe on other people's affairs, that in fact unnecessary suspicion is not allowed. But similarly a Muslims is not supposed to give chance to be unnecessarily suspected. You understand so it does not control you that eh we must know what you are doing inside room we know everything, but Islam has provisions, has prescriptions as regards how you should carry on all your activities?

ZA26 [21214-21280]

Ah even in Europe there is no private life I am telling you this.

ZA27 [20230-20233]

No

ZA28 [33619-34161]

Ammm I don't think this is a question that somebody should say yes I agree because anything that has to do with private is your own and your own alone. There are things maybe you discuss with your families as in family may be you are a husband you discuss your issues with your wife. So under the rule of Islam you are not supposed to discuss – there are issues you are not supposed to discuss them with people especially matters arising may be between like I said matters that arises between you and your spouse. So I don't agree with this

ZA29 [48424-48680]

That is a very big fat lie. This is the saying of the western people because they don't even understand what the sharia means. Today when you say sharia, sharia is the system that gives you rights on private life; your own personal life and your own rights
ZA30 [58316-58328]
I don't know

ZA31 [28660-28674]

I disagreed.

ZA33 [23561-23968]

No. It is not controlled by the Sharia, the Sharia only spells out what is lawful and what is unlawful. And a true, not even a Muslims, a true human being he knows what is lawful to him and what is unlawful and therefore there are laws spelt out in the holy Qura'an that prohibits what is lawful and accepts what is lawful. So therefore it is not that the state is controlling all the personal activities.

ZA35 [21078-21082]

Yes

ZA36 [29483-29487]

Yes

ZA37 [36263-36285]

No. It is very wrong.

ZA38 [41717-41725]

No, no.

ZA39 [54261-54284]

No. That is not true.

Th9.8: Relationship between Islamic Government and Secular State

FG1 [33269-33950]

The relationship between an Islamic state and a secular state should be, of course there should be a relationship because like the case of Nigeria for example, Nigeria is a secular state but Kano state tried to impose sharia, so let's assume that Kano state is an Islamic state and Nigeria on top is a secular state so for me I think that there should this relationship for the state at the head, the secular state, should look down, should narrow their look down to the Islamic state and check if the population, the vast majority of the population wish for the Islamic state. If they so wish to adopt this Islamic practices on themselves so the secular state should allow them.

FG1 [33952-34252]

For me the relationship should be a good relations so that that secular state will now copy from the Islamic state what they are doing, if they think it is good they approve even promise doing this or that so that the people will say this is good behavior and habit so they can copy from their way.

KD1 [37564-38255]

The Islamic government and secular state should work in cooperation. In cooperation because the Islamic government is working for the welfare of the Muslims, secular government in most cases work for the welfare of the, it's also for its own people. Every government actually works for the welfare of its people. To what extent they actually comply to that or achieve that is where the departure arrives, but there should be cooperation because when there is no cooperation, there can never be peace and when there is no peace, there is no how you can practice your religion with confidence when there is problem, when there is fear, when there are several attacks and challenges like that.

KD2 [13991-14515]

The relationship that should be between Islamic government and secular state is purely, is, it should be purely Islamic actually because in a secular state, secular state comprises of both Muslims and non-Muslims and even those that totally do not have ah do not have religion. So all of them should be governed based on their teachings, like the Christians, they should be governed with their own books, with their own spiritual books and Muslims should be governed with their Islamic books like the hadith and the Qur'an.

KD3 [11496-11701]

There is no a relationship between Islamic government and secular state. The only thing there is that everybody should mind his or her own business to then be their religion and to we too be our religion.

KD4 [21959-22661]

I will say that, okay let me start by the main concept there, Islamic government itself and the secular state. Secular state to my understanding is a state that is governed by the constitution, a state that is governed by the democratic means of governance that is my own understanding of the secular state. And then Islam or Islamic state as you call it, right? So the relationship with them, I think there are two different things, so you cannot merge those two together rather we are, we just find ourselves in a situation where we cannot do away with the secular state because we living in the secularity in the state.

KD5 [12696-12869]

Islamic government and secular state. Hmmm I don't think there is any relationship between Islamic government and a secular state. I don't think there is any relationship.

KD6 [25775-26779]

Islamic government and you say secular state you are talking about Nigeria. We don't want to dwell very well into it because we are taking northern Nigeria as a case study. When the colonial master came to Nigeria, they came to Nigeria that time, the northern Nigeria has their own laws, has their own rules, has their own court, has their... everything they have. All is not Islamic, all what we say before that time is not really Islamic, but there is Islam in it. So, what we are saying in nutshell here is practicing full sharia doesn't mean that they are not practicing over Nigeria you cannot practice sharia. If you can start from your own house what is sharia? Sharia means good behavior; this is what God says that I should do, this is what God say I should not do, you didn't do it, you are practicing sharia not until you say no, any people that steal we cut his hand, anybody, no, we start sharia, more sharia is that our home and offices and in our market than the one you people are saying.

KD7 [17516-17797]

Islamic state is a state that is wholly governed by Islamic laws and the jurisprudence while the secular state is viewed as godless society whereby people make laws of their own, they sit down to make laws that suits them and they are governed by which it always, it never perfect

KD8 [36102-38152]

The relationship between secular and Islamic government, the relationship. There is inverse relationship, a negative relationship. Islamic state is talking about a state that is built on the principles of Islam, principles of justice, principles of fairness, well the principles, I mean of living in moral life, life of morality, moral, I mean life devoid of ehm, devoid of ehm sexual vices, I mean ehm sexual issues, devoid of being ehm, indecent dressings, devoid of injustice, devoid of all those negative things. While in a secular state, you have freedom to do whatever you want. Ehm gay marriage is allowed in a secular state which in Islam we don't believe in that ehm, usury, giving loans with interest is very fundamental in a secular state while in the real Islamic state, we don't accept it. You are expected to sympathize with them when they are in problem, but in a secular government, particularly the one operating under capital system of government, they believe in interest, when you have problem, you go to bank to collect loan, you have to pay interest. You are having problem, yet you are being inflicted with some economic pains. So, there is inverse in relationship. The only thing is that when you find yourself in a secular state, there is nothing you can do. You try to now participate in the government and try to bring out the good Islamic values so that even those that are, that believes in secularism would now come and believe in what you are saying. When they see the good virtues of you as a Muslim, but the, like I said, the relationship is inverse, is a negative relationship, but if a person finds himself in a secular state, he operates there, he try to practice Islamic values, try to hold their values, acquire education like I have been saying, acquire modern education, acquire Islamic education, and you should know how to live in that kind of secular state so that you live a good life and try to a certain degree influence the secular state to live in a closer to, you know, more moral, more Islamic life.

KD9 [23153-23791]

Hmm I think its related to what we just said just now. Secular state is a different thing entirely. It has nothing to do with Islam. So when you say secular state of course you are talking about democracy, democracy all the craziness they brought into leadership. So Islamic government has little or nothing to do with secular state, but as it is today we are living in a way that we can't do without each other. We have relationship, you know, the way the world is today, you have interrelated relationship between an Islamic state and a secular state, but for an Islamic state to be run pariparsu with secularism that is not accepted.

KD11 [21246-21405]

There is no relationship between the two. Whilst the Islamic state is a kingdom of God or Allah, secular state has nothing to do with the religion entirely.

KD12 [26197-26454]

Hmm Islamic government and secular state cannot be matched together, see it is different government. In a secular state you do whatever you want to do, you like there you see, but in an Islamic government you do what the almighty Allah says you should do.

KD13 [8739-8760]

Sincerity and truth.

KD14 [10339-10573]

I think the relationship between Islamic government and secular state should be fair. The only thing there is that no matter what is in a secular state is that we should not, we Muslims should always adhere to the teachings of Islam

KD16 [8288-8730]

The relationship is just that ah all it matters is understanding, all it matters is understanding between a secular state and the Islamic state. I think what it matter is just understanding. The Islamic state should understand the content of the secular state and secular state should also understand the content of the Islamic state so that they could honor the opinion of each other and that will pave a way for them to live harmoniously.

KD17 [29865-30973]

Relationship can be there. Secular state whereby you have both Muslims, Christians staying, whereby there is no specific religion you understand or religion which is being followed as in constitution just like Nigeria here, I know that Nigeria is a secular state, what should be the relationship between a secular state and Islamic state? That relationship can be there, if the Islamic state or the Islam government is established in the secular state or the secular government are there no Muslims there? Even you can help the non-Muslim. Who told you, you cannot help the non-Muslim? You can help the non-Muslim. By the time you take, you make people to see the sweetness of establishing the sharia, which I understand is the Islamic state or Islamic government, by the time you see the sweetness, people see the profit of practicing the Islamic sharia or the Islamic government, people will be encouraged to move to change their ways so that they too they can accept this style of government, but not necessarily forcing the other secular state to raise up arms so they can establish the Islamic state.

KD18 [14642-14729]

I think there is no any relationship between Islamic government and the secular state.

KD19 [18682-19196]

Ah secularism means a state that has no connection whatsoever with any religion and it is not possible in a country where there are Muslims you said the government should not have any connection, no, Nigeria they used to say is a secular state, but I don't believe that because if Nigeria is a secular state, why do they do public holidays in terms of religions activities? like Christmas, Sallah time and Maulud and the rest. So Nigeria is not secular, Nigeria, Nigerian government has a lot to do with religion.

KD20 [14267-14538]

Yes, there should be a relationship between the Islamic government and the secular state in the sense that in a state or in a country where we have Muslim and non-Muslim, if there is understanding, and the tolerance we can live with each other without any problems, yes.

KD21 [12702-12718]

Next question.

KD23 [13371-13550]

Ah the relationship ah between Islamic Islam and politics and state so is that ah the relationship should be of good understanding so not to contradict the perception of others.

KD24 [47122-47362]

In this period, we are not practicing Islamic government, how are we going to answer this question? We are not practicing Islamic government. When we are practicing that is how we will answer this, we are not practicing Islamic government.

KD25 [62803-65369]

Well the relationship between ah secular government and ah the Islamic state is that well ehm is well is nothing other than leadership, is leadership, they are all leading, but the striking difference is in the case of the Islamic state, it has some rights upon the, it has some, there are, the rights of these people upon it and it is ever ready to ah maintain them ranging from protecting the lives of the citizens, protecting their (clears throat) reputations, engaging them in many things, not being idle and providing them with the basic necessities of life most especially those who have none, of course alhamdulillah with the advent of the new Nigerian government, I have heard the eh news today, I think it was in ah was it ah BBC or voice of America that eh the vice

president professor Osibnajo when he was invited to one of these Yoruba speaking states, he said it, I think it was yesterday or day before yesterday that ah the Federal Government have finished plan to be giving ah those who have no, who have got no work in the whole country, who are just idle, doing nothing to be giving them a token of five thousand naira and that to some extent is something that ah is something that worthy of being good because somebody might say it is just a token, but is not a token, of course that five thousand if somebody is serious he can start a small trading business which can later generate into a very large scale industry. It is something to be proud of and we continue to ah pray to them that God should guide them especially the God chosen leader that is Muhammad Buhari who all have known his eh justice, his eh truthfulness, his transparency, piety, fear of God and the rest of them and his fearlessness when it comes to ah speaking the truth, the right thing or standing by the right thing or defending by the right thing, so from there, so ours is to continue to pray ah for them so that is just the relationship between the Islamic state and ah ah what do you call it, secular state. Only that the striking thing I said is that eh because of secular state they try to see that anybody who is not part of it they doesn't accept him. But in the case of Islamic state even if somebody is not part of it but he is ready to abide by its principles you see he is at rest to practice his religion and ah nobody will harm him. But in the case of secular state they will not even accept that in as much as you are not part and parcel of them they will drive you away, they will eject you out of the town or even go to the extent of killing you. Yes. KD26 [15169-15517]

Secular state! I think the relationship that should be, as long as they don't pose a threat to our laws, to our well being it should be on a platonic level, yes. If it is possible you mind your business and they mind their business as long as they don't pose a threat to you or they don't have anything against you. There is no problem with that.

KD27 [18318-18492]

Secular states, in my understanding, do not have a religious basis and Islam, a Muslim state bases its ah-well has Islam as its basis. So there are no bases for comparison.

KD28 [21675-21957]

Well an Islamic government as it is, is you know like Nigeria today, it cannot be an Islamic country or rather whatever it is unlike Saudi Arabia or whatever other Islamic states.

KD29 [12499-12793] Why because people are of different secular religions and they have their own understanding varies.

Well the relationship between Islamic government and the secular state is that part of secular state that ah allows freedom of religion devoid of your belief, if you are allowed to exercise and practice, preach, conduct yourself based on your religious teachings that relationship is positive.

KD31 [13628-13826]

Actually the relationship should be that everybody should belong to, should go, should belong to where he supposed to belong to and eh I think ah Islam is just the solution to most of our problems.

KD33 [16176-16227]

well the relationship should be mutual as we know

KD34 [17316-17679]

The relationship between Islamic government and secular state ehm the relationship it is very easy, as I said, Islam is a total way of life, even in the olden days during the prophet Muhammad (SAW), he stayed with non-Muslims and how did he stay with them? How did he relate with them? It matters, that's the relationship between the Islam and the secular state.

KD35 [18260-18467]

Secular state you call? [yes] Islamic government is a government that is ruled in accordance with Allah's guidance. Secular government is the government people therefore they think is good, this is simple.

KN1 [42755-43155]

Well, the relationship is this. A secular state has a lot of ideologies which may be right or wrong it depends on how you are seeing it, while Islamic state, definitely if you don't believe in it probably you may shut your eyes not to see the logic behind how things are done. But all I know that one is aimed at equalizing...its aimed at proving a platform that is uniform to all, a fair play ground.

KN1 [43249-43276]

Understanding one another

KN2 [24071-24209]

Ok. The relationship should be the same, Islamic state and non-Islamic state each one exercising its rights and protecting its interest.

KN4 [38206-38528]

The relationship between the Islamic government and secular state is justice, if there is justice everything is go smooth and fine no matter what you are using, even constitution or non-constitution since the both the Muslim and Christian they don't have independent state we are using secular state. Justice; that is all.

KN5 [16676-16848]

Ahh Islamic government and secular states, the relationship between Islamic government and secular state. I cannot-the relationship should be I cannot say anything actually

KN6 [17691-17965]

So, there is no relationship between Islamic government and secular state, no relationship because secular system says-emphasize give unto Cesar, Cesar and unto religion, religion. So, Islamic system does not agree with it because our religion is the total way of our life.

KN7 [17782-18055]

The relationship is that ehm mutual coexistence that is just it, mutual coexistence should exist between and within them because em in any setting, in any setting, understanding really matters, so I think understanding should be the governing order of their relationship.

KN8 [16660-17077]

Islamic government and secular state, as I have said initially, when you say an Islamic government is a government which is based on sharia and Qur'anic teaching, while the secular state is the contemporary one we have both can work together if the secular state can bring in some Islamic ideologies into its practice, you understand. It can move more better, you understand, than not working with the Islamic tenet.

KN9 [16931-17300]

Well, the relationship between Islamic government and secular state has to be a kind of relationship whereby each and every one of them would mind its business. You understand, there should not be cross fertilization of ideas between them in order not to stain the Muslim believers with the western, you know, crazy ideologies on how they go about doing their stuffs.

KN10 [12127-12348]

The relationship between them? Ehm, I don't think if there is any relations because Islamic government are using laws of sharia, sharia laws I mean while secular government is something that does not concern Islam, yes.

KN11 [17358-17712]

There is no any relationship because secular state teaches people that ah you cannot combine any religion with your state affair or with affairs. While the Islamic government is built basically on Islamic teaching that is we must hold Islam or Islamic government must follow the Islamic teaching that is you must abide by the teaching of the holy Quran.

KN13 [18257-18567]

Hmm the relationship between Islamic government and secular state should be based on mutual agreement in the sense that what, because no state is self-sufficient. The issue of trading might come in, there are issues of economic benefits, so they have to-it depends on the kind of agreement they have together.

KN14 [13315-13598]

Relationship between Islamic government and secular states? The relationship is that you should live with other religions that is what Allah says, that there is no way that ah all the people in the world will be Muslims, so if that is the case, you should live with them together.

KN15 [15080-15181]

I think there is no any relationship between Islamic government and secular states. No relationship.

KN16 [7668-7797]

There is no any relationship protectors of the laws, protectors of the law, there is no any relationship protectors of the laws.

KN17 [18251-18501]

Uh the relationship between Islamic government and secular state in this era of 21st century actually they are multi-dimensional in terms of ah exchange of goods and services in terms of ah let me say ah travelling and tourisms, sporting activities.

KN17 [18546-18695]

Yeah the relationship should be harmonious but depending on the on the agreement that they have or the memorandum of agreement they having together.

KN18 [30882-31510]

Well these are two different things, an Islamic state is a state that follow directly the teachings of Islam

Q: Yes sir

A: And that no teaching of Islam deprive you from a normal mutual relationship with a non-Muslim man if there is respect, if there is tolerance, if there is ah if there is ah ah like ah aah a kind of ah recognitions of one religion and respect ones religions. Ah Saudi Arabia is viewed as Islamic state but is a best friend to U.S. which is a secular state and they are having the best relationship in the world because they are always, they are always having one political dimension similar and cunning.

KN19 [18795-18922]

Yes there should be a strong relationship between them because Islam has a stronger role to play towards the secular society.

KN20 [13006-13071]

But the only relation I can see there both of them are states.

KN20 [13126-13213]

They should, they should, there is nothing wrong in having a harmonious relationship.

KN21 [8273-8336]

There should be a cordial relationship, working hand in hand.

KN22 [15333-15684]

Yeah, the relationship there is secularism advocate the fact that in a particular society, there should not be adherence to teaching of any religion not even Islam. That let the constitution supersede any other constitution, let the constitution not adhere to Islamic sharia law. So that people are free to think willingly in that particular society.

KN22 [15793-16234]

Already for long, Islam has come with some attributes and Islam is a complete religion, I said earlier. Already it teaches us on how to coexist, interact with non-Muslims, with secularizes and this happened in Medina where there are Jews, Arab Jews, you understand, settlers there, there were no even settlers there. They are indigenous peoples there. Then the prophet teaches us on how to co-exist with them, how to respect their position.

KN23 [11913-12063]

Well secularism itself is not like the proper practicing of Islam, so but the only relationship that can exist is just for the maintenance of peace.

KN24 [12424-12533]

They are having a nice relationship between Islamic government and secular state. It should be a peaceful one

KN25 [15315-15599]

The relationship between Islamic government and secular government I think is very clear. The Islamic government is founded on the principles of oneness of Allah and justice, fairness and equity to everybody whereas the secular contemporary system, is based on rule of the majority.

KN25 [15708-15774]

They shouldn't relate. They are completely two different things.

KN25 [15887-16398]

It has to be a relationship whereby most of all I believe there is going to be a cessation. Whereas the Islamic state is going to be a sovereign independent state and a secular state is going to be a sovereign state. I do not see the possibility of these to matching because their are ways are never the same. This one form of government, the Islamic form of government does not, it does not tolerate the domination of man over man whereas the secular is founded on the principle of man's domination over man.

KN25 [17041-17542]

I think the relationship should be strictly based on if it is business, if should be business. It could even be pleasure because of the nature of the world, you understand, the nature of the integration of the world. But I still believe if a relationship should exist, it has to be on neutral basis, you understand, where no form of government coexistence will happen, you understand, no form of Cross fertilization of ideas or ways of life in order not to contaminate the Islamic way of doing things

KN26 [15325-15683]

You see from a sociological point of view, to be frank with you ah, the concept of an Islamic state as it is being practiced or it is being agitated for in this area in which we are, particularly the Middle Eastern era and now coming down to African shores, mostly sub-Saharan Africa, North Africa and the rest. It has been so bastardized so I don't really...

KN26 [15760-16488]

Not that it shouldn't be a harmonious one, it can be so co-opted, you know, those that want to that want to practice Islamic state if the nature of their country since we now live in inter...most societies are now being so segmented country by country they can, but those that have other non-Muslims in them can go for the secular state. Like I said the Islamic state quote and unquote has been so bastardized viz-a-viz to some extent also the secular state. Under normal circumstances from the sociological point of view there is nothing wrong from saying you are running a secular state but because of the divisive way we have in our society now, you find a situation whereby the secular state is being so misconceived in a way.

KN27 [13681-13783]

The relationship between-that should be between them is that of understanding, mutual understanding.

KN28 [10468-10695]

That has always been the issue of secularism, it has always been in existence that secularism, but I believe Islamic government should always be at the top because the issue of secular state shouldn't be in existence I believe

KN30 [13023-13158]

Islamic state and secular government? Ahm the difference shouldn't be much because I think they are almost, they go on the same coin.

KN31 [14794-15502]

Ah well this is not a problem, just like I normally tell people ah you know just like we say culture, Culture-normally you have your own culture you are naturally born into the culture. But I view religion as something that can be changed. You can be born as a Muslim and you decide to convert to a Christian, you can be born as a Christian and you decide to change as a Muslim. So Islamic state and secular state I don't think it is a problem. It is just a thing that have to-when there is understanding they can marry each other. It is just that you give Islam their own rights, non-Muslims their own rights and normally every state that operates democracy have their own constitution. They could coexist.

KN32 [6869-6897]

in a peaceful relationship

KN33 [6215-6271]

The relationship is normal and ah is positive relation.

KN34 [8456-8755]

Hmmm when you look at the-it depends on the society that maybe you find yourself in multi-cultural, multi-ethnic, multi-religious country like Nigeria, you have to look at you have to weigh before you know the kind of decision that you will take. You have to look at first the society that you are.

KN35 [11504-11579]

Islamic government may not recognize the secular government, they are antis

KN36 [11380-11535]

Islamic government and the secular state can exist and they can be in harmony but they should not use secular state to intervene with the tenets of Islam.

KN37 [9807-10041]

The relationship between the both should be that of mutual understanding one ok. The Islamic state should know its limit likewise the secular state too should know its limit and either of them should not try to cross another's limit.

KN38 [6936-7055]

Yah there could be relationships but I believe on terms that should not violate the teachings and rules of the sharia.

KN39 [11316-11815]

Yes of course there is some good relationship because if we could remember even the holy prophet in Medina really he even ah those Muslims who were living there really of course ah prophet really allowed them under the system of paying haraj. That is to say really holy prophet taught us to really allow those non-Muslims to come and be living with us. Therefore by so doing when they understand, when they are living with us really gradually they will understand where the religion is going ahead.

KN40 [12087-12096]

No idea.

KN41 [10139-10183]

I think it should be peaceful coexistence.

KN43 [16753-17169]

Peaceful coexistence and respect of each ones belief and practices. Islamic state should respect those who decided to practice a secular state or a secular government and secular government should respect Islamic state, in spite of their, you know, ah strict ah application of sharia because they apply sharia to their own state not to a secular state. So there should be a mutual respect, and peaceful coexistence.

KN44 [11978-12311]

The yah, the relationship has always been there between Islamic state and secular government; if you look through the history, we will find this type of ah relationship. I think the way the relationship was ah more or less ah utilized through history, that should be what, that should be what we look for and perhaps apply it here.

KN45 [13815-14220]

Yah, I think eh it is part of the reality of the present world. There are more secular government in the world than there are in Islamic ones. So am there must be a relationship, a bilateral relationship and since we are living in a global village now and peace being the most important thing into this world. I think there must be a peaceful coexistence between the whole countries, Islamic and secular.

KN46 [27496-28443]

Ahh the difference is, in Islam, the secular government, the secular government does not recognize the eh does not recognize the religion, in I mean ah religions are not in any way accommodated in conducting political activities while Islamic government ah Islamic government does certain things the way secular government does. Maybe the only difference between the secular government and the Islamic government is the source of its guidance. Secular government drives its guidance from what the people, what the people come to agree on. We want this so you come and say ok we want this whether that is ah, is against the religion or in tandem with religion is of no consequences. But in Islamic government, since the Islamic government derives its guidance from the religious text, therefore, you should not expect Islamic government to go against the precepts of religion that is Islamic religion. So far I think this is the bottom line.

KN47 [28688-29715]

Well there are this relationship should be outlined whenever they sit down they would say oh, we believe or we agree to go by your term in so, so places, but we don't agree to go by your terms in so, so places. In secular states, you understand, there is no

consideration of Islam or any other religion, you know, but in Islamic state there are those kind of consideration that is why in the part of the universal declaration of human rights, when it was declared in 1946, you understand, there were some provision in the charter, whereby or which the Saudi Arabia themselves, they say we don't agree of, of this provision because we don't believe in the situation whereby if you change your religion then you go through, you understand, if you change your religion then you are encouraged to go and change your religion, so in Saudi Arabia, that was not possible and they clearly told the world through United Nation that we don't agree on that then ... so their relationship is something that we can sit down and determine.

KN48 [9253-9318]

There should, there should be inter-relationship between the two.

KN49 [17205-17419]

The relationship should be defined. A secular state is something and an Islamic state is something entirely different and Islamic state has its own ideals, its own concept, its own beliefs so does a secular state.

KN50 [8350-8430]

The relationship between Islamic government and secular state should be cordial

KN52 [21538-22378]

The relationship between Islamic government and secular state, well in the context of which state; an Islamic state or a secular state? Where you have an Islamic state, you cannot have a secular state, and where you have a secular state you cannot have an Islamic state. You understand the point? So the contradiction in that question has to be ironed out, but I hope I am not misinterpreting the question itself? But if I understand what you mean, is it possible for an Islamic state and a secular state to coexist, I don't think it is possible because in respect I think is related to the previous question about, the relationship between Islam and state. So in Islam in the context of an Islamic state I think it is not possible to have another state, in fact, in the context of any other state for that matter not Islamic state alone.

KN53 [10883-10969]

I don't think there is and I don't really have any idea pertaining to this question.

KN54 [5589-5597]

Cordial

KN55 [7125-7134]

Cordial

KN56 [10917-10983]

The relationship between them should be a peaceful relationship.

KN57 [11455-11636]

When we say Islamic government, it is a government which is in line with the teachings of Islam, the teaching of Sharia. While secular state is not to do with religion at all. Yes.

KN58 [25108-25451]

There is no such thing as secular state in Islamic belief. Islam believes in total submissions to the wills of Allah as the Supreme Being. In secular states, they don't even believe in God. So there is no any relationship, Islam is a religion. Secularism too is a religion because it believes in the existence of nothing, which is rubbish.

KN59 [19284-19658]

Kai gaskiya, to me, there is no relationship because I think secular state is a state that does not practice Islam I think. So actually based on my own understanding there shouldn't be because Islamic government is purely Islamic state, secular state is a state that is not based on Islamic teachings I think.

KN60 [20403-20593]

The relationship is living in harmony with each other unless if the secular state denies and decided to deny Islamic state its freedom of worship and freedom, then the conflict would begin.

KN61 [9100-9151]

Hmmm, there should be a relationship between them.

KN62 [31080-31520]

Well the relationship is just like the one we had in the days and time of the noble prophet, he lived under ah Abu Sufyan who was not a Muslim in the first place and ah nothing happened. They had their privilege of practicing their religion. So I believe that secularism, a secular state ah as long as it doesn't provide any detriment or any problem, stumbling block to the MuslimUmma, so there is nothing, there is nothing. I see nothing.

KN64 [15380-15508]

Like how Prophet Muhammad (SAW) ah did in his time, eh he lived with them in peace and simple way in order to understand Islam.

KN65 [17950-18225]

Okay I think ehh a secular state is a state where all religions have equal right; they do not recognize one religion as state religion. So the relationship that should exist between those states, I think it should be cordial relationship, the relationship should be cordial.

KN66 [10601-10693]

The relationship between an Islamic government and secular state is nothing but just peace.

KN67 [11468-11739]

The relationship is that ah well Islam or ahh the eh Islamic government can coexist with ah secular state and they can also have friendly relationship and they can also carry out so many things together as far as they do not contradict with the basic Islamic teachings.

KN68 [5683-5693]

Peaceful

KN69 [21542-22097]

Government and the secular government are independent of each other, but we can say that there is, there must be a relationship between each of the government to the fact that a relationship could be arise in the sense of business transactions, in the sense of issue of embassy, etc, etc. Therefore out rightly we cannot say that there is no any relationship between Islamic state and secular state, but what is important that we are to bear at the back of our mind is that Islamic state is an independent state and secular state is an independent state.

KN71 [36431-37087]

The relationship, you see even in the early Islamic years, when there were the state created and of course there were allies, you should have allies here and there and they must not necessarily be Muslims. Just like see how the prophet (SAW) took his immigrants to, not only a secular state, but a Christian state. What if it were a secular? And if it should be a secular state, the

relationship would be that of understanding and tolerance. You understanding my rights and respecting it and I understanding your rights and not compelling you to be part of me, but what do I say, always advising, admonishing and pulling you closer in a peaceful manner.

KN71 [37395-38126]

What I understand is like maybe this is an Islamic state in one part and a secular state on another. Is that what you mean? Yes as, when you say relationship, how they should relate? That is what I am telling you. The relationship should be that of tolerance, of understanding just like, let me just quote these two gentlemen of our country, the late Ahmadu Bello Sardauna of Sokoto and the late Azikwe. Azikwe is a southern Christian, Ahmadu Bello was a northern Muslim, so Azikwe was saying to Ahmadu Bello, let us bury our differences so that we can live in peace. Then Ahmadu Bello said no, you are a Christian southern and I am a Muslim northerner, it is better when we understand our differences, then we can live in peace.

KN72 [20035-20099]

There is relationship between Islamic and the secular relations.

KN72 [20127-20337]

The secular government in some aspect because Islam always provides the necessities of life at the front, and the secular in its hand is also talk about this. I think that is the relations, the only relations.

KN73 [19687-19968]

Secular state and Islamic state are different. Secular is anti-Islamic state and while Islamic government is a different. Those are just the differences and there is no relationship in Islam between Islamic government and secular state. There is no relationship, it's a contrary.

KN74 [31795-31843]

There is no any relationship between these two.

KN75 [34098-34174]

There is no relationship between Islamic government and secular government.

KN76 [21989-22264]

Well the relationship should be cordial. This is to say that when you have an Islamic state living together with a secular state, is for one to recognize the existence of the other as the right of the other to exist, once you have that, you can have a cordial relationship.

KN78 [33242-33312]

We don't even have an Islamic government in the first place in Nigeria

KN78 [33352-34370]

Well at global level, as I said, I think if you remember what I told you that for now in this modern scheme of human affairs, in this global schemes of things, there is no one country that will, that represents essentially an ideal Islamic state, none. But you see ahm the relationship I think they are all governments. If there is any Islamic state, in sense, it is ahm you have a various institutions that are guided either by secular values or a religious values or Islamic values, yah. Those institutions, it could be politically, it could be economic, it could be, I mean, all institutions are guided by either the secular ideals or secular values when I say secular values, I simply mean any value that is against religion, that is opposed to religion, not necessarily against the religion, but opposed to religion. Ahh but Islamic government is ahh quite different from ahh secular government in terms of the worldview, in terms of their values. The relationship only is the fact that they are all governments.

KN80 [29879-30253]

So Islamic government is a government which operates within the Islamic tenets and commandment while the secular government is a government which operates without the influence of religion that is the secularism. So the relationship I think it is only one laid down by the Islam on how Muslims should relate with non-Muslims since there is relationship provided by Islam.

KN81 [14634-14659]

There is no relationship

KN82 [19950-20116]

The relationship is that, they are two different things because this one is talking about the supremacy and the oneness of Allah and the other one is oppose to that.

KN83 [12266-12325]

Both likes to rule people and both are the government.

KN84 [14256-14497]

I think the relationship is when there is good understanding and if there is no good understanding they are separated to each other because Islamic governance follow the way of Allah while secular governance is anti-Islamic government, yes.

KN85 [16109-16272]

Yes Islamic government can relate, can enter into relationship with secular state, but on agreement on treaties and terms that do not violate Islamic principles.

ZA1 [17210-17696]

So what do you mean by secular? Is there anything secular on earth now? Because if you are talking about America is not secular, if you say is secular is state where no religion. In America before you become a president, they will give you a Bible to hold and swear. Ah and they say that in their own log, in God we depend. So what do they mean by secular? Please explain what secular means? In China, Buddhism you have to, they have what they believe on. So what do you mean by secular

ZA2 [16459-17437]

Hmmm the relation between government, Islamic government and secular state. The relationship there is issue of the rules and regulation as essence, to me, from the beginning to the end, what I have in mind and clear is that are the rules in line with that of God? Is it what is revealed to we called prophet Muhammad (SAW)? So before prophet Muhammad is it what is revealed to Dauda alayhissalat wa salam? Is it what is revealed to Musa alayhissalat wa salam? Is it what is revealed to Isah? Is it what is revealed to Muhammad (SAW)? We look at the chain because this books we are calling, they don't have they, don't know, no one kick against the other. So you see when we are saying secular, are they not human being? Is it not we, is it not myself as a Muslim that is in the secular? Then we should drop that and lets go by the teaching. Are we going by the teaching or putting in our personal interest because that is the key issues that is bigger problem we are having?

ZA3 [15510-15655]

Hmm of course the relationship should be quite clear and most important is even what the religion of Islam is there should be justice, justice.

ZA4 [32964-34188]

Yes. Islamic government is a government that is run by the Qur'an and the Sunna and the secular state are those type of governance that are ruled by ideas and ideologies of the people and if you want to follow the principles of the Qur'an or the reference of the Qur'an in Suratul Naida the Allah is saying (he recites the Qur'an) those that govern, you understand, or those that are following some doctrines understanding without the guidelines of the Qur'an and the Sunna they are not in the right path of which people misunderstand this type of this thing because in a secular state sometimes you can see you have multiples of different types of people, languages and all that, right. So if they want to come to unite they have to come with one goal, right? One understanding, so this is...and if we can get a Islamic state where the Muslims are dominant, getting an Islamic state is best because Islam is all about justice and no, no anybody or any type of governance that can give you justice than Islam, so they prefer that, if it is necessary and if it cannot generate that, it can cause havoc and destruction, you should know, you should, Allah (he recites the Qur'an) yes. You can't enforce it, it comes naturally.

ZA5 [19251-19311]

They have to agree on issues, thank you, that is just all.

ZA6 [47648-48147]

Ahm the relationship between Islamic government and the secular state is the constitution, the constitution. Ahh in both cases, whether sharia law or the secular constitution, you have fundamental human rights, there are fundamental human rights and that is basic. In sharia you are free to practice your religion even if you are not a Muslim even within the Muslim state. In the secular religion it is clear that everybody can practice his or her religion. So I think that is a good relationship.

ZA7 [17744-18002]

I think their relationship should be mutual in the sense that it should be in accordance with each other and we should probably be in agreement to avoid crisis and other things.

ZA8 [39232-40816]

Islamic government and secular state. Like for instance now, my opinion on this is, and what I know of little knowledge I know about Islam is that, if any state is under, for instance, like let just use state and local government, is like let's say like Katsina now, Funtua is more outskirts of Katsina than in Katsina. So they believe in Katsina that Funtua is not part of Katsina, but it is being labeled geographically under Katsina, is a local government in Katsina state, but the people, the government of Katsina don't believe that, they funtua is more of outsiders than the actual indigene of state. Now if a state, let's assume Katsina state now is an Islamic state, Funtua is a secular local government from Katsina now, they must whether they like it or not, it is binding on them to look after them whatever their justice, their protection, whatever their are feeding, their accommodation whatever it is, it is binding on the Islamic state to take care of that secular state also because it is under their jurisdiction. They must not say because most of the people living there are outsiders, then they will leave them to their self. Even if it is a Christian local government, are you getting what am trying to say? Let's assume Funtua is a Christian, dominantly they are Christians there, no Muslims and their jurisdiction falls under Katsina state an Islamic state, it is binding on the state to look after their welfare and their well-being irrespective of the religion they are practicing because this is what Islam talks about, you must do good to your neighbor.

ZA9 [19767-20494]

As I said before Nigeria is a multi-religious state, is a multi-religious country, nation. Whereas where we have Christians, Muslims, traditional worshippers, we even have atheists in this country, those that do not believe in any religion, they don't believe God exist. Some believe God exist. I think what Islamic leaders, Muslim leaders should do to call their people, to call their followers, they have a very important role to play in assisting the government for peaceful coexistence among all this different religions. They have to teach their followers, they have to teach them utmost, they have to teach them how to maintain utmost peace with their people, tolerance, they have to tolerate ourselves in this country.

ZA10 [22584-23115]

Islamic government and secular state, the relationship is very clear, the secular state like as we all know is just the constitution which is created by selected members of the state. The Islamic state government strictly goes by the Qur'an and the hadith as the constitution and with that when you go by the hadith as the constitution, you are going by the teaching of the prophet and the word of God, so you do that that is the best. Secular state is just interest, let me use that word, interest of people which can be wrong.

ZA11 [17038-17366]

Islamic government is the government that makes sure that the way of life of Islam, which is the sharia law, is being implemented. So I guess that's the difference, but the difference is not that much because it is being misunderstood that the sharia law doesn't give room for non-Muslims and which is a very wrong perspective.

ZA12 [9497-9734]

Well the relationship between Islamic government and secular state, the relationship is, secular state that is different religions practiced in a country, then Islamic government the relationship, I think let's go to the next question.

ZA13 [10717-10770]

I think accumulating all the constitutional rights.

ZA14 [12879-12964]

That should be the rules and regulations, the way of life and the way they do things.

ZA15 [16434-16937]

When you say secular state what I view it is, because Nigeria now is a secular state because it gives freedom for everybody to practice his religion. So what will I view between Islam government and secular state? Ahh Islamic government will guide you and give you more focus on what to do while the secular will also guide you and give you focus but Islamic state there are some limitations there are some do's and don'ts that definitely if you venture into it, Islamic law will definitely be on you.

ZA16 [10157-10315]

The relationship is that if there is no Islamic state or the Islamic state is under that secular state, then they should follow their own constitution, yah.

ZA17 [9970-10197]

I don't think there is ah, secular state is the state that doesn't mind about anything so Islam cannot accept all these things because there is a provision of, you can do your own, but you will be collecting, giving jizya so...

ZA18 [14081-14592]

Islamic, secular state is the state that has nothing to do with religion ah toh mu gaskiya ah in Islamic, in the Islamic context, the Islamic religion has nothing to do with secularism ko and that is how I look at it, you can stay with an individual that has no religion, you have nothing to do, let him just ah there is, is stated in the Qur'an I think in Kuliya yu al-kafiruna, yauwa do your own religion and allow me to do mine, shikenan and for one want to say Nigeria is a secular state kaza, kaza, kaza

ZA19 [19075-19612]

Ah actually the relationship between Islamic government and secular state right, well the relationship between Islamic government and secular state is at a polar opposite because Islam does not treat, Islam actually teaches the submission to the will of Allah while secular state does not have a stipulated ideology in which people will adhere to. Secular state is actually talking about a situation where everyone will have his own right to do whatever he wants to do. A state will not be controlled by a person of religious morality.

ZA20 [10762-10863]

So both, both of the two are going by administering and managing people's affairs, both of the two.

ZA21 [15617-16065]

The relationship is that Islam also gives provision for those non-Muslims to live under the government of Islam without harassment only if they are to pay a penny for that. But then even in a secular state you can live independently without somebody harassing you because you are practicing this religion or the other. I can say with all sense of respect that am there is great relationship between Islamic government and the secular government.

ZA22 [14707-14990]

Yah that is what I think we have here in Nigeria. We should just continue to practice our religion to the best of our ability and if at all the say we can't practice that is when we frown our eyes. But there is nothing let them continue their secularism and we continue our Islam.

ZA23 [19722-20465]

Secularism is just a deceit. There is nothing secular in this world. You either believe in your own religion or one will go astray. If you talk of secularism, secularism is a situation where no religion is given reference. But if you talk in the case of Nigeria, even if our government will say they are not after any religion, when they want something, they are in need of something, the leaders I am talking about, they will ask the Muslims to pray in the mosque, is it not? They will ask the Christian clerics to pray in the churches. Why then are you demanding for prayers from these people? Even America is not secular. Every nation has a religion they follow. The issue of secularism I will agree of multi-religion, but not secularism.

ZA24 [26304-26484]

The relationship between them is that they all govern human beings. They all serve as a good government so therefore there is a relationship between them. All of them are ruling.

ZA25 [22983-23274]

ah it is just eh- you know there are common things, virtues and values in the world. So the main relationship that should exist between them is constant preaching-logical preaching to the non-Muslims governments and looking for a way of converting some of their followers to Islamic fold.

ZA26 [11178-11306]

I don't know there is nothing wrong if secular state will the Muslims to practice their own law. I don't think there is problem.

ZA27 [9653-9823]

Actually the relationship is that anything that is lawful in a secular system of government Islamic or so agree with. Anything that is contrary to it Islam did not agree

ZA28 [22224-22312]

There are terms here that I am not use to. This secular state I really don't know what...

ZA29 [30878-31554]

Well when you talk of Islamic government and secular state, in a secular state, let me start from there, a secular state is a state that gives freedom to the people living in the particular state, in that particular state rather irrespective of their religion, background or region or religion. While Islamic state is a state in which it gives freedom to the people living in the state that practice the teachings of the religion and at the same time it gives room for those that for the people at that very state and they do not practice the religion, but they practice other religions but not inflicting any danger to the religion or any that is not right to the religion.

ZA30 [40820-41166]

Ehn the relationship as I said, Rasul stayed even under constitution, so is a when people found themselves in a country or the same place where different people exist. So they have to also, as I said also earlier, Islam is not rigid, it is flexible...and created a medium, that would give each and everyone his own rights. Islam is not a...religion.

ZA31 [14737-15129]

The relationship is that Islam preach what God says as in God's word while secular state in, in the, in governing the people, Islam doesn't agree with westernization like as in, agreeing with people to dress any how while secular state, they have total freedom, even though it is not part of their religion, they impose it. So I don't see really, there is no any relationship to some extent.

ZA32 [40622-41691]

The relationship between the two can be the establishment of leadership, both of the two there must be what, leadership and the, both leadership have the power to execute a law. This can be a relationship. For example, in our modern state, in our today, in our Nigeria today we can say we have a central power which is federal government and state government and local government likewise in an Islamic state, we have a central power which is caliph, caliphate and the ah we have a middle power like governors of other provinces within the states, and we have also local level, ah leadership of local level like Wali and other types of ranks in the leadership, and so also the relationship between the two can be the issue of guiding people, guiding people to the right way, both the secular and the Islamic state are based on what, on guiding the people to the right way. Though man made law can never be compared, can never be the same, can never even be on the same way of moving to that of Islam. Secular, secularism can never be the same with Islam, yes Islamism.

ZA33 [10996-11608]

Yes Islamic government is a government governed with the constitution of Allah that is the Qur'an. The Qur'an is the sole constitution in the Islamic government. Whereas in the secular state the use a written-constitution written by people. And human beings are bound to errors whereas Qur'an there is no error in it, but the secularist state you can do whatsoever you can do in the name of civic rights, the so-called human rights, civic rights and so on and so forth. But in Islamic state it is restricted under the rule of Allah (Subahana wa ta'allah) and the Sunna of the prophet (SAW) which is the Hadith.

ZA34 [24168-25159]

The relationship between Islamic government and a secular state. An Islamic government is a government that is engaged and being carried out the complete revealed system of religion that is what Allah (SBUH) revealed and it is going about like that. While a secular state is a state that doesn't have even religion. The relationship between a secular state and an Islamic state is quite somehow, If I am to say the differences it is different. But if to say relationship, an Islamic state can live with a secular state

in a peaceful way, why, Rasul (SAW) lived in Medina. The Jews are there although they left the teaching of their religion because some of their religious teachings were left contrary to what was earlier teaching of the religion. But ya Rasul (SAW) accommodated them. If Rasul (SAW) will accommodate the Jews, the Christians, the politheisers that are living in Medina what about you a Muslims because Allah (SBUH) says ...And you have a good example from the prophet (SAW).

ZA35 [11210-11218]

No idea

ZA36 [17259-17486]

You see, Islamic government is the government that deals on sharia. All the affairs of the state is based on Islam, Islamic rules and regulations. A secular state does not use that. So I don't think they have any relationship.

ZA37 [20732-21150]

So the relationship between this is for them, if you are a Muslim, this one is a non-Muslim Islam allows you to interact with each and every individual, no matter what religion he believes on, even if you don't have religion. The only thing is that you should mind with your own religion and allow him to mind with his own religion. Islam does not put any barrier of relationships between this one and that religion.

ZA38 [26600-26712]

The relationship should be more of cordial than any other thing else why because they only need understanding.

ZA39 [37425-37885]

The relationship between Islamic government and the secular state, if any, I don't think the secular government, Islamic government in the first place is the government that believes that it is the government that believes in the complete ah full operation of Islam or full operation of its activities the Islamic way while the secular government is the government that does not recognize the existence of both in its activities, so there is no relationship.

Th9.9: Universal Caliphate and Its Operation

KD1 [57319-57537]

The universal caliphate, as I have said, I have never heard that the whole world has been under one rule. So we can't, since that I have not heard it happen, so I can't tell you how it or how my view of it looks like.

KD2 [27481-27605]

Actually I don't have any understanding of what universal caliphate is all about or not to even talk about how it operates.

KD3 [21350-21692]

A universal caliphate that is maybe one leader for all the Muslims means for us to have a leader that ehm one particular leader that will be a, is just to have one leader then for all Muslims to see that leader as their head and they will subordinate may be those that are under leader that will guide a particular, in each country or state.

KD4 [52708-52959]

Universal caliphate as, to my understanding, is a situation whereby there is a single ruler who steers the affairs of, who steer the affairs, who oversees the affairs of the religion and then everybody obey that ruler and that is universal caliphate.

KD5 [27901-28042]

I don't know much about universal caliphate, but I think universal caliphate should be Muslims to obey one leader or one king in the world.

KD7 [35248-35459]

My understanding of the universal caliphate is that there is a sit of caliphate somewhere in the world and all Muslim countries are bound to obey that authority, to be submissive, subservient to that authority.

KD8 [61367-61933]

A universal caliphate has existed during the Ottoman empire , it has existed as at that time, certain things came and it collapsed. But it is my, my prayer that we are going to have another one and its operation is that it, it operates based on what Islam prescribes. It operates based on fairness and justice. That's the way it operates and it protects the rights of everybody, it has some, it gives people freedom not the kind of modern freedom that the West is talking about whereby you can go and live immoral life and you now perpetuate evil act not like that.

KD9 [43512-43579]

Now we are wading into technical grounds. I will skip that one too

KD10 [34953-35249]

Yes of course, if there is government of sharia. If there is Islamic state we should be under one government or one leader now. Like Saudi Arabia all of them are under, their leader is a man, their leader is Salman Hafiza allahu ta'allah may Allah preserve him for goodness. Are you getting me?

KD12 [37966-38548]

Ah universal caliphate eh during this time around, in fact during the time we have the caliphate, the caliphate formed an Islamic government in totality and then people under them ah enjoyed, so the way forming an Islamic caliphate now where we have some people ah see that are not, because when we have to choose a Caliph to form a caliphate state, it has to be on religious understanding, knowledge, but now you see where it has been muddled, that even those that don't have knowledge are being put into some places and then they say that it is being inherited by their fathers

KD13 [17357-17468]

These one can only, you see, if we view it we would say it existed only during the time of the prophet (SAW).

KD14 [22468-22745]

When you say universal caliphate in Islam we mean one standing leader. That's a leader we call it may be a leader of the whole Muslims and even with that there will be subordinates that is maybe assistants in various community and state and countries that is my understanding.

KD16 [18012-18022]

Go ahead

KD17 [53654-53854]

Okay when you say universal whereby the whole world are being practicing or are being ruled by the Islamic state or are practicing the Islamic sharia. That is what I understand by Islamic caliphate.

KD17 [53887-54033]

Whereby one person as in a world leader will be leading every as in the universe as a whole. There will be a world leader, a Muslim world leader.

KD19 [35117-35615]

Universal caliphate, now when you say universal caliphate you mean the entire Muslim being ruled by one single authority as it operates in the days of the dynasty. We have the Ottoman dynasty in those days that operate that rule the entire Muslim world from Turkey. Now in today's world I don't think that is possible because we have different cultures and beliefs and different Islamic scholars who hold different opinion and views about the religion, so universal caliphate is not possible now.

KD20 [29141-29179]

I have no idea about the caliphates.

KD21 [26790-26808]

I don't know it.

KD23 [27486-27533]

Ah I don't have anything much to say on this.

KD24 [81258-81709]

Universal caliphate means to have ah to have a community in whole, in large that it is been governed by one leader even though he should have eh other sub-leaders that will be guiding and ruling in sub-sections, so this one it has been scrapped, it has been in existent during the life of prophet and sahabas but later on when things has changed, life has turned people has been, the number of people has been increasing, all the things have changed.

KD25 [94449-95364]

Universal caliphate has to do with eh after the death of the prophet, those that came after the prophet that ah you know ah that served as viceroys of the prophet. The first is Abubakar that was the universal leader of all Muslims, he was Kahlifa. Khalifa is the leader to all the Muslims, but now this present time of ours is not eh is not possible, is not possible eh because eh people have eh have multiplied. The numbers of people living then ah they are not up to the numbers of people living now. That of now has also outnumbered that of before with many, let me say multi-millions. And it is not easy to control even one million people talk-less of millions. So ah but to some extent, we can the leadership of Khalifa be established maybe on country basis or state basis. But to be this universal caliphate now is not possible. But to some extent the Muslims can keep on trying to see if it can be possible.

KD26 [30271-30767]

I don't get that one. It will make a lot of things easier if the world was governed by an Islamic caliphate, but in the sense which if wishes were horses then men will ride on them or something like that, but if it was like that life would be easier, level of crime will be reduced, level of corruption will be reduce, poverty will reduce to the barest minimum. There will be sanity in this world and it will operate based on the teachings of the sharia law and the rulings of the sharia law.

KD27 [29210-29616]

A universal caliphate is an Islamic leadership that encompasses, that covers all, that covers the whole world with all Muslims making mubaya'at to it. That is the universal caliphate. I don't think in the present situation, I think that is part of history, I don't think the current situation of Muslims in the world that there could be an Islamic caliphate, a universal caliphate perhaps in the future.

KD28 [38836-38887]

Well I don't understand that universal caliphate.

KD29 [24590-24636]

I have a very shallow understanding of that.

KD30 [44164-44454]

Ah the Khalifa if I ah if I get your question right, the Khalifa is the head of the Islamic government where he is the supreme leader that gives command in all the Islamic states where we have ahm different governors, so the Khalifa is the overall head, the supreme head where others come.

KD32 [31612-31865]

Ah that is the universal of caliphate that is uniting the Islamic sate coming under single leadership, so I think this should be, the way it supposed to be it will unite the Muslims from different part of the world to come under single eh leadership.

KD33 [28862-29066]

Universal caliphate, I understand it as the supreme leader of an Islamic state and it is as how the president or the prime minister of any country operate with ministers, state governors and everything.

KD34 [34259-34680]

Universal caliphate, universal caliphate how what I understand is that emm a long time ago that is before the coming of the Europeans we have Islamic caliphate. Islamic caliphate is ehm is a caliphate that consolidate the whole Islamic state under a particular government which is eh under Sokoto, Sokoto state which they operate, everybody operate according to his own culture, but according to the teachings of Islam.

KD35 [34138-34235]

I don't know the universal caliphate. I don't believe in that. I don't know about it.

KN1 [68597-68943]

Well universal caliphate all I know is I have never seen it in the religion whereby the whole world is under the Islamic state and anything mentioned by me because I didn't read it in the religion that there is universal caliphate I have never read it in the religion so I don't know anything about it. So I cannot say anything concerning that.

KN2 [40064-40124]

Honestly I don't understand what universal caliphate means.

KN4 [53038-53240]

The Caliphate, it operates based on the religion of the people around and those that are not ah ah eh in the same religion within their territory they operate, so I don't think there is nothing there.

KN5 [35105-35291]

Universal caliphate, universal caliphate means that that the leadership or the running of the affairs of the government under the Khalifa of power of the particular territory or entity.

KN6 [40064-40118]

Universal caliphate I don't understand this question

KN8 [33830-34338]

Universal caliphate could be treated from the era of prophet (SAW) whereby the four rightly Caliphs Abubakar, Ali, Uthman and Umar, you understand, they are the one that listen and embrace the word of the holy prophet. They are the one that very close to him and it is through them we hear the word of the holy prophet. But contemporarily, I think it would be very hard, you

understand, for this to be universalized because there is some changes and development in the society. We are in a post modern era.

KN9 [30684-30798]

Well the universal caliphate has to be a leadership which is in favour and support of the entire population, hmm.

KN10 [24587-24674]

Yes, the universal caliphate are those that rule the world and they rule with justice.

KN11 [32797-32906]

Universal caliphate, yes, when Islam, if Islam would be practiced as it is, there must be universal caliphate

KN13 [35230-35361]

Universal caliphate, the word universal caliphate means vicegerents of the God. They are just like representative of God on earth.

KN14 [28485-28748]

That is the caliphate universal caliphate means that the representative of ah, that is the Islamic leader that represent the prophet in terms of ruling, that is after the prophet there should be someone that should take over his responsibility that is caliphate.

KN15 [24402-24556]

Universal caliphate right? It is the system I think of ruling fully righteous guided Caliphs isn't it? After the death of the holy prophet Muhammad (SAW).

KN16 [14273-14377]

It is the system of ruling by full righteous guide caliphate after the death of prophet Mohammed (SAW).

KN17 [27832-28152]

Universal caliphate comprises of ah the just like ah just like the way the ah the four guided Caliph actually ruled that is we mean what they actually mean by universal caliphate follow down to the era of the Ottoman Empire or the Ottoman Caliph. So I think that is the the same way how a universal caliphate should be.

KN18 [48985-49808]

That there is one there is one imam for the world one Khalifa following the old teaching of ah the prophet just like the way the prophet lived ah toh, but in this world how could it happen? Even the prophet did not cut across ah all religions, yes he propagates the religion but the message, the message propagates outside, Muslims could have one leader I buy this idea that there should be one leader, Muslim leader who is a Khalifa or imam of the Muslim world but does not mean that that leader is a universal leader of all the world, it does not mean that. Secondly, it does not mean that he carries all the weight of authority, all the weights of, but when it is issues that are purely Islamic he can give clarifications, clarifications of the direction to take, giving political dimension, given political direction.

KN19 [30672-30761]

Actually, the universal caliphate has existed during the time of the holy prophet (SAW).

KN19 [30791-30908]

Ah it will be very hard because of the voluminous nature of the society and the heterogeneous nature of the society.

KN20 [23044-23195]

Universal caliphate? Is a situation whereby all the caliphate in Islam are universal, people-all of us follow them the same rules the same everything.

KN21 [16234-16316]

Yes it does not longer operate, in the presence of liberal democracy.

KN22 [32933-33203]

My understanding of universal caliphate, it is that caliphate that cut across all the Muslim nations and it is operated by the Shura council, and it is operated by choosing a leader of Shura and a problem to a particular nation will result to problem to another nation.

KN23 [21666-21973]

Yah universal caliphate yah it is stated in holy Quran that all Muslim umma should be under one umbrella, under on leadership and it operates with segment- Amir. Amirs like the emirs of all regions like in Africa now we can have two Amirs. Just like in Nigeria we have Sultan of Sokoto as a representative.

KN24 [20511-20638]

It is not possible because there is no way that a Khalifa will be ruling the whole of Muslims in the 21st century world today

KN25 [33537-33677]

Well a universal caliphate, in my understanding, I think is a leadership established in favor of everybody. So what is the second question?

KN25 [33704-33855]

It operates basically on the idea of been accommodative to all the sectors of the society that is it welcomes everybody and it treats everybody equally

KN26 [36232-36820]

Well some of these concepts, like I said, are largely new concepts since the spring of world terrorism and all, but what I think is that the world should be only one Islamic movement. I think that is what I mean. I don't think that is possible the world is not only composed of one religious group that is Islam. You have a lot of religions if you are on a global perspective you have a lot. Yes you have monotheism, you have a lot of them and in each of the categories you have a lot of inputs. Judaism, Taoism, Hinduism, a lot of them, Confucianism, a lot. I don't think it will be fair

KN27 [25565-25587]

I don't have an idea

KN28 [19934-19990]

I don't think this is possible and it is not workable.

KN30 [18455-18494]

In summary he is just a Muslim leader.

KN31 [33089-33679]

Well when we say caliphate is just a simple term, is just a reformer. The prophets (SAW) said that after hundred centuries a Caliphate will be sent down to the Muslims umma so that he will reform them and trying to revive or re-enlighten them according to the Islamic injunction. So initially we have but in the twenty first century since Islam has been broken into –the prophet said Islam will be broken like into 73 sects, we see now we have different sects. So having a caliphate that would that will bring people together in this our current century is not really, really and easy thing

KN32 [16511-16701]

ah universal caliphate can simply be referred to as a system whereby the entirety of the globe is been....or... sorry... by one Islamic ruler and it operates base on the dictates of the Qur'an ...

KN33 [12529-12569]

It unites all Muslims under one umbrella

KN34 [22043-22388]

My understanding to universal caliphate is just to have a central government that will be controlled by a Caliph or Khalifa just like what is obtainable before in northern Nigeria. So by the time he will take charge then he will delegate his power to other Emirs or Amir and they will be reporting back what is happening in their domain to him.

KN35 [20944-21163]

Now the universal caliphate is no more in existence after the diminishing of the Ottoman Empire, so that one has gone but we can't say forever maybe it can still come back, so there is nothing like universal caliphate.

KN36 [21844-22020]

Universal caliphate operates when we have universal application of the religious tenet around all the Islamic state, but is in the past, no more practiced in the world again.

KN37 [20523-20828]

Universal caliphate, I don't think we have a universal caliphate in this twenty first century. It is something that has happened during the time of the prophet Mohammed, peace be upon him, Sayyidina Umar, Abubakar, and Ali. I don't think in the present twenty first century we have a universal caliphate.

KN38 [15401-15568]

Universal caliphate to my understanding is the governing or the institutionalization of states under the control of a representative of the prophet that is the Amir.

KN39 [24034-24181]

When we say universal caliphate refers to the super power. Super power in the sense that those that are, for example, like being ruling the world.

KN40 [19753-19860]

Universal caliphate is a state where it is only one ruler who controls or rules the majority or operates.

KN41 [17127-17161]

Move to the next question please.

KN42 [43577-43586]

No idea

KN43 [32408-32801]

So, the universal caliphate is all about a single leadership of Muslim umma because Islam emphasizes on the need for Muslims to have a leader. Any society that lives without leader is bound to, you know, be ah destroyed, is bound to face a lot of challenges and problems. So, in my opinion, universal caliphate is all about having a single leader who will control the affairs of the Muslims.

KN44 [25871-25898]

I don't have idea on that.

KN45 [35359-36361]

Yah my understanding of the issue of universal caliphate is for Muslims to have one leadership, one leadership for Muslims to live under one umbrella. I think that is the meaning of ehh Islamic caliphate and eh how I view it yah ehh now in the present world, I don't think it is possible at all for the Muslims to have ahh one supreme, one supreme leader. I don't think it is possible because with this, every country is independent. Saudi Arabia is a Muslim country and ehh maybe Iran is ehh is a Muslim country and they have their ideological differences and maybe political differences, yah. Syria is a Muslims country, you take Qatar a Muslim country, they are all independent countries with their different rulers. So even in the northern Nigeria in the Muslim north we have the Sultan of Sokoto who is called the Sarkin Muslimi who is considered traditionally to be the leader of the Muslim Umma, yah. But I don't think it is possible to have a supreme ehh a supreme leader for the Muslims, yah.

KN46 [57212-58199]

This is ahh a theory. Ahh there are some people who are clamoring for restoration of universal caliphate that means for a unified leadership of a Muslim world. They are clamoring for this because of the huge, maybe, huge challenges facing the Muslim world, and you see the Muslim world is all scattered in different states, different countries with no ahh, clear vision, no single or unified leadership. So they think if all Muslim states and countries come together and have ehh unified leadership, they can properly face their challenges and address them in a proper manner, but this is not, this is their own theory ah because it is not a requirement eh no Muslim is required to ehh, I mean, it is not a requirement for a Muslims to have one unified leadership. The most important thing is to have right rapport even if you have one thousand leaders. Rapport should be ahh strived to be built between these leaders so that they would not be ahh behaving or acting in ehh discordance.

KN47 [53603-54168]

Universal caliphate. Do we have any? I don't think we have universal caliphate as long as we don't have universal government, we simply have some organizations that we can call universal, you see, some international organizations, you know, there is no state that can claim that it is universal in nature or its policies are universal even the United State should not or cannot claim you know because their policy safety net, America safety nest are not Nigerian safety nest. So you see they are policies that are not concerning us and they cannot claim universal.

KN48 [18076-18330]

Universal caliphate, that one to be practiced now, ehh eh, it will be so hard because universal caliphate is, is a situation whereby we have just a leader in the whole of the universe and I think that one happened last during the time of Muhammad (SAW).

KN49 [28471-28633]

Actually the universal caliphate has to do with eh a caliphate that encompasses the entire globe and ah it would operate by possibly controlling the entire world.

KN50 [15834-15988]

Universal caliphate is having one leader that controls Muslim Umma that controls Muslim Umma all over the world. In our present day, this is unrealizable.

KN52 [51514-52949]

Universal Caliphate (laugh) this is very interesting. I think the way he or she is asking these questions seem to me as if he/ she has formulated an opinion about his own subject or problem. What does he mean by a universal caliphate? We have never had any universal caliphate in the history of Islam although these days I hear some of this crazy jihadist the al-Qaida and the rest of them talking about universal jihad, universal caliphate but I don't really understand what they mean by that. Islam is a universal

religion that I believe is a universal religion, universal in the sense that the message is meant for the entire humanity unlike other messages to the Jewish and to the Christians that were meant for a restricted particular communities. Islam is different. So in that sense Islam as a message is universal, but Islam as a political program, as a political project, in my view, well I do hope that the whole world, Christians and Jews and other non-believers would convert to Islam for instance I mean that would not be bad for Islam, for instance and it would not be bad for Christianity neither, either to have all Muslims and Jews converting into Christianity. That is what is called struggle for converts. There is a competition of course, the proselytization competition among these two religions, but I do not believe in any universal caliphate in what sense? I do not understand what it means in the first place.

KN54 [11797-11831]

Well this is no longer operating

KN55 [13775-13803]

It is no longer operating.

KN56 [22638-22934]

Ok my understanding of the universal caliphate is ah a medium through which the Muslims can be voicing out their opinion, agreement and disagreement through a unanimous single voice, but actually on the question of how does it operate I don't think universal caliphate is any longer operating.

KN57 [19713-19892]

When you talk of universal caliphate, you see ah based on my own understanding, is a unified federal Islamic government for the Muslim world. That is what it is all about. Yes.

KN58 [44817-45072]

That is universal caliphate simply means that man is a viceroy or a vicegerent of God. Man is a representative of God. So wherever he is, he should uphold that, he should truly represent God by obeying the rules and regulations ordained by Allah.

KN59 [45237-46034]

Hmm the understanding of universal caliphate to me means that caliphate or leadership is not restricted to a particular region or place, you understand, because as a Muslim state, it is not in a particular place that you are Muslims, Muslims can extend to various places so you as the head as the caliphate you cannot say your power is restricted to this particular place. There are some representative that you can assign to carry on the activities or leadership in their own area, you understand, a times they do use pious people, they do use Imams, you understand, but you are the supreme head of that state, but in some localities you can assign responsibility to some people you think are pious and reasonable. So I think that is what I understand with that universality of the Caliphate.

KN60 [32817-33242]

Actually I can say now the Muslims do not have the Universal caliphate because you cannot have an entity coming out to say all Muslims in the world are to do this and all Muslims in the world would do that, they would now abide by what the person, that particular entity has said. We don't have that unity and we are divided and what have you. So now it is not even in practice. We don't have it actually. We are divided.

KN61 [17135-17262]

The caliphate are partially ah ok because as now it depends on how people I think there understand to them or believe to them.

KN62 [54607-55873]

I don't believe in the universality of ah caliphate. Of course I don't believe in the universal caliphate. Let us understand this ah concept of universalism. Universalism means to make people live, you understand, under one leadership. There's, there has never been this throughout the pages of history. I have never read something like this and I have never heard of it and I believe there cannot be a kind of one universal caliphate. We only know that Islam is a religion for all (He recites a verse of the Qur'an) Allah (SBUH) has sent the noble prophet to all and sundry, to every tom, dick and harry, to everybody living under the sun. The noble prophet is sent to him, but it is not necessary that everybody must accept the religion (he recites a verse of the Qur'an) no not that verse. There is a verse that ah ah Allah tells the noble prophet that ah you cannot actually take every, everybody into the religion. You cannot take everybody along, oh my goodness the verse has escaped (he recites a verse) of course (he recites). You are not the one to actually guide them to path of righteousness. Yours is just to preach, to tell them, but if they embrace it, they take it, that is okay, but if they just find it ah unbecoming, then you just leave them, yah.

KN63 [46364-46796]

Universal caliphate, do we still have universal caliphate up till now? Yah we don't have such things, but you know after the demise of the prophet, at least, we still have Khalifas for some period and in that period, huh they only exist in that Arabia region, just the Arabia region after the four, after the those four caliphate, Khalifas, the other ones are not, just minor, minor ones. So today we don't have such things anyway.

KN64 [27488-27680]

Ehh universal caliphate it means the caliphate that would govern the all ehh global ko? Globally, they operate, they appear globally bah? Hmm this ah something even it it can happen, to hmm

KN65 [34813-34913]

Ahh universal caliphate in my own little understanding ehn actually I don't have much idea on this.

KN66 [23580-23738]

A universal caliphate, to my understanding, is from the world universe, is a caliphate who control or rather who lead the world, the Islamic world entirely.

KN67 [23991-24328]

Well my understanding is that there has to be one voice for Islam, then it should be, though there are different countries, there has to be one voice or a leader who can say or who cannot say, for example, who can say we should do something or we should not do it. Ahh if there is this, if this is possible, then it is a welcomed idea.

KN68 [11734-11760]

It is no longer operating.

KN69 [40458-40937]

Ok, you say that to my understanding, when we say universal caliphate to my understanding that is, that is the representative of God universally, that is my understanding, like where Allah say in the Qur'an (he recites a verse of the Qur'an) telling the prophet Muhammad is a representative of God world at large. That was why Allah said (he recites the Qur'an) we send you but not, we send you but to the world at large. That is my understanding because you said understanding.

KN71 [68950-69193]

I think after the death of the prophet (SAW) and the caliphate of Umar, Uthman and Ali, there were many lands conquered by Islam and they were governed, of course they were having their central government in Medina or Mecca or Kufa, isn't it?

KN71 [69500-69759]

I don't think there is any because Nigeria state is a particular state independent of the Muslims of the Niger, independent of the Muslims of the Libya, independent of the Muslim of Sudan, independent of the Muslim of Misra, independent of any other country.

KN72 [35910-36020]

Universal caliphate, this is what implies the equality in Islamic, yes it implies the equality in Islamic.

KN72 [36058-36159]

Yes, because there is no, this is showing that there is no differences in terms of ethnics or race or

KN72 [36283-36479]

Okay my understanding in Islamic ehh caliphate or in universal caliphate is the engage, is this, it is the collection of the various Islamic states in one umbrella based on hadith and the Qur'an.

KN73 [38539-38838]

Universal caliphate is that wherever a Muslim finds himself is the caliphate of the prophet ah the Allah (SBUH). He was born, he was created to be a caliphate of Allah (SBUH) on the earth. That is the universal caliphate means and it operates wherever you find yourself, wherever you find yourself.

KN74 [47504-47645]

In the Islamic caliphate is ehh everywhere that the Muslim are living and then operated under the sharia following the roles of Allah (SBUH).

KN76 [42904-43460]

Well ah in the past, I can say that we have universal caliphate during the first century of Islam when all state under Islam that practice Islamic religion were under the same leader, but now we live in nation states where the states, the Muslim states are or that Muslim community are now fragmented into smaller states and the some are even separated, widely separated from one another in such a way and all those states also have their authorities, constituted authorities in such a way you can say that you can have a universal caliphate for Muslims.

KN78 [59787-59912]

Like I said, it is a central authority, a global central authority that coordinates the other components of Islamic entities.

KN80 [45637-45741]

So the universal caliphate is the caliphate which is ahh headed by Muslim and heading entire Muslims.

KN81 [29749-29770]

Really I don't know

KN82 [31516-31831]

Operates, universal caliphate. Universal caliphate was a time when Islam was able to capture the major powers and Islam at then was the major religion. So it started during the lifetime of the holy prophet and subsequently the efforts of the four caliphates and the Islamic leaders that were able to achieve this.

KN83 [21803-21934]

Ahh universal caliphate vested energy everywhere as long as Muslims are living in such area because man is a vicegerent of Allah.

KN84 [24893-24914]

I don't really know.

KN85 [36204-36589]

Universal caliphate as it has existed earlier on in the Ottoman, Abbasid, Ummayyad caliphates, yes it was ahh possible then, but we have seen the decline of the power of the vastly Islamic caliphate with the death of Ottoman ahh caliphate. I don't think it is possible today ahh because Islam has spread far and wide and for them to live under one caliphate is hardly a possible thing.

ZA2 [46049-46106]

Universal, I don't know what you mean by that universal.

ZA3 [28544-28689]

Emm understanding universal caliphate means that we have one leader all over the world and it operates by virtue of the written laws of Allah.

ZA4 [49395-49639]

There is not how we can get-universal caliphate was before the time of the prophet Muhammad. We have the Khalifa in Saudia and he controls all the Muslim in the whole world. But now Muslims have divided them into different types of countries.

ZA5 [31035-31313]

Universal caliphate, if you say universal caliphate that is all over the world that is during the prophet Muhammad (SAW) that is when we have caliphate, they you understand, because every nooks and corners there is Muslims and you see everybody have to like obey Allahu (SBUH)

ZA6 [71350-71524]

Ehm ahh universal caliphate, I think that was ehm that was during the time of the prophet Muhammad (SAW) ahh, but I don't think now there is any such universal caliphate.

ZA7 [37202-37376]

From the word universal, it has to do with one ruling everything. So I think that it will be one particular government for all Islam all over the world, as simple as that.

ZA8 [75370-75412]

Hmm I don't have much knowledge on that.

ZA9 [41029-41655]

I believe they operate, they, most of, -the way it operates is not is not is not is not hard is not difficult at all, it operates, I believe it should operate according to the teachings of the holy book and the prophet (peace be upon him) That is the way they operate. They should not operate, they do not operate rather on personal ideologies and I think that is number one problem we are having now because most people are using, most leaders, most so called Islamic leaders are using their personal, what they will gain personally from these things to confuse their followers, use it to carry out their evil activities.

ZA10 [35178-35737]

Universal caliphate in a country, that is if I get you right, is the Amir of the country, right? Universal caliphate in a county like in Nigeria we have only one universal caliphate which is Sultan of Sokoto which is the Amir and we also call him Sarkin Musulmi, we Muslims we all believe and we respect his leadership because we are expected to go by what he said, that is let's say for

instance during fasting, when the moon is sighted the universal caliphate is expected to tell us when the moon is sighted and where and when should we start the fasting.

ZA11 [30478-30736]

Universal caliphate, having a universal caliphate, well a caliphate should be just like a governor to a particular region, right? So having a universal caliphate is like having a president if I am not mistaking, yah so I think there is nothing bad about it.

ZA12 [18772-18805]

I don't have an idea about that.

ZA13 [19247-19406]

From my understanding of universal caliphate and how it operate ahh I think to me in this part of the world which is Nigeria all caliphate are being accepted.

ZA14 [25811-25931]

The universal caliphate and how it operates, it operates based on the way the rules and regulations of Allah is obeyed.

ZA15 [28270-28377]

Universal when a state, when it is under Islamic laws and everything they do is according to Islamic laws.

ZA16 [20268-20350]

Universal caliphate, universal caliphate though I have not come across this word.

ZA18 [29294-29545]

Universal caliphate, ok to have one Khalifa? Well, for now it's not easy to have that kind of thing. But God willing, I wouldn't say it will never come, but looking at issues on ground, one will not say this thing is possible within this time around.

ZA19 [42830-43489]

Well universal caliphate simply means a kingdom, universal kingdom, right? Well we had the universal caliphate during the era of Abubakar Usman and Ali as well as Umar, Abubakar, Usman, Umar and Ali that is when we had a universal caliphate. But in present day Nigeria, present day world we actually don't have a universal caliphate, but rather propagation or I mean agitation for one world government where the America, which is the super power, will become what, the government of all that is through globalization and so many other things. So if we are to have a sovereign caliphate or universal caliphate, presently is America that will be the caliphate.

ZA20 [28421-29754]

Universal caliphate. I don't know of this universal caliphate. What does it mean? Are you saying for the whole world to be turned into one banner of Islam? I don't know whether that is what is meant for. One need to understand in this case that it is not for nothing that God created Muslims and created Christians and even created pagans and even those without religions at all. It is not for nothing. If God wishes today he can convert everyone to Islam. If God wishes also he can make everyone a Christian. In fact this very town you people are using as Christianity or Christians or Islam or whatever, entirely the whole world was created under the platform of Islam. Christianity was Islam itself. It was just that the Jews decided to change it and divert it from what it was before. How I wish you read the history of Paul how he succeeded in deceiving Christians. Christianity is Islam itself. In fact those Muslims that are running their lives in good conduct they are more Christians than Christians. What I am saying – the point I am making is that Muslims are more Christians than Christians themselves. Those Ten Commandments in the Bible that Christianity asks the Christians to have their lives in that way, to run their lives in that way is also applied to Muslims in the holy Qur'an. In fact it is all encompassing.

ZA21 [33945-34315]

Universal caliphate is no longer feasible these days, why, because you cannot just rise one day and say that you are the ruler of the world because we have different races, we have Arabs, we have Christians, we have Muslims, we have Jews and we have these. So everybody should be guided or should be ruled by those they have rest of mind that these people can rule us.

ZA22 [29585-29758]

Universal caliphate means the world leadership that will lead the entire Muslims and that is coming. It will come insha allahu through continuous teaching of true Islam.

ZA23 [38251-38292]

Universal caliphate I don't even know it

ZA24 [46496-46585]

I don't know, universal caliphate I don't understand anything about universal caliphate.

ZA25 [46388-47001]

Yes universal caliphate is, you know in Islam, we recognize Islam as the only religion as of now. Since the emergence of our own prophet Muhammad (SAW) every other previous divinely inspired religions remain proscribed. The only true religion, as far as Islam is concerned, is Islam and hence we are supposed to have one Amir worldwide. That is the concept or the concept of universal caliphate is all about and it is operating in such a way that it will have some other khulafa-Caliphs in other regions of the world. You can have other sub-regional caliphates which are answerable to the central Caliph.

ZA26 [21461-21562]

What is your opinion on universal UN Forces and their enforcing of rule of law on the other nations?

ZA27 [20681-20729]

I don't know anything about universal Caliphate

ZA29 [48971-49031]

Well I don't have idea or anything like universal caliphate.

ZA30 [58500-58574]

That is the central government. Just the way central government operates.

ZA31 [29170-29324]

universal caliphate means is a group of leaders that lead people to the straight path, to guide people and teach them the word of God and their prophets.

ZA33 [24307-24580]

Universal caliphate is a kind of collective responsibility given to an individual by an organized bodies of Muslims that come together to elect one person to oversee their affairs in the entire collective member states. And it operates-I don't think it operates nowadays.

ZA34 [43301-43720]

That is umma, what the prophet (SAW) calls umma and that is what Allah (SBUH) calls the entire Muslims community, ummatan – wa annaha bi ummatakum ummatan wahida- this is your umma, a universal community. And it operates during the prophet's (SAW) life, during Abubakar and during Umar and as time goes on the population of the world increases and there were so many things that happened then it became disintegrated.

ZA35 [21243-21252]

No idea.

ZA36 [29693-29900]

Ahm the way I can, if I remember caliphate is the rule after the prophet and the Caliphs are the people that rule after the prophet (SAW) and they rule according to his teachings, according to what he did.

ZA37 [36623-36796]

Universal Caliphate has already gone since 30years after the death of the Holy prophet (SAW) since the death of Ibn Abu Thalib that is the end of that universal caliphate.

ZA37 [36825-36899]

It operates almost relevant to the period of holy Prophet Muhammad (SAW).

ZA38 [42103-42488]

The aspect of Universal caliphate is just like if there is an Islamic society is ruled by a caliphate and the caliphate are the people, they were established through consensus, they played a major role, they give advice, they give supreme law, advice and other things and they are supported by some shura group, those are his committee, the member of the group and they support him.

ZA39 [54541-54739]

Universal Caliphate, it operates where you have a large portions or where the caliphate is in full control of the whole world or where the caliphate becomes a super power in the world that is it.

ZA39 [54783-55021]

Universal Caliphate, caliphate simply means a system of Islamic government where it comprises states and such states command or compel, commands respect or exercise power or exercise a supreme power over non-Islamic state in the world.

Th9.10: Meaning of Dar el Islam and Dar el Harb

FG1 [35951-35983]

Dar el harb is dealing with war

KD1 [41989-42013]

I don't know about it.

KD2 [16622-16675]

I don't know what Dar el Islam and Dar el Harb mean.

KD3 [12944-13048]

Dar el Islam just means kingdom of Islam while that of Dar el Harb, I don't have much knowledge of it.

KD4 [25388-25847]

Well my brother, if you are talking about Dar el Islam, Dar el Islam is a state or a community or a community which is guided by the tenets, by the teaching of Islam and Dar el Harb is a state, Dar el Harb in another word they call it Dar el batala is a state that is not governed by Islamic rules and regulations, just as the secular state. I will say that secular state can be classified as a Dar el Harb that is my own understanding of those two concepts.

KD5 [14362-14418]

I don't think I know those concepts. I don't know them.

KD6 [28107-28502]

Harb I don't know the meaning of Harb. Dar el Islam or Dar el Harb, when you say Dar el Harb it means conflict, what I understand by the Arabic harb is conflict, fighting, misunderstanding, that is harb in Islam. Dar el Islam and Dar el Harb, we are not in Dar el Harb. We are in Dar el Islam because when you are home if you are a Muslim, you are in Dar el Islam. We are under Muslim tutelage

KD7 [19986-20065]

Dar el Islam means, should I say a house of Islam or is it? Islam means peace.

KD8 [40795-40880]

Dar el Islam means the home of Islam, the home of Islam that is the literal meaning.

KD9 [24769-25051]

Dar el Islam, if I want to begin to translate the grammar now, dar el Islam, you know, the state of Islam or the home of Islam where you have Islamic state or sharia and so on and so forth, where you don't have Kufur and the society is the one that leads you to Insha Allahu paradise.

KD10 [18621-19091]

You see, Dar el Islam that is where the Muslim, the leader is a Muslim and there using Qur'an and Sunna like Saudi Arabia is Dar el Islam, but Dar el Harb is more or less Dar el kufur whereby the leader is a kafir and they are governing with other than the Qur'an and the Sunna. Are you getting me? They are governed other than the Qur'an and the Sunna that is Dar el Harb. And Dar el Harb and Dar el Kufur are the same thing. Some scholars say they are the same thing.

KD11 [22804-23018]

Dar el Islam essentially refers to the community of Muslims where Islamic law is widely or generally practiced that is Dar el Islam while Dar el harb is anything outside the Islamic community that is Dar el Harb.

KD12 [28093-29064]

Ah Dar el Islam and Dar el Harb ah you see I fact when we have a Dar el Islam is where things go peacefully. The Dar el Harb is where we have confusion. So we should all support, the prophet said even the prophet that said when you are in a situation and then you know ah that there is an inflow of two stones, they throw two stones to you so you should be watching the stones and there is no way you can escape the two, you let the lesser one hit you more than the bigger one, you understand. So Muslims should be very, very careful like the situation we have in Nigeria that there was an instant operation of the Boko Haram that ah by their occurrence, many Muslims are antagonizing them they even went to their door step during the night and come across their way, beat them that is how they say that they should not talk about them you see, this is the way they started. So where we have some uncontrollable situations like that, Muslims should be very, very careful.

KD13 [9659-9692]

I can't say something about this

KD14 [11792-12030]

My understanding for Dar el Islam means that is an Islamic kingdom that is a place where Islam is being practiced and the other one Dar el Harb that is a place may be in which we have much of crisis that of maybe militancy and terrorism.

KD15 [18735-18983]

Ah actually Dar el Islam is a community or a state which is being guided by Islamic laws and others while Dar el Harb is a state or a community which is just a community which is not guided by any religion or whatever, everybody does what he likes.

KD16 [9809-10006]

Well to my own understanding Dar el Islam is just like a place where the Muslims or dominated by the Muslims, but if you say Dar el Harb we are talking about a place, it is just like a war zone.

KD17 [34234-34488]

Dar el Islam that is a city of Islam that is the Islamic state. That is just the meaning of Dar el Islam whereby the constitution will be the Qur'an and the Sunna which is the sharia that is the meaning of Dar el Islam and Dar el Harb I don't know that.

KD18 [16026-16049]

I have no idea of it.

KD19 [20903-21251]

Well, well I don't know that, but all I know the house of Islam and the house of Islam means everybody who has followed the Sunna of the holy prophet Muhammad (SAW), his companions and those that came after him after him that is attabiu thabi'un and we that are living today that have followed the religion. So that is the meaning of Dar el Islam.

KD20 [15579-15618]

I don't know it, I have no idea of it.

KD21 [13989-14004]

Next question.

KD23 [14585-14611]

No, I can't explain that.

KD24 [51191-52025]

The term Dar el Islam means state of Islam. If you are ah Dar el Harb that is state of Islam, it means you will follow all what the Qur'an and the hadith says you should follow. If it is in the doing part, you should do. If it is the don'ts, don't do, you should not do. Then you are saying to me Dar el Islam you are practicing what the Islam, sharia said you should and if you are in the Dar el Harb which means you are in the outside, not inside the Dar el Islam, then when the Muslims think or feel that yes now is time that we are being forced in the world maybe in one certain issue, we will retreat then you are to fight the Dar el Kuffur, Dar el Harb, we are to fight them and if you are fighting them you will go with your leader or even if he is not going he will choose a leader for you, the way I have explained earlier.0

KD25 [71018-72306]

Yes dar el Islam means where Islam is now the talk of the day ah Islam has a total control of the state that is dar el Islam like Mecca, take for instance Mecca from the begging was not that Islamic because it was ah majorly dominated by the Quraishite pagans, but later when the prophet was instructed by God to migrate from Mecca to Medina and he migrated and after some years, about ten years at Medina now that the prophet has lasted out of the...under Allah's instruction the prophet was able to go back to Medina, I mean sorry to go back to, from Medina to Mecca to conquer Mecca, when the prophet went that was the conquest of Mecca and he conquered Mecca and when he conquered Mecca, Mecca now became dar el Islam, it became the home of Islam because there is no any, there is no any Christian religion there again. The dominance, those that have the dominance of the country is in the hands of the Muslims. But when you talk of dar el harb is where the Muslims are still struggling to see whether they can procure this eh the state to become theirs (recites in Arabic) that is when they engage in battles, in struggles here and there that is the meaning of dar el harb. That is the home of struggle, the home of fighting because harb means fighting, the home of expedition, yes.

KD26 [17007-17021]

I don't know

KD27 [20266-20478]

Well dar el Islam is the home of peace, dar el harb is the home of war; a state of war and a state of peace. And in my understanding the two are divergent. A state of peace cannot be the same as a state of war.

KD28 [23519-23703]

Dar el Islam is an association or group of people who are fighting the mission that they are fighting jihad fi sabilillah. I am ignorant of Dar el Harb because I am not much into it.

KD29 [14368-14490]

Well to my own shallow understanding is ah a community living in peace and community living under ah a warlike situation.

KD30 [25178-25442]

I think from if we are to take the literal translation of dar el Islam it will mean the house of peace while dar el harb will be the house of war and I always believe unless we are to look back into history but Islam is to more into dar el Islam than dar el harb.

KD31 [14798-14833]

Dar el Islam means home of peace.

KD32 [22002-22298]

Dar el Islam and dar el harb ah dar el Islam that is a town of peace if you look at the Arabic terms dar el means town and salaam means peace the dar el Islam the town of peace the town of Islam the town of salaam while the dar el harb means the places of harb as I understand the town of Arabs.

KD33 [17553-17648]

Dar el Islam means peace home or home of peace dar el harb means home of fighting or conflict.

KD34 [19840-19853]

No I can't.

KD35 [20191-20681]

Dar el Islam am not so conversant about the word dar el, but ahm to my little understanding dar el means is it a city or house ehm dar el Islam means a house governed by an Islamic scholar who is versed in Islam eh I mean whatever, whatever a person who is knowledgeable, a person who is knowledgeable about Islam is the one that is that will lead that house. Dar el harb, dar el harb will be ahm a house that is ruled by somebody who is sincere who is knowledge about Islam and is sincere.

KN3 [1780-9428]

No wonder therefore there are two types of Islamic governance or government; Dar el Islam and Dar el Harb. Dar el Islam is purely Islamic state or government. Dar el Harb is a combination of different religions, different cultures and so on. It is an agreement between different peoples with different faith and different cultures and so on. Dar el Islam when all the people are Muslims and they form a government that government is Islamic and their rules, their laws, their constitution are all Islamic. If however, different people with different faiths are living in the same state or the same country they can enter into agreement to live with one another in peace respecting one another or each other's faith that is dar el harb.

KN4 [39774-39840]

I can't explain, I don't understand the true meaning of the word.

KN5 [18205-18366]

Dar el Islam and Dar el harb. Ok I eh eh maybe from the concept dar el Islam-the house of peace and dar el harb a house of conflict or or war something like that

KN6 [20638-20834]

I never heard this word, maybe if I take this word because it is an Arabic word Dar el Islam maybe this is belong to Islam ko? Whether it is state or not state maybe but I never heard this word.

KN7 [19083-19525]

Em well em as in the little ehm, let me say the little knowledge I have on dar el Islam and dar el harb, they are really, they really comply with each other and let me say, they are not that synonymous even though they are on two different levels. They are on two different levels in the sense that dar el Islam is an institution on its own that encourages peace and dar el harb too, let me say in a way encourages harmony within the state.

KN8 [19474-19958]

Dar el Islam means group of people within Islamic society while dar el harb comprises of everybody within the given society. It doesn't specify maybe they are part of Islam or they are not part. From the word dar el, dar el means group, you understand, of people in the Arabic context- group of people. In the word Islamic-group people in Islam while dar el harb, the word harb means world, you understand, the world; the group of people in the world just like alqaw, you understand.

KN9 [18948-19001]

Well, I have not come across these two terms before.

KN10 [13922-14311]

Dar el Isla-it means the territory of Islam that is the region where Muslims are in the majority while dar el harb is literally meaning is just where the territory of war but it means that the Muslims are not majority in that, that is non-Muslims are not the majority in that place, so there is need for that place to be-a war in that place for the Muslims to dominate and enter such place

KN11 [18721-18962]

Dar el Islam means the state of Islam that is where the true teaching of Islam is being practiced and dar el harb means a state of war, but this dar el Islam is an Arabic, is an Arabic place likewise dar el harb, they are all Arabic phrase.

KN13 [21429-21617]

Ehmm, dar el Islam actually means that a society that comprises of, I think ahm Muslims entirely while dar el harb is the mixture of both that comprises of both Muslims and non-Muslims.

KN14 [15410-15413]

No

KN15 [16460-16547]

Of course dar el Islam simply means home of peace while dar el harb means home of war.

KN16 [8415-8480]

dar el Islam means home of peace, dar el harb means home of war.

KN17 [20743-21017]

Eh is a kind of ah Islamism that is composed of Muslims that about majority of his populations are are Muslims while dar el Harb is just like ah in our own society that we have that is that are comprise of what mixtures of Muslims and non-Muslims and some other religions.

KN18 [34094-34103]

I can't

KN19 [20879-21377]

Dar el Islam means group of people, from the word dar el it means group of people that follows Islam, the teachings of Allah, the teachings of God, and the second one. Dar el harb means dar el harb means a very large set of individuals, you understand, they are just, they are just in form of a group, you understand, we cannot necessarily say they are part of Islam but that of dar el Islam means they are really following the will of God according to the Islamic teachings.

KN20 [14463-14740]

They are two different things. Dar el Islam is is the community or the society whereby we have all Muslim dominated area like we have the Saudi and the rest of them then the other one is a mixture where we have the Christian, the atheist and the rest and the Islam, everybody

KN21 [8980-9050]

Dar el Islam means house of Islam and dar el harb means land of people

KN22 [17671-17785]

Dar el Islam is like an institution of Islam yah the haraqa of Islam. So that is what I can say for dar el Islam.

KN23 [13718-13720]

No

KN24 [13262-13311]

Yes, Hisba, jizya, Sharia, Qur'an and the Hadith

KN24 [13373-13547]

Dar el Islam, to my own view, dar el Islam is a community which is made up of only Muslims While Dar el harb is a community which is made of both, the Islam and non-Muslims.

KN25 [19558-19654]

Hmm well I have come across the word but I did not really take my time to find out the meaning.

KN26 [18190-18285]

Dar el Islam well it is a Muslim empire that is being run by the Muslims and board of Muslims.

KN27 [15488-15521]

I have never come across that.

KN28 [12133-12170]

Not at all I have not come across it

KN30 [13765-13931]

Dar el Islam is a Muslim community where there are populations of Muslim of Muslims people, majority, but dar el harb is a mixture of both Muslims and Christians.

KN31 [17579-17865]

Dar el harb is just like a state that exists whereby you have mixed, what I mean by mixed is that you have both Muslims and non-Muslims or even pagans. Then dar el Islam is purely an Islamic state though you may have an element of those who are non-believers but majority are Muslims.

KN32 [7511-7710]

yeah you see ah dar el Islam is a society which you can say Muslims are of the majority and dar el harb is a otherwise of that a society whereby Muslims and others share equal population any way.

KN33 [6834-6952]

Dar el Islam is the state where all Muslims and dar el harb is where there is combination of non-Muslims and Muslims.

KN34 [9922-10141]

Dar el Islam is a situation whereby a country operates where majority of the members of a particular country are Muslims while dar el harb is a situation whereby non-Muslims and Muslims operate in a particular country.

KN35 [12210-12405]

Dar el Islam mean where the Muslims dominated that is only Muslims are living in that environment while Dar el harb means where the non-Muslims and the Muslims coexist which can create conflict.

KN36 [12622-12825]

Dar el Islam mean a state where Muslims are only occupants of that state but Dar el harb is a state where there is a mixture which sometimes there is a little conflict between the non-Muslims and Muslims

KN37 [11131-11327]

Dar el Islam is a society whereby it is made up of Muslims. There are no non-Muslims. And the other one Dar el harb is that which there is a mixture, okay, of Muslims and non-Muslims in the state.

KN38 [7877-8048]

Dar el Islam is a society where everybody is a Muslim; all the members of the society are Muslims while Dar el harb I believe is a combination of Muslims and non-Muslims.

KN39 [13681-13884]

When we say Dar el Islam it refers to the society whereby the dominant numbers are Muslims while Dar el harb refers to a society that has a mix of the Muslims and the non-Muslims, Nigeria in particular.

KN40 [13092-13101]

No idea.

KN41 [11065-11084]

I don't have idea.

KN42 [22075-22084]

No idea.

KN43 [18800-18892]

Yah Dar el Islam simply means an Islamic state. Dar el harb simply means non-Islamic state.

KN44 [13325-13408]

Dar el Islam, that is the abode of ah Islam and the other one is the abode of what

KN44 [13429-13482]

Is it the abode of war? I don't know, I don't know.

KN45 [15996-16555]

Yah Dar el Islam according to the literatures I read, the literatures of the Shehu Usman Dan Fodio's jihad, Dar el Islam means that abode of Islam and Dar el harb means the abode of war. This category is strictly used when there is a war between the Muslims and the non-Muslims. This is to differentiate the two camps where the Muslims are is called the Dar el Islam and where the non-Muslims are that became the target of the Muslims in the war they became the abode of war, but this is strictly used ehh whenever the jihad is going on not at peace times.

KN46 [32097-33065]

Dar el Islam, it is the state which Islam ahh ok let me start by Dar el harb. Dar el harb means a state which is considered as enemy of Islamic state, so that is Dar el harb. That means a state which Islam, Islamic state considers as enemy and aggressors and which Islamic state always or prepares to defend itself from or to even wage a preventive or to take some, to take a certain preventive measures against their aggression so that is Dar el harb, that means the abode of war. So that is the translation of the word Dar el harb, that abode of war. So the abode of war means a territory which could be legally fought by Islamic state, fought against by Islamic state, so that is abode, that is Dar el harb while Islamic ahh Dar el Islam means the opposite, a territory which could not legally be fought against by any Islamic state. So ahh it may be headed by a Muslim ruler and it could be headed by a non-Muslim ruler. So that is ahh about the two terms.

KN47 [32525-32936]

Well Dar el Islam is the ahh is a particular of, you know, time or place whereby you can simply say that there is true exhibition of practices of Islam, you understand, and Dar el harb that is the opposite of, you know, of the Islamic state or Islamic community. Islamic community that agrees to go by the principles of Islam and then that one does not agree, you understand, to go by those kinds of principles.

KN48 [10308-10398]

Dar el Islam means the abode of Muslims while Dar el harb means the abode of non-Muslims.

KN49 [18716-19051]

Actually Dar el Islam is ehh the Muslim state and Dar el harb is the non-Muslim state that is in the constant state of warfare with the, with the Islamic state because Dar el harb is an enemy of the Islamic state and as such there is great level of conflict and ah animosity in most cases between the Dar el Islam and the Dar el harb.

KN50 [9209-9213]

No.

KN52 [24881-25093]

Dar el Islam is the Islamic state under which ah I mean that is governed strictly under sharia and then dar el harb is the non-Islamic state or state that is not under sharia. If I am not mistaken, I don't know.

KN53 [12249-12333]

Dar el Islam is the abode of Muslims while Dar el harb is the abode of non-Muslims

KN54 [6239-6296]

Well is home of peace and home of, let me say, violence.

KN55 [7611-7614]

No

KN56 [12010-12099]

Dar el salam or Dar el Islam is the home of peace while Dar el harb is the home of war.

KN57 [12293-12320]
Honestly I can't as of now

KN58 [27382-27724]

Dar el salam is a state in the Islamic state where it encompasses only Muslims. The state belongs to Muslims and there are only Muslims in the state that is within the territorial boundaries of the state. While Dar el Harb is a situation whereby it is a mixture between Muslims and non-Muslims like what is obtainable in modern day Nigeria.

KN59 [20978-20993]

I don't know.

KN60 [22289-22499]

Dar el Salam in a nutshell means home that have peace that is a place that is living peacefully while dar el harb is a place where violent activities are taking place that is my understanding of the two words.

KN61 [10421-10429]

No idea

KN62 [34141-34351]

Dar el harb, this is something of obnoxiousness, I think we don't have that, Dar el harb, is like saying the house of war that is Dar el harb. Dar el Islam yah we have that, but we don't have this Dar el harb.

KN64 [17343-17626]

Dar el Salam means the states that are in peace, their rule, they are in peace. Dar el harb means the people who are fighting with Muslims. They have, they have problem with Islamic state, they call it dar el harb. Dar el Islam kuma state of Muslims that there are no any problems

KN65 [20974-21086]

Ahh actually I have very little knowledge about it so and I don't want to say something that would be contrary.

KN66 [11981-11994]

No, I can't.

KN67 [13190-13523]

Hmm I cannot explain but eh, eh to my understanding Dar el Islam, that is a state which is governed by Islamic state which is, in which a Muslim has freedom to practice his Islam while the other one, Dar el harb that is the other state, non-Muslim state that a Muslim may not have the right or the freedom to practice his religion.

KN68 [6187-6259]

Dar el Salam means home of peace while Dar el harb means home of war.

KN69 [23776-24253]

Dar el Islam means purely Islamic state whereby Dar el harb means a purely Christian or any other religious belonging to the other country. That is what we mean by Dar el Islam and Dar el harb. That is why there is a, there is a fighting, there is no agreement of not engage in fighting between that particular Islamic state and that particular and that particular or that Christian state or any other religious state belong to. So there is no agreement of peace between them.

KN71 [40972-41810]

Yes, that was, that is when one state is governed by Islam and the other is against the state. What do you call it? So whenever you are in an Islamic state, you remember, just like this school, this class and the other one. When you come to this class, it is Islam that is running over their affairs. That other class is a house governed by that is the law of Allah is having no relevance there. So when those people in those class tend to fight this class, any Muslim that is there and refuse to migrate to this class, he remain the dar el harb. So is one of the two things, can you remember that verse (he recites it) not that one. I cannot remember the verse now very well. Dar el Islam is where Islam is being practiced freely Dar el harb is where one cannot practice Islam freely and is always under persecution as simple as this .

KN72 [22302-22672]

Dar el harb, yes and Dar el Islam, when we say Dar el Islam we mean an Islamic state that is the true eh Dar el Islam, but when we say Dar el harb we mean a war or a state of war that is Dar el harb or a state of non-Muslims. I mean a state of non-Muslims is Dar el harb but the state of all Muslims that believe to practice the Muslims is what means by Dar el Islam.

KN75 [36192-36243]

Nullify the question because it is a long process

KN78 [38601-39136]

Well, Dar el Islam ahm by, let me say ahm according to Islamic ah jurist, ah Dar el Islam simply means abode where Muslim community lives ah live under the teaching of their religion exclusive abode for Muslims, for believers within a given geopolitical area. Then when you say Dar el harb, is an abode, a separate abode that constantly, the Muslim constantly engage in war with Muslims, mostly non-Muslims, but this are the classical categorization of society, but I don't think it is obtainable and realistic in modern society.

KN80 [31379-31637]

Dar el Islam and Dar el Harb hmm from the word harb. So Dar el Islam means the house, the community of Islam which in totality constitutes ah Islam while the other one Dar el Harb is the community or the house which in totality constitute the non-Muslims.

KN81 [16788-16924]

Well ah it means Islamic state and non-Islamic state. Those previous ones I think they are Arabic terms, sorry they are Arabic words.

KN82 [21513-21641]

Dar el Islam is a place where the Muslim Umma lived and enjoyed leadership that for Islam while Dar el Harb is opposite of this

KN83 [13134-13148]

I don't know

KN84 [15736-15858]

Well Islamic state is known as Dar el Islam while house of unbelievers or state of non- Muslims is known as Dar el Harb

ZA1 [19883-20374]

Yes of course. If you say Dar el Islam in Islamic point of view not on the contextual text that other non-Muslims consider it, if you say Dar el Islam in Arabic is a place or state where 99.99 percent are Muslims and they agree to practice their religion. If you say Dar el Harb means is a place where there is mixture Muslims and non-Muslims. Now it depends on if they like let them constitute a law that both of them will agree upon as far as hmm doesn't go against the teaching of Islam.

ZA2 [18852-19158]

Ahhh I don't know about, you are calling Arabic language which I am not Arabian, I don't read Arabic. But when we say Dar el Islam we say is a house, house of Muslim or Muslims ehen and Dar el Harb I don't think we are having , it is another house, I don't know which house , I don't know what is harb.

ZA3 [16586-17172]

Dar el Islam is the is where Islamic religion is their main religion and the every Muslim is safe to practice that place and Dar el Harb is a community of people that are not Muslims and the Muslims find it difficult to stay them. A community that mainly majority of them are not Muslims and they are having, they don't, they are averse to the practice of the religion. So the Muslim himself is finding himself in such an environment will not and it is encouraged that that for someone who find himself there, he should migrate to where he can practice his religion to Dar el Islam.

ZA4 [35624-35873]

Okay Dar el Islam is a state of where the Qur'an and the Sunna of prophet Muhammad (SAW) is being used to govern people. Dar el Harb is where the ideology okay the doctrines of people are used to govern people. That is dar el Islam and dar el harb.

ZA5 [20686-20775]

Dar el Islam are those community of Muslims okay and Dar el Harb, I don't know that one

ZA6 [50782-50818]

Ahm it means the Muslim caliphate.

ZA7 [20069-20361]

I think I have better understanding of what Dar el Islam is. Dar el Islam is the particular way of ehm particular way of leadership that continuity established upon by public choosing one leader to rule the whole community of Islam, Muslims all over the world. I think that is what it means.

ZA8 [44380-44571]

Dar el Islam ahh I don't know their actual meaning, but I think they are, I think it means ahh I don't know because am not that very good in Arabic so I don't know what they actually mean.

ZA9 [23552-23579]

I don't really have idea.

ZA10 [24101-24208]

Dar el Islam that is the house that Islam exists while Dar el harb is the place that Islam does not exist.

ZA11 [19030-19197]

Dar el Islam is a community of Islam, an Islamic community or let's say it is a community where you find Islam and Dar el Harb is a community where there is no Islam.

ZA12 [10349-10358]

No idea.

ZA13 [11645-11667]

I don't have an idea.

ZA14 [14631-14851]

Yes Dar el Islam that is a community of a Muslim, where Islam is practiced without fear or any other problem or any other thing. Dar el Harb simply means a state in which Islam is not practiced in that particular state.

ZA15 [18294-18309]

I don't know.

ZA16 [11594-11791]

Dar el Islam means a state or a country or a state that constitute only Muslims, and Dar el Harb is where a state that is always being in jihad to other religious followers, let's say unbelievers.

ZA17 [12297-12323]

I never heard about them.

ZA18 [16431-16552]

Dar el Islam that is Islamic state now. Dar el Harb is where fighting here and there. Harb, from harb, harb means war.

ZA19 [21994-22027]

Ah I don't have idea about this.

ZA20 [12433-12436]

No.

ZA21 [18074-18113]

Well I don't know the meaning of this.

ZA22 [16702-17041]

Dar el Islam is a territory where somebody has all the freedom to practice his religion without anybody's interference that is dar el Islam – Islamic state I can say. Then dar el Harb is a territory where a Muslim has no right to practice his religion for example ban on call to prayers, ban on wearing hijab, those are the dar el harb.

ZA23 [21701-21972]

Dar el Islam means a society where they were Muslims right from beginning they were not- they didn't fight and they were not fought for them to accept Islam. Dar el harb is another society or organization where they waged war against the Muslims and they were defeated.

ZA24 [28674-28713]

I don't have any idea on that question

ZA25 [25484-25661]

Dar el Islam is a region or a complete state that is in this context a country that is run on Islamic tenets complete one, while dar el harb is concerned with militant region.

ZA26 [12498-12511]

I don't know

ZA27 [10804-10826]

I don't know actually

ZA28 [23406-23516]

dar el Islam Well these are Arabic words dar means home I guess and Islam so dar el Islam means home of peace

ZA29 [33075-33353]

Well to me dar el Islam, the way I understand it, is simply the kind of place organized by a group people to practice Islam, to teach Islam and ahhh well I have no much to say actually because you know like the word is like an ambiguous word to me. So I don't have much to say

ZA30 [42411-42727]

Dar el Islam and Dar el Harb. Dar el I think it means...so...we have put it in different ways before that is how to call people, to invite people into Islam. I made mention earlier that it can be through other means. Through characters, through preaching and it can also mean the last option, meaning we need the jihad.

ZA31 [17104-17107]

No

ZA32 [45191-45700]

When Dar el Islam is place where people, almost all of them that are living in that area are Muslims and those who are non-Muslims are in treaty and are giving Jizya, jizya tax to the Islamic Umma or the Islamic treasury, so you can call that as what, Islamic, dar el Islam and dar el harb means where the jihad is in progress and both the jihadist, the two fighting parties have not come to the conclusion whether to make it an Islamic area of living, an Islamic state or Dar el Islam or what, other...., yes.

ZA33 [11981-12116]

Dar el Islam means the house of Islam where the principles and the administration of Islam and its teachings are being carried out.

ZA34 [26715-27414]

Yes. Dar el Islam means a community that is living with, a community that is ruled and controlled by an Islamic system of affairs or system of life, while dar el harb is a community that is always having problems between one and the other. For example, a dar el harb is where a community that is also having enmity with maybe an Islam. There are so many examples in the world before that are always engaging in causing confusion, problems the Muslims within an Islamic state. So that is dar el harb. They are non-Muslims, sometimes maybe they are Muslims but half baked, they don't know the teachings of the religion and they are trying to cause problems to religion of Islam. That is dar el harb.

ZA35 [11829-11934]

Dar el Islam is an Islamic forum or Islamic rule I would say, while Dar el Harb is a county I would say.

ZA36 [18646-18689]

ehm I have forgotten, ahm I have forgotten

ZA37 [23758-24135]

Dar el Islam means, if this place is Dar el Islam means Islam can be practiced without any problem, but Dar el Harb, you as a Muslim you may not be allowed even to come and pray openly, you have to hide yourself in order to be or you have to take some precautions and so on and so forth because you may attacked at any time just because you are a Muslim. That is Dar el Harb.

ZA38 [28199-28358]

Actually the Dar el Islam should be an Islamic community, but the Dar el Harb in fact I don't know anything about it am not too versed in Arabic words, yah.

ZA39 [39229-39420]

Actually I know of Dar el Islam, Dar el Islam simply means, we can call it, Dar simple means a house that is a place where Islam is practiced and Dar el harb I cannot tell you the meaning.

Th 10: Muslims and State Creation

Th10.1: Process of establishing Islamic Rule

KD1 [51551-51785]

The thing is one of the fundamental ways of getting it is attaining unity and then following the Quran and the Sunna. By the time everybody happens to be on the same page, certainly the Islamic state is already, will fall into place.

KD2 [22392-22744]

Muslims can go about seeking the establishment of an Islamic rule in a secular state maybe through persuasion and convincing others. Then they can also form groups and associations in which they can collaborate, meet together and raise awareness to the government so that they will be allowed to form their own activates the way Islam is being taught.

KD3 [18542-18564]

That is by preaching.

KD4 [42052-42860]

Wherever a Muslim is and his thinking of establishing an Islamic or trying to be under the tenet of Islamic leaders. First, he has to purify his mind, starting by awareness, preaching, preaching the good deeds of Islam, telling, portraying the good characteristics of Islam then with that he can be able to, others can see the good in Islam and try to embrace it. With that he can embrace it so that he can get others and then even he can even get the non-Muslims supporting him. Even in the time of our prophet, non-Muslims supported him because of his good character, he was called Al-amin, the truthful one because of his character, the true character, the true emulation that he portrayed, even the non-Muslims agree that yes, he is truthful. Why can't we Muslims of today emulate that type of culture.

KD5 [21651-21908]

I think Muslims should seek for the establishment of Islamic state only when they feel they have been deprived of practicing their religion and if there is no such feeling, I think there is no need of Muslims to seek for the establishment of Islamic state.

KD6 [36433-36604]

I told you before, we can start from our home, from neighborhood, to the local government level, to the state, it depends on us because if we present that you go further.

KD7 [28078-28675]

We are in a society of democracy. There is a lot of politicking that we can do to achieve that aim. We have members from our society who if they are there to represent the wishes and wills of their own people, will take it up with the higher authority. This is what we want, this is what my people have asked me, this is what they want, they want sharia law and the constitution of our Federal Republic of Nigeria, I think recognizes that a state can have a law on its own which is evidenced by a states who took up sharia law as their primary law, that was some years back, like Zamfara state.

KD8 [51264-51790]

Yes, they should acquire as much as they can in modern education that is the western education. They should also acquire Islamic education and participate in all the activities. They should participate in politics; they should participate in banking

system and all the other aspect of life. By the time they have modern education, they have Islamic education, they can participate, through that they can have access and probably at the end they can even have the power, but not the power of denying other people their rights.

KD10 [27930-28134]

Well Islamic rule, they are going to be, they must learn religion and practice the religion and they should allowed to practice the religion the way it is supposed to be practiced without hindering them.

KD11 [31112-31459]

Well ah in a secular state you cannot seek an Islamic rule on issues that are criminal except on issues that are civil, for instance, the conduct of marriage, Zakat, giving arms, charity and other things, but in a secular state you cannot, for instance, execute the punishment of Zina which is stoning or such issues that are criminal in nature.

KD12 [33204-33294]

Eh the mode of passing information really to the people is to give them complete education

KD13 [13738-13959]

You see seeking for an Islamic rule in this present dispensation we are, it depends on the locality or area where you are, you understand, so depending on the state you are that will bring the formula you need to apply.

KD14 [18115-18338]

There is no room for that. The main thing there to seek for, the first thing I said is jihadin nafs that is striving for one's self and trying to abstain from evil and try to do good and even through preaching with wisdom.

KD15 [25109-25430]

Ah that should be enlightenment and by good character, by preaching ah by saying good words and by doing good deeds. I think that one can ah call the attention of the other religion ok let's see what this man is doing and by saying that I think Islamic world will be established and I think everything will be smooth.

KD16 [15388-15397]

Go ahead

KD17 [47214-47419]

Establishing the Islamic rule, how do Muslims go about this? Just go, let the people do da'wa, preach to people the benefit, the dividends of having the Islamic state, but not necessarily picking up arms.

KD18 [22321-22593]

I think there is no need of seeking one Islamic rule from any place because they already have their materials in which they are following which is Qur'an and hadith, so they don't need to be going and be seeking for any rule or power. Everything is in their book already.

KD19 [28028-28232]

Yes, ah Muslim should seek for the establishment of the Islamic rule through their good conduct, seeking for knowledge and exhibiting law and good will towards everybody irrespective of religion or race.

KD20 [22417-22972]

I think there is no need to be seeking for the establishment of Islamic rule because since we have the Qur'anic knowledge and the hadith knowledge, anywhere you are any place, any time, you can practice your Islam, and you can practice your even jihad, any place there is no need, even we have we have some people living in Igbo land, in Yoruba land, where we have Muslim population and a Christian population, in Igbo land where we have a few numbers of Muslim, so they are still practicing their religion and no one is complaining about it, that's it.

KD21 [21097-21250]

I think it has to go first and foremost with good behaviour character. They go into diplomatic sittings, education, mutual agreement before you succeed.

KD23 [22269-22303]

I don't know what to say on this.

KD24 [66623-67369]

First by acquiring knowledge. Second, choosing a leader, third, knowing how to interact with people, Fourth, ah knowing that they are not the only ones living within the community. Then they have to consider each and every side of the country, the people that are sitting, how to correlate with them, interact with them, they should not enter into their own line. The same thing, they should know how to explain to people in peace. Don't enter into us. You should stay within your own, we should stay within our own, but this doesn't mean we should not talk, we should not stay in one place, in one market, in one school, no, we can stay together, but religion is something different, hold your own very tight, we should hold our own very tight.

KD25 [85667-86138]

Ah is, to some extent, it should be based on the practice of the Muslims and it shouldn't be violent that is why we are always, that is what Islam encourages the Muslims always, anytime they Muslims are denied their rights or some of their rights they should not fight for it in a violent way, when they use violence it would impact on even the Muslims negatively so they should do it in an orderly way. Aha so that differences in-between the Muslims eh the non-Muslims.

KD26 [25004-25037]

I don't have an answer for this

KD27 [24748-24823]

Well through being good ambassadors of Islam first, being Muslims first.

KD28 [31478-31784]

In an Islamic state they can do this right from the house where they are staying because once you are able to practice the Islam you can use the Islamic or in your house, with your own family and the community in which you are leaving then from there you can make a change and you will continue to expand.

KD29 [19585-19604]

Through preaching.

KD30 [34464-34806]

Ah they should go to every extent form from my believe because ah it is the part of the basic need of all Muslim to have and to live under an Islamic state, they should try harder and harder until they achieve this. This would require them ah to ah adopt both the diplomatic ah social whatever way they think possible to achieve these state.

KD31 [18956-19037]

Like I said it is only done through jihad and the jihad should be peaceful, yes.

KD32 [26741-27319]

This is according to their own understanding, but to me in a state where Muslims totally dominate so at least they should apply the sharia law because it will help them, it will help, it will help a lot in their own faith, sharia law will guide you against performing some of the mischievous things some of the sins, major sins that Islam will not allow you, so in a state where Muslims totally dominate it having more than ninety percent of the state, I think they should, I recommend them to perform the sharia law so that they will guide themselves against an evil things.

KD33 [23902-24103]

Muslims should, Muslims should seek establishing of an Islamic rule wherever they are through their representatives at the government level from state, local government, state and federal government.

KD34 [27223-27522]

Establishing [an Islamic rule hmm wherever they are and how should they do this?] Hmm they should do it within the limit of the constitution and then in the northern Nigeria, but in the southern Nigeria there is, I went round, there are limitations unlike the way they have in the northern Nigeria.

KN1 [58436-58597]

Well first of all they have to go through showing others the advantage and the beauty of their religion. That is how they should go about it, enlighten people

KN2 [33388-33962]

The first Islamic state that was established ever on earth during the prophet's time was never established as a result of fighting. It was people who decided to accept the faith and decided to accept the prophet and gave him solace and appoints him leader and obey him, obey his charismatic leadership. That was how the first state was established. It was after the establishment of that state that other states of non-Muslims wanted to attack that small state that was established and it was in the course of that the first jihad took place merely as a defense mechanism.

KN4 [47477-48079]

There is way that you can establish your rules. The divine rules is already in you is just the practicing of five prayers and you can in fact obey the government that is on seat. You can't establish your own rule, you can't establish your own seat, you are a Muslim and Islam is in you and you have a book so to establish a rule or that means to dethrone another government and establish laws, there is no way, not that in Islam. Even they can practice their own religion and you can also do your own. If you see that you are not comfortable you can change but you can't go and rule any other person.

KN5 [28574-28715]

We said is through leadership so if you have the leadership you start doing things directly or indirectly until we achieve an Islamic state.

KN6 [30922-31090]

By practicing the teaching, good teaching of Islamic ahh law and sharia, by displaying moral character and conduct. So this would help the Muslim to build their state.

KN7 [28563-28858]

A yes, ehm I think ehm, when ehm constitution in an Islamic state, we should have institutions that would em that would hear people's ehm, opinions. So, doing this, if ehm this institutions are available we have to ehm, we ehm, so they can go through this institution to lay their complain, yes.

KN8 [28778-28997]

I think the holy prophet has answered this question. Let it to be based on Hikma and Ijma of the people, let it be based on the sittings of the elders that have religious ideology, it should be based on Sunna and Quran.

KN9 [25752-25968]

They basically have to be tactical and they have to be very, very determined because once they are tactical and determined, I assure you they would get to the highest position of wherever they want to acquire, hmm.

KN10 [19837-20037]

Am, they can-when they ensure that they have the majority, so they can-it is something that is simple for them to provide the sharia law in their place. Once they are the majority, this can be done.

KN11 [26701-26820]

Well they are and how they do this, well by enlightening their followers and establishing good faith in Allah (SBUH).

KN13 [29519-29757]

Hmm, the establishment of Islamic rule in this era it is uhm it is actually you have to go through propagation of true mosques, true Islamic institutions like the schools, so I think that is the only way you can actually propagate Islam.

KN14 [23275-23506]

By preaching and exercising ahhhh good behaviour, following ahh doing something that Islam say that you should be good, you should be very polite to others and other things, you can call non-Muslims or to perform an Islamic state

KN15 [21511-21616]

They should do it you know I think through calling people into Islam, yah they should do it through that.

KN16 [11806-11860]

They should do it through calling people into Islam.

KN18 [43321-43395]

If the constitution recognizes that system, they follow the normal process

KN18 [43421-43642]

The if they did not, maybe they can apply it within themselves Islamic rule means using dictates of Islam in discharging your responsibilities, they have, they may have a group of people definitely they may have a leader

KN18 [43657-43812]

That leader they will follow the teaching of Islam in appointing him and he is guiding them and they still respect the overall constituted authority there.

KN19 [26476-26628]

Uh I think they can embark on that true jihad tafakkur, as I've said they should sit down and reason among themselves and embark on diplomatic mission.

KN20 [19188-19366]

You can't go you can't go contrary to the rule of the state. If the state wanted an Islamic rule then fine, but if they don't want it then you have to follow you have to abide.

KN21 [13021-13041]

In a peaceful manner

KN22 [27083-27536]

Yah, wherever they find themselves, this is philosophical, in line with the seeking of the establishment of Islamic rule, I said it should be a kind of ah it should start from the moral aspects of non-Muslims that wherever Muslims are they should conduct themselves based on Islamic principles. They should serve as a yardstick, they should serve as an example for non-Muslim to follow in order to entrust them and put them into position of leadership.

KN23 [18517-18558]

Eh they can seek via Islamic prescription

KN24 [17838-17854]

Democratically

KN25 [28547-28889]

Well it has to be through preaching as it was done from the early days. It has to be a tactical preaching, and it has to be in a way of showing the people that is showing the new people how Islam works: justice, equity and fairness of the religion and with that, being transparent, it has always worked. People tend to go for what is right.

KN26 [27898-27996]

Well definitely not by violence, not violence-taking up swords and arms can never solve a problem.

KN27 [21035-21262]

Well ehm they should go about it, I made mention of institution the other time, if there are institutions that exist within the society that takes care of this type of issues, I think they should follow that channel to do so.

KN28 [16512-16572]

I think they can easily do it peaceful and democratically.

KN29 [1624-2039]

It is always a very plain thing. The Islamic rule when you are in a secular state for instance there is a constitution to follow, you can't seek an Islamic rule over a secular state where there is a constitution. You should always follow the constitution. Then if they allow you to follow your own religion, to do what your religion accept you to do then fine, there is no need seeking a sharia in a secular state.

KN30 [16447-16482]

They should do that democratically

KN31 [26129-26580]

Well, you know, wherever they find themselves even being a secular state, the first thing, just like I have told you, first you take a jihad within yourself because it is only when you do the right thing that you can be able to fight for other things. So when people live in accordance with the Islamic injunctions, try to preach the religion not even just preaching it, behave in an Islamic way then they could be able to put other things in place.

KN32 [12556-12809]

they should do that in accordance to the dictates of the constitutions of that state, that state is a circular state that allows the emergence of leaders through majority rule they must embark the process of seeking leadership through ah majority rule.

KN33 [9972-10069]

It is not necessary at this time but if they want, it should be through peaceful democratic way.

KN34 [16722-16967]

They should try as much as possible to go through by adopting democratic principles, electing people that they are going to protect their rights so that maybe once they reach the upper chamber they can be able to make laws that will favor them.

KN35 [17122-17340]

They should use, the due process are there for them to follow. Everybody has his own way of doing things there are lay down rules in every society. So there are rules they should follow in order to achieve their aims.

KN36 [18050-18299]

Muslims can seek for the establishment of Islamic state but should not be in violence way, they should do it the way prophet told us in peaceful manner where it will not involve any violence or crisis that will lead to loss of lives and properties.

KN37 [16378-16462]

I think they should do that in accordance to the practice and principles of Islam.

KN38 [11834-12290]

I believe it should start not with violence and should never end with violence. It is a question of what the people want and how they want it. If you want to establish an Islamic state I believe in the political era that we are in now, establishing of an Islamic state is something almost unrealistic but rather Muslims can practice their religion, they can call people to Islam, and they can practice Islam at its peak without creating an Islamic state.

KN39 [20381-20486]

Ah Muslims should do so by making a peaceful approach and by putting politics or by making a democratic.

KN40 [16772-16781]

No idea.

KN41 [14265-14299]

I don't know anything about this

KN42 [33640-34626]

If a Muslim is under state whereby there is provision for Islamic, for an Islamic what is it called, Islamic state, they should seek the consent of people and they should start an Islamic state. But a situation whereby in Nigerian situation, it is really next to impossible because we live in a situation whereby majority of us are not actually Muslims in this country. We learn to live together and we form a circle whereby we want our own culture and our own ways to be respected, to be acknowledged, we don't try to take over everything or just make people feel like they are not important or they don't count. We preach tolerance and we preach, we both want or representations whereby my religion should be represented in the constitution, yours should be. Our ways of life, there is recommendation in the sharia whereby Muslims are allowed some positions in the actually in the constitution that Christians are given equal opportunities and that is the only way forward for peace.

KN43 [25555-25806]

Yah, they should do it within the confined of the law. First of all they should look at the provision of the law of a place where they find themselves. So the law provides everything and they should use the provision of the law to pursue their goals.

KN44 [19926-19971]

I want, I wouldn't like to answer that one.

KN45 [28125-28624]

I think ehhh if at least the Muslims are ready to establish an Islamic state so to me personal I will only encourage them to achieve that through democracy. Democracy gives everybody his right yah. If they are, if democracy favors them, then they can establish eh Islamic state. If democracy doesn't favor them in eh certain places, then they can practice their religion and they can eh struggle to have the right to practice their religion as free as it should be as we are having in Nigeria.

KN46 [49734-49870]

They should do it in the right manner. They should start it in such a way they would not go against the laid down guidelines or rules.

KN47 [44951-45669]

Well, of course you know there are some long processes, you know, of ah establishing an Islamic rule. If they see there is need for Islamic to rule, then they should go, you know, about setting it up just like what happened in sharia introduction in Nigeria in 2000, you understand, so there are legal means of establishing Islamic rule in a state and then I think in this Islamic banking that has been introduced in Nigeria, you understand is part of it because Islamic banking is governed by Islamic principles of not eating ribah and then the halal business that is taking place there, people are moving there because they see that there is need for them to get their money, you know, without ... loosing anything.

KN48 [14524-14606]

Hmm, it should be done in a more surrendered way and you know in non-violent way.

KN49 [24594-24726]

I think they should be ah careful what they do and how they do it and they should also regard ah peace as a very important factor.

KN50 [12760-12813]

Ahh in the right manner and in accordance to Islam.

KN52 [37932-39886]

Islamic rule, like I mentioned earlier, is something that is done gradually. First as an individual you must be seen to be an embodiment of a true Islam, you know, you don't claim to be a Muslim and then practice something else altogether. So you have to be shown to be a good Muslim at first before you can make any claim to being a Muslim and then before you can push for the establishment of any Islamic rule at whatever level. So I think yes Muslims could demand for the establishment of Islamic rule depending on the context. Just like, for instance, in the case of Northern Nigeria when Muslims demanded for the establishment of Sharia Law though it was originally motivated by some political concerns, but people later, you know, also demanded that sharia should be applied all over Muslim dominated states. But if you look at that agitation, you would notice that there is a historical context, there is a history behind that agitation in Northern Nigeria from the jihad of Usman Dan Fodio to the Sokoto caliphate which was establishment, which was a Sharia state governed by the rule before the emergence of the British, you know, and then the British came, they overthrew the sharia state and established a secular form of governance, but under which of course there were sort of space, constitutional space for sharia to exist. So the sharia courts, for instance, were allowed to continue even under the British and even in the post independent Nigeria. Even today we still have them. So of course it depends on the context. There are Islamic states, of course remember that, but if you look at the United State, for instance, it would be difficult for Muslims to begin to demand for the implementation of sharia because that is a clear secular state that is dominated by non-Muslims. So it would be unwise and it would not be strategic for Muslims to say that they would want American state to jettison its secular culture and adopt sharia.

KN54 [9773-9834]

Well, through preaching and showing good examples of Islam.

KN55 [10545-10587]

As it started during the prophetic time.

KN56 [17471-17977]

Ok Muslims should start ah should seek the establishments of an Islamic rule as our noble prophet Muhammad (SAW) started by preaching to the people. They preach to the people and you should live and lead by example. All the world knows that our noble prophet was an exemplary leader. Even in history you heard it that even the Jews trusted him to the extent that they were addressing him as Al-Amin the trustworthy. So Muslims should preach and they should be trustworthy, they should lead by examples.

KN57 [16680-16732]

Through preaching, jihad and enlightening people.

KN58 [37122-37434]

By, first and foremost, by preaching the true gospel of true Islam, and then by participating effectively in the political affairs of the state without resorting to violence, by paying their tithe as at when due if it is asked, and by other aspect of the state that are asked by the authorities of that state.

KN59 [32258-32941]

Actually first and foremost it is for them to have an Islamic leader, after establishing the Islamic state, let them have the Islamic leader. By having an Islamic leader then the rule can easily be archived, they can easily implement Islamic rule. By implementing the Islamic rule is something that is favorable to them, even the non-Muslims it is just because of faith that is why some of them might think that by imposing Islamic law to them, it might be harsh to them because they don't have knowledge or they don't have the knowledge about the Islamic rule. So by having the leader and the Islamic state the rule can easily achieved, so the can easily achieve the Islamic rule.

KN60 [27880-28090]

They would continue to preach. I have even spoken about this in the past. You see that preaching is very important, enlightenment and putting forward to other people self-righteousness for other people to see.

KN61 [14173-14325]

Also this one, there is a process and there is a way to which you can do it and then it has to be maybe when you have the majority of the Muslim there.

KN62 [45615-46567]

Well ahh the Muslims should go about establishing an Islamic rule in a country or a state or an empire through the proper ways laid down by our forefathers in the religion and we know this rules, we know that first we need to seek knowledge of the Islamic empire itself. What does it ah consist of and ah after that who are the people that should rule it and what is the right time to go about seeking that very freedom, if you are under a certain leader or something like that? People should be ready for that. So many things after we have taken into cognizance before declaring a kind of sharia in Islamic state or Islamic law in a sharia state, yah, so many things have to be taken into cognizance. We just, we don't have to just take arms, weapons and go about killing,

eradicating ahh the non-believers, non-Muslim people just in the name of establishing an Islamic ah rule. I believe that that is too much repugnant to Islamic provisions, yes.

KN63 [33797-34224]

Of course, Islam are being or Muslims are being encouraged to do that, you know, to seek our own rule, to support our colleagues, to pin that position and they can only do that through voting because, just as I mentioned now, today is politics, is democracy we are practicing in Nigeria. It has to be through voting, voting for your colleague, voting for your Muslim colleagues and to be in position that is just the only way.

KN64 [23416-23529]

They try to see that they separate the sharia. This is good eh, but in a very simple, in a very right way, eh.

KN65 [30061-30741]

Is very, very simple, is touching the life of individuals, you understand, disseminating the right teaching of Islam as in teaching people the Sunna and Qur'an, it is only in northern Nigeria that you will see that some people have recited Qur'an from Baqara to Nas but they do not have the full Tafsir of what even the verses are saying, they can only recite it but do not have know the meaning. So how do you achieve an Islamic state where people are just reciting and do not know the meaning of what they are reciting. It is not done. So the only way, thing to do is individually we should be realistic to ourselves, pious our mind personally, then it will now go round.

KN66 [17968-18303]

Ehm, there is actually no compulsion in religion, so I believe every religion is after getting more followers, so is Islam but the fact that there is no compulsion in religion make that to be peaceful, you can only do it by preaching and other view but, but there is no, there is no violence causing violence in achieving that is not...

KN67 [18937-19418]

Ah the step they should study. To establish Islamic state, it has to start as it was, as it has started during the prophet Muhammad because at that time, it started by preaching, then by letting people know the rules and regulations that are even ah put on them. So by doing that, people will understand, then we move to the next step, then there are so many steps that people should follow before they establish Islamic state, then finally before having the power in their hand.

KN68 [9297-9363]

Huhh, Islam is all about peace, they should do this peacefully.

KN69 [33066-33153]

That is by resorting to legal process, follow legal procedure, provided in that state.

KN71 [56310-56690]

They should start by dedicating themselves, knowing Islam, knowing the politics and knowing the order of the day. Then they should start participating in the affairs of their locality. Let the people start from the local area like say in a village, to local government, to state, then to the nation, one day we will conquer the world, insha Allah, and peacefully without a sword.

KN72 [30323-30623]

The Muslim can establish an Islamic state through the teachings of islam that is in accordance with the sharia rules and regulations because there is sharia ahh I mean there is rules and regulations that governs or that governs the activities of the Muslims, so they can comply through this sharia.

KN73 [30274-30508]

Eh, Muslim, establishment of an Islamic rule is really made to back on Qur'an, hadith practices of the Ulama, their sayings, wise understanding of the Qur'an and hadith that is we call it Fiqh and combines it with all their fatwas.

KN74 [40753-40877]

Okay, this can only be achieved by following the rules and regulations of the place that in which they find themselves into

KN75 [44442-45081]

Okay, it depends on the constitutional right. The constitution would give provision first and foremost, if you met, if you meet yourself in non-Muslim society, first and foremost what are the dos and don'ts of the society, then you place yourself there and follow up what is supposed to, what is expected of the Muslim to do, to show that you have right according, let us assume typical example of America, America or Europe, what the Muslims are doing there, you find that they make sure that they know the constitution of America, they place themselves towards the constitution, they establish what is right according to the Muslim law.

KN76 [34425-35458]

Well ahh for you to answer this question, you must look at the history per se and ahh you look also at how state are evolved. You can look at the history of how Islamic state where evolved during the ahh first century ahh Hijra calendar and you can also see how modern nation states pursue the so called secular state where evolved. If you look at that history and reflect on our current situation, whereby we look, we live in a global village whereby the life of one is affected by the lives of the others. You can say that the Muslims should establish ahh or should get to have an Islamic state within the confines of the international law, within the confines of the nations state in such a way that constitution whether in a secular state or in a Muslim state should recognize the Islam as a religion, for what I am saying is that all the changes that have happen within certain communities or within at a particular time of history, this life has been very very dynamic it has never been stagnant so in such the question is ...

KN76 [35628-36048]

Well yes, they should do that by following all the due process. Like in Nigeria, the Nigerian state is governed by the constitution of the federal republic of Nigeria. So the non-Muslims, the Muslims should seek for a change, constitutional amendment that could allow them to practice the religion that would allow them to establish Islamic rule within the confines of predominantly Muslims part of the northern Nigeria.

KN78 [51251-51934]

As I said some few minutes ago, I said every Muslim, every conscious Muslim should live by teaching of the religion itself. If you live by Islamic teaching, for instance, to be very just, to be very peaceful, to be very courageous, to be very determined and committed in life, this are some of the ideals of Islam. If you implement the ideals of Islam in your own way, naturally people will tend to appreciate the religion, naturally you are building an Islamic society from your own level. So it doesn't have to be ahh, you know, when you have the ideal type of Islamic government that you feel you can do all those things. Let us start from the smallest unit of our own community.

KN80 [39629-40116]

So they can only do this, this issue requires Muslims to organize themselves to understand the reality and to understand the ahh ahh challenges facing their lives. So it is just in ahh just ahh ahh it is just not a one day issue to protest or to, so if Muslims protest without knowing their problems, the challenges, the current state, their standard so anything they have to do with maintaining the Islamic state ahh ahh state has to be over looked, before seeking for independence.

KN81 [24873-24952]

They have to follow constitutional provision of the area they find themselves.

KN81 [25129-25380]

Of course there is many place where ahh there is many places in the world where constitutional does not provide a Muslim, constitutionally Muslim has no right, you understand, but they can only request by writing a complaint letter to the authority.

KN82 [27542-27615]

The Muslims should do this in a modern way, in a more intellectual way.

KN83 [18237-18329]

Hmm they will apply any peaceful means or constitutional procedure of the law of the state.

KN84 [21213-21518]

I think they have to follow due process according to the law or constitutional provision of the land. If you take example of Nigerian Muslim north, they use constitutional rights to establish sharia in Muslim dominated states which is particularly existed in some states of the northern part of Nigeria.

KN85 [28446-28876]

Yes if Muslims seek or want to seek the establishment of an Islamic state, they should be, Islamic state or Islamic rule it should be done in a pacific way. Ahh there is, they can do it through dialogue and negotiations. State creation ahh or rule is not necessarily a violent affair, they can do that through peaceful means, through constitutional and legal means, through negotiations and dialogue not necessarily through jihad.

ZA1 [30270-30706]

A'ahm mister researcher, you build all your questions based on Islam. All these issues either Muslims or non-Muslims, they want to establish their state is to eradicate corruption because this are the major problems that is happening that is bringing a lot of grudges in everywhere in the world is corruption and transgression and oppression in the world. When this one is eliminated, you are not going to see this issue on ground.

ZA2 [30098-30633]

The way they seek for the ehh these rules are normal if I call myself a Muslim. I have doctrines or principles that govern my life, my religion, automatically we are to make it open before the society, the leaders that okay this is the principle against my religion and of course since these are my principle, I must be allowed to play my role in line to my religion which will not create a problem with anybody, you just let me perform my religion and let me go on with my rules, you also perform your religion go on with your rules.

ZA3 [23617-23783]

We should do that by emmm invigorating their din in themselves and the environment and if possible carry out serous campaign on how and the benefit of Islamic rule.

ZA4 [44580-45777]

They will do this by first of all preaching to them, show them good morality and behavior, don't force them, don't allow them to get bad perception that is all about killing and all that. It is your behavior that will call them. In the time of prophet Muhammad (SAW) some people joined Islam not because prophet preach to them, but they way you behave, they say there is a person that was born, there was emm one of his neighbor that always dump refuse any moment, park shits and all that, come and dump at the front of prophet Muhammad, so there was a time that the man did not come almost three days, he said what's wrong that person that normally put all the jargons here, he is not coming again, they said prophet, he is not well, he said toh I want to go and visit him, he went and visited him and said I have not seen you, you are dumping things, I have not seen you for three days, what is wrong, he say am not well, he said ahh you that I am doing you evil, dumping bad things to you, you still have that faith to come and visit me? Ah your religion could have been the best. So he accepted Islam. So the behavior can allow them to accept, good behavior, good teaching not about killing.

ZA5 [25994-26075]

By way of following the, the Qur'an and the Sunna of the prophet Muhammad (SAW).

ZA6 [62645-63006]

Ahh they would have to do it with, this first of all, they will have to be true Muslims and true scholars of Islam. As far as we are a true scholar of Islam, you would know the guiding principle on how to go about creation, having an Islamic state created, not necessarily, not the kind of amm struggle you have in the northern, North Eastern part of Nigeria.

ZA7 [28807-29121]

How should Muslims go about seeking establishment of an Islamic rule wherever they are and how... I think it is strictly by ehm by preaching Islam and by hoping the people they preach Islam to understand Islam and accept it. It shouldn't be violent, it shouldn't be imposed on any other person that is not a Muslim.

ZA8 [61103-61294]

Ahh they should have to follow the laid down procedure, if they want the sharia law to apply to them in an Islamic state they? They should go about it by following the necessary procedures.

ZA9 [33042-33248]

Like I said, there are representations, we have people that are representing Muslims both in the senate and in the house of House of Representatives, this people can be used as instrument to achieve this.

ZA10 [30230-30465]

Is by passing their law to the government and then their teachings and what they actually want to do because the teaching is always there, is one as we all know that is the Qur'an and the hadith and they should show their objectives.

ZA11 [24970-24999]

By following the teachings.

ZA12 [15273-15383]

By following the right channel to get to as in get to the body that will establish the rules ba of the state.

ZA13 [15271-15333]

Ahh through dialogue, I believe that through dialogue we can.

ZA14 [20470-20727]

By the way they behave, they have to conduct themselves well and also because they, okay to make their selves in a proper manner and follow the Qur'an and the Sunna of the prophet Muhammad (SAW), they should be a good example in whatsoever they are doing.

ZA15 [23517-23737]

It should be done through peaceful means. I cited example with 1999, Yariman Bakura, it was not through violence that he implemented sharia. It was through peaceful means and he still implemented and achieved his aim.

ZA16 [16503-16694]

When in a place where they have the majority and it will not cause any conflicts between them and the non-Muslims that is when they will establish their own state that is the sharia state.

ZA17 [19098-19240]

They have to do it amicably, actually the ways, the reality on it because so many people they do not know the provision of Islamic on ruling.

ZA18 [23819-24073]

Well, you see whatever you do, before doing it, you have to know God's injunction, you understand, if you know that then that will now serve as the yardstick that you will make use of to achieve whatever goal or whatever mission you want to accomplish.

ZA19 [34597-35064]

Well ah well establishment or seeking of an establishment of an Islamic rule could only thrive or be possible in an Islamic state. So Muslims ah could not and will never and I don't think it could be possible for Muslims actually to seek for an establishment of an Islamic rule because a secular state is been controlled by the constitution of that particular state as such Muslims could only seek for the establishment of an Islamic rule in an Islamic state, yes.

ZA20 [22096-22678]

The constitution has given a light to that. Freedom of association, freedom to the association of religion, you can practice any religion you like whether Christian, Islam, and traditional religion in fact you can do anything you like. So there is no problem in joining people to say this is the kind of sharia we want for ourselves in as much as it does not undermine the sovereignty, the independence of the state, in as much as it will bring cordial relationship and peace, boost the economy, social justice and whatever. But if it is otherwise, then it is something different.

ZA21 [26421-26503]

They should do this amicably through preaching, preaching, preaching and preaching

ZA22 [23590-23926]

We have answered this question severally I said we said we should go back and hold fast unto the teachings of the Qur'an based on the interpretation, understanding of the sahaba and the tabiun and the ahadith of rasul (SAW). Then continue to teach them to strongly adhere to it and as we continue that Islamic state will come to be.

ZA23 [32458-32610]

To my understanding, the Muslims have the Qur'an, they have the sunna, the only thing let them have a good leader. Then they practice their religion.

ZA24 [38583-38622]

I don't have any idea on that question

ZA25 [35083-35724]

Yes first of all by making sure that majority of them are quite knowledgeable as far as Islamic knowledge is concerned...and they should be exemplary in their practices so that the quantity of Muslims –the number of Muslims should correspond to the quality of Islamic knowledge and practice. So there after they can make-they can file an appeal, they can file a proposal that they will want to practice so and so in this so and so part of this country. We want to practice-this is the system we want to practice. That is how it can start. Thereafter if the approval is granted then they can start by choosing their amir and the rest follows.

ZA26 [17639-17835]

You can achieve it peacefully. They can do it by example. They shall be morally sound and ok. They shall stop corruption. I keep on narrating they should stop corruption, people will follow them.

ZA27 [15827-15914]

They should do it in a very good manner by eh this word has gone byyyy oh I don't know

ZA28 [29474-29792]

Well this can only be achieved by proper awareness and proper yes proper awareness and proper forwarding of ammm (pause) according to what the Islam, the religion teaches, according to the Qur'an and hadith. So let them try to establish a very good emm let me try to construct a very good portfolio now I don't know.

ZA29 [42643-43176]

Well if they want-whenver a Muslims seek an Islamic state or he has to open up to the government or the body he is seeking for, show them the impact and the importance and how which effect does that have to the people living around them. He has to open up everything, hide nothing so that in a situation whereby he is given the rights and it will be like after he was given the opportunity to do it and start to practicing some things that, the person that gave him, grant him the rights will now later decide to you know deny it.

ZA30 [52420-52442]

Through jhadin nafs.

ZA31 [23515-23636]

It is through conveying the message, through preaching, but not through violence because it is not part of the religion.

ZA32 [60759-60951]

They should go about seeking it by the rules and regulations provided by the Islamic sharia ah rules provided by Islam and by the Qur'an and then prophetic, authentic prophetic ahadith, yes.

ZA35 [15647-15656]

No Idea.

ZA37 [31720-31883]

It is by creating of awareness and for them to practice the true Islamic life first for others to see and practice it also. It is not just by saying it by mouth.

ZA38 [35891-36258]

First and foremost they should seek the hand of God in the society that there are non-Muslims and they should need a total cooperation from the non-Muslim that this is how we should do our things. They should become a role model to the non-Muslims to feel that all what they are doing is they are adhering to the faith brought by God, this is how they would prevail.

ZA39 [48870-49032]

They do this by propagating Islam, making people, other non-Muslim appreciate that their belief is correct and genuine. That is the only way they can do this.

Th10.2: Revolutionary jihad: Instrument of Islamic State Creation

KD1 [52334-52582]

A revolutionary jihad might not be necessary. As I have been reiterating let's first attain unity and then obedience to Allah's rule. If everything falls into place, a revolutionary jihad will only be the last option, will only be the last resort.

KD2 [23061-23080]

No. I don't agree.

KD3 [18816-18820]

No.

KD4 [43843-44995]

Revolutionary jihad, as I told you, jihad as a concept is very wide and dynamic. If you are telling me revolutionary jihad then I will take your mind back to the revolution that is the revolution of violence, the making use of arms, the making use of sword and that is not the type of jihad Islam is propagating. That is not the type of jihad Islam is embracing. Even though you cannot do away with that in jihad, but rather in this our contemporary world, Islam always propagate, Islam push forward jihadin nafs, jihad of the heart, purify your heart, preach the good, show good thing, good deeds, bring out the good things of Islam. With that you can change people, not only jihad by the use of force. When it comes to use force, we only use force when it comes to defensive, we only defend ourselves. Not, Islam as a religion does not propagate violence, but rather it uses violence to defend itself. That is what I will say. Then, if that is the kind of revolutionary change you are saying then it is present in the, that is what, that is the type of revolution that is needed to get the jihad done in any state that is to become an Islamic state.

KD4 [45111-45980]

As just as I have told you earlier on, which type of revolutionary change are you referring to? If you are referring to the type revolution that Mark is clamoring, the revolution that has to throw off the, the masses have to throw off the government of the leadership, then Islam does not tolerate such revolution, but if you are talking of the revolution that it has to do with a change in which we transform the society based on the Qur'an and then the Sunna, then I will say yes that type of revolution is needed to transform any state to be an Islamic state. Then if you are talking of jihad, as I told you, you have to start from yourself, your inner self, jihadin nafs before talking of, there has to be dialogue first, a lot of dialogue before even talking of picking up the sword to confront the enemy. There have to be dialogue that is not the first instance.

KD5 [22634-23045]

Do I think, (question repeated) No. I don't think so because it is God that created Muslims, non-Muslims, and other religions. So, if God wanted for Muslims to live in an Islamic state, he would have arranged that right before we even come to being. But it is God that wanted us to live the way we are living as in mixed, Muslims, Christians, traditional religionist and the rest. So, I think there is no need.

KD6 [36981-37145]

Well! I won't say jihad, their own type of jihad, the fact still remains means the scholars now that give fatwa is not jihad. It is un-Islamic what they are doing.

KD7 [29545-29744]

Yes. Today we cannot just say we want sharia state and get it. We have to be firm and decisive about it. We have to stand up, we have to really mean that yes this is what we want and we will get it.

KD8 [53049-53468]

Not necessary, it is not necessary because there are other ways in modern times. We don't just begin to, who will even be the leader? In modern times, you don't need, you may not need that kind of jihad or you don't even need it because how can you do it? You understand. So, there are other ahm ways that you can establish a state. Like I have been given instances of, but to use jihad now, from where do you start?

KD9 [34956-35442]

Ah I will say yes. And the simple reason is because sometime you need to carry the sword to bring about changes. You just have to do it sometime because Islam has thought us that ah we know about the story of Saladin Ayubi in Europe in those days, he had to fight by the gun, use sword to bring about changes then, you understand, but he was the leader and he was guiding his people. So there are times that yes this can be necessary, but of course the rules just have to be followed.

KD10 [28628-29612]

Its very necessary now, very necessary, you see, look at because we are not in , we are not governed by the sharia, everybody is doing whatever, everybody is saying everything, doing anything they like. Are you getting me? The way you like, you dress the way you like. But if there is a government, the government is going to check all these things. You get me right? There are some things that you cannot check, it is you, it is the government that can check. You can do to the best of your ability, but it is the government that is going to check it. You get me right? You can be preaching that every Muslim should put on Hijab, some people will not adhere to it, but if the government says that everybody should put on Hijab, every Muslim should wear Hijab oh and if you don't wear Hijab you are going to be penalized, you see everybody is going to wear it because they know if the government catches them they are going to imprison them. They are going to fine them, is that not?

KD11 [32240-32462]

Of course it is necessary, without revolutionary jihad you cannot establish an Islamic state, but in doing so we need to have the intellectuals so that those who will fight intellectuals guided by light not by blindness.

KD12 [33666-34086]

Eh Revolutionary jihad will be will be recommended you see where people knows that, for example, in the northern area here ah you see if things have to go as it is you see ah revolutionary change of ideas, revolutionary change has to come and it has come, it has come like during the time when they want to make beauty contest, it was revolted totally that northern state cannot welcome such and then it didn't occur.

KD13 [14184-14472]

Revolutionary jihad is important for an Islamic state, but like I said earlier on, not with that of the sword like because the modern day Christian has something to do with education and every weapon we use these days is through writing, reading in order to get what we are looking for.

KD14 [18603-18662]

I will not agree because jihad is not a revolutionary act

KD15 [26406-26411]

No.

KD16 [15614-15623]

Go ahead

KD17 [48064-48375]

Ah necessary that is if the need comes, but I don't think there would be because to establish the sharia, just go out, people don't even know what the sharia is about, they don't even have the knowledge of what the sharia about and you still want to establish sharia, they will not allow, they will not allow.

KD18 [23154-23581]

It's necessary. Yes, jihad is necessary for the establishment of the Islamic state because when you need people, when you really want people to, when you want to have a follower, you must do jihad, you understand, you must do jihad with eh with trying to gain some people's mind, you understand, to get and to get some ah some to get much population so that you people are going to be many, so it is necessary I think, yes.

KD19 [28598-28876]

Well, revolutionary jihad is not necessary to establish an Islamic state in the sense that when you say revolution, you need to change the way people think. Revolution in some instances mean changing it by force, but maybe when you do mild revolution you can change everything.

KD20 [23573-23685]

I did not agree. There is no need of destruction before we can mobilize people into our religion, yes.

KD21 [21529-21597]

No, I did think ahm, I don't think taking of arms can be achieved.

KD23 [22588-22840]

No, I will not agree, but I will agree that jihad is to establish what ah is to establish or is to revive the teachings of God because even jihad can be carried out in a ah against the Muslims that are ah that are not following the teachings of Allah.

KD24 [68311-70447]

Is not necessary, is not necessary Eh what the Muslims believe is that jihad will continue from eh location to another location, from one area to another area until the time when prophet Jesus will return, prophet Isah and when he comes back he will show his own miracles to his followers which are saying they are following Jesus, they are following Isah and Allah (SBUH) told us in the Qur'an that they will believe in him, if they are the true Christians, he will ask them what have you read in the Bible that these are the signs of prophet Isah, they will tell him we heard that prophet Isah can do a miraculous things that a dead person he can raise him, ah blind person he can see eh they can cure him, things like that, okay if I did such thing then will you believe that yes I am the one, they will say okay you can, you are free to show us, he will show them those miracles which they are not magic, miracle is not magic, it is from Allah (SBUH) he will show them. From then they will see his physical creations, physical parts of his body which in their book they have the signs that his hair, this is how it will look like, his height, he is pink in complexion things like that, they will believe and they will tell other followers that yes he is actually prophet Isah, then the will believe, then the umma will become one, but apart from that there is no any simple person that can bring about all the human being in this world into Islam, no, it is not possible. Allah (SBUH) says in Qur'an (recites in Arabic) all the people that are living in this world, normally they were from one person who is prophet Adam, as time goes on, people are increasing in number (recites in Arabic) they have variance, differences, it makes them to separate, to discriminate from one another. Allah (SBUH) said (recites in Arabic) if not Allah has not wish, he can bring them back into one umbrella, but that is not how he want the thing to be. Then who is the one that can bring them back into one umbrella, I think none, none. What Allah did not promise that he will do or he told his prophet that I will do such thing, no one can do it.

KD25 [86374-86627]

No, in as must as the jihad is jihadul Ta'alimi, is a jihad of teaching, of course I agree with that, but if it is any other jihad besides the jihad of teaching the Muslims what is Islam, what really Islam is all about, then I am not in support of it.

KD27 [25121-25409]

Revolutionary jihad yes, but like I said we should not forget that Allah forbids the spilling of innocent blood. So if you are talking of revolution, a revolution that does not involve the killing or the shedding of innocent blood. That is the revolution that I will subscribe to.

KD28 [32861-33276]

It would be if it is in an Islamic state where the understanding is there. It is when there is understanding, what role your, your own role is to the community to the area you are, to the state which you belong to as a Muslim, if you follow the Islamic and you know you do not have to oppress anybody, is not that you are suppressing anybody and you give anybody his own rights as an Islamic law then what is it?

KD29 [19963-20101]

Well it all depends on the context of the interpretation if revolutionary jihad, if by the interpretation it means fighting I can say no.

KD30 [35199-35469]

Ah a revolutionary jihad, I am not sure you are talking of carrying arms because if that is what you are saying then as I said other countries didn't achieve Islamic state by carrying arms, so of course ah when you get the majority you can always have an Islamic state.

KD31 [19398-19414]

To some extent.

KD33 [24343-24387]

No I didn't agree I didn't agree with that

KD34 [27906-28054]

As long as the way I define it, as long as the way Islam define jihad, yes it is, but not other way round, the negative painting of the word jihad.

KD35 [26605-26921]

Ahh when you say revolution could be necessary to establish eh I mean Islamic state when the people in a state are about ninety to hundred percent, let me give an instance of Iran, Saudia. They rule by Islamic systems, so once the majority of the people there are Muslims, then the system should be purely Islamic.

KN1 [58702-58774]

It depends on what you call revolutionary jihad. So you mean aggression?

KN1 [58977-59201]

Yah, it depends upon. I told you if you mean physical struggle, if you mean violence and the rest or oppressing others, no. If you mean through ideologies, conviction, amm ah sort of showing good habits by example, I agree.

KN2 [34152-34216]

Yes if the conditions for the jihad are ripe it is necessary.

KN4 [48192-48814]

Revolutionary jihad that is good morality to establish an Islamic state where Muslims are? That is where Muslims are. Where you don't have right you can't establish in fact you see you can't just dethrone somebody on his seat because God has create us and in fact from different race and give us different religion and different tribe, culture and history in order to identify ourselves. You can't move to another's person territory even during the prophet there is those people that are around or outside his territory they are practicing their religion he did not go and remove them and forces his religion on them, no.

KN5 [28942-29102]

Yes I agree because it is only when you fight for what you want you get it. So if truly we want it we should fight for it on the right base, on the right base.

KN6 [31482-31867]

Yes revolutionary is necessary for establishment of Islamic state but how this revolutionary be, for example, it is a good example if even this democratic revolution which is happen now in Nigeria, it happened without even bloodshed, it happened without even killing any person and even sometimes you can say it happened without even killing animals, so this how Muslim should follow.

KN7 [29610-29880]

Ehmm, revolutionary jihad is not necessary. It is not necessary for em establishment an Islamic state only when, yes it is not, it is not because ehm when we talk of revolutionary jihad, in one way or the other it would bring about crisis, so I don't think it is, yes.

KN8 [29411-29423]

I disagree.

KN9 [26291-26535]

I would agree that as a last resort revolutionary jihad is necessary but ah there are other means as I have said earlier, there are other means, there are compromise and consensus. Through that I think an Islamic state can be established also.

KN10 [20336-20566]

It depends. In a state where the Muslims are minority, they are the minor ones, and they are suffering such difficulties from non-Muslims, so they-jihad can take place for them to conquer the place and establish an Islamic state.

KN11 [27141-27206]

As I have said, initially the word jihad has been misunderstood.

KN13 [30378-30401]

Yes, I agree with it.

KN14 [23881-23941]

Yes but there are some conditions which I mentioned before.

KN15 [21866-21878]

I think no.

KN16 [12088-12095]

No no.

KN18 [44072-44342]

No, because you don't have to engage in a revolutionary process okay, of carrying arms doing all sort of things and a revolution process in order for you to establish an Islamic state, you cannot, is not necessary.

KN19 [26907-27096]

I disagree with that because it is the there is no necessary there is no necessary for jihad to be revolutionized before Islamic states could be put in place.

KN20 [19787-19885]

You don't have to go on revolution. Revolution is not always the answer for everything.

KN21 [13351-13376]

No I disagree with that.

KN22 [28333-28489]

I did not agree to that because of our conduct, our character, the da'wa we are talking about can change the mind of people to embrace Islam.

KN23 [18815-18819]

No

KN24 [18098-18257]

I won't, using forceful means is not the only jihad type of jihad that should be used in non-Islamic state. There are other means of jihad.

KN25 [29283-29376]

It could be part of it but it is not fully necessary. There are other means. You understand.

KN26 [28649-29280]

No. For instance in Nigeria so far in some of the states that sharia law has been established, you find out that no revolution, no jihad, so-called jihad was undertaken. There were just laws that were being set up at state level, legislation was followed and these things went through the secular system, you can imagine for example that first state that first implemented sharia, Zamfara state, they first took the proposal as a bill to the Zamfara state house of assembly, which is the secular system. So you see whether we like it or not there is this largely permanent romance between the Islamic state and the secular state.

KN27 [21700-21891]

Well it is necessary only in the process where you feel it is. Only in the situation where you feel it is. That is when you feel yes only a revolutionary jihad can bring an effective state.

KN28 [16971-17098]

Not at all I don't think it should really be only in terms of the laid down rules at which it can be emphasized on. I think so.

KN29 [2918-2929]

No, no, no

KN30 [16683-16764]

No, not at all because there other peaceful means to go about it

KN31 [26808-26833]

No I disagree with that

KN32 [13156-13313]

I answered this question before and I told you that jihad cannot be an instrument of revolutionary changes especially that of carrying arms and ammunitions...

KN33 [10285-10304]

No I do not agree.

KN34 [17245-17248]

No

KN35 [17538-17673]

No. I do not agree because Islamic states have been existing even before any arm is taken in the current contemporary world.

KN36 [18513-18571]

No there is other means of establishing an Islamic state.

KN37 [16672-16866]

It is not. Ahm simply because as I have said, I think I gave this response before. Islam has one hundred and one peaceful ways it can solve problems without involving physical war.

KN38 [12507-12522]

No, not at all

KN39 [20703-20716]

No actually.

KN40 [17054-17063]

No idea.

KN41 [14564-14569]

No

KN42 [35320-35735]

I would partially agree because when the ehm society has become decayed, the only way for, way forward is for them to, for Islam to be introduced in order to make people, to stop people from perishing. While at the same time, that revolutionary jihad shouldn't be in the process of killing people. It should be in the process of taking over the government and helping people reform not killing them in the process.

KN43 [26112-26518]

Yes, because revolution is not about fighting alone. As I told you, if you engage in a kind of self-purification is like you are overhauling yourself, you are revolutionizing yourself; so even the self-jihad can be a means of achieving a complete and peaceful revolution. So in that case, the self-jihad is a way of achieving revolution in an Islamic community, not taking arms, fighting the non-Muslims.

KN44 [20205-20299]

Revolutionary jihad in the establishment of an Islamic state. I think I can agree with that.

KN45 [28980-29640]

I don't agree, I don't agree that ehh Islamic state can achieve through at least ehh physical combat, but if it is ehh the other meaning of the jihad, then i would say yes. I would say yes because even to strive to establish a political party to participate in an election campaign, to submit yourself to the election system ehh just with the aim, with the motive of ehh establishing an Islamic state yah, that to me ehh is ok, but I don't believe in ehh in the other interpretation to fight in the present ehh in the present world to establish an Islamic state. I think that is not the solution and even it is not even logical to do it in the present world.

KN46 [50161-50169]

Is not.

KN47 [46189-46343]

No. I don't think it is necessary because in a in the even in the secular state you have the right to practice your religion, so they are not necessary.

KN48 [14852-14857]

No.

KN49 [25025-25175]

No, actually jihad could also be a very gradual process that could erode all resistance and finally instill in people the need for an Islamic state.

KN50 [13084-13109]

Ahh, I totally disagree.

KN52 [40749-41428]

This is a repetition and this question has already been answered, right? I have answered that question and I said it is not necessary and I made a point about the introduction of this, in quote, political sharia in 1999 in Kano, in Bauchi, in Zamfara, Katsina all of these state were said to have implemented sharia, was there any revolutionary-what did you say? Was there any conflict? Was there any violence? But it depends, like I said earlier, on the context because historically, socially and even religiously there was ground for that sort of agitation and for the implementation to go without any rancor. This is not conceivable in other parts of Nigeria, for instance.

KN54 [10062-10084]

I already answered.

KN55 [10843-10879]

I already answered this question.

KN56 [18284-18323]

I have already answered this question.

KN57 [16949-16991]

Honestly to some extent, to some extent.

KN58 [37837-38039]

To some extent because it is only when you cleanse the heart of people from the corrupt practices they are into that you can establish a true Islamic state. These are some of the reasons.

KN59 [33798-33824]

I don't agree with that.

KN60 [28344-28389]

We have spoken about this point in the past

KN61 [14559-14577]

Is not necessary.

KN62 [46958-48528]

I don't believe in that. Ahh, the reason is that the noble prophet ah (SAW) during Fatuhah Mecca, you understand, before that very year ah he went for hajj and he was not allowed to enter Mecca and ah he agreed to go back because he knew or he knew at the time that ah he wasn't ready, his people were not ready and they were not there for jihad. They were there for a certain ah Islamic practice, to observe a certain Islamic ah worship, form of worship and ah am it was later in the following year that noble prophet went to open Mecca, that is Fatuhah Mecca and he did that only when he knew that they were ready, yah. So you need to be ready first, yah, so I don't believe that revolutionary jihad is necessary. There are other things you can do in order to actually revolutionize a situation and make it ah Islamic one. Ehh if you look at how the noble prophet sent people like Muazu bin Jabal, there was or there is a kind of ah Hadith in which we see how the noble prophet sent Muazu bin Jabal to a distant non-Muslim empire or country or a state and ah he told him that you are going to ah kitab and first invite them, call them to the ways of Allah that is to say ah before taking arms, one have to call, make calls and look at the prophet Nuh (Alayhis salat wa salam) he spent about nine hundred and fifty years calling people. He did not take arms or let me say weapons or go after them, yah. He did not do that. So I believe that that revolutionary jihad is not necessary, it is not the only way in which we can revolutionize a situation.

KN63 [34470-34857]

No, it is not necessary. Why, you know even ah the prophet our prophet Muhammad (SAW) didn't do that during his own time, huh. Even apart from where he was staying there in Mecca, Medina, Saudi there, there are some other religions around him that are not Muslims and they did not declare jihad in those various areas. So is not, is not possible, you know, is not possible.

KN64 [23794-24038]

No, because the prophet Muhammad (SAW) did not use only jihad in his ehm in his propagating the Islam, spreading the Islam. He used different ways, different methods and even the others ways is more, is much than the jihad.

KN65 [30999-31274]

Hmm, no because, like I have told you earlier on, Islam is about personality, is about personality, you understand, so if it is about personality it is between you and your creator there is no way right, you use revolutionary jihad to achieve an Islamic state.

KN66 [19180-19350]

No. This is because, as I said from the above question, as I answered, Islam has been existing as man, so there is nothing like a revolution in real jihad.

KN67 [19757-19818]

I think the question here is the same with the previous one.

KN68 [9592-9627]

No, I have already answered that.

KN69 [33643-33909]

No because of understanding and the lack of respect or rather lack of respect to the religion of each other. If to say that we are at we are to respect the religion of each other, I think we don't have problem in northern part of the country

KN71 [56932-57423]

Still, when I always have problem with the issue of jihad except of course if you are very specific when you mean fighting. If you are specific, that one should be specific otherwise the answer may mean yes, because you cannot just sit in the room and be praying for a change to occur, of course not. You must read, you must read yourself, you must educate others, you must mobilize, you must contribute, donate, you understand and all this is part of jihad, so if you mean that jihad, yes.

KN71 [56932-57423]

Yes, exactly since revolution not means fighting, is a changes, is a changes

KN73 [30832-30862]

Now I'm not really agreeing.

KN73 [31366-31523]

This is what I'm saying. Islam is not or jihad is not a revolutionary change. It is the way of revival of anti-Islamic practice. You can put it everywhere.

KN74 [41311-41518]

No because the, if you can see that you find whenever you take an action maybe for a revolutionary that is by using physical jihad, it does not achieve anything because everything has its time.

KN75 [45538-45589]

No because no compulsion in religion.

KN76 [36532-36609]

Well I have said that a revolutionary jihad by taking arms is not necessary.

KN78 [52517-52867]

Yes, to some extent yes. You see all revolutions are violent in nature. All revolutions are violent in nature and history has really proven too us even under ahm like, for instance, during the time of Usman Dan Fodio, during the time of Muhammad (SAW), his society was essentially changed as a result of a revolutionary process, oh yes.

KN78 [53128-53692]

Yah, ooh yes, and that is very true, you see all revolutions whether Islamic or non-Islamic are violent in nature and you cannot overturn, you cannot radically transform society with true peaceful means and that is why when the colonial masters came, they succeeded in changing the way of life of people through violence. So if you want a revolution by its nature, if you want to transform radically a society from a old system to a new system, there is a, there is a heavy presence of violent really. We cannot escape from that, it is one of the logic of power.

KN80 [40615-40781]

Yes is necessary, but the revolution should take form of peaceful jihad in the propagation of knowledge and ideas of the Islamic institution and what Islam requires.

KN81 [25666-25805]

Well I don't because Islamic state can be established not only by means of revolutionary jihad, but other means of jihad. You get the point

KN82 [27887-27947]

Depends on the circumstances, it depends on the situation.

KN83 [18598-18676]

Yes I agree because change cannot come without violence and dispute struggle.

KN84 [21850-21892]

No I don't agree, I don't totally agree.

KN85 [29396-29798]

Revolutionary jihad is necessary only when peaceful and ahh ahh peaceful means and dialogue cannot achieve that. There is ahh always a way through dialogue, through negotiation. If that is not possible or if that is not enough to bring about the needed change or is not enough to bring about the establishment of an Islamic state then jihad could be used, but jihad should always be the last resort.

ZA1 [31586-31645]

I think we answered this question, this one we answered.

ZA2 [31085-32297]

If the revolutionary yah the revolution here is how do we change, when we say revolution, how do we change this thing and when we are trying the issue of change, is it not the attitude, the presentation of the doings that will enable people to come in? Is it not that, that will make people to accept you, people should not change from where you are? Look lets go back to Nigeria affair today, we will not call the last election as a revolution, but when we study it, is just take a element of revolution because people have watched where are they from? What is the danger they are in? Majority say no we are no more going there, we didn't agree. They now turned back. This is the same thing, if as a leader of Islam, if that land or that area have been practiced under Islamic affairs and you are happened to be a leader and you are a Muslim and you try to play with sincerity, people will come in and say ooo ooo we are no more in that area, so is wrong before, we are here. Is what we are saying now, the revolution that is what is a revolution, changing from one area to the other aspect, turning things around, is not issue of go and fight, is issue of just presenting the truth for people to accept you.

ZA3 [23896-24109]

Revolutionary jihad hmm you have mentioned earlier jihad and war and now revolutionary jihad. Revolutionary jihad is all about war, you are talking, if that is what you are referring to here, no I will not agree.

ZA4 [46064-46130]

Is not the, is not the starting point, is not the starting point.

ZA5 [26615-26630]

Is not Islamic

ZA6 [63948-64558]

Ahm yes is revolution, of course revolutionary jihad is necessary for the establishment of an Islamic state, not in all situations anyway, just like I have said during that time of Usman Dan Fodio in northern Nigeria, where there was no established religious or justice system hmm, it was necessary for the establishment of an Islamic state. But the kind of jihad now, in Nigeria now we shouldn't be talking of an Islamic state because it is a 50-50 ratio. So there is no way we should be talking of creating an Islamic state where you have an equal number of Christians, non-Muslims in that particular place.

ZA7 [29875-30210]

Of course it is very necessary because not everybody has or believes or is a Muslim or believes in, so you have to, you have to preach what Islam is, what jihad is and before and you have to do that calmly and if there are corrupt practices, jihad also is a tool of eliminating such corrupt practices. So I think it is very necessary.

ZA8 [62034-62498]

Yes it is because if you are to establish an Islamic state, definitely you have to call people to change many of their bad ways that they are doing. They have to conform with things that they are not use to. So this is necessary because you have to first of all enlighten them, tell them the benefits of what they are going to adapt to the ones they are doing. So that is the jihad so definitely it is necessary to do jihad for an Islamic state to come about.

ZA9 [33774-33820]

Everything cannot be achieved through force.

ZA10 [30956-31278]

Yes, very, very necessary because they will have more freedom when you are aware of this particular thing, you will how to go by it that is when you know the rules guiding your activities in your, in the state, you will not like to break the rule, so jihad is actually an instrument for revolutionary change in a sharia.

ZA11 [25420-25476]

Depending on the degree of the situation of the state.

ZA12 [15865-16038]

Yes I agree in the sense that if they will teach the way and manner in which an Islamic state should be, I agree in as much as they will preach how it is in the holy book.

ZA14 [21043-21256]

Yes because the society have to be morally ok, because we don't need to be going back to jahiliyya period, going back to a stone age or rather come back to life style which really is very ok with us.

ZA15 [24096-24316]

I still say revolutionary jihad, maybe you mean if it is through fighting, I disagree with that because it is not all, is not everything you can achieve through fighting. It can be done also through dialogue and so on.

ZA16 [16924-16990]

No, because revolution, revolutionary jihad is not Islamic jihad.

ZA18 [24737-25251]

Not quite because you see, when Muslims are allowed to do their religion the way they are suppose to, there will not be any problem and we should make sure that we are living by the tenets of the religion that is the sharia. That sharia, you practicalize it yourself, you understand, you should be disciplined. If you are disciplined, I am disciplined, my children, our household, our neighbors then nobody will ever go and steal someone else's properties, you understand, so that is the sharia.

ZA19 [35556-35820]

It depends on the context of revolution, revolution there are positive or bloody or non-bloody revolutions, so actually I didn't agree that violent means could be the last resort for the establishment of an Islamic state, but of course through good act and will.

ZA20 [23094-23574]

No. The kind of definition they give to revolutionary jihad is not what Islam means. So there is demarcation there. We have nothing like revolutionary as explained by the western nations in Islam. We don't have that. That revolution should be peaceful, cordial, you know, and unless where and when necessary the violence will come up and that is when the Christians or unbelievers attack Muslims unjustifiably or unreasonably or without any due regard. So that is it.

ZA21 [27169-27420]

I would say no I don't agree because we said revolution is not about fighting or shedding blood and jihad we said is not about fighting or shedding blood. And in fact there are conditions or prerequisites before somebody will embark even upon jihad.

ZA22 [24490-24510]

No. I don't agree.

ZA23 [33148-33176]

No I don't believe in that.

ZA24 [39489-40119]

I do not agree that we should use jihad revolutionary-because the way people perceive jihad if you say revolutionary jihad means that you at least started fighting those who are not Muslims. So you cannot use that one to create or to establish Islamic state. So look at what happened in Zamfara state. They created sharia state without fighting –killing anybody, without any violence. So you can use constitution, constitution is allowed if you are in the majority like northern state now. So if you are in the majority – Muslim are majority you can create sharia without – you should follow due process without killing anybody.

ZA25 [36568-36980]

It is not necessary it depends on the extant conditions at a particular point in time. Yes if a particular point in time the Muslims they have put in place, they have exhausted every other alternatives they have, then it is for sure if they have good...Muslims for sure the non-Muslims the western powers they will try to wage war against them and it that situation Allah gives Muslims permission to fight back.

ZA26 [18103-18157]

Ok why Hitler did his own revolution is he a Muslim?

ZA27 [16546-16675]

No because there are so many countries that they establish Islamic state without any revolution, without any fight

ZA28 [30319-30430]

Ah this is a very serious question which I would like to comment much so may be can we go to the next question

ZA29 [43653-43842]

mmmmm yes, I may say yes, but I would use like I said jihad when we say jihad I would use strive there rather because jihad is never meant the way people understand it. So yes it is true.

ZA30 [52832-52836]

No.

ZA31 [24023-24216]

Yes, it is because nowadays, you will see some people or Islam, some Muslims, they are bridging the message of Allah (SBUH), the need to be called to do jihad. Jihad means conveying preaching.

ZA32 [61278-61564]

Yes I agree, but the jihad, revolutionary jihad, should start by what, as it is the nature of the jihad that you should start by what, preaching and calling and then later, if the peace is violated, the physical combat can take over while if not ah it can be continued in that manner.

ZA33 [19803-20351]

Yes jihad is necessary for establishment of an Islamic state because with Islam as the background and what you have as a pillar and the number of Muslims you have and the states where you live if you see that there is avenue for jihad, you can go ahead and launch jihad with the intention of waging jihad fi sabilillah so that when you win the jihad you will at the end of the day treat everybody equally as you treat your Muslims as what happened in Iran where they have jihad revolutionary state which they call it the Islamic Republic of Iran.

ZA34 [39777-40293]

Revolutionary jihad is necessary for the establishment of an Islamic state, as I said before, it is not necessary because an Islamic state can be established without fighting as they call it revolutionary this thing. It can be created. Rasul (SAW) when he came to Medina he did not fight. Did he? He did not. It is only-even all the fighting that took place is all outside Medina. And Medina yet is an Islamic state. He did not fight the Jews, he did not fight the Christians but yet Medina became an Islamic state.

ZA35 [15952-16272]

Yes I agree that, is an establishment of, it is a revolutionary jihad, sorry establishment of an Islamic state, because like I have said earlier that the prophet has said we have different types of jihad, so if the Qur'an and Hadith has not been evolved we wouldn't have known about Jihad itself before and the hadith.

ZA36 [23845-24005]

As I said earlier, Islam is a peaceful religion and there is no force into it, so there should not be jihad just because a state wants to be an Islamic state.

ZA37 [32189-32754]

You see that is why I am repeating this question, what is the meaning of this revolution? That is what comes into the mind of people, this is a revolutionary state, it means before it was a government, but it undergoes a revolution to change that government, that revolution maybe in many different ways and if jihad is attached, if the word jihad is attached to the word revolution, what would come into the mind of almost everybody is that for you maybe to take your weapons and fight against that very state and clear it away and establish Islamic government.

ZA37 [32788-32816]

I don't agree with that.

ZA38 [36727-36927]

Presently there is a lot of work to be done. If I, yah why because there is a moral decadence in our society. We must make sure we put these things in order then we keep it moving in a perfect shape.

ZA39 [49764-50253]

The answer is no. An Islamic state comes to exist where the state is occupied by people who believe in Islam and they want to practice their religion according to, I mean they want to conduct their lives according to the provisions of the sharia law,² so if they are Muslims and they understand the teachings of Islam and they agree to do, to live their lives in an Islamic manner then they must not necessarily, take or resort to violence, to using force or something. So it is not true.

Th10.3: Jihad as Instrument of Revolutionary Change

KD1 [51883-52218]

Is an instrument of revolutionary change is true because from history we have seen several instances where Islam has actually brought real time changes. We have seen cases of Salahudeen and Ayubi, we have seen cases of Umar bin Khatib. We have seen some other cases but it all depends on how and the leadership and level of sincerity.

KD2 [22842-22949]

To me, Islam is not a concept, is not an instrument of any revolutionary change in any where in the world.

KD3 [18662-18702]

Ah my reaction will be, no. It's false.

KD4 [42958-43731]

If you say jihad is an instrument of revolutionary change, I will ask you what type of jihad are you talking about? Are you talking about the type of revolution that Marx was clamoring about? A revolution that is going to bound on change, a revolution that have to be about the masses, the masses have to revolt and then overthrow the elites, overthrow the capitalist, is that the type of revolution you are talking about or are you talking about the type of revolution that the clamoring, the revolution that can bring out a change, a positive change that will transform the lives of people? That is what I ask you, if that is the kind of revolution, I will tell you that yes, Islam is a revolutionary change that bring about what, ideas, life of the people in the world.

KD5 [22006-22522]

Yes. I think if that revolutionary change you are talking about is to revolt, if it is to the revolt, I think, if it is to revolt in terms of crisis, I think the answer is no, but if it is to stay away from ungodly things, I think the answer is yes because jihad is not necessarily to fighting or killing, though fighting and killing also is part of jihad, is another part of jihad rather. While there is other part of jihad which is helping others, helping others and the rest, I can't remember the rest, continue.

KD6 [36702-36869]

You are talking about jihad, jihad, what they are meant by jihad of taking guns and arrow, jihad means many things. Jihad does not mean taking gun and an arrow alone.

KD7 [28773-29429]

Yes, it is. It is an instrument of revolutionary change. Jihad means so much, it means a lot. It does not only mean a sword, ahm as I said earlier, a person can decide to propagate Islam, you are making a big jihad, that is da'wa that is jihad. A person can decide to say, I am going to take up feeding of the less privileged that is a jihad. When you feed them and they are strong enough, they will worship God more, that is fighting, that is for Allah that is only for Allah. A person can decide today I am going to sweep the gutters of Kaduna state, that is jihad, you are preventing diseases from occurring, you are giving people fresh air to breath.

KD8 [51888-52938]

Of course it is, but it depends on the context. It is an instrument like in Iran, it was jihad that brought about that revolution. Even though not really jihad in the context of jihad, it was a revolution, but jihad can be an instrument of revolution, yes depending on the situation. In a situation whereby the Muslims are the dominant people and they are denied their rights, they are forced to secularize, to comply to the injunction of secular state, they are denied their rights to practice their religion, they are denied their rights to pray, they are denied their rights to go to ehm to go and perform Hajj and all that. Jihad could be an instrument, but there are laid down rules and regulations of embarking on jihad. There is a process. You don't just come and kill people like that. Normally a line should be drawn, there are certain processes that need to be followed before you just begin to unleash terror, unleash violence on people. Jihad is not done like that. It has to be in conformity with the rules and the regulations of Islam

KD9 [34804-34844]

It can be. I would say that. It can be.

KD10 [28233-28520]

Jihad is an instrument of revolutionary change. It is true. When we fight, it is true, when we fight the jihad that is in conformity with the sharia, it changes everything. It changes evil to good (sneezes and says Alhamdulillah), it changes disobedience to obedience. You get me right?

KD11 [31558-32124]

Of course it is. Jihad is an instrument of revolutionary change. Well let me tell you, when you ah it is an instrument of revolutionary change and I have always traced this in the earlier part of this interview that jihad is not necessarily a combat though it may include it, but a very good example of a kind of jihad going on in virtually everywhere in northern part of this country especially when you look at these two states (Kano and Kaduna), you will begin to see some kind of revolution, some changes in the way mosques are built and designed or renovated.

KD12 [33390-33558]

Ah jihad is an instrument of revolutionary change in the sense where eh every conduct, every rule, every guidance has been laid and everyone understands it from A-Z.

KD13 [14058-14068]

Accepted.

KD14 [18432-18495]

I will say it is no, false and it is wrong. It is not correct

KD15 [25523-26291]

Jihad can never be an instrument of revolution because have said it earlier on that jihad is by fighting in the cause of Allah and by fighting in the cause of Allah not that by picking weapon or by taking a weapon and killing each other. jihad can be through speech, through good doing, through feelings and I think that one is the utmost jihad that we have in our generation now, by doing good work, by saying good words, by acting good, your character is good or your emotion is okay. I think that is also a jihad. You mustn't pick a weapon and whatever and say you want to revolutionize a country or an Islam state then you must pick a weapon, no. Jihad can be through speech, through good deed through good character. So I think that is okay by a good Muslim.

KD16 [15491-15500]

Go ahead

KD17 [47514-47960]

Ah if I am being asked that question the only thing I am going to or if that is being posed to me, based on the little knowledge I have of Islamic fundamentals, I will know that you must not really pick up arms against people, which is jihad, to pick up sword or gun and start fighting the government, killing people, picking bombs, suicide mission before you can establish a sharia, by the time you do that to people you can't establish sharia.

KD18 [22687-23045]

Yes, jihad is an instrument to revolution ah revolutionary change in the sense that you know jihad as an instrument is not to carry the sword to be killing people, it's like trying to make efforts to make sure that eh to educate people and to reorient people about what Islam is all about. That is why Islam is all about revolutionary as an instrument. Yes.

KD19 [28326-28488]

Well, jihad is an instrument of revolutionary change, yes, because through jihad you can change the concept and notion that the people have about your religion.

KD20 [23170-23444]

The jihad is not an instrument for a revolution eh revolutionary change in the sense that as I said earlier about jihad that jihad is not all about force eh fighting, fighting and the killing of the people so there is nothing like destruction in the Qur'an and hadith, yes.

KD21 [21344-21398]

I will say it contradicts the sayings of the prophets

KD23 [22397-22482]

Yes. I will say that it is true, but if the principle of the jihad will be followed.

KD24 [67474-68080]

Actually is not, knowledge is what will bring about revolution, knowledge, no matter how jihad you will do without knowledge, even in Islam you can't take, just as I have mentioned earlier, you can't go to jihad without knowledge because we have to, even the jihad, if you are going, you have to know how to go about it. Eh in Islam the, one of the scholar is saying (he recites in Arabic) no any single deed you are allowed to do in Islam until you know what Allah said and how Allah said you should do it, and there is no any way for you to know how to do it than to seek how does the prophet does it.

KD25 [86244-86255]

Not really

KD26 [25132-25429]

I will say no. It is not. It is ok yes it is an instrument revolutionary change, but not the kind of jihad, physical jihad. Revolution does not have to hurt people or anything to achieve it, as I keep saying, jihad by tongue is, if you are able to revolutionize people using that then why not?

KD27 [24919-25009]

Yes jihad not the jihad that carries arms but the jihad that purifies the self, the nafs.

KD28 [32266-32736]

Well I agree with that, that it is an instrument of revolutionary change in the sense that if you understand the Islam and you know the injunctions and you know the rules and regulations of the Islam and you are going by it then it is the form of a revolution because at least you know your role as an individual to yourself, to your neighbor to the community and your own government then you know it is a form of revolution which will make things to move forward.

KD29 [19707-19861]

Ah it can be an instrument of revolutionary change on the basis of the true meaning of sharia not a misrepresentation, misrepresented facts about sharia.

KD30 [34910-35086]

Ah for as long as Islam is it is a revolution and jihad is an instrument to propagate this Islam then of course a peaceful jihad and can bring about a lot of change and so on.

KD31 [19131-19304]

Revolutionary change in the aspect that it should be a positive one not a negative one yes and it should not go against the teachings or the rules the regulations of Islam.

KD32 [27447-27660]

No. I don't agree with this. From the jihad you are meaning I don't agree with this so when you say jihad and then you mean war, so I don't agree with anybody to participate in war to establish an Islamic state.

KD33 [24200-24236]

Well I say I will say is not true

KD34 [27615-27803]

Definitely the way I define jihad it is an instrument for revolutionary change not the way others or anti-Islam or people who have lack of knowledge of Islam are defining the word jihad.

KD35 [26321-26490]

Like I said previously jihad is a revolution of the heart not forceful revolution of the force, is a revolution of the heart, a total revolution of the heart for good.

KN1 [16605-17010]

Well it depends upon the situation. It depends upon the circumstance, because in the first place, the holy prophet is our sole example and we copy from him and anything that is not from him we all know it is bida'a that is an innovation and any innovation is back to sender and is hell fire. So saying that probably somebody need to a little bit expatiate what he means by that for better understanding.

KN2 [34153-34216]

Yes if the conditions for the jihad are ripe it is necessary.

KN5 [28815-28830]

I will say no.

KN6 [31186-31365]

Yes, it is instrument of revolutionary change but how is it conducted? You know we are not always say jihad is to go and fight. So it depends on your understanding on this jihad.

KN7 [28959-29493]

I will ehm, I will laugh and ehm I would say it is not. A revolution, when we talk of revolution, it is a situation whereby we have total change of ideology and Islam is not here, Islam its only, its only relevant, we can only say ehn its revolution, where ehm, where the governing ideology of that society its totally an absolutely different from Islamic teachings, that is when and where we say that Islam is ehm a revolution but anywhere, any ehm situation whereby Islam exists within the society then it is not a revolution, yes.

KN8 [29097-29294]

I dis-concur with this ideology. I dis-concur with this ideology because jihad is not revolutionary; it is not an instrument of revolutionary change. People are only perceiving it in that manner.

KN9 [26068-26173]

Well, I would say the person saying this is not ah is not highly educated of the teachings of Islam, yes.

KN10 [20136-20219]

Yes, jihad is an instrument for revolutionary change from difficulty to ease, yes.

KN11 [26920-27025]

Yes, dama revolutionary change will not be done without jihad but the word jihad is being misunderstood.

KN13 [29855-30263]

Hmm yah, jihad is an instrument of revolutionary because if you look you can cite example with Iran. He brought a total revolution to that state, so definitely jihad, even if you look at jihad of Usman Dan Fodio or jihad of ahm this ahm Sekou Toure of ehm somebody in Liberia, I have forgotten his name, it bought reformation, it bought ideological and revolutionary reformation to that particular society.

KN14 [23692-23744]

Yes, of course, if it is true jihad, yes of course

KN15 [21716-21759]

No I think it's not, jihad is not at all.

KN16 [11958-11971]

No it's not.

KN18 [43914-43965]

Jihad is not an instrument of revolutionary change

KN19 [26766-26804]

I will disagree with such a statement.

KN20 [19486-19684]

Uh I no no no no I don't totally agree because why, is not is not as if it is a revolutionary change at that point you are leaving something that is wrong even within you to another thing is jihad.

KN21 [13136-13156]

I will say nothing.

KN22 [27634-28226]

What will I say? Ah you see when we talk about revolution; we must typologize the revolution. There is what we call peaceful revolution and violent type of revolution. You understand, Islam advocated for the latter which is the peaceful revolution. A revolution that will emanate, will start from your own house, from the individual, a revolution that if you see your Muslim brother you can be able to help him. A revolution whereby wherever you re seeing things are not going right you should advocate, you should write in order for those things to be seen as right. That is a revolution.

KN23 [18652-18714]

No I don't believe because jihad is something that is not war

KN24 [17947-17996]

It is not an instrument of revolutionary change

KN25 [28986-29179]

My reaction is going to be that people are not highly learned as they are supposed to be. I would see this as an act of limited knowledge. Anyone who knows much will not go with this assertion.

KN26 [28097-28540]

Yes it is somewhat true, but I will still stand to my word that you know rather jihad better operationalized, can mean a lot of things and including that means non-violent forms also in it. So really I think the umma particularly in Nigeria have a very big work in their hands mostly the leadership in order to show followers of Islam that there are better ways of propagating jihad if you like, you understand, other than the violent forms.

KN27 [21350-21611]

Well it is to a very large extent because when you are talking of jihad you are talking of changing the orientation that exists in another fellow. So by changing it may be radically or the other way round, it is one way or the other a revolutionary instrument.

KN28 [16765-16867]

Hmm yah to some extent if probably they have their possibilities of really making that change itself.

KN29 [2132-2688]

It is but it now depends on the definition of the jihad. Anything revolution is a kind of turning what has been wrong to the right thing, trying to do the wrong thing in the right way. Then the jihad should start from nafsi that is where the beginning of jihad is, from your mind you try to correct things from your mind before you take it to revolution. When people hear of revolution they thought is only sword and gun and the rest of it, but it is all about revolution, sword. But when it is comes to that issue it should start...so that is all about it.

KN30 [16574-16584]

It is not

KN31 [26681-26708]

I quite disagree with that

KN32 [12936-13050]

Ah you see I don't know but I think I answered this question; Jihad is not an instrument of revolutionary change.

KN33 [10165-10175]

Possibly.

KN34 [17060-17143]

I will say this is just they are misconceiving the whole idea or meaning of jihad.

KN35 [17433-17435]

No

KN36 [18392-18411]

No it is not true.

KN37 [16555-16568]

No it is not

KN38 [12383-12405]

I disagree with this.

KN39 [20579-20601]

Really of course not.

KN40 [16874-16944]

The answer is no, jihad is not an instrument of revolutionary change.

KN41 [14391-14455]

I will say jihad is not an instrument of revolutionary change.

KN42 [34721-35211]

I would disagree with this scholar but unfortunately a lot of people even Muslims themselves have said that. They have said peace can no longer achieved and peaceful da'wa can no longer achieve the revivalism we want in Islam. So they preach ehm,

the act of taking of arms in order to show people, in order to get people to listen or for people to actually react. I would say it is wrong but unfortunately that is what even the Muslims are doing today and I am actually totally against it.

KN43 [25901-26004]

Yes, I would agree with this, but you have to clearly define what type of jihad you are talking about.

KN44 [20066-20097]

I think I can agree with that.

KN45 [28718-28877]

Yah, jihad means a revolution so literally yah, this is correct. Jihad is an instrument of ehh revolutionary change that is all what jihad is all about, yah.

KN46 [49964-50057]

That takes us back to the question of what jihad means, so I think I already answered this.

KN47 [45764-46081]

Well, I can't say that because ehm jihad is not an instrument of revolutionary change because I say if you attack somebody nowadays, then that, the sibling of that person will also attack you and the siblings of yours will also to attack the siblings of that person and then you will create what is called civil war.

KN48 [14701-14741]

Ahh, I would rather disagree with that.

KN49 [24820-24917]

I would say it all depends on the concept itself and the context in which its been carried out.

KN50 [12907-12972]

I would say jihad is not an instrument of revolutionary change.

KN52 [39982-40645]

Yes, jihad has always been an instrument of change if you look at the history of jihad in Africa and other parts of the world. The jihad that Prophet Muhammad (SAW) fought against the Quraish led to overthrow of the Quraishy the government in place at that time and the establishment of sharia. It was the revolution: political, social, you know revolution in all the ramifications. The 19th century jihad in West Africa, for instance, also led to the establishment of new forms of governments, societies and a whole new paradigm, you know, was entrenched after the jihad. So jihad could be revolution depending on the way and manner in which it is prosecuted.

KN54 [9929-9960]

Correct. Well it is correct.

KN55 [10685-10740]

Jihad it is not an instrument of revolutionary change.

KN56 [18073-18175]

I would say that it is not an instrument of revolutionary change because Islam is not a revolution.

KN57 [16830-16845]

Yes of course

KN58 [37530-37732]

Ehn that is if it is carried out positively, not the kind of jihad that is being propagated by the western world as a demerit to Islam, but jihad based on the true teachings of the prophet (SAW)

KN59 [33038-33694]

Hummmm actually I don't even agree that jihad is an instrument of revolutionary change because it does not bring any change, the only change it brings, to my own understanding, is negative change if it involves physical jihad, but if it is jihad of iman, you understand, then it can bring a change, you understand, because take, for instance, if you fight your conscience it can be a positive outcome and change. If it is use of words maybe by distributing pamphlets to kind of preach what Islam is all about then they can be a revolutionary change, but if it is jihad basically that of conflict or war, there won't be a positive or revolutionary change.

KN60 [28188-28240]

It is an instrument. I think I have said it before

KN61 [14426-14449]

Hmm, somehow, somehow.

KN62 [46663-46849]

I think I answered this question before, I can a relevant one, one that is somehow, that looks like this, but jihad is not an instrument of revolutionary change, that is what I believe.

KN63 [34318-34366]

Is not true, that is not true, is not, is not.

KN64 [23624-23691]

I say to you jihad is meaning to protect your religion, ehnn, yes.

KN65 [30837-30895]

Jihad is not an instrument of revolutionary change, yes.

KN66 [18398-19075]

Ahh, jihad in some extent is an indeed, is indeed a revolutionary change, this is because if you are fighting jihad from the mind which is jihad, jihad of oneself maybe once your, your, your mind is corrupt, you're fighting yourself to, to change yourself, okay I can say that that jihad is, I can say that that jihad is a revolutionary jihad but when it comes to jihad of, when it comes to jihad for fighting, for fighting to convert, to get more convert, I can say Islam, Islam is already a religion that is eh, that, that is has been existing, that has been existing for as long as Man exist, so I can't say that Islam is a that you are practicing a revolution in that way.

KN67 [19513-19653]

Yes to some eh to so many extents jihad is. If you want to eh bring a revolution in Islamic state and some other state, jihad is necessary.

KN68 [9464-9491]

I would say this is false.

KN69 [33248-33514]

Yes, it could be possible, jihad could be serve as a tools of revolutions because by taking the meaning of the word revolution is a change or maybe by making jihad at the end of the day it could lead to bring so many changes to the aspect of Muslims and heir lives.

KN71 [56795-56820]

I would say it is true.

KN72 [30725-30864]

Yes, jihad is an instrument of revolutionary change when people change minds on the jihad is a declaration of war or holy war declaration.

KN73 [30605-30722]

Mm I would say that this jihad is an instrument of reviving the anti-practice of Islam not the revolutionary change.

KN74 [40980-41096]

Hmm jihad, if, I think if you talk about jihad in an angle of mu'amalat we can take as a revolutionary change, yes.

KN75 [45361-45425]

Jihad is never an instrument of Revolutionary religion, change.

KN76 [36147-36424]

What will I say, Jihad yah, I can say that ahh one need to expatiate or to give more detail about this because when you say is an instrument of revolutionary change, yes is an instrument of revolutionary change, is true, it is, it is an instrument of change, I agree with it.

KN78 [52033-52408]

Well yes, if it is genuinely, a genuine jihad as agreed by the Qur'an and Sunna. And all the Ulama's, all Ulama's in the Islamic history either past or now believe that yes jihad. If the favorable condition for jihad, for using force to change, for using force for the sake of peace, why not? But you don't use jihad as a means of further instigating of other violences.

KN80 [40214-40508]

Yes it, I can say it is because it is-jihad is a change for more particular state of being to another, maybe from negative to positive. So revolution also it is almost the same as is a change of government, change of Phenomena, change of lives of people. So it is the same case with ahh jihad.

KN81 [25478-25547]

Of course jihad is looked as an instrument of revolutionary change.

KN82 [27713-27781]

Actually jihad is an instrument of revolutionary change, its true.

KN83 [18423-18487]

I think I will say yes, but positive and religious revolution.

KN84 [21614-21747]

Yes now ahh if you look or define jihad in a wider meaning, it can be instrument of ahh revolution, but i mean positive revolution.

KN85 [28969-29288]

Hmmm jihad can be an instrument of revolutionary change if the society is rotten, if the society has the moral ahh and ethics, morals and ethics in the society have degenerated and if ahh pacific and the non-violent means cannot bring about the desired change then jihad can be used, but not always, not at all times.

ZA1 [30801-31482]

I will say the person who told you that, he don't know what Islam is. Islam didn't, Islam Rasul (SAW) didn't establish Islam based on jihad, is just admonishment, preaching. If you agree, is for your own good, if you don't agree is left to you, but the way that non-Muslims try to attack Rasul (SAW), Rasul (SAW) try to protect himself. And even you, you answered me that you cannot fold your hands somebody to come and kill your people. So now America is killing, look what happened in Iraq, so you mean that if you are in Iraq, you see America is killing your brother, will you just fold your hand because you want peace? You have to take necessary action to protect yourself.

ZA2 [30729-30858]

Is going back to the word jihad I have told you. I said jihad is not issue of fighting, is issue of just interpreting, teaching.

ZA4 [45870-45960]

Is wrong. It cannot be. Revolutionary change cannot be by jihad alqital, is jihin nafs.

ZA5 [26169-26482]

How should I respond if they say jihad is the instrument of a revolutionary change? What, my response really goes like this that yes jihad of mind because by how we have jihad of mind, shey you understand, you be like peaceful in your mind and way you treat people and people will respect you more. Thank you.

ZA6 [63102-63834]

Ahh it depends. Revolutionary change in what aspect now? Now in the society where there is no justice, there is no abiding by rules and regulations, in a society where nudity and social vices are the order of the day, definitely jihad will be an instrument of a revolutionary change where Islam would be used to change the lives of the people of that particular place for the better like I gave an example of jihad Usman Dan Fodio, the jihad of Usman Dan Fodio in the northern Nigeria. It was like that, the people did not have any religion, they were traditionalists, social vices were much, there was no justice, northing and Islam, jihad at that time was used as a revolution of which today everybody still benefits from that.

ZA7 [29215-29772]

Yes, from what I have said before, I think there was one time the word revolutionary comes, revolutionary has to do with change of governance, practices and everything. And I have said this, a couple of times, that Islam is a religion that always goes with change, likewise Christianity or likewise any other religion. It has to go with change, so it is necessary and from the word jihad, from Islamic view, jihad has to do with stopping what is evil and doing what is good. So it has to do with whatever change or state governance or world has to go with.

ZA8 [61388-61789]

I will say it is because if jihad is to actually be carried out in any state there, will be change of things. Definitely that will happen because in a state whereby already there is corruption and bribery, now they, now jihad is taking place and is implementing and is actually happening, definitely corruption will reduce, many things that are bad will stop. So definitely there will be revolution.

ZA9 [33342-33614]

Ahhthat point looks corny. Ehn if it is a peaceful jihad not the kind of jihad we are having in this country, not bloodshed. There are better ways of expressing our grievances without shedding blood because the religion itself does not encourage bloodshed unnecessarily.

ZA10 [30565-30846]

Yes, jihad is an instrument of revolutionary change because jihad is the act of creating awareness to people about Islam and as we all know Quran is there as a guide for all Muslims so when you propagate Islam using the Qur'an and hadith, it will bring a lot of changes to people.

ZA11 [25099-25309]

Change to what? You see, when we talk about change, if you are changing from worse to better in an Islamic way, then of course I believe to that, but if it is contrary to that context, then I don't believe it.

ZA12 [15486-15563]

I don't disagree with this statement, jihad in terms of carrying weapons or?

ZA12 [15674-15753]

ok if it is in terms of getting to let people know how Islam goes, then it is.

ZA13 [15428-15482]

I will be so surprised and shocked because it is not.

ZA14 [20826-20929]

Yes I will say that yes it can be, it can be so far you do the good things, what sharia really means.

ZA15 [23839-23981]

Yes because if you, I will say yes, why I am saying yes is because if you do jihad at least you are bringing changes and that is revolution.

ZA16 [16793-16807]

I will say no.

ZA18 [24169-24623]

What will I say if I am told that jihad is an instrument of revolutionary change? You know I told you earlier on that before the advent of the Islamic religion, that is before coming of the prophet (SAW), the people of the jahiliyya, dark age, were committing all kinds of atrocities in those days, so when prophet (SAW) came, he was now able to ah remove a lot of those atrocities honestly speaking. So it is a kind of revolution really at that time.

ZA19 [35159-35445]

Well ah actually jihad just as we have said earlier is an instrument of revolutionary change, but not through violent mean, as we have said earlier, and of course it is an instrument where you can bring a positive transformation that is a positive change or a positive revolution, yes.

ZA20 [22773-22990]

That is their saying; the saying of the western nations. Revolutionary is all about violence as they say not as it is. Likewise jihad as they say is all about violence and conflict as they say not as it is in Islam.

ZA21 [26601-27055]

Well I will say jihad is an instrument of revolutionary change, but not waging war against anybody. You can be into jihad we said if you can clear your mind and make sure that you preach the gospel of peace and you show to people to the world that your religion is the best religion to be practiced. So to say revolution is not about fighting or waging war or shedding blood. It is all about changing or metamorphosing from something to another.

ZA22 [24020-24380]

I can't agree with this statement. Yah, Islam has been in place right from the time of the creation of Adam. Their religion is all Islam (he quotes a Qur'anic verse), they have been Muslims. Revolution maybe when you have a poor performing government then you want to a better one that is when you talk of revolution. So in Islam there is no any revolution.

ZA23 [32706-33038]

Emmm part of jihad, that is what I want – I prefer to say part of it or one component of jihad, which is fighting. Revolution is for you to change a government forcefully isn't it? But in Islam you are not allowed to change a government forcefully except where the government proves to be a Kufr system then you have to change it.

ZA24 [38717-39377]

Jihad is an instrument of revolutionary change. As I said from the subsequent questions you have asked that Islam-jihad is through your character, through your behavior, through your good deed to people, so all this one is also part of jihad. The way you are assisting people is a jihad, so therefore that one also bring change in Islam. But jihad of killing human beings we are not supposed to kill. Even in Nigerian here if somebody is not a Muslims there is nothing you can say you should kill that person except they came and fight us then you defense, self defense that is what all the prophet did when he was alive. He didn't create any war by himself.

ZA25 [35816-36458]

Yes I will say jihad- it depends on how you view the concept of jihad and revolutionary change. Yes you know human beings we are very very –to a large extent we are allergic to change let alone revolutionary because Islam has to do with agreeing in totality with all the teachings of Islam and dropping any of you culture and belief practices that do not that are not in tandem with the profession of Islam and hence that makes it a revolutionary change. But as regards jihad I insist that it should not just be physical fight. It starts from the acquisition of knowledge and then exemplary practice and as a last resort the physical fight.

ZA26 [17929-17991]

Revolution-I think there is French revolution is it Islamic?

ZA27 [16006-16443]

Yes as I said earlier jihad is an instrument of revolutionary change but not the way we are practicing it and some people are taking it because when you talk about jihad some people think of taking guns and start killing people, but jihad as in right from your house you do jhadin nafs you clean your heart and make sure you are modest, give people their rights and don't cheat and allow people to be cheated all this is part of jihad.

ZA28 [29895-30209]

hmmm jihad is an instrument of course because it gives you the way as earlier mentioned it is a duty, duties of a Muslim to his religion. So if you maintain your religion through jihad I think it is an instrument of revolutionary change because it will affect positively the life of others and consequently you.

ZA29 [43276-43544]

Well like I said, if it is not the way jihad is misconceived or misunderstood by the Muslims or the non-Muslims, yes it is an instrument because it is the way to strive hard and explain your own views and the concept of your own religion. Yes it is a very good tool.

ZA30 [52540-52725]

I have said it earlier, jihad means different things. It depends on the way people interpreted the jihad, but I say achieving Islamic state can be through good character and preaching.

ZA31 [23733-23902]

The way I said, jihad by definition means conveying the message and practicing it. So, if we follow the din, follow the procedures, I didn't see any problem with that.

ZA32 [61050-61163]

Yes, to some extent jihad is an instrument, is that instrument, yes to some extent I can say I agree with that.

ZA33 [19187-19689]

Jihad is an instrument of revolutionary change in a case where the Muslims have been pressurized to the bottom less level. They exercise patience all in vain. They were treated badly, they were wronged, they were murdered, they were killed and so using jihad as an instrument will now make them to make a revolution. And Allah says they should not strike first until they have been struck. So by doing that Allah is on their side and in return will make them to succeed in their revolutionary change.

ZA34 [39158-39664]

I agree that jihad is an instrument of revolution because it is a revolution in the entire life of a human being but not just to take ammunition to kill somebody. It is a revolution entirely, in your life a revolution, in your even habit, your behavior you revolutionarize that because a non-Muslim's his life compared to a Muslim's life there are great changes. The companion when they are in the period of jahiliyya when they embraced Islam their lives completely changed. So it is a revolution.

ZA35 [15770-15843]

Well, I agree is an, jihad is a revolutionary hmm and it is necessary.

ZA37 [31979-32086]

Hmmm we talked about it and which type of jihad? Is the what, it is true now, it is the instrument to use.

ZA38 [36355-36621]

Hmmm as I said earlier, I said Islam was a product of a revolution or a reformation, yah. This aspect too is not contrary to what I am saying. That it is a revolution of cleansing people that are idolatrous for them to come to the other right way of worshipping God.

ZA39 [49129-49660]

No. Jihad is part of the instruments because the instruments are many. If you want to understand this thing, we look at how prophet (SAW) have lived with people and how he achieved in converting pagans in Mecca into becoming Muslims, he did it not through jihad, he did it through good relationship he maintains, kindness, humility and other qualities of human life. So most of the people became Muslims or converted to Islam not through jihad or not through the use of weapons, but rather through the good conduct and kindness.

Th11: Muslims and Secular State

Th11.1: Islam within a Secular State

FG1 [44609-44833]

I can agree because in the world you can find a true Muslim practice religion and this is what is happening in our state also if people will be allowed to practice their religion then people will be true Muslims anywhere.

FG1 [44834-45139]

Like for example Nigeria, Nigeria is a secular state but Kano we are like ahh just by mere saying they say Kano is like ahh Islamic state because there was one time when, is it Kwankwaso, implemented this Sharia and the Federal Government didn't say anything about it. It is allowed for us to practice

KD2 [20755-20961]

Yes I agree that Islam can exist any where whether in a secular state or non-secular states. So long people are allowed to practice their religion perfectly without any form of harassment or embarrassment.

KD3 [16700-16801]

I agree with the position so long we are all, you are free to practice your religion, Islam can exist

KD4 [37225-37666]

I agree with this assertion that Islam can exist in a secular state as long as freedom of religion, freedom of protection, freedom of speech, freedom of observation of religion exist in that secular state, because Islam, the secular state itself give room for people to practice their belief and their faith, and even to propagate and even convert people to their faith and Islam can exist in that state as long as their right is protected.

KD5 [19195-19330]

Exactly, Islam can live in a secular state as long as Muslims and their religion is protected. So, I agree that it can live together.

KD6 [34081-34392]

Why Islam cannot exist? In secular state, I don't understand what you people mean by secular. Did secular state say you should not do your religion? Did it tell you not to pray? Did it tell you not to do your religion right? So, why are they telling us Islam can exist, no, no, no, I don't agree with that.

KD7 [26031-26269]

I agree with it. We are living testimonies of that. We are in somewhat a secular state in the sense that it is not a Muslim country, it is not a Christian country, but we are allowed to practice our religion to the best of our abilities.

KD8 [48119-48527]

It is true, it is true, Islam can exist under a secular state of course. This is what is existing. Like Nigeria is a secular state, you understand, a secular in the sense that it does not adopt any religion as its own religion. It does not adopt Christianity or Islam as its own religion. So, in the concept, the way the concept is being demonstrated in secularism, there is no any religion that is adopted.

KD9 [32342-32782]

I agree because that is what is happening in Nigeria, we are living in secular state situation, but Islam has at least in the north, as they say, even in the West, you will be surprised even in the south, Islam is existing. It may be growing faster in some areas, but or even if you go out of Nigeria, go, I give you the example of the white house. So secular state doesn't really, as long as you're allowed to practices your religion,yes.

KD10 [25968-26139]

Yes, Islam can exist in a secular state as long as freedom of worship is protected, yes of course. You allow me to worship and follow my religion in totality, no problem.

KD11 [28847-28993]

I agree, agreed, agreed because ah if you are allowed to practice your religion in a secular state, it is better being practiced than leaving it.

KD13 [12660-12679]

I agree with this

KD14 [16412-16511]

I agree with this. Islam so long as people are free to practice their religion yes Islam can exist.

KD15 [23466-23880]

Ah I will agree on that because in a free state any religion can be established and so far the religion that is going to be established will not go against the law of the land, I think and the law of the land would not go against the religion, the law of the religion, I think so far both religions or both ethnic will live in peace so I don't see any reason why they shouldn't establish any state or any country

KD16 [14327-14567]

I agree with that because if there is freedom of worship, there is no interference from the government, the Muslims will decide the way they want to live and they can live, but if there is interference that is where the problem will come.

KD17 [43436-44579]

I eh I agree and disagree to this position because the secular state itself believes that the law the give is above any other law whereas me as a Muslim I believe that Islamic law, the sharia law is above any other law. Can you see where that conflict will come to play. So I believe the sharia state or the Islamic state should be on its own and the secular state should be on its own, but for me the Islamic law supersedes the secular law. In Nigeria freedom of religion to a bit is protected, but it is the sharia being practiced to the fullest? Is the sharia being practiced to the fullest? It is not being practiced to the fullest. It is not being practiced to the fullest because Nigeria is a secular state, but although if it still allows you to practice your religion, go to the US, go to UK, people practice their religion, but are they being allowed to practice their religion to the fullest? Whereby if you go to France, it is a secular state, that is ban on hijab, you cannot use the complete Islamic covering, you see that those are impounding on your Islamic teaching or the sharia law, so you see where the case comes from here.

KD18 [20305-20443]

I agree because Islam can be practiced anywhere and any place where there is a freedom of religion and a freedom of movement. I think so.

KD19 [26878-26941]

In a secular state is allowed, yes, I agree with that opinion.

KD20 [20460-20727]

I agree. Yes Islam can exist, they can exist and they can live in any state or in any country where we have eh where we have other, other religions, if there is understanding and tolerance, there's going to be peace and harmony in that state or countries.

KD21 [19286-19305]

I agree with that

KD21 [19325-19483]

Let's look at places like Burma, Myanmar, China, the freedom of religion is not protected, Muslims tend to undergo genocide, daily killings and maltreatment.

KD23 [20678-20995]

Yes I will agree with this position so ah because if there is freedom of religion, freedom of movement, freedom of ah of ownership and freedom of everything, so ah there will be no any problem if the freedom of religion is going to be protected, so there will be no problem, so Islam will exist without any problem.

KD24 [62368-62677]

I agree because just as ah I have mentioned earlier, if you are a Muslims and you are sitting in no matter what community or society it is, so far you will be allowed to practice your religion hundred percent, no one will accuse you that you practicing something according to the religion, then you are free.

KD25 [82408-82446]

I agree with that. I agree with that.

KD26 [23560-23870]

Yes, I think, when there is freedom of religion, you are allowed to practice your religion, nobody is stopping you from wearing your hijab, nobody is stopping you from performing your salat, nobody is stopping your from fasting and nobody is stopping you from practicing your things, so yes it can exist.

KD27 [23847-23912]

Except in a situation where there is no alternative. I disagree

KD28 [29610-29977]

I agree with this position as long as you own, you have your freedom of worship and you know you have the Islamic injunction and you can go with the Islamic injunction according to what the Qur'an and hadith is already given and you go by it then you have your freedom since you will not go with any secular actions that will contradict Islamic law and regulations.

KD29 [17821-18146]

I will agree with this position ah and my reason is that the freedom that freedom of religion permits you to go extra mile in extending the teachings and the practices of Islam and through that you will be able to bring a meaningful changes that will amount to people accepting Islam and eh hence getting Islamic government.

KD30 [31525-32325]

It can exist but not to, not to a long time, not for a long time. The disadvantage of the secular state is that people will start to neglect true religious ah conduct by just, whereby just ah taking the ones they wish to take and leaving the ones they don't want. While since the government since is not the government's business to see that people are doing the right thing and the true ahm true culture, true ahm harmonize ahm human I think ah culture I think is learnt from religion because good morals comes from this religion and when you over tend these things to be removed from people and people are choosing to take what they want, they will soon have a generation where they don't see religion as an important thing to even live to, so you see with time this thing will be withering away.

KD31 [18864-18867]

No

KD33 [22086-22265]

I will agree with this position and as we can see in many countries and many states Muslims are non-Muslims are living in the same place, the same state and nothing is happening.

KD34 [24037-24591]

I agree with that hundred percent. I agree with that hundred percent and the reason why I agree once there is freedom or religion, but the word freedom has its own limitation because some people when they call it freedom, they don't look at the limitation of the word freedom once there is freedom of religion, then that means a person participate into his own religious activities without hindering, without ehm staggering and the rest, but a person should not took a freedom or religion by doing something that will instigate or affect his neighbor.

KD35 [25725-26030]

I agree with that. Simply because you said that everybody is given the right to practice his or her own religion fine. The moment that is given that is what God said there is no compulsion in Islam or in the religion, so if people are allowed to practice their religion then fine everything will be fine.

KN1 [55790-55982]

I do agree. If nobody is stopping you from practicing your religion or doing things that are commanded by your religion then want cause do have to be against them?

KN2 [30758-30948]

Of course it happened after several years of the demise of the prophet that Muslims found themselves under secular state and there are provisions for that and they were living comfortably.

KN4 [45108-45292]

I agree since you have freedom of religion the most of what is disturbing a Muslim is restrict him not to practice his religion if he can practice his religion you can do your worse.

KN5 [25823-25958]

Yes I do because we are in Nigeria and I have never been stopped from practicing any act of Islam in Nigeria which is a secular state.

KN6 [28974-29025]

I agree. Do you need any statement after I agree?

KN7 [25678-25964]

Hmm, it should, yes it should exist within a secular state, Islamic should exist as long as, I have said earlier on that you should agree with am a secular government most especially 100% if it does not ehm affect, in one way or the other, your own religion. So I agree. It can exist.

KN8 [27024-27174]

I agree because as I have said initially, Islam will be a basis to ensure a good society, you understand, inasmuch as it is existing within a state.

KN9 [23891-23925]

I basically agree with this, yes.

KN10 [18289-18428]

I agree Islam can exist because ah the government provided the freedom, because the freedom is protected, so they do not have any problem.

KN11 [25111-25119]

I agree

KN13 [28022-28053]

Hmm, I would disagree with it.

KN14 [21599-21607]

I agree

KN15 [20167-20245]

Yes I agree that Islam can exist as long as freedom of religion is protected.

KN16 [10787-10853]

Islam can exist along as long as freedom of religion is protected.

KN18 [40947-40956]

I agree.

KN19 [24804-24816]

Exactly yes

KN20 [18545-18562]

Of course right

KN21 [12303-12335]

Yes I agree with the statement.

KN22 [25546-25578]

I have agreed with the position

KN23 [17322-17346]

Yes, I agree with it

KN24 [17039-17050]

Yah I agree

KN25 [26565-26696]

If you are endorsed it is a different case. You are not seeking of elective office. You are persuaded to take a certain position.

KN25 [26939-26963]

This position is true.

KN26 [25552-25587]

Perfectly agree with this position

KN27 [19704-19713]

I agree

KN28 [15576-15598]

Yah I agree, I agree.

KN29 [351-377]

Agreed perfectly correct

KN30 [15836-15855]

I agree with that

KN31 [23448-23457]

I agree

KN32 [11595-11631]

I perfectly agree with this position

KN33 [9108-9179]

I agree. In several states, Muslims live and practice their religions.

KN34 [14515-14885]

I will agree. When you look at the situation whereby what we mean by a secular state where everybody is free to practice his or her religion without interference from anybody or from government, so even in the secular state you are allowed to practice your own religion and if you are allowed then I don't see any reason why this issue should even be raised.

KN35 [16059-16140]

Yes. The situation in Nigeria, Islam exists and we are a secular state.

KN36 [16326-16578]

I agree because if the right and freedom of practicing your religion can be protected and guaranteed, you can practice, you can live in the secular state and be operating your religion without interference on your activities as a Muslim.

KN37 [14726-15012]

I agree I agree because you see in a secular state there definitely in every secular state there is freedom of religion, even in the United States of America, I think in their constitution, the second amendment, there is freedom of religion so I believe Muslims can exist.

KN38 [10684-10898]

Yes because there have been a lot of situations during the time of the Sahabas and the prophet whereby Islam is not the religion of the state, but Muslims do live there and practice their religion freely

KN39 [18703-18824]

Yes I agree with this one because even Islam really allows non-Muslims to come into Islamic society to live.

KN40 [15942-16019]

I agree in the sense that they have right to worship their God in the state.

KN41 [13321-13395]

I agree with this assertion because there is freedom of religion as said.

KN42 [30821-30935]

Yes, I agree with this system as long as there is tolerance and there is accommodation, Islam can exist anywhere.

KN43 [23114-23315]

Yah I agree with this ah position because Nigeria is a secular state and the from 2000 till date, we have states that you know implement sharia so I think this can serve as an answer to this question.

KN44 [18031-18139]

Well Islam can exist in a, within a secular state so far there is a freedom of religion. I agree with that.

KN45 [25349-25740]

Yes, I agree with ehh this position. Islam can operate, Islam can be practiced within a secular state, yah. I think we the Muslims of Nigeria have no complain as far as how the state regulates ehh our business, regulate our conduct ehh we feel free, everybody feels free. So a secular state can ehh Islam can be operated within an Islamic state. This is true as is practicalized in Nigeria.

KN46 [43640-44638]

I agree because it happened with the approval of the prophet (SWA) when he sent some of his companions to Ethiopia (Abyssinia) when they were persecuted in Mecca. He told them to go there because their rights of religion would be protected there and that is how it happened even when the king was approached and urged to take certain actions against the Muslims he refused. He remained true to his own ah to his own conviction that justice must be done to all citizens. Therefore, I believe that Islam could be practiced, not only practiced, now how many Muslims flee their countries because of the fear of the tyranny of their leader, go to European countries, go to America, in order to practice their religion because in their own land, they were not allowed to practice their religion, they had to flee to non-Muslim countries in order to practice their religion. So I think the bottom line is this freedom of practicing ones religion is very, very vital for anybody to practice his religion.

KN47 [42181-42990]

Islam can exist of course it does exist in secular states as long as there is freedom of religion. As I told you there are some constitutional, you know, ah legal document right from the universal declaration of human right to our own national constitution, you understand, there is this freedom of religion. So somebody can practice his religion in a secular state because we have the freedom to hold opinion, you understand, and to receive and impart, you understand, ideas, and this ideas, the constitution it is said that anybody has the right to hold opinion, to receive and impart ideas and information, you understand. So these ideas can be religious ideas and then you have the right to obtain them and to impart them. So this means that you have the right to practice Islam even in a secular state.

KN48 [13437-13536]

Let me hear the question back, yes I agree so far it is still in line with the teachings of Islam.

KN49 [23359-23490]

Of course, of course it can, just like we have Muslims in France, in the United Kingdom and other states you can-that is feasible.

KN50 [11832-11883]

Yah I agree as far as the freedom of the religion.

KN52 [34755-35435]

Yes I agree with this position and I think I made a point about this earlier on that Islam has existed, is existing in secular state without any rancor experienced. Historical experience has shown that, you know, there is Islam in the United States of America, United states is a secular state and the Muslim in the US practice their religion largely without any intimidation except perhaps in recent times with this rise in terrorism and the fear that is being mobilized against Muslims, but I think Muslims in many parts of the world, in many secular states have enjoyed substantial amount of freedom. So in this respect or regard I think Islam could exist in a secular state.

KN53 [15582-15591]

I agree

KN54 [8925-8986]

Well yes. This has been achieved even in America and Europe

KN55 [9749-9790]

Yes I agree because of many instances.

KN56 [16134-16462]

I agree with this position because of so many instances, because even in America and Europe presently, Islam is existing side by side with Christianity and other religions that are not even Christian in outlook and they are living peacefully. In fact America has the highest number of people that are converting into Islam.

KN57 [15542-15588]

I agree because of the protection Islam has.

KN58 [34951-35427]

I agree because now the whole world to some extent is practicing secular system but there are Muslims. If you go to the United States today which is seen as the leading secular state, there are Muslims. If you go to France today, there are Muslims. If you go to china even, there are Muslims. They all practice secular systems, but Muslims are allowed to practice their religion despite the fact that, to some extent, they are being hindered or impinged upon, but it is true.

KN59 [28762-29441]

Actually I agree with this position. Islam can exist in secular state, you understand. Take for instance, these western countries where by most of them do practice this secular state, but still there is practice of Islam in that state. Take for instance, I heard a video that Obama is encouraging youths to wear Hijab, I don't think if you have come across that. I heard recently that he is encouraging the youths, the female youths to wear Hijab because the Hijab is part of women pride according to UN, you understand, you see Hijab is Islamic doctrine but in a secular state like America the president is encouraging them to wear it, you understand. so I do agree with that.

KN60 [26373-26401]

I agree actually, I agree.

KN61 [13213-13317]

I agree because there is a freedom of religions, and when there is a freedom of religions, that is all.

KN62 [42221-42985]

Islam can exist is always, not only can exist, Islam exist within a secular state as long as freedom of religion is protected yah. Ah I said this before and I told you my reasons. I agree ahh because ahh religion is not only about leadership. Our religion is about worshipping God and we can worship God in different ways, not only through leadership. The problem is some, let me say, miscreants, let me say, some evil people with their evil intentions have been prioritize this leadership. They think that they cannot practice their religion without this leadership, and this leadership issue is something that is actually instigated by Satan. That is what I believe. It is Satan actually who has been instigating them towards this, yah. That is what I believe.

KN63 [31252-31525]

Of course, it is true. Islam can exist in a secular state. Like even in Kano we cannot say you are practicing sharia huh our laws are mixed up. We have secular; we have sharia ah whatever, whatever together. So you know there is nothing bad in that, Muslims can live there.

KN64 [22368-22547]

Yes, I said you, whenever you are under secular state, you are follow them because you don't have any other alternatives, but if you have alternatives, you don't follow them ehn.

KN65 [27524-27560]

I strongly agree, I strongly agree.

KN66 [16084-16259]

I agree with this that. This is because in like, in Nigeria today this is what we are practicing and we are living under it, so Nigeria is a typical example.

KN67 [16811-17014]

I agree because ah so many instances or what ah I can say what happens where Muslims live in a state ahh which is ruled by un-Islamic government and they are, they were free to practice their religion.

KN68 [8423-8506]

Hmm, during the prophet's time, the noble prophet lived in Mecca among Christians.

KN69 [30025-30231]

Islamic religion can exist in a secular state, yes it can easily, I agree it can exist in a secular state because there is or there may be an agreement, if this happens, it can be exist, it can be exist.

KN71 [51742-52249]

I do agree. Yes otherwise if you would need an example, is it one, is it the issue of freedom of religion, going back to the constitution of the Republic of Nigeria where you have the freedom of thought, of conscience, of religion and practice. You are given that and it is on that basis that Zamfara government adoptt, used to adopt sharia. Kano state, Kastina, in Yobe, Maiduguri and some other state in the north, isn't it? Because if you are given that freedom to do it, why not? What is the problem?

KN72 [27959-28232]

I agree that because even during the prophecy or prophet Muhammad (SAW) ehh lived in a secular ehh in a secular state because Mecca were not an Islamic state before, ehh he is complied with their rules and regulations that are not violated the will of God.

KN73 [28014-28201]

I have said it of course. Islam can exist everywhere. Islam can exist everywhere but when there is freedom of religion in a secular state, Islam can exist and there is nothing for jihad.

KN74 [38862-38961]

Okay, yes, yes Islam can exist within a secular state as long as freedom of religion is protected.

KN75 [42250-42279]

Yes it can, Islam can exist.

KN75 [42291-42362]

You say if the freedom of the religion is protected, Islam can exist.

KN76 [30378-30574]

I agree with it because if you live in a secular state and that secular state recognizes your right to practice your religion and your life is govern by your religion, then there is no any problem

KN78 [47353-47750]

I agree. Well you see ahm, for instance, Muslims under Nigerian are allowed to pray, Muslims are allowed to observe fasting, to observe have hajj. I mean basic Islamic family in the northern part of the country or even allowed in the constitution of Nigeria. If you mean by that, I would say yes, Islam to some certain limited ahh ahh quarter is allowed to be practiced under the Islamic state.

KN80 [37011-37304]

I agree with this because Islam does not only mean to have the total control of particular state or ahh country, but even ahh within the non-Muslim countries or state, Islam, in as long as there is freedom for practicing religion in that particular state, Islam is still can be ahh ahh exist.

KN81 [22775-22875]

Of course I agree, I agree because every Muslim have right to practice their religions that is all.

KN82 [26241-26262]

I agreed, I agreed.

KN83 [16738-16857]

Ahm I agree, I agree with this position because Muslims can only need freedom of their religion not political office.

KN84 [19417-19628]

I strongly agree with this position because all human being created to worship God according to Islam. If religious freedom is protected and Muslims could be perform their rights, so then Islam will be existed.

KN85 [25467-25861]

Yes Islam can exist in a secular state in as much as freedom of worship and freedom of religion is allowed and protected. We have seen it in western democratic society that are not Islamic, still ahh Islam exist and flourish in those society. For instance, in the UK, in the United States, in fact the fastest growing religion in the US is Islam. Therefore, Islam can exist in a secular state.

ZA1 [27723-27999]

I agree. Look at what happening, the first Islamic bank was established in which country? In Europe. Go to Canada now, they agree some certain rules that a Muslim should, should follow their religion in terms of any inheritance, in term of marriage, so no disagreement here.

ZA2 [27646-27668]

Exactly is true, yes

ZA4 [43120-43133]

Yes, I agree

ZA5 [24725-24846]

I agree, so far everybody has freedom to his own religion, freedom to worship any place you are, ehen I agree with that.

ZA6 [59335-59821]

Ahh yes, Islam would definitely exist within a secular state as long as there is freedom of religion hmm its, if there is freedom of religion, if the Muslims can practice their religion without any hitches then of course it will thrive and it will exist, but in a situation where there is no freedom of religion hmm, definitely it is another issue, but it will definitely exist. Just like in an Islamic state now, in the sharia, there is freedom of religion for other religious faith.

ZA7 [26141-26507]

Yes. I agree because from my several and previous answers to relationship between Islam and secular state, I have said that if most of the laws are not conducive for the Muslims there, I think it should be the right of the Ulama or the scholars to talk against it before setting it in motion. So I think they should, they should be able to live in such societies.

ZA8 [58959-59125]

I agree with that now because there is freedom of religion. So any, in fact any religion will continue to exist so far there is freedom of religion.

ZA9 [30406-30904]

Yes I totally agree. I will use my, I will use where I come from as an example. There is total freedom of religion. You go to a family of five, father and mother and three children where the father is a Muslim, the mother is a Christian, the children believe in different. Some children, like the first might be a Muslim, the second might decide to follow the mother and become a Christian, so I believe if this can be done, there will be peaceful coexistence, if there is freedom of religion.

ZA10 [28585-28892]

Yes I strongly agree with this because Muslims are people that fear God and they go by the teaching of the scripture and the teaching of the prophet. So when they hold a political post being it the president, the leader or any of the Parastatals, they will put in their best and they will have fear of God.

ZA11 [23724-23829]

Yah. Islam could be anywhere, like I said, Islam is a way of life and to a believer though, so it could.

ZA12 [14365-14410]

I agree. Islam can exist in a secular state.

ZA13 [14488-14498]

I agree.

ZA14 [18973-18990]

I agree with it.

ZA14 [19023-19147]

Because you have the right, so far they give you the right to worship, then I agree with that, that is why I agree with it.

ZA15 [22196-22452]

I will fully agree with it, why is because you have allowed me to practice my religion, so at least you are not stopping me from practicing my religion, it is only when you stop me, when you stop me from practicing my religion that is when problem occur.

ZA16 [15620-15691]

I agree, because they will be allowed to practice their own religion.

ZA17 [17209-17453]

I agree because if they can have the freedom of their din, then there is no any other problem. They went to Abyssinia eh because they were given the freedom to establish their or to perform their religion, there is nothing.

ZA18 [21771-22053]

I agree, I agree. For instance, me I am a Muslim, Nigeria is a secular state isn't it? It is. Am I not allowed to do my religion? I am allowed to pray, even today Friday I went for Friday prayers. I prayed and I came back to my office and continued my legitimate duty.

ZA19 [30005-30343]

I agree because ah when freedom of religion is protected, of course there is a kind of certain rights for Muslims to practice the way, to practice their religion the way they want to practice their religion, so also the Christians and other religions and none of this religions, as I have said earlier, that preaches killing one another.

ZA20 [19374-19503]

There is freedom of association, freedom of practicing religion for everyone in Nigeria. So there is nothing a big deal there.

ZA21 [23803-24167]

That is what we have been saying, this is what we have been saying. Islam can exist and a Muslim can serve or can be under a secular government. So long as he Islamic rights are not violated. Even if they are violated he can migrate from that place and go to a secure place where he can practice his religion and that is the true teaching of the holy prophet.

ZA22 [21442-21555]

I strongly agree because if you have freedom of religion you need nothing you are nearly an Islamic state. Yah.

ZA23 [30427-30778]

That is the practice we are practicing in Nigeria. The leaders in Nigeria openly use to say they are not after any religion. And Muslims are living freely in Nigeria and here we are. Go to America, the Muslims in America as we use to here on air that Islam is spreading seriously in America where in the history of America no Muslim has led America.

ZA24 [35936-36306]

I am going to agree. I agree with the statement because once you have freedom of religion so there is no need- in a secular state where we have Muslims and non-Muslims, so when there is freedom of religion nobody is harassing our religion, harassing us or stop us to worship almighty Allah we can continue to worship. Therefore I agree with the question.

ZA25 [31581-31830]

Yes Islam can exist in a secular state, yes, but the fact is that the so-called freedom of religion is limited. It is very clear it is limited in an unislamic state. So it is only limited Islam that you can practice in the non-Sharia based system.

ZA26 [15919-16182]

You are right. If Muslims are allowed to do their own- then there is no oppression. They are not oppressed. This issue that you oppress people and you deny them to respond, this people they even take us animals. They take us as slaves. So how can we respect them?

ZA27 [14408-14485]

Yes. I agree with it I am a Muslim now and I am living in a secular society

ZA28 [27464-27522]

This secular, this word here is what is confusing me so

ZA29 [39893-40043]

Yes I agree, like I said, I made statement yes and Islam can exist in a secular state so far the freedom and the rights of the religion is observed.

ZA30 [50634-51421]

I strongly, I strongly agree because, as I said, the Islam is not rigid, Islam is flexible. So, any situation, any situation they found themselves there are some certain things that could be... For instance, as I told you, eating, eating mushe is haram, that is the dead animal, is haram, drinking or working under beer company is haram, but there are some certain extent it can because Islam, due to the flexibility of Islam, sometimes a person can be permitted to eat from dead body until may be when he got something that is not dead, when the position is warranting him to change. Somebody can even work in beer company if he has nothing to do, if he did not work dama he will die. So when later he got something he can leave. That is why I said Islam is flexible, it is not rigid.

ZA31 [22366-22376]

I agreed.

ZA32 [57273-58823]

Yes I agree. I agree that Islam can exist, can exist within a secular state as long as that freedom of what, religion is protected, I agree, I agree, strongly agree and the reason why I agree is that as it happened, you can find ah some states where the number of the Muslims are very, very few, are even lesser than ten percent (10%) of the population of that state, but they are still Muslims, you cannot say that they are not Muslims, they are still Muslims because all about, anything you know about religion, anything that Allah ordained or enjoined or yes, anything that Allah has ordained on human being to do, Allah considers the weakness of an individual and considers the ability of an individual to do that particular issue or that particular thing that is obligatory that he has put as an obligation upon him. Like the issue of Najashi, the king of Habasha, he believed in Allah, but as he was a leader, he couldn't even practice even to pray he cannot, but when he died prophet Muhammad (SAW) said, ordered his companions that they should walk out and what, and pray for Najashi. So here you can say or I can say, I strongly agree with this point that Islam can exist within a secular state as long as freedom of the religion is protected, yes because of that what we have seen and if you see a Muslim in fact look at that Najashi, he even never prayed, but he will enter paradise, so how do you expect about the one that even practice ahhh some Islamic practices like prayer, zakat and other thing. So I agree with this point, yes.

ZA33 [16177-17220]

I agree with this position. We have secularist states in the world. Like United States is a secularist state of course Germany even France is a secularist state. But upon that there are Muslims that live there. Indigenes and non-indigenes because there is freedom of religion is such country and the law governing the land to some extent protects their religion. However, there are some countries that are restricted on this freedom of religion example like the France, what happened recently in France where they prohibited the use of hijab in public by the girl's sisters which in turn is in total disagreeing of freedom of religion of their religion which is Islam. So they went out and protested and in fact another example is Turkey where Turkey is not a secularist state but is a pro-secularist state but they were-it is a Muslim state but there was a time when some people-when some government of that country where trying to hinder the use of hijab in public and the sisters came out and protested for not allowing them to do that.

ZA34 [35714-35936]

I agree, I agree. Just that I agree, Islam can live and then continue in a secular state where freedom of religion is given. The only thing, some of the Sharia that are there in Islam cannot be implemented. That is that.

ZA35 [14755-14881]

Yes, I would agree with the position that Islam can exist within a secular state as long as freedom of religion is protected.

ZA36 [22501-22720]

I agree because normally in an Islamic state you know everybody has freedom of right, he is able to live, he can be able to do whatever he wants, he can practice his religion, so nobody can stop him from doing that.

ZA37 [30031-30139]

I agreed and explained it before because the man thing is for you to be allowed to practice your religion.

ZA38 [33997-34102]

I agree, when you protect my interest and promise me all the necessary things of freedom, why won't I?

ZA39 [45834-46052]

Islam exist always where there are Muslims, so long as there are Muslims of course Islam exists, it all depends on how they practice the Islam. So once their freedom of religion is protected then Islam also exists.

Th11.2: Muslim Obedience to Secular Laws

FG1 [39793-39990]

If we are going back to our teaching or the teaching of Islam, Islam teaches us to stay peacefully and we have to stay peacefully in a secular state that is why we can't make may be controversy ...

KD1 [45518-46448]

There are two things involved. If you are forced to obey, you have no choice than to obey. But if you have a discretion of whether to obey or not, certainly you are not supposed to obey because that's actually even in the case where it's, whether, does it actually, whether, if the law, let's say for example, there is a secular law that says no drinking just like what we have in Nigeria, in the case that the federal government have banned Ogogoro that's local gin or what they call it in the entire country. That law actually is in conformity with Islam because (he recites in Arabic) so it's a hadith of prophet and of course in the Qur'an we are banned from taking alcohol. So that one is in, is consistence with the Islamic law. But when it contradicts, when we are under compulsion, there is an exception there. But when you are at free will certainly you are not meant to follow it. That is just how it is supposed to be.

KD2 [18295-18540]

There is nothing wrong in that. They can believe in, they can obey so long those teachings do not contradict, they do not contradict the teachings of Islam and the doctrines of Islam then they are free to comply and they should obey those laws.

KD3 [14197-14418]

In my rules on Muslims' obedience to secular law is only those, they only obey those that do not supersede and their rule is that so long as that secular law does not go out Islam. It is a must for the Muslim to obey it.

KD4 [29510-30116]

Well! Muslims obedience to secular rules, to me, as much as they don't take that rule to be supreme, to be supreme to the Islamic teaching, there is no harm in it. But to the extent in which you believe that to rule, the constitution in which is governing the secular state is supreme over what the rules and regulations of Islam, the rules and regulations of the Qur'an and Sunna. Then in that way, you have deviated from the Islamic teaching. May God deprive us from this, May God forgive us, may God not let us fall astray, to believe that any other secular path is more superior than the Islamic path.

KD5 [15962-16047]

I see it as a normal thing. I think Muslims can obey secular law in a secular state.

KD6 [30433-31185]

My own view, there is no any law that is above Allah's law. One, I will cite an example again, if a manufacturer of a car and tells you, this is my manual, if you misuse it, your car will get damaged or knock and God that created us, Allah that created us already may be call you a creature, any non-muslims can call him any name, but we call him Allah, we know the meaning, the meaning of Allah is the only one that created. So, if he creates you and he says this is how you are to live your life and you say no, this is how I want to live my life and my life. Just like your own son or a child, my child, this is the way you follow, he said no, I am following this side, what can you do to the child? Will you punish him or leave him like that? so,

KD7 [22273-23008]

We are in trying times. Today, we are asked to, the Muslims are seeing, the Muslims see the secular law sometimes overrides Islam in a number of occasions. I will give you an example, there are schools that do not like, that do not allow a female student to wear head scarf or a hijab saying this is a secular school, they will not allow such practices; they want the children to be uniformed. In such a way, I believe they are infringing on the rights because I believe the constitution of any country is for one to be the person, fundamental human rights, should be that one should have a freedom to life, and that life for us Muslims, Islam is a way of life. So, it infringes upon us and this is sadly what we are faced with today.

KD8 [43970-44719]

Well, it depends on the, it is expected that you respect your leader. When he does not compel you to do the wrong thing, but when he is compelling you to do the wrong thing, may be not to pray, denying those things that Allah said you should do it, you don't, you don't ehm you don't obey. Muslims are polytheists, ehm no it depends on the extent to which ehm is only when you believe that that leader, that secular leader can direct you to do those things, to just give you directives just like God gives you. If you do like that, automatically, you will become a poly ehm polytheist ehen, you understand. That means you believe in two god, yes, that's like shirk.

KD9 [27241-27386]

You're supposed to obey as to the extent that it doesn't make you Kafir, don't take you away from Islam that is to the extent to which you obey.

KD10 [21276-21926]

You see we should not obey, Muslims should be obedient to secular laws except if it is out of necessity because we should not believe that, the Qur'an and Sunna is the only law that is correct and must be followed and must be obeyed, but secular laws, we should not think that it is better than the Qur'an and Sunna or it is equal, but the reason why we are using the secular because we are been forced, we are in Dar el that is not Dar el Islam. Are you getting me? Or in Dar el murakkaba where there is Muslim, there is Christian, the Muslim govern, the Christian govern and all of us we are governed by the laws of democracy. Are you getting me?

KD11 [25192-25390]

Ah yah, the source of the law maybe secular, but if these laws do not ah its source may be secular, I do not see anything wrong in it in as much as these laws do not go against the tenets of Islam.

KD12 [30515-30865]

They should obey. What the prophet has said Muslims are part of the government and the government is part of the Muslims. So Muslims should seek for any post all over the world, see what is relevant there, what is most important there is that they should try to do things in the right way so that people know that this is the right way to do things.

KD13 [11163-11180]

It is necessary.

KD14 [13301-13379]

We do obey other laws so as long as they are not contradicting that of Islam

KD16 [11006-11422]

okay it depends on the nature of the law, if it is a law that contradicts that of Allah, definitely a Muslims will have nothing to do, but if it doesn't contradict the teachings of Islam, like now are in a secular state, isn't it? We are in a classroom now, the lecturer will say I have my lectures so and so time, it is a lecturer whether he is a Muslim or Non-Muslim, you have to take to his instruction, isn't it?

KD17 [36490-36892]

Hmm my view on that is if the law does not impound on your religious view, it should be followed as far it doesn't impound on your religious view, you follow and even sometimes there are some instances that if it impounds on your religious view, you are still allowed to follow because it is based on the position, based on the position you meet yourself, but don't really be aggressive on those laws.

KD18 [17341-17485]

I think they should, they should allow to stay in that, they should be allowed to stay in that country and follow their rules and regulations.

KD19 [23628-23902]

Well, ah obedience to secularism is supposed to be in such a way that you are not forced, when you are forced, you have no choice, but whenever you have an option, you're not supposed to be obedient to secularism. A Muslim's obedience should be to the Qur'an and the Sunna.

KD20 [17094-17250]

I think Muslims obedience to secular law is not a problem since the secular law is not going to be against the rules and regulations of our holy book, yes.

KD21 [15411-15528]

Actually, it is not right, but due to circumstances we find ourselves, I don't think we should go violent about it.

KD23 [16982-17104]

Well, ah so is just a normal thing, so is all about ah to follow the right path, a believer should follow the right path.

KD24 [55052-55611]

Ah in the real Islamic sense, it is not good that you should follow another rule against your own rule that is being sent down to you from heaven, but there are some certain situations, for example, the way we are living in Nigeria, we have no any other option. When you are in your family, in your house, in your shop, practice your religion hundred by hundred, hundred percent, but if it comes to something happens that you now find yourself in court, someone takes you to court you have no any other thing than to obey what it is being written in the law.

KD25 [76529-76803]

Yes it should be done with care. Because where an injunction, where an injunction in the Qur'an is being toppled with in the secular state, if the Muslim should agree then that can see them to apostasy that is riddah eh that is why I said it should be done with all care.

KD26 [19058-19321]

Obedience to secular laws. They should try as much as possible to avoid them because anything that does not, that is not part of what as been thought and has been prescribed for all Muslims to practice, is haram. They should try as much as possible to avoid them

KD27 [22080-22113]

I do not think that it is halal.

KD28 [25808-26014]

It is a right for the Muslim to obey the secular law in the area you are staying so that at least once you obey the secular law, you own religion you have the right to perform your religious obligations.

KD29 [15597-15692]

Well my views to Muslim obedience to secular laws is that of patience and not confrontational.

KD30 [26946-27216]

Obedience to secular laws, obedience to secular laws, I think ah presently Nigeria is being said to be a secular state and working under, having a secular state means different religions ah conducting their religious activities and while the government remains neutral.

KD31 [16731-16915]

Ah my view is that they shouldn't, they shouldn't be hundred percent obedient, they shouldn't be because there are things that goes completely against any religion you might think of.

KD32 [24649-24737]

Hmmm yah you can obey as long as that law does not go contrary against an Islamic law.

KD33 [19756-19877]

well I don't think a Muslim should obey secular laws because our religion Islam doesn't encourage fighting or conflicts.

KD34 [20886-21325]

My opinion to Muslims obedience to secular law ehm is a law of the land and then that is what we had been following so they should just obey it and advice to the law makers they should try to put the teachings of Islam because Islam is a good religion it has a lot of things they can amend the so called constitution and put those teachings inside the constitution without saying that this is, I did it because it is part of Islam or so.

KD35 [22299-22516]

Ahm Allah (SBUH) said you should not succumb, you should not be obedient to those who are not proper Muslims especially in giving out orders so that is my belief, only submit to those who submit their selves to God.

KN1 [50960-51121]

It depends. If they are not against their fundamental beliefs, that you should ahhh like sort of move them out of their religion of course they have to tolerate.

KN2 [27999-28143]

They have no other chance other than, no other option other than to follow the secular laws as long as they are living under the secular state.

KN4 [41493-41800]

Well, what? Where is the question ah, ok my view on the obedience to secular laws is normal as it is going on now in the secular state like Nigeria. You can abide with the rules and regulations since it is not Islamic state in as much as it does not in fact attract fine in your religion, to your religion.

KN5 [20162-20605]

What is my view on obedience to secular laws, one should not actually because Allah said (He recites the verse of the Qur'an) that one should not be too respectful to those laws except where necessary as he said (he recites a verse of the Qur'an) to where he said (recites the place) except if you are afraid of something that would happen and then you abide by that but if you don't, you don't have to be abiding by most of this secular laws.

KN6 [24185-24489]

So ah ah my own view on Muslim to obey the secular laws, if secular laws are is against their teachings I don't allow them to obey this secular law but if it does not may be this secular does not violate their ah ah Islamic ah teaching so they can obey it because it is like agreement, it is agreement.

KN7 [21493-21791]

Well em, as I have said earlier on that ehm as matured minds and ehm if, if the secular laws does not affect the teachings of Islam, so I don't see any reason why the Muslims shouldn't ehm go and ehm, let me say, go with the law. They should that is if it does not affect his own religion, yes.

KN8 [22522-22936]

I think Muslims should obey secular laws because anywhere you find yourself, even the holy prophet (SAW) said (he recites a verse) that is what makes the consolidation of the government is by the truth and for you to comply with the willingness of such a state, so the holy prophet himself even wants we the Muslims to comply with any law we find ourselves in for that is how we can justify Islam, which is peace.

KN9 [21271-21324]

I think a Muslim should not obey secular laws, yes.

KN10 [15888-16014]

It can be accepted despite it will not be causing problem or restricting the Islam or the Muslim activities in such a place.

KN11 [20938-21307]

They are, they go astray, they have gone astray because any Muslim who follows the secular laws, they have gone astray and ah we advise him to realize that this secular laws are not in the Qur'an but in a situation whereby a person would be forced, but in your mind you know that these laws are not ehh or you don't believe them wholeheartedly, so there is no problem.

KN13 [24307-24680]

Its uhm, if the laws are not contradicting with Islamic principles I think they are not, I don't think they are not, they are not disobeying God and definitely they are actually following the basic rules of Islam, so if their law, those laws or those rules are not in line or contradicting with the Islamic principles, so ah I don't think they have any particular problem.

KN14 [17548-18182]

Yes my view is that Muslims in a secular law, like in this country, Nigeria, Muslims must not agree with any law but he should not come and say that this, he should not come and fight or say that we must exercise sharia or Koranic law or anything, but in his mind, he believes Muslims should believe that Koran is the sharia, hadith and other source of sharia is the right way to follow eh eh eh that should be used, but since it has come to ah ah ah secularism, he doesn't have any alternative, he should not fight and say no we must exercise sharia, no, he should remain calm and eh, and eh and engage in his Islamic activities.

KN15 [17872-18069]

Yes a Muslim should obey the secular laws when there is no any contraction with sharia laws, when the secular laws you know do not contradict with the sharia laws so a Muslim should obey the laws.

KN17 [23697-23784]

Its necessary if its not in contrary to Islamic laws or not contradicting Islamic laws

KN18 [36438-36527]

They must obey secular laws because when they are they are being confined under that law

KN18 [36616-36744]

Is okay, why won't you obey that law? They said in United States, you must do this will you say that you will not obey that law?

KN20 [16568-16639]

You should be very obedient; Muslims should be we are obedient people.

KN21 [10566-10659]

Muslims should obey the secular law but to some extent at least there should be limitations.

KN22 [20239-20275]

Yah its something negative actually

KN22 [20319-21377]

Yah Muslim...am not saying that Muslim should not obey secular law because it is the situation as said by the prophet. I just said it now that wherever you find yourself as a Muslim, you should respect the constitution of that particular place, you understand, in which there is one analogy by an Islamic scholar was saying that if you find yourself in a particular society where the style that particular society is to tie a rope and put it on your hands that you also look elsewhere and find this rope and put it on your hand. So it goes along side with these question where ever you find a constitution that is not the constitution of Islam, you should follow- in as much that constitution does not allow you to pray or practice your religion properly, follow the constitution to some extent. But if that constitution or that law, you understand, stipulated that you should not pray and you should not recognize that there is God and you should not believe with the message of Allah through ya rasulillah then you are very free to debunk such constitution.

KN23 [14904-15047]

Yah my view is that, like I said, Islam is dynamic. It is now a secular world, one way or other you have to pledge allegiance to secular laws.

KN24 [15626-15643]

Yah it is normal

KN25 [22030-22201]

I think if only, if and only if it is a strategy to work through the ladder up, it think it is compliable, it is normal but it is highly... please take back the question.

KN25 [22265-22646]

I still maintain a position that the Muslims, given the sensitive nature of our religion, are not supposed to be in obedience to the secular laws because the secular laws are not the laws of Islam. Their principles are not in conformity with Islamic teachings. So only where the Muslims are back into a corner, I don't believe the Muslims should not full obedience to secular laws?

KN26 [22575-22601]

Yah they should of course

KN27 [16820-16913]

I don't see it as something that is wrong if it does not contradict the practices of Islam.

KN28 [13456-13551]

Well it is normal and positive as long as it doesn't contradict the teaching of Islam itself.

KN30 [14616-14633]

Yes it is normal

KN31 [20089-20428]

Yah I think that the Muslims have been really, really obedient to secular laws and definitely they have to be because I think most of the people who come to sit down to perform things like the constitution there are Muslims amongst them and I think wherever you go Muslims are always obedient because we have Muslims working all around.

KN32 [9292-9426]

Muslims obedience to circular laws a very normal something and something similar I don't think I have any problem with that actually.

KN33 [7682-7733]

They can obey them if they are not against sharia.

KN34 [11832-12231]

Hmmmm (he chuckles) when you look at this issue of secular laws, for instance, even in this country Nigeria, we have tried as much as possible to see that maybe we are able to smuggle some of this, but my view, since our society when you look at the nature of the society, it is a heterogeneous whereby when we look at the composition, we have nothing to do we have to submit ourselves to the laws.

KN35 [13683-13944]

This is the product of circumstances, so the Muslims live in the secular state, so they have no objection, just to be there at that time since it doesn't contradict, it doesn't abstain them from practicing their religion. So they have right to be in the state.

KN36 [14154-14247]

They can obey the secular laws when it does not contradict the sharia of the almighty Allah.

KN37 [12993-13303]

My view is that, you see, these secular laws are laws made by man and they are laws made from a blond reason of man. So there are some laws which are in line with reason which they must respect and there some which they must not abide by it as it will appear in the law that it is not mandatory for everybody.

KN38 [9137-9378]

Laws of the state are laws for the people and even Islam itself preaches that one should follow the laws of the state in so far as those laws are not contrary to the laws of Islam itself, a Muslim is in fact duty bound to follow those laws.

KN39 [15993-16445]

Actually of course Muslims are law abiding, they abide by the secularism, because even Islam as it has been revealed to the holy prophet, Allah (SBUH) did not ask the holy prophet to forcefully invite non-Muslims to the religion. He they asked the prophet to invite non-Muslims to the religion through peaceful way. Therefore, this is an indication that Muslims are not asked to invite non-Muslims through force but rather through peaceful procedures.

KN40 [14222-14231]

No idea.

KN41 [11844-11877]

I don't see anything bad in it.

KN42 [25565-26148]

If it is like a country like ours, we don't have a choice. We must, we follow the constitution of Nigeria even though we also, there is no constitution that goes against the Islamic laws in Nigeria. Maybe some but not all, so we like saying don't violate your traffic right, don't buy things, don't cheat, and don't be cheated, all these things are part of the sharia too. So is like if you obey is like once you see that there is nothing contradicting any of your Islamic beliefs or the religious beliefs, you do them because obeying your leaders is actually part of obeying Allah.

KN43 [20474-20705]

Yes, if you don't have any option and you don't get what you want, then you like what you have because Islam encourages Muslim to respect the authority provided that authority is respecting them and given them what is their right.

KN44 [15458-15509]

Ehh, I want, I want to equally skip that question.

KN45 [19785-20098]

Yah, Muslims, secular laws that did not contradict the Islamic principles are laws and are very important laws because they keep the entire system going. They keep the entire system going and ehh they ah manage the conduct of business among people and the rest. So they are as important as ehh the sharia laws.

KN46 [37877-38667]

Ahh, Muslims generally think that secular laws or secular rules are different from those rules made by God, but that does not mean they abide by this and disregard those, no. A good Muslim, a good Muslim who knows what Islam is, who practices Islam in the right way knows that whatever rules are made for the benefit, for the benefit of fellow human beings must be respected and violation of such attract the wrath of Allah (SBUH), but unfortunately the average Muslim especially where I live here in Nigeria think differently, they think Allah's rule are to be treated differently from those rules made by human beings to protect or to maybe ahh to to manage their affairs. So as long as rules are not against Allah's rules, they are rules that are, that must be respected by any Muslim.

KN47 [37420-37910]

Well, what are the secular laws? Laws that are in the constitution, laws that are conventional, you know, going by some traditions? Well, if they don't really contradict with their own Muslim beliefs, then they can simply, you know, comply, you know, they can comply, they obey the laws because the main aim of obeying any law is to achieve prosperity, is to achieve peaceful conduct and then it is to achieve harmony and bring personal development through equal treatment, you understand.

KN48 [11494-11608]

Hmm Muslim, Muslim they must obey to secular law, in as much they law is not contrary to what Qur'an teaches us.

KN49 [20834-21032]

Actually, it depends on the context which, I think eh as long as it does not ah damage their religion, as long as it does not put a threat to them, they should obey religious ehh secular laws, yah.

KN50 [10219-10323]

There is nothing wrong for Muslims obedience to secular law inasmuch as it is not in contrary to Islam.

KN52 [29456-30491]

Yes I would say that Muslims reacted, historically reacted differently to secularism. So I think that there are secular Muslims and there are non-secular Muslims, in fact in world religious discourse today, you find this binary between extremist and secular Muslims. So if you are not a secular Muslim, a modern Muslim who tolerates modernity and all its manifestations, then you are considered an extremist, a radical Muslim, a militant Muslim, right? But if on the other hand you accept modernity and its manifestations then you are considered as a secular Muslim or a moderate Muslim or as a modern Muslim. So but Muslims react to secularism differently. There are people who believe that secularism is evil, Muslims who believe that secularism is evil and should have no space in Islamic discourse and Islam,, you understand which I think is not bad anyway because, for me, there is no point allowing secularism to co-habit, you know, with religion because secularism is an ideology which separates between religion and politics

KN53 [14002-14202]

For the fact that Allah has already recited it that everything should be obeyed according to the law of the land so I believe Muslims' obedience to secular law is not bad and it is not forbidden, so

KN54 [6999-7072]

Well if they do not go contrary to Muslim or Islam, there is no problem.

KN55 [8278-8343]

They should be obeyed provided they do not go contrary to Islam.

KN56 [13146-13260]

A Muslim can obey secular laws as long as that law or rather those laws do not contravene the teaching of Islam.

KN57 [13210-13396]

What is my view on Muslims obedience to secular laws? Honestly as a Muslim I cannot go in line with the secular laws honestly because it is not in line with the teachings of my religion.

KN58 [30666-31038]

It is haram in as much as it is within their jurisdiction or powers, unless if they cannot do anything that is when they submit. But it is haram for a Muslim to be subdued or subjected to secular powers like what they are saying now that you should be allowed to practice what you want like the gay rights acts bill is totally haram. It is against Islamic teachings.

KN59 [23475-23983]

Humm because. My opinion is that they have to be obedient to their laws because despite the fact that it is not a Muslims law, it is not a law that is being governed by Islam, but that is their own believe, they have that believe. If you say you can't abide by their own laws they might also go contrary to your own laws, to be at peace just kind of adhere to their own law, but it would basically go contrary to our own law, but you don't have to kind of neglect their own believe or faith or their laws.

KN60 [23740-23981]

My views of Muslims, any law that is not contrary to the teaching of Islam should be abided by, but any law that is contrary, for instance, Allah has said God is one any secular law that is saying Allah is three we don't agree to such laws.

KN61 [11569-11580]

Ah fairly

KN62 [36371-37526]

Muslim's obedience to secular laws. A Muslim is not expected to obey what Allah hasn't ordained him to do. A Muslim is not expected to do that, to follow whatever Allah hasn't ordained him to do, whatever that is prohibited. So as long as that secular laws are not let us say repugnant to our Islamic provisions, then a Muslim should comply, but if they are repugnant, yah a Muslim should not, but in the case that a certain law is forced or ahh there is a kind of precarious situation where that Muslim is going to be in danger in the absence of compliance with that very secular law then, the religion allows him to comply with it, under duress and ah that is what Allah says eh ... what I think we understand that verse and there is a ... that the noble prophet says, (he recites a Qur'anic verse) we understand that verse, aha and there is a sunnatic verse that the noble prophet says (he recites a verse of Qur'an) Allah (SBUH) just turns his head away, for example, or forgives what is forced, pressurized on our fellow Muslims or what a Muslim forgets (recites a verse of the Qur'an) or what a Muslims does erroneously, yah. So I believe in that.

KN63 [25418-26230]

You know there are some secular laws that doesn't, that deviate maybe the laid down rules in Islam, something like that now, they cannot abide by it. Muslim cannot, okay for example now, let us talk of America now, maybe the Muslim living in America, for example, you know, maybe in that society now, maybe they are allow something like ah now, as I was saying, you know, just like the Muslim living in America now, where we have all those ehh, what do they call it, maybe the same secular laws like maybe, same sex marriage, very good. They cannot abide by that. Why should they abide by that hmm, you know, that is totally against Islam. So there is no way they can abide by that , but if at all there is any law in a secular that doesn't deviate from Islam, there is nothing bad, you have to abide by it ehh.

KN64 [19599-19781]

Ehn, in Islam you must, and you should follow the principles and rules of Islam in everything. Secular, you can follow the secular if there is no any alternative, hmm as the ruler.

KN65 [22395-23220]

Okay, my view is that there is nothing wrong when a Muslim is obedient to a secular law except those laws are contrary to the teachings and practice of Islam. That is when you say okay fine, because in, from the origin in life, we have what we call the norms, those are laws within ourselves that we know that this ah so where eh, so you understand, so we have a norms, a norms are just a belief that we believe that okay this are right to do and this are not right to do, you understand. So going by this context okay most of our laws are based on these societal norms, you understand. So if it is not contrary to what the sharia proclaim, then fine, there is nothing wrong in obeying that, but if it is contrary to what the sharia says that is when you will now disobey and now opt for what sharia request you to do, yes.

KN66 [13462-13610]

My view on Muslims' obedience to secular law is that it is not right. Muslims are not supposed to obey those rules because they are not from Allah.

KN67 [14844-14930]

Yes, Muslims can obey secular laws as far as they do not go against the Islamic laws.

KN68 [6977-7035]

They should obey them provided they are not anti-Islamic.

KN69 [27168-27236]

The question is the same like (h.e repeats the verse recited above)

KN71 [45891-46337]

Yes, it depends upon times and circumstances. Yes, at times (he recites a verse of the Qur'an) It depends upon time and circumstances. If you are compelled to and Allah knows that you are compelled to even in the hadith the prophet (SAW) said three things have been waived off my people: what they are compelled to do, what they forgot and what they do in a mistake, mistakenly. So if there is no way, you have to it there is nothing you can do.

KN72 [23976-24059]

Yes, it is good because in Islam there is no eh what we can call eh secularism.

KN72 [24199-24310]

It is the condition that make this because eh in Islamic condition is very important, yes is very important.

KN73 [23869-24065]

There is a secular law that will be obeyed and there should be one that will not be obeyed. Any law that is contrary to your practice, to your Islamic doctrine should not be obeyed. Of course.

KN74 [35257-35566]

Okay you know that even as a Muslim there is conditions that you suppose to follow for you to live in your land that is why Allah (SBUH) sent prophet Muhammad (SAW) to us. Therefore the non, a Muslim, the Muslim, in my view, the Muslim must obey the laws of a secular state because he did not have the power.

KN75 [38284-38586]

So they have no option only for them to abide with the law of the land. Let me take a typical example, come to Nigeria we have the Igbo society, let me take for example, we have the Muslim minority there, a lot of law have been taking there, so they have no option, only for them to abide by the laws.

KN76 [26745-26955]

Well ah you know in Islam ah there is what we call larurat, when you don't have the power to change something then you must learn to live with it and Allah will not hold you, I mean ah responsible for that.

KN78 [41852-42234]

Well I think if we don't have all the means of changing the condition, it is part of necessity to live under the secular law, when we don't have an alternative to it. If we do have an alternative to it, but we cannot have any opportunity, no realistic opportunity to implement all the Islamic teachings, I think it is out of necessity we should live under that type of arrangement.

KN80 [32946-33047]

So as far as my opinion is concerned, there is no any law except the one laid down by almighty Allah

KN81 [19866-19915]

Well I think there is no problem for doing this.

KN82 [23804-23883]

It is a, it is circumstance that warrants someone to live in a secular state.

KN83 [14195-14372]

Ahm it is the Dharura because it is a condition that makes Muslim to stay under the secular government. So I don't think, I don't think if there is any problem pertaining this.

KN84 [17090-17159]

He has to obey if his freedom of religion is not denied or deprived.

KN85 [20388-20903]

Ahm this is very, actually very controversial. We have the Islamic laws, we have secular laws. Muslims should be allowed at all times to obey Islamic laws, but in a country Nigeria where there are secular laws, I think there are provisions like in the courts, we have provision for sharia court. Ahh Nigeria I think there is no coercion for Muslims obedience to secular law, but nevertheless amm laws that do not contravene Islamic principles should be, should be ah observed by Muslims even in a secular state.

ZA1 [22828-23436]

Now I ask which country is secular? If you are talking about Nigeria is not a secular because Muslims and non-Muslims they are leaving together and before you became a governor, you have to take your Bible or your Qur'an. So if you are talking, which secular are you talking about because the word secular is a country or is a state that which no religion is being exercised there, is a secular to my own understanding. But Nigeria if you say secular even there is some certain section in the constitution give you right to practice any religion that you believe in. So that word secular should be omitted.

ZA3 [18417-18660]

Emm as far as the Islamic faith is concerned the laws of Allah is the sovereign law and secular laws are made by men, but to an extent if such laws do not actually contradict the laws of Allah, it could be permissible, it could be accepted.

ZA4 [38818-39171]

Yes actually secular laws you have to be, there is no how a person just stand up and say this is what I what you to do, you have to make sure you weigh it with the concept of the Qur'an and also the teaching, immediately there no-that is not the teaching of prophet Muhammad (SAW), as a Muslim you have to negate it, you understand, unless is dharura.

ZA5 [21935-22089]

What is my opinion on Muslims obedience to secular laws, yes they have to obey, they have to obey the law of secular because they are in a secular state.

ZA6 [53172-53347]

Ahm it is a kind of, it is a matter of necessity, it is only necessary that we should coexist as one because that is the preaching of Islam and sharia peaceful coexistence.

ZA7 [22637-22950]

Yes they should obey the laws because I think for secular laws to be set in place and in motion there must have been meetings between religious heads and other religious scholars, other Christians and Muslims. So I think the laws should be comfortable for everybody to eh should be conducive for anybody to obey.

ZA8 [51249-51511]

Like I said, if the laws are not against, are not contrary to their Islamic laws there will be they will conform with it. But if it is going against their religious laws, there will, I think they will be not, there will be, they will not want to agree with it.

ZA9 [26645-26800]

Well, where I come from, I have yet to experience any secular law that limits or that limits my practice, the practice of my own religion. There is none.

ZA10 [25569-25648]

Yah they should ahh, as a Muslim you are expected to respect and obey the law.

ZA10 [25909-26103]

Obedience to secular laws, actually it's un-Islamic, the real thing is if the rules are stated and you are in the state, you just have to obey it, but you are not supposed to be obedient to it.

ZA11 [20827-20892]

Well, if the law does not contradict the religion, it is okay.

ZA12 [11732-11891]

Ahhh because they can't help it, the rules and regulations are already stated which is being governed by maybe a democratic government which they must follow.

ZA13 [12451-12589]

Muslims obedience to secular laws, I think to accept the whole constitutional rights of individuals and the understanding of other parts.

ZA14 [16227-16352]

It is a law that you can't do without it, sorry it is not a law that you cannot do without it but it is the law of the land.

ZA15 [19941-20041]

My view to Muslims obedience to secular laws, yes definitely we have no option, we have to obey it.

ZA16 [12862-12984]

Yes, they should take it as emm as emm ahh they should take it as, they call it as Dharur, they should take it as Dharur.

ZA18 [18633-18939]

Well, if condition brings something, you understand, that is foreign to the religion of Islam, you can use it as part of Dharura. For instance, this kind of democracy, we are practicalizing it as a necessity, you understand, Dharura, you know Dharura (yes), ehen, but that is not the best, you understand.

ZA19 [24403-25014]

Ah my views to a Muslim's obedience to a secular laws is actually quite encouraging because in a situation actually where you don't have the necessary means to survive on your own, so you can't do otherwise because there are some places where Islam permits a Muslim to eat some certain meat and foods which were originally forbidden for him to eat when he has food in abundance. So therefore, when you don't have means to survive on your own, you cannot do, I mean you can't do away with secular state; you just have to follow their rules and so many other things for you to survive and practice your religion.

ZA20 [14823-15122]

Those secular laws they are manmade laws, as a Muslim you should not agree to your conscience that these are the laws that fit your, that are fit-that are, you know, that are correct to your life style. It is wrong, but you have to accept those laws out of situation not out of your love and like.

ZA21 [19644-20123]

Of Course they said anybody that ahhh is practicing anything other than Islam should be termed as an unbeliever. But then even the prophet (SAW) said you should stay under a government that is of non-Muslims. If they try to say ok you are denied of some of your rights then I must say you should stay there even as said by the prophet. When they try to prevent you from practicing your religion that is when he said you can do hijrah and you can migrate from that place.

ZA22 [18780-18914]

I think that is necessity. No Muslim is willing to obey any secular law except if he finds it necessary any true practicing Muslim.

ZA23 [24753-24796]

I don't even know what secular laws are.

ZA24 [31187-31760]

If we have secular laws, provided it is already stated in the Qur'an that la iqraha fid din that we should not force anybody to- and if you are a Muslim so it is a privilege from God to make you a Muslim and if you are not a Muslim- those that are not Muslims it is not that they forced themselves to be Muslims it has been destined that they are not – and I think you cannot judge them because we don't know what will happen tomorrow. So therefore Muslims in secular states should bear with the other non-Muslims. We should allow them to have their freedom of worshiping.

ZA25 [27255-27517]

Ah yes. There is a limit to yes they are to obey the laws of the land in so far as the laws do not negate at-tauhid that is the main- the fulcrum of Islam. That is the allegiance to Subahana wa ta'alla. Those laws that are meant for peace they should obey them.

ZA26 [13926-13995]

Muslim cannot be obedient to secular laws because it is not our laws

ZA27 [12208-12364]

Eh what eh actually my view as regards to this is that any law any secular law that does not go against the Islamic teachings we should also abide by it.

ZA28 [24784-24817]

As I said this secular issue is

ZA29 [35980-36336]

My view on Muslims obedience to secular laws is that if they are unable to create an Islamic state they do not have no option.

They have no option rather to follow the secular government, which I believe the secular government, the rules and the regulations of the secular government should not in any way deprive their rights to practice their religion.

ZA30 [46092-46445]

As I say even, there was, I say that one is the condition, when people found themselves under certain conditions, they can also refer to their book, everything is written on it. As I said earlier, Rasul (SAW) used constitution before, stayed under it for a while. So even, that is why I said we should stick to teachings everything is inside our books.

ZA31 [18907-19294]

Muslims suppose to, they should be obedient with the laws that are around them, that Islam that their religion impose to them, that they should don't violate, most a times, you see a Muslim violating his teachings of the religion, most a times, but the way is supposed to be is that Muslims should follow, obey the religion and the God of, as in what God's word that is Allah's message.

ZA32 [49693-50073]

Their obedience to secular laws, my view is that once that law does not contradict the Islam or does not disallow the Muslim to what, to obey Allah or to practice, the real practice of Islam once and ah once they do not believe in it, they only obey it under compulsion or under circumstances, due to the circumstances, I see there is nothing in that, Allah is the all forgiving.

ZA33 [13546-13792]

My view on this is, it is like they are worshipping minor idols because obeying a secular law is like disobeying Allah and obeying someone that is not Allah. As such in return it is like ascribing partners to Allah which that is a minor Shirk.

ZA34 [30245-30643]

My own idea or my own view on a Muslim obeying the secular hence it becomes may be something you cannot go against it he has to endure and bear with it because an ideal Islamic state is what a Muslim supposed to always have in his mind but when he does not then you have to bear with it. Allah (SBUH) does not compel you to do anything that is contrary to the religion while on this circumstance.

ZA35 [12917-13217]

Well Muslims should obey the secular laws since, like in Nigeria, everybody, both the Muslims and non-Muslims obey the secular laws because Allah (SBUH) has said that you should obey your leaders no matter what they are, no matter how little or small they might be and you should also obey the law.

ZA36 [20229-20313]

If the laws do not go against Islam, I know they don't, so they should abide by it.

ZA37 [27986-28243]

Yes, Muslims should obey these laws now, but they should obey the laws where the law is not contrary to the practice of Islam.

If it is contrary to what Allah (SBUH) says that one should only be under their force if they don't have any other alternative.

ZA38 [30238-30776]

Yah, we obey it. It is when it is contrary to our teaching of Islam this is when we make it different, but if you are staying with a non-Muslim and you need peace to reign, you people would come to a consensus; you make a form of a constitution that you would abide by it. There is nothing wrong, but it shouldn't tamper with anything from the religion, from the Qur'an, but we can still stay in a secular state with non-Muslims, but we abide by what should be, what would make peace to reign this is what we should really abide by it.

ZA39 [41117-41477]

Actually if a Muslim is having or he finds himself in a secular state, operating a secular laws, there are three stages a Muslim can since he cannot, if a Muslim finds himself in this situation, there is a limit to what he can do in his life. What he cannot do then Allah enjoins him to just leave it because Allah does not impose what is not possible on you.

Th11.3: Obedience to Secular Laws is Polytheism

FG1 [40115-40130]

It is not true

FG1 [40146-40301]

Religion is all about faith being submissive to secular laws doesn't mean that you really worship them. (There was general disagreement to this position)

KD1 [46539-47300]

Why shouldn't they? I beg to disagree. Why would you say because I obey a secular law I become a polytheist, that's not fair and that is extreme. If I obey it, just as I have said, when it is in conformity with, when they lose and it is in conformity with religion, you have to, in fact you are obeying your religion, there is no problem with that. When it is contradictory, that's when there is a problem, and you can't just because I have obeyed it, you don't know on what counts made me obey it. And you now claim that person is a polytheists then, that's extreme and of course everybody needs to be given, because you don't have that audacity to pass the verdict on the person except when it is clear cut that that person is doing that with his own will.

KD2 [18631-18806]

No. I don't agree with that. Muslims, when they obey secular territory, that doesn't really mean they are polytheists, they are monotheists so long they worship Allah (SBUH).

KD3 [14508-14529]

No. I do not agree.

KD4 [30207-30827]

Talking of the word polytheism you think, I can classify it like serving or looking at a variety of gods, which I don't believe that, living in a secular state is different from believing in different variety of gods. So I won't think that Muslims are being polytheists in a secular state. It is, they turn out to be polytheists when they feel that yes they can embrace multiple religions and then they take it as their faith, as their din, that is when it happens, but that assertion, I totally disagree with it. It cannot happen because I just live in a secular state then I turn to be polytheist, I disagree with it.

KD5 [16138-16456]

I don't think so. I don't think so because secular laws are those laws that are established in a state where multi-religions exist and those laws are established based on common interest of all the religions and it does not hinder Muslims and non-Muslims to worship their God. So, I don't think they are polytheists.

KD6 [31317-31520]

Polytheists that is non-believer. It depends on how you do it, I told you, there is no any law that is above Allah's law. If you agree with that as a Muslim, you are a Muslim, you are not a polytheists.

KD7 [23091-23095]

No.

KD7 [23127-23371]

If you obey secular authorities, it does not mean that you have neglected your religion or you have abandon God. So, you will not be a polytheist, but only in the sense that your religion is ah, your practice has been muted to a certain level.

KD9 [27472-28542]

Hmm No. That is by opinion, because if you obey physically, but in your mind you know ok this thing is Kufir, I don't believe in it ah well just to gain something that will benefit the Islam, let me just show that we are together with this, but deep in your mind you don't accept it, some Ulama say well ok you can be, that error can be over looked, you understand what am trying to say? Aha look at our House of Assembly, for example, there are some things that go on there and you will begin to wonder that this are Muslims bowing for one stick somewhere, then but of course they will tell you well this is the rule and the norms and so on as so forth. For somebody that is not very strong in faith, if you can do it, if they tell you okay if you don't do that then you wont be part of us, but if you don't, you're not part of the system, what is going to be the faith of Muslims in the country? These are some of the knitty gritties of this Secularism that we are talking about. So it will take serious Ulama to really tell us, to give us...on that. This is my opinion.

KD10 [22059-22639]

Yes of course. They are polytheized now because they agree with the secular law, bit by bit they are going to become a politician and not that they are, not good politics. They are going to obey it either you want or not because everything is there. This is how you are going to do, this is how you are going to do it. You are going to be making effort to change some things a little bit if you are a conscious Muslims and you want to do good otherwise you are going to obey that secular law and its going to affect your Iman and Islam gradually as we have seen in Nigeria today.

KD11 [25478-25615]

No. I disagree because if this secular authority, no, no I disagree especially if the law does not even contradict the tenets of Islam.

KD13 [11256-11395]

It's wrong. I don't agree because the constituted authority which is Allah (SBUH) regards you as a Muslim to respect the ruling authority.

KD14 [13469-13806]

I do not agree and the reason for that is that what kind of, the secular authority to what or what are they asked to do? If that teaches, they only become if that teachings is not, is contradicting the teachings of Islam that is only and for a Muslim to become a polytheists is maybe that is only when he associates partners with Allah.

KD15 [20483-20487]

No.

KD16 [11514-11526]

I disagree

KD17 [36978-37986]

No. I don't agree it depends, if following secular laws makes them polytheists or authority, check the time of the prophet (SAW) whereby the Islamic law has not been established, the first people to perform hijra, they went to Ethiopia, there in Ethiopia the state or the law that was established there is not an Islamic law. Does that make them polytheists? It is even prophet (SAW) that said they should go to Ethiopia to go and meet their imam, he is a good person as in the leader there, the only person. S does that make them a kafir. If you are following a secular law and maybe the secular law you are not even happy with it because you know in your mind that the sharia law or the Islamic laws supersedes any other law, but based on the position in which it was set, you follow and not causing trouble. That does not mean you are a polytheist, you should bring proofs that say or those that say that you become a polytheist or a kafir if you keep following the secular law. They should bring proof.

KD18 [17594-17808]

I disagree because we know the rules and regulations that guide our Qur'an, so therefore we don't need to, the Qur'an has already guided us, so we know what to do, we know the Qur'an to follow and the hadith. Yes.

KD19 [23988-24181]

Well polytheism means many gods, now that concept is totally unacceptable in Islam. Islam is based on monotheism that's one God, so I don't think a Muslim should have that notion of many gods.

KD20 [17339-17687]

I disagree with that because, let me use, this let me use Nigeria as an example, you know we have many tribes, we have many religions in Nigeria and we have a constitution in Nigeria so we follow their constitution and that does not stop us to practice our religion since is not going to contra ah contradict our book so we can live together, yes.

KD21 [15613-15639]

I don't agree with that.

KD23 [17190-18048]

Yes I agree with that because why I agree with that okay, so the question is saying Muslim are polytheists if they obey secular authorities, no I did not agree with that, sorry, I did not agree with that because why I did not agree with that is that ah so for instance a Muslim is living in a Christian or other religions dominant, so eh it is compulsory for you to obey their constitution, their constitution, but even though if you obey the constitution so it means you did not follow the, you did not bridge the teachings of your religion because you do not have any alternative than to follow that constitution because you were born and brought up there and you are not capable to transfer to another country, so it means you will obey what the country says, but with the ah aim of that that is not a religion and you are doing it based on a condition.

KD24 [55714-56031]

Yes they are polytheists because in politicians, in politics they have their own way which they live within themselves and within the community. Then if you are a Muslim and you are following the way they are following you are practicing the way they are practicing then you are following the way they are following.

KD25 [77046-77475]

Yes I agree to some extent and ah because the Qur'an says (he recites in Arabic) anybody that does not judge by what Allah has revealed those people are infidels so eh eh really if somebody should advertently and intentionally, a Muslim, intentionally close his or her eyes to act contrary to the teachings of Islam, following the secular principles or laws that is that is that is polytheism. It is polytheism and it is kuffur.

KD26 [19408-20023]

No. I don't agree because if they obey secular authority there are certain laws from the constitution and the secular authorities that if you obey you don't have to deviate, you have not deviated from Islam and I don't think if you obey those laws like you've gone against the Islamic law. So I don't think you are polytheist and beside you don't worship that authority. Polytheist is who ascribe as in ascribes Allah is..., Islam is a religion of monotheism and it is when you believe in another opinion and I don't believe you having, Muslims should see any other authority as a God, no. so I don't see it as that.

KD27 [22202-22324]

Except in conditions of ah in a situation where they have no alternatives otherwise I think it is not halal it is haram.

KD28 [26104-26259]

I don't agree because if they obey at least they have the right to observe their own Islamic activities which how does it affect the secular way of life?

KD29 [15907-16009]

Well actions in Islam, actions are judged according to intentions and this is my own opinion on this.

KD30 [27301-27553]

No, you see ah if we are to relate it with Nigeria first of all you see, you see that Muslims have been forced to ah work under this secular authority, but ah if it's a deliberate state where you are giving option of course it has to be sharia first.

KD31 [17001-17314]

Yah not hundred percent because there are things in ah like ah it is earlier mentioned there are some instances whereby most thing they do is un-Islamic apart from it being un-Islamic most of the true religions not all true religions most of the religions there are things that shouldn't be done in that manner.

KD33 [19964-20008]

No I didn't agree, I didn't agree with it

KD34 [21412-21429]

No, I did not.

KD35 [22602-22722]

Yes the moment you submit or you obey those who are not properly conducting their selves then that means you are lost.

KN1 [51228-51512]

No I don't agree. Concerning Shirk or polytheism it has to do with creating a rival to Allah that I have two gods or more than two gods or my Allah's allegiance or obedience is to God and somebody else especially in religion or worship perspective of it

KN2 [28264-28572]

They may not be polytheists if they are not under an Islamic state because in Islam it says if you cannot live under an state, if you are not allowed to practice Islam under a non-Muslim or secular state then leave and search elsewhere where you can get a better place where you can practice your religion.

KN4 [41888-42250]

No, they are not because polytheism means the belief in more than one God. It means believe in more than one God. Amm it is not true because in a secular state, people huh huh they don't worship any God we only have constitution, our constitution does not contraband or does not go against the religion. There is right of religion so it is not true. I disagree.

KN5 [20692-21028]

No, I did not agree because the Allah (SAW) has said it that (he recites the verse) if you are afraid of something that may happen to you, then assume as if you are with them but if you have to obey it, then obey it with hatred, you are just obeying it but you hate what you are doing don't ever like the obedience to the secular laws.

KN7 [21883-21935]

I do not agree. I do not. I don't agree with that.

KN8 [23028-23218]

I disagree with this, I disagree they are polytheists. They didn't believe in two or more gods for secular laws are laws that are just guiding the society to bring out good for the people.

KN9 [21415-21609]

Of course I agree, if they obey secular laws it means their loyalty is divided into two. They obey the secular laws and they obey the Islamic laws. So they are serving both two religions, yes.

KN10 [16107-16236]

I disagree yes because obeying or accepting that secular authority does not mean that you are among them or you accept like that.

KN11 [21400-22151]

Ehm, I have, like I have answered it before, ehn I have nothing to say again, Muslims are polytheists if they obey secular authorities. If you believe in your mind that this secular laws or authorities are superior to Allah (SAW), if you believe in your mind that these secular laws are superior to that of the Qur'an and Sunna of the prophet (SAW) yes you are out of Islam. But if you practice-like in Nigeria, we are in secular country and in a secular country but I know Muslims, I know most of the Muslims do not believe this secular laws are superior to the holy Qur'an but only we are just, we are forced to do that but in our mind we know the Quran is superior to this law, so you can't, you can't call that particular Muslim as a polytheist.

KN13 [24774-24794]

Hmm, I don't agree.

KN14 [18424-18536]

Yes I agree, but the condition is if you agree that it is the same as Koran and hadith or the source of sharia.

KN15 [18261-18377]

Well, when Muslims feel secular authorities are superior than Islamic law, so that is when they can be polytheists.

KN16 [9261-9361]

Well, when Muslims feel secular authorities are superior than Islamic law then they are polytheists.

KN17 [23950-24265]

Yah, yah. If that law, if that law, for example now, there are some secular laws that actually allows someone to- there are laws that definitely you can wear trousers and go out like a lady but in Islamic doctrine is not proper for a girl to wear trouser without eh without eh eh a hijab to cover herself

KN18 [36935-37030]

Why should they be? Because you are following a secular-that is the authority that is the order

KN18 [37070-37316]

no, because that is the constituted authority, I said Prophet Muhammad (SAW) travelled to a ah ah a Christian state, okay, which more or less like a secular one and that there will he say that you will not respect life and follow the order there

KN19 [22563-22631]

Ah I didn't agree because it's normal to obey secular authorities.

KN20 [16717-16757]

No no no no no that is totally rubbish.

KN20 [16803-16895]

There is difference between serving God and obeying the rules and regulations of the state.

KN21 [10740-10742]

No

KN21 [10870-10959]

The fact that you obey secular laws does not mean you are worshipping more than one God.

KN22 [21457-22060]

Yah, ah scholars vary in this kind of situation. Some scholars were of the view that if you obey a secular law you are not a Muslim, you are not a true Muslim while some were of the view that, no, obeying secular law, in Islam it is a matter of the heart. Yes because even the prophet said that *attaqawa haula*- the fear of God is from the heart. So it is not just because you are obeying a secular law you would be seen as a non-Muslim, no, no, no, no. You a Muslim, but the fear of Allah and the constitution of Allah, which is the Qur'an and the Sunna, it is in your heart and you are practicing it.

KN23 [15123-15419]

I don't agree because Islam has to do with the heart. If you have it in mind that you are worshipping one Allah then I don't think because you are calling may be chief judge of the federation my lord it will bring about any this thing because it is not religion of mouth, it is from the heart.

KN24 [15720-15722]

No

KN24 [15733-15818]

Because the fact that you did not obey secular laws does not make you a polytheist.

KN25 [22725-22824]

Yes I agree because it is strictly giving obedience to two religions, right? Yah so they would be.

KN26 [22802-22807]

No.

KN27 [16992-17071]

I disagree with this that is if it does not contradict the teachings of Islam.

KN28 [13793-13815]

No, no, no I disagree

KN30 [14712-14730]

No I don't agree

KN31 [20585-20599]

I don't agree

KN32 [9517-9574]

ah no no no I don't think I really or subscribe to that.

KN33 [7817-7869]

No I didn't agree and this does not mean polytheism

KN34 [12309-12399]

I don't. For every general rule there must be an exception, I don't agree with this view.

KN35 [14023-14025]

No

KN36 [14326-14328]

No

KN37 [13381-13409]

No I don't agree with that.

KN38 [9454-9472]

I do not agree.

KN38 [9483-9560]

because following secular laws is different from following another religion.

KN39 [16523-17196]

Actually I do not agree because the religion of Islam does not tell us to, for example, allow those practices of non-Islamic practices. Islam asks us to agree and adopt those behaviors, those rules and regulations that come into compliance with our religion. Therefore, whenever Muslims are living in a secular system, yes of course they will make sure that those rules governing the secular state do not contradict Islamic rules and regulations, but if those rules contradict the rules and regulations of Islam, therefore, Muslims will not accept them and will not adopt them and they will make sure that everything is going hand in hand peripeseue with Islamic teachings.

KN40 [14317-14327]

Disagree.

KN41 [11963-11978]

No I disagree.

KN42 [26236-26405]

No they are not. Once they respect their leaders and that respect does not go contrary with the preachings and with the Hadith and Sunna, then they are not polytheists.

KN43 [20793-20946]

I don't agree with this because for me to agree with this notion, you have to eh, you have to give me, ah you have to back it up with ah Qur'anic verses.

KN44 [15596-15645]

That one I wouldn't like to answer that one also.

KN45 [20197-21146]

No, I disagree, I disagree, I think ehh nobody or no person in authority has ever said that, has ever said that before. Yes because every Muslims obey secular authority, authorities in Islam. You must obey those in power that is an integral part of ehh Islamic ideology, that is integral to obey rulers, to obey rulers ehh and even according to some...Islam ehh you must obey them 100% even if they commit coup to come to power, then after that coup has succeeded then you must obey whoever took the ehh power at least ehh for the government and the society to run. Yah and also if we take an example from history ehh ahh Muawiyya Ibn Abu Safyan who establish the Umayyad dynasty, that is after the ahh after the rule of the four guided Caliphs of Islam, operated a secular government and he is a companion of the prophet and there are lot of ehh surviving companions of the prophet during that time and they ehh operate under that government, yes.

KN46 [38944-40139]

Of course I don't. For example, traffic rules are secular so just because you are a Muslim, you will not come and say I would drive in the right instead of right ah I would drive in the left instead of driving in the right as we do here in Nigeria. Some countries drive in the left like in Britain and India. But here in Nigeria and most of the countries, we drive in the right lane, so this is a rule, this is the rule in Nigeria that any driver should follow this simple traffic rule. So if as a Muslim you think following this rule is anything but compulsory or obligatory, then you do not know what Islam is, you are acting on your own because these rules are made to protect the rights and interests of the people. So why do you want to go against the interest of others? That means you are selfish, that means you don't have feelings towards your brethren and in Islam you are not expected to be a true Muslim unless you love for others what you love for yourself. So you want to be safe, you want safety for yourself, you want safety for your family, then if you are a true Muslim, you should love other people to have safety, to live safely, to drive safely, I hope you get the point.

KN47 [37997-38673]

No, no. I don't agree because authorities if you say authorities, of course you can't control or you can't simply control yourself if you find yourself under an authority. you may not like an authority, but if you have to comply, you have to. If you go to another country and then, for example, you go U.S and you are a Muslim, can you say you will not obey the authority of the United States because you are a Muslim you shouldn't obey the traffic law because you are a Muslim, traffic law are not the law because they are not written in the holy Quran? You can't say that. So you follow them if they are useful you follow them to achieve something, you know, peaceful way.

KN48 [11694-11703]

No idea.

KN49 [21118-21394]

Actually it depends on the context in which we are talking about and it also depends on what, on what grounds, on what basis. You don't just become a polytheist because you, you obey certain laws that are manmade or secular. Actually it depends on what your religion defines.

KN50 [10402-10419]

I do not agree.

KN52 [30578-30598]

No I do not agree

KN53 [14290-14306]

Well I disagree

KN54 [7159-7183]

Actually they are not.

KN55 [8430-8465]

No. Islam is a religion of order.

KN56 [13347-13640]

No. I don't agree. Islam is a religion of order therefore a person cannot be said to be a politest by virtue of is obeying secular authorities. It is only that if those secular authorities are going contrary to the teachings of Islam that such Muslim can be described or to be a polytheist.

KN57 [13486-13539]

Yes. I agree because secularism is not a right path.

KN58 [31125-31239]

Ehn they are contradicting their beliefs (contemplative silent) Muslims are ...ok no, no they are not polytheists.

KN59 [24070-24339]

Actually, to me, they are not. It is just for peace to reign in that state because if a state is being under secular authority, it means that they have already dominated that state, you understand, the Muslims have less or no power, so to me they are not polytheists.

KN60 [24068-24368]

I don't agree, I don't agree, I don't agree because a person living in Nigeria cannot say traffic rules should not be respected and this traffic rules and regulations have being brought by secularism, but yet they are not contrary to the teachings of Islam, so why should you not now obey such rules

KN61 [11668-11686]

I quite not agree.

KN62 [37619-38120]

I don't believe in that, that Muslims are polytheists, no. They are still monotheists provided they are, they are doing, practicing their religion. There is no any let's say idea in Islam like that or any propositions like this. We all believe that a Muslim is always a Muslim as long as he practices ah his religious provisions or let me say as long as he prays that is the main thing and he observes all the religious activities. So if he does that, so there is no problem. He is not a polytheist.

KN63 [26479-27057]

Ahh, ah, It depends, just as I mentioned, if the secular law is not against Islam, you know, I cannot just because I am living in America since they allow the same sex marriage I now keep the law of Allah separately and now try to abide by the law being laid down by the government of that country, no, that is not, is not fitting. You have the first law, the number one law you have to abide with is that of Allah. Allah's law before any other laws come in. And if at all that eh secular law there is different from what Allah has laid down, you don't have to abide by that.

KN64 [19868-20095]

I didn't say this, what I said to you, you must try to follow the Islam, if you didn't have the opportunity to follow the principle of Islam in something, so you do it as the ruler eh. There is no any eh ah polytheism here.

KN65 [23306-23323]

I don't agree.

KN66 [13698-13875]

Ahh it doesn't necessarily mean a Muslim is a polytheist if he obey the secular authorities. It is not necessary because there are some rules that doesn't make you a polytheist.

KN67 [15023-15043]

No, I don't agree.

KN68 [7123-7197]

No. They should, they should obey such if they are not contrary to Islam.

KN69 [27336-27678]

No. They are still remain monotheists, to the fact that, to the fact that (Recites a verse of the Qur'an) and since they are in a secular state and their believing in oneness of God is within their minds and Allah know what is physically, what is hidden. So Allah knows their Iman, Allah knows their beliefs. Therefore, they have no problem.

KN71 [46427-46498]

I do not agree. I don't agree because it depends on the circumstances.

KN72 [24402-24612]

No, no they are not polytheists, they are not polytheists because belief in Islam is deeper with acceptance in social life, acceptance and believing are not the same according to Islam, yes they are different.

KN73 [24153-24538]

No, they are not polytheists. If you obey the law in a secular state, what type of law have you obeyed? Is that law in a secular say that you must worship another God? Is that? Is that the inculcate, is that force you that you must to obey another law that is contrary to your religion? It's not polytheism of course. This has been told in one of the teachings of Abul Ala Maududi.

KN74 [35708-35766]

No. Am not agreeing with this, am not agreeing with this.

KN75 [38853-38919]

I disagree because they have no option in the case of necessity.

KN76 [27041-27413]

No, I don't agree with it because Muslims, the first Muslims lived under a non-Muslim state because some of the companion of the prophet Muhammad (SAW), the prophet himself ask them to move out of Mecca to Ethiopia and they went there and lived, and at that time Ethiopian state was not ruled by a Muslim. It was ruled by a Christian so a Muslim can live under any state.

KN78 [42319-42395]

It depends on the interpretations again, yes it depends on interpretations.

KN80 [33613-33898]

You see there is many, there is provision made by the religion regarding the ahh Muslim line and such provisions include the living of Muslims under secular states. So there is the provision and there is the guideline on how the Muslim subjects himself in such a particular condition.

KN81 [19999-20085]

No. I disagree because disobedient is something that is lalura in the eyes of Islam.

KN81 [20165-20271]

Yes sir the lalura means to live ahh yes lalura means ah necessity because it becomes a necessary to him.

KN82 [23972-24239]

Depends on the situation. There are some situations that the case is different because even during the lifetime of the holy prophet, there was a time when the state affairs were run based on Ithaq al-Medina which was the Medinan constitution the first of its kind.

KN83 [14456-14494]

I don't agree because it is Dharura

KN84 [17243-17403]

I totally disagree. There is no difference between obey and religion beliefs. We obey our parent, elder and state holders of our politics. Are they polytheists?

KN85 [20990-21333]

No, no, no, no, no we cannot say they are polytheists if they obey secular authorities. It just depends on the arrangement, like in Nigeria here where we have, where the state is supposedly secular, yes ahh obedience to the state does not mean polytheism.

They are still Muslims worshipping only one God, but only under a secular arrangement.

ZA1 [23523-24105]

So now let me ask you in United States in western countries, they say that gay is allowed, we didn't see where Obama and David Cameron they wed, why can't they wed so that we can accept that definitely they agree with this. So how come we say that gay is allowed when in my religion and my tradition are not allowed. How can I follow you or where fornication is allowed when my religion and my tradition forbid it? No. You can, you can obey a rule which is not contrary to a teaching of your religion. Any rule that is contrary to the Qur'an and hadith, you have to set it aside.

ZA2 [21893-21923]

Well I will not agree to that

ZA3 [18748-19259]

In the clear terms, in the clear state of terms yes because the only, the Allah (SAW) said that for you who govern with any other law except Qu 'ran is a kafir, but there are limitations to that, you, you Allah does not burden one over his own ability. So if for the system now your ability you cannot go beyond that then you obey, but having it in mind that you are doing this for a period of time to such and extent that Allah will make it easy for you to be able to practice your din the way it ought to be.

ZA4 [39260-39708]

Yes, actually you know secular authorities, you know, if you want to go by the injunctions and also the guidelines of the din, you know, they have some authorities that emm are not with that of what is required from the Qur'an and Sunna, so but, you know, you can politicize it, you have to have the methodology of politicizing because we don't want to politicize and cause havoc to people, you understand, so do it with hikma (recites in Arabic).

ZA5 [22274-22293]

No, they are not

ZA6 [53434-53937]

Ahh no. It depends on the secular, what you mean by secular authorities. Like I just said, it is a matter of necessity, so you cannot be a polytheists, you cannot be a polytheists if you are obeying the constitution as far as the constitution does not contradict any tenets of the Qur'an and hadith, you cannot be polytheist, and as far as I am concerned, the constitution of Nigeria was carefully drafted by the Muslims and the non-Muslims to make sure it does not contradict either of the religion.

ZA7 [23112-23224]

Okay no. I don't think, I don't think they are polytheists if they should obey secular laws. I don't think so.

ZA8 [51902-52289]

Ahh it is a lie, I don't agree with that, like I said, if you are a true Muslim, there is no in between, it is either you are a true Muslim that is because in every religion, there are the, there are those ones that are not true worshippers. In Islam also, there are the true Muslims you will never see a true Muslim going being a polytheist, is either you are a Muslim or you are not.

ZA9 [26886-27398]

I do not agree. At some point in my life, when I was still attending Arabic school, I was told the love for your country or for where, for your locality is the basis for love of God. So I think, I don't think they are polytheists, I don't think. Secular law is not a religion, religion Islam, Christianity, paganism and all these things, they are, but in a secular state is not a religion on its own as such Muslims that follow rules and regulations of secular state are not polytheists. They are Muslims.

ZA10 [26195-26330]

Yes, because the laws are un-Islamic stated, it makes you, it's un-Islamic. So the reason is it can actually make you go out of Islam.

ZA11 [20985-21162]

Ok, Secular laws are constitutions being made by man to make life easy for man to some interest let's say, it does not have anything to do with worship. So I dis-concur with it.

ZA12 [11983-12184]

I don't agree and the reason being that, in as much as the rules and regulations that are being created by the secular government does not deviate from the teachings of Islam, I think it should stand.

ZA13 [12677-12752]

Yes they are because they tend to deviate from the real teaching of Islam.

ZA14 [16444-16801]

ahh I did not, no I do not agree because what is polytheism is the way of pluralizing things yes that is it, it is a way of pluralizing things now, so because of that, because you obey the law of the land is not that you are disobeying the law of Allah, so far it does not go against the law of Allah, I don't see the reason why it should not be like that.

ZA15 [20133-20465]

Polytheist, what do you mean by polytheist? (he spells the word polytheist) ok, ok, ok Muslims are polytheists if they obey secular authorities. It is not true, because when you say polytheist you mean they do not believe in the oneness of the almighty, when polytheist simply means when you believe in other gods. It is not true.

ZA16 [13076-13080]

No.

ZA16 [13113-13208]

Because, as I said, it is Dharur, they are following, they follow the secular state as Dharur.

ZA17 [14146-14163]

I do not agree.

ZA18 [19311-19394]

It is not so, when you do that as part of Dharura, mmmm that is what they call it.

ZA19 [25102-25461]

Well I did not agree because of ah a situational factor, just as I have said earlier, when you cannot survive on your own, you cannot do otherwise because there are certain places where you are warrant to do what were originally unlawful for you, but once you are out of that affliction or distress, so you can keep on by following actually permissible acts.

ZA20 [15210-15251]

I am sorry not to respond this question

ZA21 [20212-20536]

No I don't agree because you can only submit to the will of Allah if you are a Muslim. By being under secular government does not entail you should be praying for that government, you should be fasting for that government and above all actions are judged according to intention. Your intention determines what and what not.

ZA22 [19014-19275]

Yah I say if you find it necessary and you don't have any other means we don't have maybe we are not capable of establishing our state maybe through all these teachings we are teaching, for the main time if we find ourselves in that situation then we have to.

ZA23 [24885-25153]

As I have said if you talk about secularism to me I understand it to mean a religion free environment. And if I am a Muslim how can I succumb to a religion free environment? Do you get that? So a Muslim I don't think will agree to living in a religious free society.

ZA24 [31849-32304]

Ah I do not agree. I do not agree because they are not worshiping two gods because it has been written in Qur'an that God said that he created mu'min and he created non-mu'min. Therefore if you are in a secular state you cannot say those non-Muslims should leave the state or should leave the country for only Muslims because this country is owned by all of us. It is not only meant for Muslims alone. I think that is the way I can answer the question.

ZA25 [27605-27871]

It depends on the extent they obey the secular authorities. If the authorities should legislate that you cannot do – you cannot practice some critical –some essential aspects of Islam and you obey them then you are a polytheist. You have taken them as another God.

ZA26 [14084-14254]

No. if you have any other law that is ...above Islamic law then you are not part of Islam, it is not a party to that. Islamic laws are superior to any other law on earth.

ZA27 [12465-12704]

Actually as I said earlier if the content what is being said in the secular laws, if it is against the teaching of Islam Muslims should not accept it, but if it does not go contrary to the teaching of Islam there is nothing bad about it.

ZA28 [24906-24962]

There are terms here that I don't know the definitions

ZA29 [36429-36790]

hmmmm you say Muslims are polytheists yes if they are doing the secular yes, but it will not affect their religion. A thief is a thief and a thief is a Muslim, a thief is a thief and a thief is a Christian. So your own deed is different from your religion. You practice your own religion and your activities is also different, God will judge you differently.

ZA31 [19385-19400]

I don't agree.

ZA32 [50163-50959]

Muslim are not polytheists if they obey secular authorities because they are not expected to fight them rather they are expected to what, to obey them in what is obedience to Allah, in what is obedience to Allah, but they are not expected to obey them in what is not obedience to Allah, if something is disobedience to Allah, so Muslims are not expected to follow or to obey the secular authorities because the prophet of Islam is reported to have said (he recites the Qur'an), no obedience to any creator in disobedience, in disobedience to what, to the creator, the creator. No obedience for any creator is disobedience to what, to creator. We are not, Muslims are not expected, are urged not to what, not to obey anybody or anything when or once that obedience will lead them to disobey Allah.

ZA35 [13304-13313]

No Idea.

ZA36 [20402-20412]

I don't.

ZA37 [28330-28366]

It is not just directly like that.

ZA38 [30864-31068]

Yah, yah because they allow you and there is freedom of religion, you worship your God and you do your normal thing, you avoid drinking, adultery and fornication, telling lies and other things like that.

ZA39 [41565-41965]

No, it is not because there is a verse in the Qur'an I have said, Allah does not impose hardship on a Muslim or on anybody. That is what is not possible. What is above your power, Allah would not question you why you refused to do it. Something that is above your power is in control of Allah. So there is nothing you can do. So you have to agree with that is you have to leave it in the hands of God.

Th11.4: Obedience to Secular Authority as Worship

FG1 [41006-41176]

Yah it could, when they abandon all their religious teachings and follow the secular teachings. They no longer practice their religion but only accept the secular laws.

FG1 [41178-41374]

Actually for me since secular life allow anyone to do whatever he feels he likes, then he will even abandon the prayer and one hadith says the difference between Muslims and non-Muslim is prayer.

KD1 [47977-48223]

When it can become worship would be if he chooses to obey their laws where it contradicts Islamic law just to please ordinarily, just to please them and to displease Allah deliberately, willingly without any compulsion. So such case might arise.

KD2 [19318-19617]

In my opinion, there is no any extent to which, in which, if one person submits to a secular authority then becomes he is a worshipper of that, of that secular authority. So Muslims are obedient to a secular government will never amount to any form of worship. The only person you worship is Allah.

KD3 [15026-15141]

A Muslim's submission to secular authority cannot become worship as long as they adhere to the teachings of Islam.

KD4 [32055-33123]

As a Muslim, a true Muslim, let me put it that way, as a true Muslim, a conventional Muslim, you should put your din first, even your din should come first before yourself not the rules of any state or any constitution. Let me set example by the constitution, the preambles of the constitution which will tell you that the constitution is supreme and any other rule that is inconsistent that is inconsistent with the constitution shall remain null and void we totally disagree with this. In Islam, we say that Islamic religion, the din ulhaqq is supreme and any other law which is inconsistent with this din that is the constitution of the secular law which you are saying, if it clash with Islam, that constitution should remain null and void and Islam should be supreme. So, when one takes the secular law that it is supreme than whatever he is doing, take the constitution to be more of valuable than his own life then I will tell you that is tantamount to worshipping that constitution which is not supposed to be in Islam, which in Islam is totally unacceptable.

KD5 [17032-17185]

I don't think that there is any way that Muslims' obedient to secular law can amount to worship. So, I think Muslims obedience to secular law is normal.

KD6 [32320-32474]

It depends on what they say you should do. If they do not say you should disobey Allah, submitting to their own this thing, you are not worshipping them.

KD7 [23970-24017]

No, it does not. It does not amount to worship

KD8 [45739-46158]

Yes, there are situations whereby it can amount to worship, when there are directing you to do those things or they are saying you should not pray and you agree you should not pray. When they are compelling you to take ehmm may be alcohol, when they are compelling you to exercise gay marriage, when they are compelling you to do those things that God said you should not do amount to worship and you should resist it.

KD9 [29305-29455]

If you believe in your mind that democracy is the best, is the way, then of course that is Kufr then you are already submitting, straight and simple.

KD10 [23117-23811]

Yes if you submit to secular government that is going to be worship that is if you believe that secular law is better than Qur'an and Sunna or it is equal to Qur'an and Sunna, you are worshipping it. Are you getting me? Which means that one is wrong it is not supposed to be like that, but that does no means that if the secular laws does not contradict Qur'an and Sunna, you have follow it. Do you understand? If the secular laws, it does not contradict the Qur'an and the Sunna you follow that secular law, there is no harm in that. But what we are saying is that if the secular law contradicts Qur'an and Sunna you should not follow it, following it is due to necessity. Are you getting me?

KD11 [26308-26566]

No. But ah it will amount to worship if those laws are contradicting the Islamic tenets or and the Muslims accepted them without any resentment, protest or any form of disagreement. They just accept them hook line and sinker as though it is a normal thing.

KD13 [11694-11732]

No. Respect is different from worship[

KD14 [14294-14432]

It only becomes worship if the teachings are in contradiction to Islam and Islam prohibits such act that is only when it becomes worship.

KD15 [21188-21885]

You see following of Muslims ahm following of laws by Muslims, as I said earlier on, a Muslim can follow the law so far it won't go against the law of Islam, the law of God. So let's take the example of this court or whatever, you see Muslims follow laws that won't go against the law of Islam. So I think ah everything is simple, but we human being just make things very hard for us. So if we can follow the law of God and follow the law of ah God and make your religious law overcome and overpower the secular law, I think you will live in peace and everything will be okay. So not that Muslims worship secular law or whatever, Muslims never worship secular law, Muslims worship the law of God.

KD16 [12246-12460]

I have said this before it depends on the kind of law how much that law contradict the teaching of Islam, if it does not contradict it is not a problem, but if it contradicts then it means it amounts to worship.

KD17 [39048-39609]

As I said earlier, in what way? By the time you see the secular law are opposing what the religion says, even the secular law still allows you to follow what the religion says in those instances and you still feel, you still want to follow the secular law whereby your own religious law is there which opposes what the secular law says and even the secular law gives you the right to follow what your religion says and you still go on to follow that, that has become worship because you've preferred secular law than your own religious law. So that is worship.

KD17 [39681-39963]

No. It depends on the position. In Nigeria the Islamic law is not being practiced, but does that mean that we are worshipping the democracy we have here? We are not worshipping it. That is the position we met ourselves and that is how we are managing it that way. That is not worship

KD18 [18263-18337]

No, they are not, it does not have anything to do with the religion, yes.

KD19 [24703-24997]

Eh I think there is only one way when somebody profess that the constitution is supreme above everything, the constitution of the Muslim should be the Qur'an, so anytime a Muslim have the believe that the constitution of his country is above the Qur'an, then he has fallen into that category.

KD20 [18373-18674]

Yes the Muslims submission to secular worship does not mean that the they are worshipping another God, their God eh their God is their God, so submission to them, following them, eat even eating with them and doing many other things with them does not stop us stop Muslims to worship their Allah, yes.

KD21 [16569-16781]

When a Muslim's submission, a Muslim's submission becomes worship to secular laws only and only if these laws violates his religious beliefs and he decides to go into the act either voluntarily or involuntarily.

KD23 [18485-18565]

Eh will be obeyed to that because he or she has no alternative than to do that.

KD24 [56707-59854]

Eh there is an extent to which if a Muslim is being obedient to some certain laws, they should be a shame in the sense that this limit is for example, in the legislative eh arm of government now which we have, for example, there are some things like ah i could remember one stick, I don't know how, this thing that they are, all the sections that are being made in the office there or in the parliament if that stick is not there, they say what they say is rubbish. Scientifically if, I mean if you use your own common sense, this thing is out of sense because stick, human being, stick is not walking, talking, eating, doesn't have sense, doesn't have life and you will say if I talk, my talk doesn't have any importance if that stick is there, using common sense you see this one there should be something that you should think pertain to it. Just like, but when should that be the limit? A limit in which if a Muslim goes there and says okay this thing, we, we are Muslims, according to our religion, it is not good to be going ah following this rule that we must make sure that this thing is here and maybe we should stand up if whenever they bring it inside or we should even come and bow to it, in our religion we don't have that. But please we are Muslims, this is our own mode of religion, please to us Muslims, if it is possible, we did not say you should take it out, we should keep it aside, but we, our own religion, you should consider us, we are practicing religion, they are practicing religion, if their own religion says yes it is allowed, our own says no. Consider us, we are human beings, where is the human rights? Look they should come and look towards this issue. If they will not take any action, then you should be patient with that, with time you may think of even bringing another leader that can take action. Even if we don't submit, we don't want you to remove it now, but what we want is we the Muslims consider us. Our religion says we should not bow to anything, we should not agree that this thing, it must be when it is there that things are yes, if it is not there we hundred, one hundred and fifty in number, all we've been saying is rubbish without this thing. This one take care of it. We did not say actually you should take it out, no, leave it, but consider us. The Muslims can do that, think of how to choose a leader that will consider their own cry so that they will resolve those issues. Because it is not good for someone who will say now I will go and break it or I will steal it, no. Since it has been there since and really the state or the country is, you are not the only ones in the country, the Muslims. There are other various religions people that are there, then you should explain and express your own view, then you should leave them, if they say their own view or religion they don't have any concern with that stick whether is there, whether it is not there oho okay you your own is if it is there that the problem is there okay you the Muslims now if you come we remove that mandatory on you that you must come to it, no, be seated since you are touching your religion things like that.

KD25 [78415-78638]

Yes when Allah says yes, the secular state law, secular state says no, and a Muslim decides to follow the law, then it means he is no more a Muslim meaning he is worshipping the secular state instead of worshipping Allah.

KD26 [20605-20889]

I don't think it amounts to worship, as I earlier said, and when it becomes worship is when you see that leader as your lord, you worship him, you go against the teachings of Allah to favor that person so that you will be please with him that is when you've gone the other way round.

KD27 [22878-22899]

I have no response

KD28 [26962-27260]

Obedying secular authority does not amount to worship. When a secular authority has given you an assignment that will not give you the time for you to observe your Islamic activities especially your Islamic worship because of the fear of the government because of earthly issues then it is terrible.

KD29 [16453-16612]

It does not amount to worship because in Islamic teachings we are obliged to follow our leaders devoid of their belief based on the prevailing circumstances.

KD30 [28086-28524]

Ahm I ah from my own understanding I think ah here in Nigeria where we have been forced to work under secular ah to operate under secular authority, it cannot be seen as being worshipping as worshipping, but when you are just, when you are a person that doesn't bother and imbibes such things that are even that are chosen secular government even when in preference to Islamic sharia then I think one has to question his Islamic beliefs.

KD31 [17708-17817]

When he believes in whatever is being done that it is right and that is that is the way it is supposed to be

KD33 [20518-20972]

Well Muslims submission to secular authority will only become a worship when that authority, when that, only when that authority, only when that authority makes what is halal to be haram or what is haram to be halal or other what is not good for them to do it so in only that way that emm secular authority becomes worship. Muslims obedience to secular government doesn't amount to worship as far as they practice correct Islam and follow its teaching.

KD34 [22024-22326]

No, it is not because worshipping is what you believe in your heart, there are some activities that you can perform or do without believing in your heart because they are some things that you can use, you can even hate it, but you have to do it because of the circumstances that you find yourself into.

KD35 [23494-23716]

The moment there is house of laws passed a law that tempers with God's law and you agree with that then that means you are worshipping, you have, you are mushrik that means you tempers God's law with that of human beings.

KN1 [52335-52777]

Let's be realistic. In some laws or in some places there are some laws that are formulated to mock the religion or to show that somebody has power equal to God or something of that nature if you agree with him that he has power or he is equal to God of course this is something that is contrary to what is suppose to be and equally if you are forced to do something out of force where you don't have power then God has seen, he is all seeing

KN1 [52844-52900]

It does not amount to worship it depends on what it is

KN4 [43008-43323]

There is no way that submission to secular state become worship because a secular state there is right of religion, there is freedom of assembly, there is freedom of speech, obedience to government has no any relationship with worship since the constitution is sub in secular state are given right of the religion.

KN5 [22142-22821]

Ahh actually when you say Muslim's obedience to secular authority become worship we are not being ahh ahh faithful as faithful as we said if ahh only you are being compelled or you are afraid of something since you are not in an Islamic state then you subordinate unwillingly. You are just obeying it not because you want but because it is necessary and you say the other part is you say submission to secular you say does Muslim obedience to secular government amount to worship, no it does not because in worship we have to have-you should have an intention. Yes, if you don't have intention of worshipping anybody and nobody should have the intention of worshipping anybody.

KN6 [25727-26295]

Yes, if Muslim prefer ah, if Muslim prefer this law against Islam so you are worshipping this laws. If this law or this secularism is contradict your Islamic teaching and the still you are try to obey it so you are worshipping this, for example, Allah says (he recites from the Qur'an) so they prefer even you can worship your preacher or you can worship your wife when you prefer, when you prefer your wife ah rather than your Islamic-so you worship not only this secularism and even maybe you are intelligent, maybe your money because some people can worship money.

KN7 [22718-23491]

It doesn't, it doesn't and as I have said earlier on, hmm ehm, obedience to secular government I don't think ehm should ehm, be, you see Islam, you see people don't tend to realize the fact that ehm, even now there are some things that are exists and did not exist during the time of the prophet even though Islam have answers to all questions. But people have not tend to understand that there are things that are coming, they are, they are, they are things that are so recent and did not exist then, so we should have a diplomatic way of ah of obeying, of em ah let me say, following the or obeying the ehm, the ahm a, what should I, the secular em a government because em, I don't think in any setting where we want peace to reign, we should go against the law, so yes.

KN8 [24416-24524]

Hmm, someone cannot absolutely say it amounts to worship as I have said initially, it is just an obedience.

KN9 [22121-22279]

When a Muslim's devotion to secular ways have overpowered initial Islamic ways, it is safe to assume that the Muslim is worshipping in the secular laws, yes.

KN10 [16747-16898]

This is when they look at their laws as superior than the Islamic law of course that is when it will become worship because now you are part of them.

KN11 [22690-22918]

Yes, as I have said, if you believe that secular authority is superior to Qur'an so it has become worship and ahh yes and if any Muslim believes that secular government is superior to an Islamic state, so it has become worship.

KN13 [25274-25278]

No,

KN14 [19504-19586]

Yes, but if he believes that the secular government is as the same as the sharia.

KN15 [18776-18894]

Hmmm yes, when Muslims submit to these secular authorities right better than the one of Islam, I think this is the...

KN16 [9751-9823]

When Muslims submit these secular authorities better than that of Islam.

KN17 [25543-25910]

It doesn't actually amount to worship because I- there are some secular laws that doesn't contradict Islamic law. For example, when they give public holidays normally you are supposed to go to work, you are working in a particular environment so definitely you just have to, it doesn't contradict your Islamic, it doesn't stop you from not worshipping your own god.

KN18 [39374-39583]

no any context you can say there is a worship in that side, one, secular does not even believe any religion and that you are following that government and following the dictates of that government as the only

KN18 [39854-39869]

No it is not

KN19 [23008-23116]

It doesn't amount to worship is just an act ensuring smooth running of society and development the society.

KN20 [17539-17591]

Ah I don't think there is a way it becomes worship.

KN21 [11370-11389]

No, no, no, no, no.

KN22 [22939-23363]

Yah in so many ways. One of the ways is if that constitution, secularistic constitution stops you from performing your prayers daily, then it has turned to another thing. If that constitution stops you from performing hajj wherever it is necessary, it has become worship. If that constitution also informs you of non-existence of Allah, it has become a worship; if you agree and subscribe to it, it has become to a worship.

KN23 [15694-15721]

I didn't see it in any way

KN24 [16196-16198]

NO

KN25 [23576-23771]

Well when a Muslim's obedience and devotion shifts completely from the Islamic angle to the secular angle, I think it is safe to assume that a Muslim's faith and trust lies in secular paradigm.

KN26 [23279-23494]

Of course when heed to act in accordance to the Islamic law has been jeopardized. For example you are supposed to pray and the secular law that protects you or prevents you from praying that's actually an anomaly.

KN27 [17468-17631]

Amount to worship ehm, that is if it is going contradictory to the teachings of Islam and in some way having, let me say, this full obedience to this secular law.

KN27 [17706-17847]

No. I don't think it does. I don't think it does. And if it does, it shouldn't contradict the teachings of Islam as I have said earlier on.

KN28 [14473-14565]

Well in as much as it doesn't supersede the Islamic statutes and guidelines. No not at all.

KN30 [15048-15062]

No it doesn't

KN31 [21245-21520]

Ah no it does not amount to worship and I think where it will-your obedience kind of violates, it is may be when you know there are some things which you are being forced to comply with that are against your religion, so I think the best thing is to fight back against that.

KN32 [10064-10247]

A number of ways Muslims submission to circular authorities can amount to worship but the issue of what does their obedience to circular no no no I don't think it amount to worship.

KN33 [8203-8255]

When he sees them above the sharia. No, not at all.

KN34 [12964-13265]

Hmmm I didn't-when actually it can amount to worship is where it contradicts the provisions contained in the holy Qur'an and some principles that where contained in the hadith of the holy prophet. Where any of the laws in the secular contradicts then we can say he submits himself to the secular state

KN35 [14527-14529]

No

KN35 [14554-14714]

Actually it cannot be an act of worship because the Muslims are part and parcel of that very society and they have agreed to live together under certain rules.

KN36 [14778-14970]

The Muslim's obedience to secular authorities does not amount to worship because it can only amount to worship when they believe that, that secular government is superior to sharia tenets.

KN37 [13696-13744]

Not at all. None of the statements are correct.

KN38 [9852-9867]

No it doesn't

KN38 [9912-9943]

It does not amount to worship.

KN39 [17774-17914]

Really of course no, until when a Muslim has seen those rules and regulations of secular state as being a substitute of Islamic teachings.

KN40 [14742-14747]

No

KN41 [12261-12264]

No

KN42 [26990-27528]

No. Obeying your government does not mean you are worshipping them, as long as you have that belief that you have your, you worship Allah and you don't associate partners with him. You are only obeying your leaders so is like getting a degree. It said that we have to have religious knowledge but the degree benefits us in this world, we can't say because we are going to school, we are disobeying Allah. We are only using that to for it to be beneficial to us in religion, so obeying secular law does not mean actually committing shirk.

KN43 [21392-21652]

Not at all, not at all because as I told you, Islam encourages Muslims to respect the authority, to respect the leadership of a state. It doesn't encourage people to rebel against the authority except if that authority is unjust and is treating them unfairly.

KN44 [15958-16009]

I don't, I wouldn't like to answer that one again.

KN45 [21971-22356]

No, it is not an act of worship. Obeying rules and regulations of a secular state can never be an act of worship in Islam. You can practice your religion publicly, and you can conduct government business and other businesses also differently, yes. At least if it ehh if there is God at the back of your mind that he is all ehh your belief is intact. There is no problem in Islam, yes.

KN46 [41009-41100]

No. if you submit to secular rules that does not ahh that makes him a law abiding citizen.

KN47 [39607-40192]

Ok it is not because worship is something that, you know, you have the intention of doing to get a reward. If you have the intention, you know, of obeying Allah's regulation in order for you to get to rewards, then you worship him whether you do muamalat, you know, in relation with other people, then you can get reward and you worship as well and here I don't think when you worship, when you do ah you obey secular government and then you just worship that government there is no notion of worship saying you worship somebody in this time, we don't worship anybody other than God.

KN48 [12092-12295]

Muslim submission to secular authority shouldn't be worship since it is just that we are being ordered to in Quran to obey secular rule in as much as the thing is not contrary to the teaching of Islam.

KN49 [22018-22101]

No, it doesn't ehm as long as he does not dishonor his religion I think it is ok.

KN50 [10860-10878]

This is not true.

KN52 [31207-31552]

No it doesn't at all, like I said earlier, it all depends on the context. So if it is in the context of the secular state of course what else do you have to do? You can co-exist with secular state, but you must not react by attempting to usurp the power of the secular state or trying to cause havoc or say you are fighting jihad just like that

KN53 [14765-14779]

No, no, no.

KN54 [7519-7553]

If they have followed completely

KN55 [8758-8819]

Secularism is un-Islamic, following it completely is worship

KN56 [14251-14472]

Yah if secular authorities, if a Muslim submits to secular authorities completely without trying to figure out the element that are among the laws that are contrary to that of his religion that can be said to be worship.

KN57 [14286-14362]

You see all I can say of secular system is that it is un-Islamic, no more.

KN58 [32269-33080]

To some extent. When you completely believe in the teachings of democracy that democracy is the best form of Government, you are submitting. And to some extent when you even practice or believe in their teachings like, for example, there are some Muslims that believe that you would should be allowed to practice democracy in total. What they are called liberal Muslims. There is no such thing as liberal Muslims to be sincere. A Muslim is a Muslim if he believes in the teachings of Allah. You cannot say you believe in the five prayers but you don't believe in fasting. It can't be possible no matter how liberal you are. You have to believe in those five pillars. If you do not believe in the existence of the jinns and the angels then you are not a true believer. It is a total submission. So that is it.

KN59 [25008-25709]

Humm actually I can say yes take for instance the way and manner youths engage in some social activities, take for instance watching soccer you understand you see that it has become part of us, you can't even do without watching football take for instance I myself as an example I do always watch the time of prayer, when they are playing the football match you find out that they set it at exactly the time of prayers, you see that if in a mosque whereby you see like 100 youths, if there is that match going on, you can only see let us say 50 because it has already become part of us, we cannot do a minute without watching what has happened, so it has played a significant role in our worship.

KN60 [24768-25242]

It does not amount to worship, you understand, if you ask of in what way does obedience to secularism become worship probably I can say maybe the secular state ask you to say ok don't go to mosque or now it is time you say Allah is three or three in one, the trinity and what have you, by the time you agree to say that I can say you are turning yourself into worshipping, in some way, the secularism they ask you to do, but if not we cannot put it to be a form of worship.

KN61 [12091-12094]

No

KN62 [39357-39706]

No. I don't believe in that. I don't believe in that. I believe that a Muslim's submission to secular authority is not worship yah, is not worship, is not worship. We worship Allah and we know how we worship Allah, through five daily prayers, through hajj, through other things that ah we find in Tawhid, you understand, yah that is what I believe.

KN63 [28202-28396]

You know, secular law that doesn't deviate from Allah, there is nothing bad, you can abide by it, but any secular law that deviate from the law of Allah, you don't have to abide by it., simple.

KN64 [20772-20776]

No.

KN65 [24202-24901]

If, when you believe that it is only the authority that have the power to give you what you know that Allah (SBUH) can offer you, you understand, example by believing that God cannot help you in some way other than this other person, that is a worship, you understand. Believe in the power of another person other than that of God is a worship, but if you just obey an authority because the law speculated that if I did not do this, this would happen, then that is not a worship, that is not a worship, but when I now have a faith and convinced that it is only you that have the power to decree this on me and it would be bound to happen that is when you are worshipping, I mean that is the shirk.

KN66 [14561-14980]

Ahmm, Muslim's submission to some secular authorities, hmm Muslims submission to some secular authority could be a worship this is because there are some secular authorities who believe that they are dictators, they are everything, they rule the world and once a Muslim becomes submitted to those kind of authority, they are also part of that authority and those kind of Muslims are called munafikum, they are munafik.

KN67 [15467-15757]

Well if they obey the law that contradicts the akida ah the aqida of Islam which ah relate to the issue of God is ah there are so many issues that relate to the aqida which I can-so if the laws are directly contradicting the aqida ah of Islam. So I think it may lead to somehow ah worship.

KN68 [7507-7569]

If the Muslim obey all of the laws, he is worshipping such.

KN69 [28201-28204]

No.

KN71 [47372-48223]

What is worship? (submitting to supreme being) submitting to supreme being in what form? (in the form of obeying...) because even in Islam, there are some specific things that are called worship, some are not. Some are mu'amalat. (he recites a verse of the Qur'an) In ibadat that is where we have worship. When you raise up your hand to call anybody apart from Allah, that is worship; when you prostrate before any other being that is worship. But when it comes to the issue of that this particular act is prohibited by Allah (SBUH) and then this your political leader now asks you to do it, and you do it with a peace of mind, comfortably doing it, maybe, earning or expecting some reward from him, that is what is called worship. I hope you understand what I am saying? Because we must, most of the state affairs are mu'amalat not ibadat, isn't it?

KN72 [25409-25663]

No. That is why I said belief or submission in Islam is deeper from the submission in social aspect. The submission of Muslims to God is a spiritual, is a spiritual, but submission to secular is an acceptance is a physical acceptance only social aspect.

KN72 [25730-25807]

Is not mean they are worshipping eh the secular government, is not worship.

KN73 [25271-25307]

No, it doesn't. It's not a worship.

KN73 [25444-25497]

It's not worship, you are just obedient to the leader

KN74 [36552-36587]

the answer to this question is no.

KN75 [39376-39379]

No

KN76 [28056-28520]

Actually the obedience of a Muslim are, of a Muslim to a secular state or to a secular government can be not be disobedient, eh cannot amount to a worship in as much as the Muslim believes in the ones of Allah and that prophet Muhammad (SAW) is his messenger and his life is guided by the provision of the Qur'an and the Sunna and his obedience to the secular government cannot in any way amount to ahh to worshipping because you can't lead in a lawless society.

KN78 [43347-44087]

Ooh yes, if you consciously and vehemently oppose anything Islamic, if you support consciously, wholeheartedly, you support secular laws, wholeheartedly you reject Islamic teachings in all spheres, wholeheartedly not out of necessity, I think that is when we said ahm Muslims are really submitting to the secular authority, and that is when it becomes a worship particularly when you bear the name Muslim, but you don't even pray, you don't even see prayer as part of Islamic teaching or perhaps you are a Muslim, nominal Muslim, you like to be referred as Muslim, but by the time ahh you are contacted on Islamic issues, you see that as, you see this, you see that as something that ah ahh that is opposed to your likes and dislikes.

KN80 [34510-34669]

Amount to worship, obedience to anything other than ... it is not worship rather it can be a committing sin when it comes to contradictory of the rule of Islam.

KN81 [20593-20717]

If Muslim regard secular law is above Islamic law, but if he feels Islamic law is above secular law it is not worship okay

KN82 [24821-24858]

It is not up to, it is not up to

KN83 [15001-15109]

Ahm it is not worship and cannot be worship in all grounds as long as a Muslim has his own religious faith.

KN84 [17933-18010]

It is not amount to worship and it will never be amount to worship at all.

KN85 [22058-22683]

Ahh in the first place ahh a Muslim's submission to secular authority becomes a worship to that secular authority if the rules, the laws and regulation of the secular authorities contravene the laws of Islam, and if a Muslim follow and observe them whole heartedly living behind Islamic law then that could be called a worship. And a Muslim's obedience to secular government amounts to worship, as we have said earlier, if they contravene Islamic laws, you follow them whole heartedly, you abandon Islamic law then it means you are worshipping, if you see them as a substitute to Islamic laws, then that amounts to worship.

ZA1 [24830-25621]

So if a Muslim comes across a law that is contrary or is against the teaching of Qur'an and hadith and without any imposed on him and he agree and he follow, there is a problem. But now since Nigeria is not a secular state, America is not a secular state in their physical statement, so you can't force me to do what is against my religion. If you are talking about paying or traffic, this is not law, this is between, is an agreement between me and you. So that we can have maybe at least we can have good relation, but if you are talking about worship, nobody in America now will force you to go to church or to go to mosque, nobody will force you. And if you are worshipping Allah (SBUH), you are going to mosque, you are going to church, you are going to anything, nobody will say stop.

ZA2 [22927-22952]

Hmmm no, no, no, no, no.

ZA3 [20103-20598]

Emm there are some certain circumstances that emm it could become a worship, but not all the time, but in a situation where what is primary and what is universally accepted in religion and the law of the land or the secular laws are forbidden that, example, if there is a law that forbids you from going for prayers or for fasting as it happened recently in China, some people were denied because they say it is affecting the productivity. In such circumstance the laws are becoming anti Islamic

ZA4 [40674-41135]

Emm you know any secular government like Nigeria now because we are, we have different types of people, so we have to come with one common goal, so at least this is lawful, is become necessary because there is no how you can, and they say if you want o propagate your religion it will be a problem, right? So if you want to practice your religion is going to be...you are praying that success of your religion should prevail, but you cannot force it on people.

ZA5 [22909-23081]

When you submitted your life entirely to the secular state in which everything instead of you to ask from God, you feel like if you don't go to them you will not get it.

ZA6 [54461-54922]

(he laughs) I don't think, it does not amount to worship. You are only obeying a lay down rules and regulations ahh it's a kind of, there is a lay down rules and regulations that if you disobey you will be punished. Even in a Sharia, this cannot amount to worship. Even in a sharia state, there are also laid down rules and regulations and if you defile anyone, you will be punished. So I don't think its obeying the secular authority is a way of worship, no.

ZA7 [23737-24090]

The only way a Muslim's submission to secular authority becomes worship is in when that particular secular law preaches or binds the Muslims to worship more than Allah or more than one God which is Allah and that is only the condition and when its goes ah when it doesn't go in accordance with the teaching of the Qur'an and the hadith of our prophet.

ZA8 [54027-54436]

No. It does not amount to worship. They are, it is also a rule on them to follow whoever their leaders are because it is enjoined on every Muslim that you must follow your leaders, you must respect them and you must obey them. You can only disobey, like I said, you can only disobey them when they tell you to do something that is contrary to what God ask you to do. That is when you go your separate ways.

ZA9 [28124-28541]

That is if there are restriction on how their religion should be practiced, which I don't think any law in this country as of today states for each Nigerian, everybody has his right, we have, there is fundamental human right, we have the right to vote, right to be voted for, right to practice your religion. I don't think any secular law is limiting Muslims to practice their religion. No. I disagree with that point

ZA10 [26717-26890]

No. It can only amount to worship when they see it as the totality and they actually have strong faith in it that if is not, no more anything that is when it is un-Islamic.

ZA11 [21731-22101]

Well, worship is a total submission, secular laws are made by man and if you go by them whether they are conducive or not, it could be called worshipping because at a point is just like they giving you a hell or heaven to choose from and then you don't have this thing, but well a Muslim can go with the secular if it does not contradict the teachings of his religion.

ZA12 [12533-12824]

Well, when a Muslim starts deviating from the teachings, because in a secular society, the rules and regulations maybe almost the same as the teaching of Islam, so by the time one is going as in is acting against constitution of Islam and the secular society then his getting out of his way.

ZA13 [13063-13395]

Ahh I think if you stay within restriction of Allah, you are been bounded by a secular government, staying within restriction of Allah because this combine all teachings and the secular government, it combines both teachings of Muslims and non Muslims, so when you stay within restriction of Allah you are also involved in secular.

ZA14 [17399-17580]

Yes when it becomes a worship is when there is the law of Allah and they say that you should go against the law of Allah that is when it becomes you are worshipping the secular law.

ZA15 [21117-21122]

No.

ZA16 [14271-14591]

No, it does not amount to worship, but it can be, it can amount to worship when he totally submit, I mean totally submit that he agreeing with the constitution of the secular state, but if he take it as Dharur that he is following the constitution of the secular state, then he is not worshipping, he is not worshipping.

ZA17 [15283-15683]

Well is the way you take it, it is the way you take it because our own din is linient, anything intension, intension of doing it, if it goes beyond the limit then that is where you will be worshipping because if I because I wanted to be very obedient you are use to bow to you and Rasulillah said don't bow. I hope you get me and if you go to the maybe majalisa and you are bowing to one creature ah.

ZA18 [19884-20267]

You see, there is the tradition of the prophet that says (he recites a verse of the Qur'an), there are certain things that one could be compelled to do, you understand, anything that you are compelled to do, God will over look that, but something that you do intentionally and you know it is against the tenets of the religion, then Allah will now punish whoever, if he so desires.

ZA19 [26362-26815]

No. Submitting to secular authority could not necessarily mean worshipping because a secular state does not actually call for, ah the way to worship actually has to do with spirituality, so a secular state does not call for worshipping some ah, I mean it's own ideology because there is no prevailing ideology in a secular state, therefore, there is no form of worshipping based on my own opinion, when Muslims submit to the secular rules and authority.

ZA20 [16017-16419]

It will be worship to a secular government if you a Muslim make the laws by yourself and go by those laws to rule you and you allow those laws to work on you out of your choice. That one is you know is a glorious injustice to God. God created you and provided laws for you to go by and respect and you say no I am not going by those laws provided by God. You are now creating your own. That is foolish.

ZA21 [21122-21478]

We said if you are practicing a religion aside from Islam then you are a non-Muslim. Obeying authorities does not entail one is worshipping such an authority. When exactly a government says you should not worship your God then you refrain from that without migrating that is when they said it amounts to or tantamount to you worshipping such and authority.

ZA22 [19597-19914]

No. I said if somebody has something-you put something in your heart and you practice another thing. You know this is the right thing but since you don't have the power or capability to practice it, Allah knows what is in our hearts. So obedience to such a secular system doesn't mean you are worshipping the system.

ZA23 [26493-26653]

Only when you know the teachings of Islam, something that is ordained on you and you decided to make it ahhh what do you call it, to subdue it to another law.

ZA24 [32691-33225]

If you are obedient to secular government or secular state does not- provided you didn't follow them to their place of worship.

We should not submit ourselves to the extent that whatever they are doing we are going to follow them because prophet Muhammad (SAW) said that anyone that people's ideology is already part of them or are in innovation. Therefore we should be guided by the Qur'an and the hadith. Only what I am saying is that we should allow them to worship what they believe, we should allow them to be with their faith.

ZA25 [28663-28946]

As I have said when a Muslim starts obeying the laws, the legislations that directly negate some critical and central and very important principles in Islam then that amounts to serving more than one God. It means you have divided you al-be'a between God and such a secular system.

ZA26 [14604-14693]

Secular authorities they deny Muslims their own worship that is why Muslims reject them.

ZA27 [13185-13305]

No. It is when -if it goes contrary to the teachings of Islam, if such a thing goes contrary to the teachings of Islam

ZA28 [25769-25817]

This secular, secular authority they are words...

ZA29 [37315-38181]

No. When you submit to secular government does not mean you worship it. It only means you agree to observe the rules and regulations that do not interfere with your own religion because in some secular governments like take for example in our country, let say South Africa or let's say in America. They observe gayism, they allow gayism in their community. I am coming, they allow gays in their community and that is a secular government. Do you want to say that because you agree with the secular government you practice gayism? No. You won't do that. So Muslims agreeing with the secular government does not mean they worship the secular government, but rather they pick the rules and the regulations and they are ready to abide except on one condition that those rules and regulations they do not interfere with the rules and regulations of their religion. Yes.

ZA30 [47955-48251]

In some instances, it could be because Islam means testifying to oneness of Allah, believing he is the only one that deserved to be worshipped. But, when you enter Majalisa that is the house of assembly or the senate then you will bend down to a stick, so you know what you did there (laughing).

ZA32 [52021-52571]

Yes, the obedience of Muslim to secular ah government or authority becomes worship when it disallowed them to worship Allah, to worship their creator. Really, when Muslim is allowed to worship Allah and he worships and when he is allowed to obey ah secular government and he obeys we cannot say he is worshipping that government unless and until when he physically disobey Allah as a role of that government or the government provide something that is, that contradicts Islamic provision, there and then we can call him as a worshipper of government.

ZA35 [13600-13608]

No idea

ZA36 [20937-20950]

It doesn't.

ZA37 [28720-28866]

If they make that obedience with their faith thinking that it is the best way not that of Islam. That is when it would become a sort of worship.

ZA38 [31838-32046]

Actually I don't believe because you adhere to the rules of secular state based on agreement and you say it amounts to worship, no. As far as the secular state is conducive for you to worship, good and fine.

ZA39 [42776-43182]

Actually, you know, worshipping simply means when you ask somebody to be worshipping you in an ordinary way, so a Muslim's obedience in a secular state becomes worship when the authority asks him to worship them and if not then I don't understand you. Aha a Muslims obedience becomes worships when he worships the authority in a manner he worships his creator that is God or Allah. That is how it becomes.

Th11.5: Obedience to Secular Authority as Following the Din of the Secular Authority

FG1 [41483-41503]

No I don't think so

FG1 [41517-41616]

Secular laws are applied in Nigeria too, but most of us are still Muslims. Others are even pagans

KD2 [19704-19719]

I don't agree.

KD3 [15228-15240]

I disagree.

KD4 [33210-33614]

I totally disagree with it. I may be an advocate of the secular law, but I may not pursue and I may not obey their din because in a secular state, there are many dins, in a secular state, there is Christianity, there is Paganism, there is Judaism, there is whatever ism you can find. But in a true Muslim state, there is only Islam and Islam is the true din. (he recites a verse of the Qur'an) al-Islam.

KD5 [17273-17293]

I disagree totally.

KD6 [32561-32780]

If you say secular authorities, in this secular authorities that you are saying, is there muslims there? There is non-muslims there, if they authorize you to follow what Allah forbids, you will never follow their rule.

KD7 [24104-24240]

No, secular authority. Secular does not have religion, they do not believe in anything, so they do not even have the din to begin with.

KD8 [46233-46543]

No. Secularism is not din. Secularism is not religion, it's just a concept that of trying to neutralize, it is a concept of neutralization, you understand, you try to neutralize your faith, you understand (yes). So, it is not a din. It's just a, it may be, it may not necessarily be, it could be an ideology.

KD9 [29550-30195]

Hmm No. I think it still takes us back to may be the last but one the question you asked. depending on what you have in mind, what you believe in your mind. So, you know, you go along with them just to benefit the Umma, but in your mind you know this is kufr, am not together with him in kufr, but let's just do it, let's just do it. your intention (he recites a verse on niyya) So your intention is just to safeguard, in a dire situation the country is being ruled by non-Muslims or secularism, but we have Muslims in the society, so what do we do? We tag along, but in our mind we maintain our Iman and continue to pray to Allah to assist us.

KD10 [23897-24225]

No. Following secular authority is not following their din, no it is not in all totality, no. You know its not that following their din. You are following secular authority, you obey the secular authority. Are you getting me? Where it is, if the laws are good and beneficial and that does not mean that you are follow its din.

KD11 [26661-26676]

No. I disagree

KD13 [11830-11851]

I disagree with this

KD14 [14515-14527]

I disagree

KD15 [21979-22158]

Yes to follow secular law is to obey their din yes. That is it. That means you obey them, but that doesn't mean you disrespect God. So you need to follow God's law and secular law

KD16 [12568-12845]

My position is two here. To some extent I disagree, to some extent I agree. It depends on the law you have followed. If that law contradicts the teachings of Allah then it is otherwise, but if it does not contradict the teaching of Allah, then you have not worshipped anybody.

KD17 [40048-40317]

No, no, no, no to obey secular authorities. Islam encourages people to follow the law. If laws are established in a place, you have to follow it as far as that is what is obtainable at that moment. If you are being compelled to follow that law, you have to follow it.

KD18 [18420-18433]

I disagree.

KD19 [25081-25097]

No. I disagree.

KD20 [18872-18979]

I disagree. They can be together and not worshipping another God, their God is their God which is Allah. yes

KD21 [16864-17117]

I wouldn't go with agree, I wouldn't go with disagree, I think it has it all has limits here. Here in Nigeria, we do democracy, we have constitution, we are bounded by the constitution and not all constitutional laws and bills go against the religion.

KD23 [18649-18670]

No. I did not agree.

KD24 [60165-60502]

Not complete, not complete because their doings or their rules for example, they said, they may not be necessarily the same completely, hundred over hundred, hundred percent with what the Islam religion says. Then you are to follow those that are according to the Islamic religion and those that are against you should leave them aside.

KD25 [78810-79410]

No. That is not right, that is not right because we have this scholar, there was this comparative prophet by name...Yassin, who was forced by the by the infidels to say that he has renounced Islam, if he should refuse to say that they will kill him and he uttered that just with his mouth, but down the bottom of his heart he still feels that his Iman, so this statement is not really ah true. Ah somebody can utter something just to please that person, maybe because of the situation he or she finds themselves, but eh down the bottom of his heart he had the faith, then there's no cause for alarm.

KD26 [20983-20994]

No, no, no

KD27 [22986-22993]

I agree

KD28 [27350-27366]

I don't agree.

KD29 [16703-16715]

I disagree.

KD30 [28617-29257]

No, for as long as we are having a situation we have in Nigeria, I believe being operating under these secular authority out of option or an agreement being done a very long way which gave us not much option I think is not agreeing with their din, is not following their din, but if you are the one that doesn't care about your religion and like ah won't mind living in the secular state ah to operate to and leave Islam even when we have the chance to have an Islamic state then I think that should be wrong.

Islamic sharia should come first, but if we don't have it we are out of option then we can operate under the secular government.

KD31 [17873-17986]

Yes because if you accept the behaviors of a person or what he is doing then it means you are together with him.

KD33 [21070-21095]

Ah I disagree with this

KD34 [22419-22434]

No I disagree.

KD35 [23808-24100]

I agree so the moment a law is passed or they issue an order, they issue an order, you abide by that and you understand that law of order tampers with God's, the proper thing is really we abide by the rules and regulations of the state so long it does not temper with God's emm revelations.

KN1 [53004-53052]

Does secularism have a din in the first place?

KN1 [53129-53433]

If a secular state declares this is our din, this is our religion and you agree that you are following that religion it means you are out of Islam, but I have never found a situation whereby a secular state says this is our law, this is our religion. I doubt if there is, but if there is and you agree

KN4 [43409-43418]

Disagree

KN5 [22979-23153]

Which one is their din? Do they have din? When you talk of secularism you are talking of non-religious practice in a government. So they don't have any religion ah any din.

KN6 [26386-27060]

So I say, it is not mean that maybe sometimes it can be to follow their din and sometime it cannot be to follow already took this, take this statement into consideration whenever you get any laws, any secularism which is against your teaching of Islam or against the teaching of Quran, or against the teaching of prophet Mohammed and you insist to obey this so you follow them, you worship this secularism and not only this secularism even your money because some people can worship money, some people are, some people are worshipping their house, some people are worshipping even their friends, you can worship your friend if you prefer him rather than your Islamic sharia.

KN7 [23580-23609]

I do not agree. I disagree.

KN8 [24615-24635]

I disagree with it.

KN9 [22375-22414]

This is true; this is true, very true.

KN10 [16993-17005]

I disagree.

KN11 [23007-23154]

Secular authority is not a din but is a law ko that is secular as ah from the way I understand secular is, secular they are not after any religion.

KN13 [25368-25386]

No, I don't agree

KN14 [19684-19698]

Yes I agree.

KN15 [18987-19004]

No, I disagree.

KN16 [9913-9928]

No, I disagree.

KN17 [25982-25984]

No

KN18 [39953-39961]

Is not.

KN19 [23186-23199]

I disagree.

KN20 [17777-17799]

No no no no no no no

KN21 [11473-11499]

No I disagree with that.

KN22 [23446-23466]

I disagree with it

KN23 [15992-16004]

I disagree

KN24 [16275-16277]

No

KN25 [23926-23960]

Yes they are fond of maneuvers.

KN26 [23669-23671]
 No
 KN27 [17918-18147]
 Yes their din, secular authorities I don't think they are bringing into practice their din. I don't think they are bringing into practice their din because it is based on laws of the society, societal laws, so I don't think so.
 KN28 [14644-14658]
 No I disagree
 KN30 [15144-15159]
 I don't agree
 KN31 [21613-21638]
 Hmmm I disagree with that
 KN32 [10341-10378]
 No no no no I don't agree with that.
 KN33 [8339-8358]
 No, it is not true.
 KN34 [13351-13492]
 No it depends one, if such does not contravene any of the provision contained in the holy Qur'an and the hadith then I don't see any reason.

KN35 [14798-14840]
 The secular authority doesn't have a din.
 KN36 [15054-15063]
 Disagree
 KN37 [13832-13846]
 No not at all.
 KN38 [10027-10039]
 I disagree.
 KN39 [17986-17990]
 No.
 KN40 [14831-14841]
 Disagree.
 KN41 [12348-12380]
 I disagree with this assertion.
 KN42 [27614-27773]
 Following secular authorities does not mean following secular din. Secular authority is not a religion, it's ah form of government and Allah knows all things.
 KN43 [21736-21771]
 No at all I don't agree with this.
 KN44 [16094-16132]
 That one I wouldn't equally answer it.
 KN45 [22442-22705]
 To follow sec, I think secular authority has no din. You mean din in the sense of religion, yah the secular authority has no din alone to follow. Secular is secular, you want to operate different from God's, from God's law, yah. So there is no that issue at all.
 KN46 [41183-41203]
 I totally disagree.
 KN47 [40278-40679]
 Secular authority and then you say din. This is contradiction. You say secular authorities, secular authority, secularism has nothing with religion and then when you say din here. Din is a religion. Din is an Arabic word for religion in Arabic, yah in English religion, so when you say somebody is not religious and then you say ok their din is not religion and he has religion. What a contradiction.
 KN48 [12379-12440]
 Because Allah himself asks us to obey the secular authority.
 KN49 [22187-22206]
 No, I don't agree.
 KN50 [10961-11034]
 I disagree because following their din does not mean secular authority.
 KN52 [31645-31796]
 It is not true because there are many Muslims existing and practicing Islam happily without any coercion, you know, in secular context. Why is it so?
 KN53 [14865-14876]
 I disagree
 KN54 [7639-7658]
 Well it is no, no.
 KN55 [8904-8920]
 No. I disagree
 KN56 [14557-14574]
 I don't agree.
 KN57 [14447-14486]
 I agree with this, I agree with this.
 KN58 [33170-33444]
 Hmmm to some extent I disagree because there are certain teachings of the secular world that you don't believe in and because of that you cannot say that you are believing in their religion because they have their own religion. Their new God now is science. So that is it.
 KN59 [25795-26392]

Actually I agree to some extent, you understand, because take for instance like Music, like musicians, American musicians, some of them engage in, they are part of this illuminati or Free Mason, there are some signs and some lyrics being used in those songs, you understand, to us we don't understand what it literarily mean, virtually we don't understand it, we are just after the beat you understand and they are own aim is for them to spread that thing, whenever you practice that thing it is as if you are practicing their own din you understand, so it is as if you are following their din.

KN60 [25327-25343]

I don't agree.

KN61 [12291-12318]

No, I quite do not agree.

KN62 [39791-39836]

I don't disagree, I don't disagree, hmm mm.

KN63 [28623-28887]

Nooo, it depends, you know, if the law is being influenced by their religion, you know, that means you are now keeping down your own religion and following their own, but if at all the law is ordinal law or human made law, you know, there is nothing bad in that.

KN64 [20866-20870]

No.

KN65 [24984-24993]

No, no.

KN66 [15066-15074]

I agree

KN67 [15843-15855]

I disagree.

KN68 [7655-7687]

This has already been answered.

KN69 [28295-28300]

No.

KN71 [48930-48943]

I disagree.

KN72 [25897-25920]

Yes, I agree, I agree.

KN73 [25602-25614]

It is not.

KN74 [36786-36932]

Okay if you say that ehh to obey secular authority is to follow their din this is not a yes this statement I totally disagree, sincerely speaking

KN75 [39469-39481]

I disagree.

KN76 [28608-28731]

No, I don't agree because I live in a secular state like Nigeria and I know that I follow the teaching of Qur'an and Sunna

KN78 [44217-45262]

To obey secular authority is to follow their din. Well and again I would want to clarify, it all depends. You see, for me, ahhm we are guided by the constitution, as I said, for me we are living in a multi-cultural society, ahhm for, for ah for me ah after the amalgamation of Nigeria in 1914, the whole activities of Muslims now, is now subjected by the different law, which is not essentially derived from an Islamic source; so in this context, obeying secular authorities, if you obey secular authority as a Muslim as part of the necessity of existing in a country now called Nigeria, that is not worshipping. It is the rule and Islam tolerated that lalur or necessity sometimes make things that are not lawful to be lawful to you. In so many instances in the Qur'an where we are forbidden to eat certain categories of meat, but out of necessity, I mean, Islam is a very flexible religion. If you are living under a condition that you cannot control, it is beyond your control to live peacefully in that condition, it is acceptable in Islam.

KN80 [34751-34955]

Yes to follow, it depends on how the command is. If the command is protected by the Islam, so there is no harm upon it, but in as long as it contradicts with the verdict of Islam it is harm to follow it.

KN81 [20799-20811]

I disagree

KN82 [24944-24966]

It is it is not true

KN83 [15192-15213]

I totally disagree.

KN84 [18090-18132]

I strongly disagree, I strongly disagree

KN85 [22768-23029]

No, to obey to obey secular authorities is not to follow their din. There is, there can be a Christian or Jewish king, but the laws are not Jewish, they are not Christian. Therefore, obedience to secular authority does not mean obeying or following their din.

ZA1 [25707-26233]

What is a secular din? I want to know that secular religion. What is the secular religion? Are we talking about Buddhism? It is a religion, they have their book. What do you mean by secular religion? Din, if you say a din is an Arabic word meaning two things either religion or day of resurrection. So what do you mean by secular din? I said that country that you are talking about, this western country, they are not secular because they believe in Christianity. So just ask me do I believe in Christianity? I will say no.

ZA2 [23037-24067]

Ahhmmm well that is where we have maybe one of the problem we are facing because we will always be against some of their rules because if any rules is, because the secular society or the secular authority sometimes they may have some certain rules which are against the religion which are against the God's sayings, and in that aspect when it come in the people who are Muslims will say no. Our God could not, our God, our Lord could not teach us this, he said we should be against this and

therefore we will not. Take example of emm an issue which was trying to be interpreted sometimes of emm that women eh men are to marry their opponent, women should marry women, something like that. If you could look at both the Christians and the Muslims vow no, no, no, no, it is against religion, our God did not say, but is the secular law that is trying to bring it in, but people said no, no, no, no. So these are some of the issue that use to come in. Those are things that use to come into the mix, so it is always against...wrongly.

ZA3 [20686-20740]

Is not actually true, but to an extent it has facts.

ZA4 [41219-41617]

Secular authority you have to be, is not only to follow their din, sometimes they don't even have din, they just give you the directives that do this, you are the one to weigh it and they don't even make it compulsory. If you don't make it compulsory and even if you do that it will not cause anything to your Islam. Nothing is wrong with that , it is only the one that will cause problems to you.

ZA5 [23227-23521]

No, I disagree with that now. It doesn't mean because I obey you it doesn't mean that anything I do that I will have to do it, is not by force. Is just an obey just feel like ethics. The way of doing things, I have to follow the way you do things that is all, so far is not against my religion

ZA6 [55008-55064]

No, I don't. Like I just said I don't agree with that.

ZA7 [24172-24590]

Well like I said before, I think before most secular laws are set into motion, they must have been revised by Islamic scholars, Christian scholars and other religions of importance to that particular community. So it is not possible for the laws to be set and observed if these Ulamas or these scholars do not really say that yes it is in accordance with Islam. So I think that is the way I can answer that question.

ZA8 [54521-54738]

No, I disagree. You can follow your din like I always say, they are all related, you must, you are doing your religion, following secular authority, you do what they ask you to do, if it is not against your religion.

ZA9 [28693-28705]

I disagree.

ZA10 [26979-27002]

I disagree with that.

ZA11 [22187-22208]

Well, to some point.

ZA12 [12908-12921]

I disagree.

ZA13 [13480-13497]

No, I disagree.

ZA14 [17668-17690]

I Disagree with that.

ZA15 [21210-21230]

I disagree with it.

ZA16 [14679-14691]

I disagree.

ZA18 [20433-20614]

Ok din in Islam, is not following their din, is not following their din, is condition, when the condition, you know, ah is no longer tenable then you now do whatever is the best.

ZA19 [26900-27264]

Just like I have said earlier, there is no prevailing ideology. When I say there is no prevailing ideology, of cause I mean there is no din of which people are to follow in a secular state. Secular state is a state where everyone is free to practice whatever he wants to practice without impinging in one's affairs. So there is no issue of din in a secular state.

ZA20 [16506-17088]

You know there is condition here. If you are to follow those things you are saying, you should follow them, you know, as it has come to you by force not just you like it. That is it. You have to go by the...like now the Nigeria constitution that is working on us, we are just going by it not because we want it, not because we love it, not because we like it. It is because the elites who have organized those laws out powered us and there is nothing we can do them, but we have to know that those laws are not from God and we are not liking them. These are the laws of God we like.

ZA21 [21565-21775]

No to obey secular authority does not amount to you following their din. You can live under a government that is secular yet you are not practicing their religion. You can be practicing your religion as well.

ZA22 [19998-20023]

No, I totally disagree.

ZA23 [26737-26989]

Whether you follow their din or you didn't follow their din if you agree to follow secular reason to leave the things of your religion and follow the common law what is just common to your understanding then automatically one becomes something else.

ZA24 [33310-33604]

I disagree. We should not follow their din we know that we have only one God and all the pillars of slam and the pillars of iman. Therefore if we are following secular system of government – secular authority, it doesn't mean that you are to follow their din. Everyone should do his religion.

ZA25 [29033-29386]

I disagree. It all depends on the extent in which you obey. Yes , the extent to which you obey. If you just-though we know to obey secular authorities they always ask for absolute loyalty. But a Muslim is not obliged to that. You give them partial loyalty that is you are loyal to them to the extent to which they do not negate the teachings of Islam.

ZA26 [14780-14844]

I disagree with that. I am a secular man, but Islamically wise

ZA27 [13392-13422]

No, I didn't agree with that

ZA28 [25901-25937]

I really don't want to comment on...

ZA30 [48373-48837]

There are some certain things that you will do, when I am staying here as I normal person, I don't even know what will relate me to other things like, like bending down to a stick, but somebody who involve in such act, he too may be you can give him hanzari, I don't know, may be if he did not go there, so also the effect of that one will be greater than him to be there. So, as I said earlier, we should just refer back to Islam is not rigid, Islam is flexible.

ZA31 [20157-20538]

To some extent, you have to, you have to agree if it is not contrary to your teachings of Islam. You know there are some secular, seculars in, in the government that your religion didn't accept it, so that I, I don't advice to, as in I don't advice people to bridge their religion's teachings in order to satisfy as in to satisfy some particular created rules which is not by God.

ZA32 [52660-53311]

I did not agree because among the secular authority there are Muslims leaders and there are even non-Muslims, I believe that they cannot physically say you have to disobey Allah or you have to leave your religion and follow us, they can't say that and everyone has his freedom under this to practice his religion, so that eh you cannot say you are following their din, they have no din, they have no din, only Allah's din, din of Allah is the only din we believe in and ehm to just to follow, to obey them is not, you are, in fact, in Islam we are strongly commanded, strongly commanded, vehemently prohibited from disobeying leaders. That is that.

ZA33 [14540-14985]

I disagree with that because to obey secularist-a secularist authority does not come directly or indirectly to bring you or to enforce his religion on you. But rather he uses his secularist ideas to get your wealthy materials be it mineral resources, the agricultural products and something that he can benefit directly or indirectly, but a secularist state to some extent is not conflicting with – obeying it is not prohibited to some extent.

ZA34 [31729-32100]

Well to obey secular idealism it depends on how somebody perceives it. If somebody perceives it as a way that somebody should have complete agreement with the secular state that is following their din. But maybe you are compelled as we are compelled to follow the secular idea, we just have to follow the secular idea because we have no power to change it. that is that.

ZA35 [13738-13751]

I disagree.

ZA36 [21035-21048]

I disagree.

ZA37 [28952-28968]

No, I disagree.

ZA38 [32132-32143]

I disagree

ZA39 [43268-43451]

No, I don't agree because there is a limit to the obedience. When you obey a secular authority within the power Allah has given them, Allah has seen he is looking over your affairs.

Th11.6: Muslims Seeking Political Office Contravene Islam

FG1 [42710-43392]

In fact it is a true Muslim that should seek for electoral position because he will like to implement them, good deeds and the sayings of the sharia. And the first statement saying that Muslims are contravening Islamic teachings is true because, am not trying to somehow politicize the present something, even the past experience we have experienced in this current state-Kano state is somehow manipulative because our ideas were Islamically manipulated. And the most simplest thing in this society to get the masses following you is to come with any religious ideas. So with your ability to speak religiously to people will have you the votes of the masses so that is what I think.

FG1 [43561-43579]

No they are not

FG1 [43581-43940]

They are contravening because this people are saying whoever says he is and he is not, and if we take this as ammm, we can see that when you come and say vote for me you will tell people that you are honest, you are this and definitely if this will be applied to you whoever says he is and he is not therefore if you say you are true then you are not honest

FG1 [43948-44464]

In addition to his comment just take this present administration as an example he did not come to us with any Islamic thinking or any Islamic say to the electorate, we as the electorate but when he mounted the mountain of leadership he implemented some Islamic principles into the state. Just imagine the number of unmarried females we have in the society, imagine the number of adultery committed in the society has been reduced to some extent by the government joining them together in marriage and a lot of this.

KD1 [49505-50076]

Actually I have heard an argument about this and the explanation I am more okay by (recites in Arabic) certainly this is not an Islamic state. So you can't say you can't seek elective positions. Almost in every society now, we have one, one at least even a little are numbers of non-Muslims, let's assumes all the Muslims sit back and they say they are not going for elective position and all the non-Muslims goes and fix it and they happen to be those that are ruling over us. So how will you feel about it? It doesn't make, it's not rational. So I don't bud that idea.

KD2 [20348-20603]

No, Muslims are allowed to seek political office because only with that, they can govern well and provide to the citizens all they need in their society. So, there is no any form of claiming divinity when a Muslim tries to contest for a political office.

KD3 [16243-16552]

The statement Muslim seeking political offices in reality are contravening Islam and trying to claim divinity is false. You don't seek, at times, may be people might appoint and in a particular place where nobody can do the job, and you the one you are sure you can do it, there is no harm for you coming up.

KD4 [36539-37075]

This position is inaccurate, is unacceptable, it is unrealistic because we cannot say that as a Muslim when you are seeking a political office or in any office in a secular state, you are seeking for divinity or you are trying to contradict divinity. I disagree with this. If you look at our present president especially in Nigeria, he is a Muslim and you cannot say that because he is occupying a political office, he is no more a Muslim or he is contradicting his religion. It is totally unacceptable, unbelievable and we reject it.

KD5 [18719-19043]

Hmm I think this position is not correct and it may be correct. In an Islamic state or sharia state, appointment of leaders is based on nomination, but in a secular state, I think contesting for an, for a political office is necessary, as I said earlier. It's even obligatory for a Muslim to contest for a political office.

KD6 [33526-33931]

How are they doing mubaya'at to their leader, the so called the jihadist? How Abubakar Shekau gave one ah saying... What they mean by mubaya'a is that I elect you as my leader, I allow you to lead me. Is it not politics? What he sees that he cannot control it again. He gives it to the one that he knows that maybe he can control it. So, he submits to his what? His will. So he still he still has a leader.

KD7 [25365-25879]

You are see we are in a situation now where we cannot afford for Muslims not to come out and contest for seats, but in the election, they should bear in mind the promises they make because God will hold them to account for such promises. But they are allowed to come out and vote, is like you marketing your wares in a market and somebody prefers to buy yours over that of the other person. If you do not bring your market, your wares to the market, how we will know you are selling them talk less of to buy them?

KD8 [47440-47977]

Well, it is said that normally you are not the one that say you will occupy a particular office. You are not the one to say you seeking for a particular or a political office, but your behavior, your disposition, your knowledge, your humility should now make people to say you should seek for it. So in other words, is like you are not the one seeking for it, but it is people that are pushing you to seek for it because they saw you to be an instrument of change and if you refuse to do it, they are expected to force you to accept it.

KD9 [31544-32191]

In the society we live today that is not very accurate. True Muslims actually supposed in fact it is the true Muslim that should be seeking political ah positions now in the situation we find ourselves. It is actually true Muslim that would begin the step to making the society become a sharia compliant society. Is it a Muslim that doesn't know is left from the right that should seek political position? No. It is that Muslim that is conscious that knows Islam that should go in there and make the changes. So he doesn't like the society or the system that is why he is going there to make good changes it doesn't mean that he is leaving Islam.

KD10 [25336-25816]

Yes, according to the sharia a Muslim should not seek for political office. If you seek for political office Allah will not assist you, but if people ask you to go, if you are nominated that one is correct. You get me right? But not that it is that you seek for it. Like in Nigeria today people are seeking for the political office, is that not? And you see what happens at the end of the day hmm, but if they are nominated that you should vie for this post. Are you getting me?

KD11 [28399-28704]

Very inaccurate especially in our own kind of or in a situation and the reality in which we are finding ourselves. You mean if a non-Muslim feels he has ah he could contribute positively to the development of his religion and to humanity ah should indeed vie for any position, could vie for any position.

KD13 [12496-12509]

It is wrong

KD14 [15738-16265]

Yes hmm people should not seek elective office, but at times even though you don't seek elective office maybe that your particular community or state between the people there they might find you maybe you are the right person for the job and will ask you to come out and a situation you know maybe in that particular area maybe those that came up for that political places if they are not capable and you know yourself you are not capable and you want to do it sincerely there is no harm for you to come and say you can do it.

KD15 [23144-23315]

Ah true Muslim can seek elective so far he will be honest and he will be among the good ones. I think it is okay for a Muslim to seek for a sit in an office or something.

KD16 [13582-14177]

I disagree in totality with that because the concept of leadership is mandatory. Wherever there are people there must be a leader and how do we get to that position of leadership is through election, isn't it? And the scholars of Usul have said that (reciting in Arabic) if something is compulsory is mandatory whatever facilitates you reaching to that thing is also mandatory. So if the concept of leadership is compulsory, then to go the path that will take you to leadership is also compulsory, therefore, the concept of politics is mandatory to both Muslims and non-Muslims to participate.

KD17 [42300-43285]

Why should a Muslim not seek elective office in a secular state like this? Does it mean that we should leave everything to the non-Muslims? Then they will say one day leave your room then they will compel you to become a non-Muslim, don't you see that? How would we fight for our own rights? How will we fight for our own share of the booty, of the national cake if don't have Muslims in positions there that could also fight for our own rights? So why would you say Muslims should not contest for these posts? This is a democratic, like in Nigeria now we are practicing democracy and you have to come outside and campaign, contest, belong to a party. Although yes we know it is wrong in the Islamic state, there is no electioneering, no campaigning, there is a committee which I say the shura which conducts this electioneering affairs that does not mean that people should not come out and contest. This is the situation we find ourselves so we have to play according to the cards.

KD18 [20033-20160]

It is yes, the Muslim can seek a political power in a state or in a country to, in a country, in a secular state or countries.

KD19 [26297-26623]

No. I disagree that statement is not correct because in a complex society like Nigeria, if true Muslims or rather if Muslims decide not to seek for political office, they may end up being ruled by non-believers and the repercussion will be much. So in a democratic setting, Islam allows Muslims to seek for political offices.

KD20 [19988-20313]

A true Muslim can seek for a political office in the sense that if he has the qualification, and the people voted him and as far as he is going to follow the Sunna of the prophet of Islam (SAW) and when the people vote him, he should not try to divide the house or the state or the country, they should try to live in peace.

KD21 [18973-19159]

I don't think this statement is eh is accurate. If Muslims are not to, if Muslims are not to vie for political offices, then who is to represent them? Who is to fight for their rights?

KD23 [20136-20533]

No. I did not believe with this because Muslims should contest and ah look for position in ah political office because the world has changed because ah because ah they are not, because sharia is not on ground since sharia is not on ground that is it is politics that is on ground. So it is compulsory to contest and look for a position in the political office so that you will govern your people.

KD24 [62183-62217]

Is not accurate, is not accurate.

KD25 [81532-82248]

Hmn to some extent is accurate because since the prophet ah said eh you will continue to clamour for leadership, but if it will be a source of sadness to you on the day of resurrection so that is true. (he recites in Arabic) so to some extent ah Muslims aren't supposed to be ah seen to hastening to getting authority, but if somebody deserves it ah even if he does not contest it, but people said no, he must come out because they believe he is a good person ah then, not just through this ah ah politics or politicking kind of things that the politicians use money to, some most of them siphon them or embezzle public funds, but anybody who must have elected them should know that God will call him into account.

KD26 [23238-23413]

I don't think so. Muslims seeking political office to better the lives of Muslims is allowed, but Muslims seeking political office for their personal gains, no, no, at all.

KD27 [23669-23700]

I don't think it is accurate.

KD28 [28791-29459]

It is not accurate in the sense that Muslims should not seek any political offices is not accurate. Well if they know the implication of seeking political position, they should know how they are going to protect position of Islam whatever, is not on the personal interest, they should know the implication of whatever politics it is. Once you understand what politics is and you know if you are going to do it you are not going to go against Islamic injunction and you know you cannot go by the Islamic law and regulations and what is necessary to govern and Islamic or seeking political position where you know you will not be able to defend your Islamic religion.

KD29 [17421-17689]

The position that eh true Muslim should not seek for an elective position is a misrepresentation, is a misrepresentation and is un-Islamic ah Muslims should go for an elective position because it is through that they will exhibit their Islamic conducts and teachings.

KD30 [30740-31380]

I think it is accurate to a lot of extent because eh it is believed that ah if unless if someone has a hidden, has a hidden agenda you don't have to be coming out and be telling people that I am a trustworthy, vote for me. You see all these things are contradicting what it should be and that is not how it supposed to be, that is why it is always best to look at the, bring out the criteria, look at these criteria and see people that deserve to, that satisfied all the criteria so that we can be able to take the best out of them. I think this is part of the problem or the weakness of democracy which has brought us to where we are now.

KD31 [18684-18743]

That's that's not true because there is politics in Islam.

KD32 [25962-26632]

This is very wrong. This is very, very wrong, this is not Islamic teachings, so there is no any sharia law, there is no any sharia from Allah or his prophet that eh stops Muslims from participating in politics, there is none. So this are some of people that have little knowledge or that trying to sell their own selfish interest using the image of Islam that are trying to make such point, but this is not Islam and we have seen in many countries true people practicing Islam participate in politics. Like in Nigeria we have many Muslims participating in politics, so all these people spreading this they are saying it out of their own selfish manner not Islamic view.

KD33 [21865-21931]

Ahh well is not accurate Muslim are free to seek political office

KD34 [23482-23914]

Hmm that position is not accurate at all. Muslims should always seek a position, as I said earlier that is Nigeria is a secular state and each religion has its own representative in the society. If Muslims did not seek a political power that means we don't have a representative there, we don't have a voice there and we won't even put somebody that is good which is part of the teachings of Islam into the so called constitution.

KD35 [25297-25584]

I don't believe in that because there is a prophet of God who was seeking to be given a minister of ah is it agriculture or so, so if only a prophet should seek for that then no any other person will tell us that and we agree with that is just a rumor mongering, is just a blatant lie.

KN1 [54924-55370]

Scholars have made a comment concerning Prophet Joseph that is prophet Yusuf and there is a particular verse in the Qur'an on him it is a complete chapter suratul Yusuf when he interpreted the dream of the king at the end of the day he told the king you should appoint me the overseer of the academy or a sort of minister or prime minister of the economic planning or something of that sort. So he is a prophet of God what do you say about that?

KN1 [55438-55574]

Not my opinion, I am telling you the stand of some of the scholars concerning this position and they back their position based on this

KN1 [55628-55658]

They can seek elective office

KN4 [44868-44960]

No, it is not true. A Muslim can contest election of an office depending on his strengths.

KN5 [24898-25671]

No, it is not actually ahh I think there is one hadith I am not sure of its certainty it is saying (he recites a verse) that you should turn according to how the reign is turning, according to how the century or the time is going, you cannot say you are in an Islamic state if you do not contest for Islamic office then the rotten people might have contest Islamic even the Muslims we have rotten Muslims they might have contest for a good office and ah for the leadership of the people and may likely win at the end of the day bad practices are going to be much in a state; so also Muslim generally should contest and when political offices whether to try as much as possible to be stopping things that are being un-Islamic in the government activities of administration.

KN6 [28588-28830]

Is not accurate, true Muslim can, true Muslim will try even if this office is not good with the ashara, you will try to get this office and you will try to correct at least to give some corrections. So I will not agree with this statement.

KN7 [25044-25532]

It is inaccurate, very, very inaccurate in the sense that if you don't ehm, seek for this offices, how will you achieve them? How will you attain this position? You will never attain them in the sense that ehm in a political setting, we have the right to vote and you have the right to be voted for. If you don't seek for this position, how will you be voted for? And if another Muslim does not, does not seek for that position, how will you vote for him? So it is ehm, it is inaccurate.

KN8 [26746-26878]

I think it is wrong. Muslims are free to also context inasmuch as you see yourself to be capable as competent enough for the post.

KN9 [23458-23738]

This position is very accurate because anybody or any Muslim who shows his true intent on a position is clearly not eligible for that position. You are not supposed to advertise the position you wanted. It is the duty of the people to advise you to occupy a certain position, yes.

KN10 [17852-18146]

This is true because I can remember that prophet Mohammed (SAW) says that any person that come and say you choose me or you vote me for such office, don't vote him. It is you that you will choose a righteous person that can be in that office. So it is true. That is -it is a correct statement.

KN11 [24456-24966]

Muslim seeking political office in the reality are contravening Islam and trying to claim divinity, no when the question is trying to say when a Muslim seeks a political office he is claiming divinity? No. It is not true. And true Muslim should not seek elective office. To some extent you can say yes, you cannot say people to vote me but even prophet Yusuf, if you believe in yourself Prophet Joseph, that is Yusuf, he asks his people to make him to be in power, so if you believe in yourself, you can seek.

KN13 [27550-27871]

Hmm, I don't think it is accurate because definitely you have to seek political power, that is why we said it earlier, politics, Islam and society and the state, they are all related. So for you to actually be a Muslim and you want to be leader, you must seek political power, because even power is directly from Allah.

KN14 [21221-21394]

Yes, yes of course. True Muslims should not come and say you should ah you should vote for me. It is people that will assess him and say this is the kind of person we want.

KN15 [19770-20011]

Yes, Muslims should not ask for people to vote for them when they are you know looking into elections for an office, so their quality will determine you know the state of the state of quality for them to be voted or for them not to be voted.

KN16 [10580-10637]

Yes, Muslims should not ask for people for vote for him.

KN18 [40615-40645]

Is not correct, is not right

KN18 [40660-40771]

Muslims can contest and seek offices, and where-what of if that state is democratic? Is Islamic and democratic?

KN19 [24582-24655]

A true Muslims can seek elective because if truly they wish to deliver

KN20 [18441-18456]

Totally wrong.

KN21 [12108-12129]

It isn't accurate.

KN22 [25362-25401]

This position is absolutely in accurate

KN23 [16970-17183]

It is not accurate because in a secular society you just have to participate. You can even be a, you can, there is provision for a Muslim to participate in an act that is not Islamic to bring progress to Islam.

KN24 [16891-16911]

No it is inaccurate

KN25 [25984-26400]

This statement, this positional statement is very accurate. This is because during the time of the Caliphs it was assumed that anybody showing the intent for a particular position is not and I repeat is not eligible to obtain that position. It is only the people who would judge based on your character, your previous interaction with people and assume that you are fit for the mantle or title or specific position.

KN26 [25372-25412]

Yes they should. That is no-they should

KN27 [19181-19577]

I don't think it is accurate enough, accurate enough in the sense that if you don't vote, how will you be voted for? You have the right in a sharia state that is democratic enough, you have the right to vote and be voted for. If another Muslim does not contest, how will you vote for him? And if you yourself does not contest, how will you be voted for? So I don't think it is accurate enough.

KN28 [15356-15439]

Well I believe this is inaccurate and the statement itself is not really correct.

KN29 [183-223]

It is not accurate it is totally wrong

KN30 [15671-15709]

No I don't agree, it is not accurate.

KN31 [23291-23330]

Exactly Islamically that is how it is

KN32 [11420-11472]

Ah no sir I don't think this position is accurate.

KN33 [8943-8965]

No, it is inaccurate.

KN34 [14301-14378]

I don't think this is true. They are just all misconceiving the whole idea.

KN35 [15776-15921]

Actually if a true Muslim couldn't seek for political office then who do you want to be there? So the Muslims are the right people to be there.

KN36 [15972-16191]

True Muslims can seek electoral office but they should do their things that will not temper with the sharia or Islamic tenets or they should do their things that all will always support Islam or sharia in the society.

KN37 [14540-14588]

It is not accurate. It is not accurate at all.

KN38 [10553-10578]

Very wrong, non accurate

KN39 [18526-18566]

Actually this position is not accurate.

KN40 [15623-15796]

Good Muslims should not be seeking for elective offices because it is base on the qualities that he or she has that will make the people to appoint him or her as a leader.

KN41 [12987-13177]

This statement is accurate in the sense that a true Muslim should not seek for people or force people to vote him or rather he should be voted, I mean he should allow people to appoint him.

KN42 [29610-30674]

Allah has said that in order for us to live in peace and tolerance with one another, well no matter the situation we find ourselves, we should always fear Allah. There is no way we can do that if we are not transparent. So a Muslim is only going against the preaching of Allah if he is appointed in a position and he doesn't do his best. He cheats or he goes contrary with Islamic laws. Islamic laws have always said that people should, people should follow religious thinking. So if you are put in position of trust, you should do your best for the sake of Allah. So they are not punished for being in the post, they are actually punished for not doing justly while in the post not for being in the post. There is no, there is no sin in wanting to contest to better the life of people around you or to better the lives of your fellow people, your fellow citizens. The sinning there is for you now to get the post and for you now to do or for you to, what is it called, perpetrate yourself in office. That is the sin and not when you are contesting for the post.

KN43 [22770-22967]

This is a very wrong ah statement because even our Islamic scholars in Kano here are contesting for political offices and a number of them serve in different government, so this is ah, very wrong.

KN44 [17804-17882]

That are contravening Islam and trying, I wouldn't like to answer that question

KN45 [24795-25201]

This is also not accurate and is not part of Islam. I think there is no even any serious scholar yah in Islam that has ever even professed his view. Muslims are free, are free to seek ehh political offices through election even ah let's say if they don't, then how can they protect the right of the Muslims ehh in any democratic government. They must subject themselves to election and electioneering, yah.

KN46 [43446-43493]

Inaccurate completely, absolutely inaccurate.

KN47 [41992-42034]

This position I think is misleading also.

KN48 [13108-13283]

Yah I support the idea, because ehn if no matter what, it is so hard for them to still be following that their believe when they have already enthroned that state of theirs.

KN49 [23045-23205]

Actually every true Muslims have a right as long as it is democratic and constitutional to vie or to seek for any political office, no matter how high or low.

KN50 [11641-11665]

Ahh this is inaccurate.

KN52 [33438-34609]

Wow this position for me is not accurate because if you are talking about a situation, for instance, where you have Muslims existing as a minority in a giving political context, in a society, you know, how would the Muslims then address the problem of discrimination and marginalization if they do not participate in the process of decision making, you know? So by avoiding political participation and I think they are doing more harm or disservice to Islam as a religion. Why can't they be part of the system and then contribute their quarter to the development of their own religion and to addressing those problem of injustice or marginalization and discrimination they think they are experiencing in the society. So I think it is a must, it is something that must be done. Muslims must be part of politics, to participate in politics. I think the way I understand, the responsibility and burdens that come with leadership positions, you know, a true Muslim, a Muslim who is pious enough should avoid those positions, but if that is the case then what do you do, at the end of the day you will all have people who are not qualified to be in position of leadership.

KN53 [15415-15436]

It is not accurate.

KN54 [8698-8772]

Well in the modern world, Muslims must come out and seek elective offices.

KN55 [9539-9603]

Islam strongly believes in leadership, therefore not accurate.

KN56 [15604-15988]

Actually even going by contemporary times, what happened between Muhammadu Buhari and Goodluck Jonathan, you see there is no way that this statement can be accurate. Why because in the modern world where democracy is been practiced, there is no way that a Muslim would just go and sit at home and hope to be in the political process. Muslims have to come out and contest election.

KN57 [15342-15396]

I disagree with this. Islam we believe in leadership

KN58 [34413-34803]

Yah it is true, true Muslims should not seek elective offices like the way it is obtainable now because in Islam, we don't believe in campaigning, is part of the modern day democracy. As I said earlier on, in Islam leaders emerge through certain qualities they exhibit. A leader is chosen rather than selected. He is picked because of the certain qualities he exhibits. So that is it.

KN59 [28053-28616]

Actually I can agree to some extent to this position because power and divinity is stressed upon Allah you understand as a Muslim when you kind of want to like claim power as if you are kind of intervening into Gods affair's and God power, but to some extent you can seek for an elective office whereby not you particularly seeking for, but for people to kind of recommend that office for you, maybe due to your capability in that office or maybe your hali in Hausa your habit, your character the people can say ah sir we want you to contest for so, so office.

KN60 [26071-26227]

It is inaccurate actually, prophet Yusuf has sought for a political office and he was given and he is a prophet and a messenger of Allah and he does it.

KN61 [13040-13060]

It is not correct.

KN62 [41553-42075]

No. That is not true. Muslims should seek for whatever political office they find fit to actually seek for or they so wish because ahh in my understanding, in my belief, you understand, ahh Muslims can actually be the Alpha and Omega of a state or in a state through this political offices. Once a Muslim leader is actually ahh let me say, get that very chance to be in a certain office, the office of the governor, the office of a president, you understand, yah I think Islamic, an Islamic state can be run, yes, hmm mm.

KN63 [30689-31099]

Is not true. Muslims should seek political office. That is the only way they can guarantee the right of other Muslims. Okay if you have to go, move backward and allow others to take over ruling us, just bringing any law that doesn't abide by the Islamic principles, in fact Muslims should seek political office at least, it will go a long way to guarantee our own security, our own principle as a Muslim.

KN64 [22164-22221]

No. You can, you can, you can seek for elective office.

KN65 [27355-27370]

Is inaccurate.

KN66 [15917-15939]

That isn't accurate.

KN67 [16416-16665]

I think, I think it is not quite accurate because there are may be some situations in which a Muslim can asked because there may be, there was a companion of the prophet that asked to be appointed. So I think it is not, it depends on the situation.

KN68 [8256-8278]

This is not accurate.

KN69 [29541-29870]

Well if you take this to this Nigeria context, we can place it under doctrine of necessity because Nigeria as an entity, it is not purely an Islamic state and such we are following what we know as constitution. We are just following ah this constitution as Muslim because of necessity, because of that necessity, we can do that.

KN71 [50164-51578]

Very much inaccurate, very much inaccurate. In the Qur'an, Yusuf alayhissalam said to the Azeez,(he recites a verse of the Qur'an), he was a prophet of Allah, he is now seeking for a political office to hold and he was made the minister of natural resources in Misra. Abazab got to the prophet and said ya Rasulillah give me part of what Allah has offered unto you. The prophet (SAW) did not condemn him he only said Abazab (he recited a verse). It is not seeking the elective position that matters, but who are you to seek that elective position? Can you do it or you cannot. If you are convinced that you can do it, just go and do it. If you are not convinced, leave it to the one who can do it. But to say that when you seek an elective position, then you are contravening Islam, let me give you an example that you will understand, just a clear example. We are in a mosque that we wanted to pray, we cannot appoint a leader as we did not know ourselves and you know within yourself that you can lead a perfect prayer, what are you suppose to do? (you can head it) why? Should you refuse now to come forward and take over, then you have put the whole people in shambles. You are destroying them. So that is also in a state when everybody is shying away from leadership, if you know you can deliver, go and deliver it because when you refuse to do it then the burden of the... before that society will be on you.

KN72 [27139-27343]

Yes, in a situation where a state is an Islamic that is it is follow the whole Islamic teachings, no one among the people can seek for any office, but in a secular where there is Muslims and non-Muslims...

KN73 [27446-27865]

This is what I'm saying; if it is an Islamic state, there is no issue of election. It is only an issue of shura or council. They are the ones that appoint a leader from the people. So ai there is no anything that will make a Muslim to feel that let me be a leader because when you are satisfied that you'll be a leader, you just heard it just like from the sky that you are a leader unknowingly. That is how Islam is.

KN74 [38552-38674]

This statement is not, I am not agreeing with this, Muslim can seek a political office, he can seek a political office,

KN75 [41397-42016]

If a Muslim know himself personally that he can do justice among his people to hold trust amana for his own people, he can seek for political office, we take reference to what happen during the time of ehh the history of prophet Yusuf who said that they should give him a treasury to hold in Israel, in Egypt because of his own trusty but because of that, we can use that reference and any Muslim that have, is capable and is trustworthy of self should know that he is capable of holding any treasury in a government parastatal should hold in order for them to have a transition government among the Muslim community.

KN76 [29892-30225]

Well this position is inaccurate because if you ask all Muslim that they should not participate in an election or they should not seek any political offices, then you are relegating them to the background and there is no any other place in, there is no any society that or religion that can relegate its followers to the background.

KN78 [46228-47011]

I think the point of, there is an elaborate explanation by some of our Jurist in history, ah it is true, there is a clear text, there is a clear teaching of Muhammad (SAW) that discourage any person from vying, from aspiring to a political office, but of course, as I said earlier, the, the secondary source of Islamic sharia is there to serve certain purposes, and one of the purposes is to look into the deeper meaning of those primary teachings, and one of the option or one of the optional, one of the option they gave is the fact that if under certain circumstances, that person is by necessity the only person who is capable of having certain power, certain knowledge, of course, he would be ahh he is recommended ahh he is, he can stand a chance of either calling for a vote.

KN80 [36452-36603]

Is not accurate. Muslims ah all Muslims have the right to perform ahh their legal activities provided the activities would not temper and harm Islam.

KN80 [36662-36870]

Yes should seek because of the interest of his people, in order to protect the interest of the ahh ahh ahh people and whatever he would do in that particular position should be in consonance with the Islam.

KN81 [22436-22625]

This statement is wrong, it is wrong. Muslims can seek political office to defend their religious rights in a secular state. So nobody is restricted for a Muslim, you understand, no right.

KN82 [25610-26099]

This position is true because Muslims are discouraged from seeking political office, but he may be appointed if the society feel deemed, if they feel that this person deserves to hold political office. It is not bad when he is ah invited to run, but he himself is discouraged by the holy prophet to be seeking that office as what happen to Abu Zhar when he requested for the prophet to appoint him as one of the governors. Prophet (SAW) stopped him from requesting political office.

KN83 [16378-16524]

Ahh actually this statement is very wrong. Muslims can seek political office to help his fellow Muslims and unity of his country where he lives.

KN84 [19122-19277]

I strongly believe this statement is very wrong and inaccurate. Muslims have the right to seek political office either in secular state or Islamic state.

KN85 [24693-25321]

Ahh actually this statement is incorrect. I do not agree with it. Muslims today in a modern day democratic practice, nobody will be elected without coming out to say that I want to contest and in so many cases it is people ahh ahh group of people or people in the society that will say okay so ans so and so person should contest, therefore, people ah Muslims should come out to vie for elective offices, they should try to seek for election into political offices in order to protect and safeguard the Islamic principle. To say that when they contest, they are now trying to claim divinity is not true, no, no, no not at all.

ZA1 [27546-27592]

The positions not accurate, is not accurate

ZA2 [27129-27518]

Yes, that statement is true when we are going back to the teachings of emm the creator because by the teaching he said the prophet is even saying that whoever vies in for post he should not be given because he said he is giving fear to that person. That person that said give me this office, there is a fear that he may have something in mind that is why he want this office that is why.

ZA4 [42660-42999]

Yes sometimes you see some Muslims are very, they are good, they have good morality if they don't have power, but if they have power they become cheats, they become corrupt, womanizers, killers and all that. So you have ... into destruction for you not getting is better for you, is better for a Muslim to separate himself from leadership.

ZA5 [24472-24577]

No, no. You have to seek for office emm if not because of anything at least for the sake of your people.

ZA6 [58119-59187]

Ahh am not an Islamic scholar, but as far as I, as much as I know it is proper for a Muslims to seek political office only if he can bring about justice, only if he can be a good leader so to say, only if he can be a good leader. But Islamically amongst Muslim if you are looking for a, if someone is to, if there is a vacant position of which people are supposed to be appointed or elected, the person that comes to say I can do it usually is not the person that can do it, the people are supposed to look at the best person among that is in the Muslim situation now, the best person, the best scholar among and then appoint him as the leader. But in the this situation is a necessity now, where you have a lot of people and the best people are not even willing to come out and then as Muslims of course you cannot stay and say it is, you won't, you cannot, then definitely the non-Muslim will all lead over you that means the whole of the political offices will be held by the non-Muslims, so it is necessary for Muslims to come out and seek for political offices.

ZA7 [25688-26004]

Ahh well I don't think that is accurate enough because there is no way, there is no where in Islamic teachings that says Muslims should not seek political offices. So I think we have as much right as any other person to seek political offices and seeking of political offices does not mean we are claiming divinity.

ZA8 [57726-58831]

Yes, now in Islam is very true. If you are a true Muslim, you will not want, you will not come out for political office because there is a very very big burden attached to it. Now if, starting from ahh maigida, as a maigida, the responsibility of your wife, your children is on you, their will being, their protection, their welfare, their education, their feeding all is under you. Now you leave maigida, now you go to mai unguwa. If you are elected as mai unguwa, the responsibility of every living soul in that Unguwa is on you. God will question you for it on the Day of Judgment. When so, so person is this, what did you do as the mai

unguwa? God will question you. Now come to ehm counselor, chairman, vice ehm senator whatsoever up to governor, are you getting it? So a true Muslim will run away from that because he knows the burden attached to it because if he is knowledgeable and he is a true Muslim, he knows that God will question you on every soul that is under you when you are a leader. That is why you see true Muslim, they will never ever come out to be seeking for political office.

ZA9 [29626-30264]

I believe things moved, we are since, there are exceptions to some certain rules. If Muslims should say because election is not allowed or is not encouraged in Islam, they should not contest in an election where they will elect people that will lead them, that means the process of getting a leader is restricted to other religions as such the Muslims will find it difficult, a bit difficult to practice their din. Yes, I think that point is just, we have like things we incorporate into religion and I think this point is part of this thing, we have election is essential, I encourage, I don't think that point is accurate. It is not.

ZA10 [28245-28433]

It is not accurate because in any state being it Islamic or secular state a Muslim is suppose to seek for that post because, like I have said earlier, Muslims should always be the leader.

ZA11 [9517-9642]

Well, starting with appointment of position in the society, according to Islam, you don't contest for it people see you fit.

ZA11 [23311-23577]

That's correct according to the teachings of the prophets (SAW); you don't aspire for the office, you don't aspire for the office. When they see the qualities in you, they call you upon for the office. So to some contexts, according to the teachings, it is correct.

ZA12 [14091-14217]

They should seek, but even in Islam we know that power is intoxicating just the way one catches himself when he is on power.

ZA13 [14319-14342]

I disagree with this.

ZA14 [18638-18834]

Why do you say a Muslim should not seek election into, ahm seek for position? It is wrong, everybody have the right to participate even not because of anything, but for the sake of his religion.

ZA15 [21873-22049]

I do not agree, why I am saying so is as a Muslim you are supposed to, you don't just sit down, you have to because the only way you can make change is to get those offices.

ZA16 [15457-15474]

Is not correct.

ZA18 [21368-21629]

No. This is not accurate. It is wrong. They can seek for whatever position. You know dama the essence of looking for this kind of or seeking for these positions is to make, is to make good use of them to do what is right for the populace, the entire populace.

ZA19 [28969-29867]

Well this position could not be as accurate as some people expect it. Of course it is accurate to fundamentalists, I mean those who uphold religions, I mean they upheld religions as do other affairs, but when you get yourself under the umbrella of a secular state; presidential system of government, parliament system of government and so many other forms of government, you cannot do away with actually ah, so what I mean, in essence, you cannot say Muslims should not seek for political offices because when they do not seek for political offices and dwell in that particular state, they will be dominated by the other non-Muslims of which it might reach to the extent where they might not be allowed to practice their religions, to embark in trades and so many other things peacefully and harmoniously. So it requires encouraging for Muslims also to participate in ah getting electoral offices.

ZA20 [18533-19226]

That one is all about timing, frames of reference, frame of reference of time. A Muslim who is asked not to elect not to seek for any elective post that was during the prophet (SAW) when things were alright then. You are not expected you know to ask for any post, to ask for leadership, to ask for any support to be given or be conferred with any title of leadership because then the society was decent ah, so today you know if you can take an arm to wage war in defense of you community then equally you have to take your time and ask for the position to defend your country, defend your society and community. This is where it becomes necessary for a Muslim to ask for elective position.

ZA21 [23004-23663]

This is inaccurate because as a matter of fact, it is necessity and necessity they say is a mother of convention. So whenever something is necessary you must do it. This electioneering campaign and politic and what have you, it has to do with necessity. If we are not trooping to go into politics certainly non-Muslims will cover all the places and they will be seeking for political office and eventually they will be our leaders. When they eventually emerge as our leaders they will do whatever they feel like doing. So it is a matter of necessity for all Muslims to come out and participate and partake fully in the issue of politics and elections.

ZA22 [21085-21295]

It is very inaccurate because if you have two evils one is greater and one is lesser you have to go for the lesser one. If Muslims resist all these political offices, what do you think the situation will be?

ZA23 [29105-30279]

Well there are sayings of the holy prophet (SAW) that who come out to contest for any political office we should not give that office to him. And the Qur'an also informs us of the prophet Yusuf scenario. He was the one who said he can accurately handle the store. He contested for it and he was given. So if you will merge the two it depends on the situation you find yourself. If we are living in an ideal situation, then a true Muslim should not come out to contest elections for any post. If you are due for it, people will nominate you. but in a situation where if you didn't show your interest and you can do better, the way Islam wants the leadership to go about you can do better and you didn't show up and people may not say ah let that person come up even if they will say you must contest, because the only thing they will do if you say no I will not spend my money to buy nomination form as it happened in Kano, when Mallam Ibrahim Shekarau emerged to be the contestant of governorship election, he was not the one who bought the form for himself. It was people that gathered money and bought the form for him. Do you get that? But he must go for the campaigns.

ZA24 [35414-35788]

In fact in Nigeria here for example we cannot fold our hands and say since Islam does not allow us to vote and seek for political office so we should not contest. It is said if you are not there how can you ask how they shared it. If you are there you can even correct one mistake out of a hundred mistakes therefore you have done something. You have corrected a mistake.

ZA25 [31175-31437]

I will tell the person which kind of system. In an Islamic eh if it is an Islamic state, yes you are free to make yourself available to serve the state. But if it is in a secular system it is just based on laluri that Muslims are allowed to vie for a position.

ZA26 [15641-15771]

Muslims should strive to have elective office to show a good moral, to show they are good mind so that others should follow them.

ZA27 [14124-14261]

No actually since we are in a secular society if somebody is pious and he knows he can govern such person can go ahead and seek for it.

ZA28 [27130-27317]

Hmm well in a setting where somebody will be in a position by vote, if it is by vote here I say it is necessary for a Muslim to seek for a position, if it is by vote. So he should seek.

ZA30 [50423-50441]

It is very wrong.

ZA31 [21612-22047]

It is not accurate; it is inaccurate, which all I can say it is not true. Religion, Islam didn't stop you or didn't stop anybody from joining politics, but what Islam, what Islam is saying is that if you know, if you know you are a true Muslim and you can treat people equally without bias, you can lead people, you can join politics. If you know that you can't control yourself, you will be biased, so Islam is advising not to do so.

ZA32 [56512-57124]

Ah is not true. True Muslims can seek for elective offices, if you look at the even the Yusuf alayhissalam, he asked that they should be put as what, on the treasury of Muslims, on the treasury of that, ah at that time, king of Misra, he said (he recites the Qur'an). He asked that they should be put as a leader, he requested and he was given. Once that person knows that he will be, he will be just-ful, you understand, and he will try to bring some positive issues, which will support the lives of humanity, so it is expected, it is even recommended to ask for leadership, for elective office, that is that.

ZA33 [15710-16031]

This position to me is not an accurate position. Islam allows Muslims to seek whatsoever positions they feel like seeking as long as seeking that position does not contradict the teaching of the holy Qur'an and the Sunna of the prophet (SAW). So therefore they should seek all kinds of elective office from head to toe.

ZA34 [34286-35577]

Exactly, as I explained at the beginning that one of the problems of our state or our country is some people try to maybe join politics with religion. It is because I am a Muslim, I belong to this group, I do, do this that is why he wants to use such to seek for that political office. In reality politics is different, religion is one side. Somebody can be elected based on his character and behavior, how did he interact or how did he come about connection with other people. Then what did he do before and what is he doing now that is what people are supposed to look at not because of he is religion of this, he is a religion of this, no. Rasul (SAW) never appointed somebody because he belongs to this but he looks at your capabilities. Can we remember when Mu'azu bin Jabar (Rabiyyalahu) and one of the best companions of the prophet (SAW) came to prophet (SAW) and said oh Rasul (SAW) make me as a leader to my community, Rasul (SAW) said oh ya Mu'az anta rajulin da if -you a weak person you cannot lead. So don't look at your relationship with somebody but look at his character. Rasul (SAW) clearly told Mua'z if it is to abide by what maybe you are close to him, Mua'z is very close to Rasul (SAW) he could just have appointed him, but he said you are weak. That is that.

ZA35 [14598-14607]

No idea.

ZA36 [22132-22356]

hmm toh, it is based on their faith I can say, it is based on their faith. If they are faithful, they know they can handle it, it is ok, but if they know they would deviate, toh it is better that they don't even go into it.

ZA37 [29780-29827]

Why not? Muslim can seek for elective offices.

ZA38 [33509-33851]

I disagree with that. All Muslims should seek for a political office, actually it is not normal, you could allow people to take you for you to represent them, we are in the era whereby this issue of democracy have overshadow almost all our activities in life, our political activities in life, then we must seek for these things, we must.

ZA39 [45094-45685]

Actually under, strictly speaking under Islamic law or under sharia or under Islamic state, a Muslim or a person should not seek office to govern the affairs of people rather it is the people that would look for him to come and govern their Affairs, but where in a democratic state which Islam is not fully operational, a Muslim by the condition that is the condition of democracy or as we said under a democratic state, has no option. If standing is the only way you can be recognized to attract people to vote for you, then as a Muslim also is allowed to do the same like all other people.

Th11.7: Political Leaders Usurping God's Sovereignty

FG1 [40436-40453]

It is not true

FG1 [40455-40826]

For me it may be true because the moment you mount he mantle of leadership, the leaders usually see themselves as semi-gods in the system so they usually, some of them, even in Islam, even in the religion now we have scholars that are at their peak so they will see themselves as people given authority and that those authority must be abide irrespective of any

KD1 [47426-47820]

That's not true because even in the holy Quran Allah (SBUH) said (he recites the Qur'an) he says he will send to the world a vicegerent. So you can't say because, you can't even, you can't share in God's sovereignty, so that's not a possibility, when we are talking about sharing God's sovereignty as in making laws. But that does not change God's sovereignty, so I beg, that's not correct.

KD2 [18931-19163]

Political leaders are not usurping God's sovereignty because what they do is purely human activities, they are not engage in spiritual activities or spiritual leadership, only God has sovereignty, God is supreme, Allah is supreme.

KD3 [14655-14869]

Yes sovereignty belongs to God and my comment on, yes that all political leaders are usurping God's sovereignty is that yes people are ruled based on, that is people are given rulers based on their own character.

KD4 [30953-31898]

In Islam sovereignty belongs to Allah but if you look at the secular state or the, what I call the contemporary federal democracy or liberal democracy in which we are practicing or emulating, if I can use that word, from the western culture whereby sovereignty totally belongs to the people. That is in the case of Britain and then in the case of England, you say that the sovereignty belongs to the Queen or the King that is when they practice the monarchy system of government. So you will see that there are two different things, they are too different, they are diametrically opposed. In an Islamic state, sovereignty belongs to Allah which is totality, which is totally accepted. Sovereignty cannot belong to the people just as the liberal government perceives or sovereignty belongs to the king, the monarch just as in the monarchical system of government. So you see that both are two different things and you cannot merge them together.

KD5 [16570-16875]

Yes, sovereignty belongs to God as it is been told in Islam that Allah gives leadership to whoever he wishes to and he takes it off whoever he wishes to. So, I think leaders are not usurping God's sovereignty by leading, but rather they are exercising the burden that Allah (SBUH) put on them. That's it.

KD6 [31650-32163]

Sovereignty belongs to Allah for he has his own, let's say subordinate, Lord, am not saying subordinate please astaghafurullah, he has his own Khalifa. I don't know how to put that in English, Khalifa means his representative. Allah says I, even when the annabi Adam (alayhis salam) was coming to the world, God call him his representative, to represent him not his subordinate, to represent him. So, all our rulers are representing Allah because he is the one that give them, nobody can give that except Allah.

KD7 [23523-23814]

Sovereignty belongs to God. The rulers or the governments, they are not usurping God, they are servants of God, they are there to practice their own, they are there to practice God's worship in that position where they are, we are all under God and we are given different responsibilities.

KD8 [44861-45582]

Yes, it amounts to, it may amount to usurpation. Usurpation in the sense that when they are compelling you to do those things that God said you should not do, it amounts to usurpation, you know, usurpation in quotes because nobody can usurp God's power, but it amounts to usurpation of God's power because God is saying, he is saying that you should not do this, another person is saying you should do it. Like gay marriage, God is saying you should not do it, they are saying that you should do it. So, it amounts to usurpation which a Muslim cannot tolerate that, yes, All those things that are, that are forbidden by God, nobody can compel you to do them as a Muslim, you will not agree and you will not believe that

KD9 [28694-29149]

If you are a Muslim, you are a leader and you are following the rule ah you are obeying Allah, you are a leader in this world you are not usurping Allah's command or Allah's ruler-ship or leadership, but as it is I don't, I can't get it. But you are not usurping his power. You are still under Allah because you know Allah is the sovereign, he has the sovereign power. So you are not if you are a Muslim definitely you are not. You know you can't. Aha so

KD10 [22791-22968]

Sovereignty, you mean the kingdom belongs to Allah alone? Yes everything belongs to Allah alone, everything, everything in the samawat and the earth it belongs to Allah alone.

KD11 [25747-26155]

In Islamic state sovereignty belongs to God and in the secular state depending on such state, some vested it in the constitution like in the case of Nigeria and other states vest sovereignty in the hands of the people, whichever way you want to look at it either from the secular prospective or the religious, sovereignty means supreme law, the supreme power, where the supreme power of land is vested in.

KD13 [11532-11543]

Accepted.

KD14 [13944-14139]

Yes it belongs to God and anybody that is there has to, sovereignty belongs to God and political leader that it is in that particular position is just ah is more or less a representative of God.

KD15 [20627-21037]

Ahm actually what I can say about this is that, God cannot come down from heaven and rule us. There must be a messenger, as I said earlier on, God send down some messenger and prophet to us to lead us so in a state or a community or a country there must be a leader to guide the followers. So sovereignty of ah politics or whatever is okay so far as it won't go against the law of God so everything is okay.

KD16 [11675-12096]

Actually to some extent I disagree although people capitalize on the verse of the Qur'an that says (quotes the verse) truly that it is because it is the wordings of Allah (SBUH) which cannot be corrected, but if somebody manipulated maybe rig an election in other to occupy an office and you now associate that to Allah (SBUH) that is a different thing entirely because you don't associate what is wrong to Allah (SBUH).

KD17 [38127-38895]

Yes, the power belongs to Allah, but you no human being, human being can do anything to get to some post. Does it mean that if person kills people just to get a post he is usurping the sovereignty or it is the will of Allah, then you just leave it like that. Somebody cheats to pass an exam and you know he passed the exam, he presented the result that he passed the exam, does that mean that he knows the course? He cheated, ... no, no, no but by the time you try your best, you read and you pass that exam that's all. So it does not mean that because you are in political power or because you squeeze your way to get political power you are putting the will of Allah. Yes it is because Allah has already willed it that you are there, but you are not doing right thing.

KD18 [17928-18058]

Yes, the power belongs to almighty Allah and he gives some parts of his power to whoever he wishes to give it to. Yes that's it.

KD18 [18103-18112]

They are.

KD19 [24301-24554]

Ah yes, it is only Allah that is sovereign and this sovereignty of God here in the planet are given to the people, so if the people decided to give full authority and sovereignty to a leader, they are not usurping God's sovereignty, in my own opinion.

KD20 [17808-18064]

Yes, I think all power belongs to Almighty Allah and he gives them all to whoever he wish to give it to, and whoever in charge of the government that they are exercising the power, so it's Allah that put them to be there, everything belongs to Allah (SBUH).
KD21 [15929-16225]

I don't think they are usurping God's sovereignty when they rule, when they rule. Allah (SBUH) can't come from up above and rule. That is why he has sent his prophets to mankind upon them to lead. After the prophet we have our Caliphs that have been leading men bounded by laws not to go astray.

KD23 [18169-18335]

No ah I think I did not believe on this perception.

KD24 [56172-56538]

Yes. Allah (SBUH) says in the Qur'an (he recites in Arabic) Allah is the one that use to choose within his eh angels, he used to change, choose that some are superior than some, than others. Likewise the human beings, Allah (SBUH) use to choose some people that they should be pious or they should be the leaders or they should be the richer ones, things like that.

KD25 [77629-78243]

Ah it is not done, you see Allah, God's supremacy or sovereignty is unique no one dare compete with it. He is our God, he is our Allah that we worship, he has neither beginning nor an end, he is the topmost above everything, he is the bottommost beneath everything. Yes there is no time that he started and he will continue to be forever and any other thing besides him dies because that thing or anything is Allah's creation. So really ah there shouldn't be any correlation eh ah as to sovereignty between that of God and that of man, I mean is even is even, is indescribable so to say and is incomparable, yes.

KD26 [20154-20459]

Political leader are just there to guide they are not lords. You don't worship them.

So you are not ascribing partner to God, you just respect them because and if they don't do good, you look for a way to take them out, ut you don't worship them, so I don't think they are usurping God's sovereignty

KD27 [22442-22726]

Yes sovereignty is God's and they are supposed to be his-man as, man himself is the vicegerent of God on earth. Leaders are supposed to exercise the rules as set out by Allah and his prophet (SAW) over the society and the communities. So thereby exercising-being his Khalifas on earth

KD28 [26394-26809]

Well I can comment on it in the sense that this is the reason of the set back in the Islamic political government because all the politicians I am sorry to say if the fear of God, they don't even know what God is and then they should go, whatever belongs to God they should give it to God, they should take that yes everything now is in their hand because they don't have believe in God, the politicians of course.

KD29 [16147-16301]

Well ah based on Muslim teachings and belief, a leader is being ordained by God. It is God that makes a leader to emerge based on existing circumstances.

KD30 [27705-27927]

Ah sovereignty is attribute of God given to human to lead their fellow human beings towards greatness in ahm in justice and fair play I think we should ah look at this as a responsibility to lead in justice and fair play.

KD31 [17469-17556]

Because yah some people go beyond what is expected what is expected of them that's it.

KD32 [25045-25440]

This is totally unacceptable ah because in a politics when you elected somebody he is trying to go beyond his own power, I think according to the definition of democracy you have your own ways of removing that leader, so anybody who goes beyond the power that given to him so it is their own rights to remove him and show him his own limitation so he should not abuse the power, there is limit.

KD33 [20295-20363]

Well I don't have, I didn't agree with it, I didn't agree with it.

KD34 [21556-21874]

Hmm it's it's a little bit deep, but the way I see it is that sovereignty belongs to Allah yes exactly and Allah is the ruler of all, but there are the way people control because it is Allah that will give them that authority to even rule over people because if Allah did not even give them they won't rule over people.

KD35 [22855-23344]

Ahh I don't agree with that because eh you say you organize rules and regulations on how you interact with each other without tempering with God's law and regulations. Let me cite an example, you cannot drive in a state without driver's license, driver's license means a government of that place is satisfied that you can drive properly without causing hazard to other people, so the moment you abide by that, that means you are conducting yourself properly and in God's adherence of law.

KN1 [51657-52136]

There is no go come about it sovereignty belongs to God, he is the sovereign. He is the one that created the earth, created the man, created everything so he is sovereign. So now it depends upon what you mean by sharing the sovereignty of God because you will beeee...like now let's say if a child is obedient to his father that means he is comparing his father with his God? A times you have to look under common sense and logic, what does that mean and how do you interpret it.

KN2 [28772-29057]

Well to some extent since human beings live within human beings there is no way any person can lead other than human beings. God has appointed man, human beings, mankind as his vicegerent on earth. So whoever becomes a leader is only exercising the powers of God, not his own powers.

KN4 [42377-42855]

No, because God use human being as his servant to explain in details the cause and the power of God. They do not take the position of God being political leaders. God's sovereignty is sovereign, they do not take the position of God, and the government is there you can establish it and God can only -you can only be accounted on what you did.

KN5 [21307-21987]

No. Allah (SBUH) says (he recites) that he wants to put a vicegerent on earth and those people are just vicegerent of God and they are just working if they- if as a leader you work as Allah (SBUH) has ordained, you are obeying and you are worshipping Allah. If you did not then you are not worshipping Allah but rather you are causing eehh punishment to yourself. So sovereignty

remains to Allah (SBUH) at whatever law, but just being a leader does not make you to have a sovereignty that is as powerful as that of Allah. You are also a subordinate to Allah (SBUH). This, the good leaders Muslim leaders should be bearing in mind.

KN6 [24998-25569]

Yes sovereignty is from God, is only limited from God whether you are Christian or you are Muslim or Muslim, both Muslim and Christian know this issue, so we can only show this, we can only display this statement by following the teachings of our both or the teaching of our religion because, for example, our Islamic religion is from God so when we follow all this teaching, all what is stated in this book so already the sovereignty is from God, because he is the one who tell us how are we going to manage all our resources, how are we going to manage all our people.

KN7 [22058-22563]

Hmm yes ehm, what is ehm Allahu wahidan? In Islam we have one God, we have one God and the God is the most high and most supreme. He creates everyone. So yes there is no doubt about it. The fact must not be overemphasized, yes he is the ruler and ehm the number one ruler and every human being, I think, that is a believer should ehm let me say, most especially, should if he is a Muslim, I think Christians too do believe, yes we have one God, so yes I don't think there should be much comment on that.

KN8 [23346-24258]

Yes, I think God himself cannot come down to rule us. There is need for him to appoint some leaders. This obeys the conceptions of some theories they the divine rule, the divine right of kings which says they are ruling on behalf of God. God is the one that appointed them then everybody must comply with their willingness and this could also be referenced to a chapter in the holy Bible Romans chapter 13 vs 1-3, that let every power that belongs to the almighty for there is no God except his representative and whosoever disobey, you understand, has disobeyed God and such person would find him or herself in damnation. Such could be referenced to Romans; it is in the book of prophet Isah (alayhis-salam) which is bible. So I think the representative of God should be complied with, they are the ones that are representing God, Such as all our leaders and so on. There is nothing bad in complying with them.

KN9 [21738-21961]

This statement is not correct because ah I believe ah Allah (SBUH) in his infinite mercy only grants rulers a very small portion of his power. So it is just a portion given to them. It is not as if they forcefully take it.

KN10 [16366-16587]

No, this statement is false because there are-even the prophet is just-during his time is the leader of the world and after him there is some Khalifas, so if you, I don't think if this statement is ah accepted like that.

KN11 [22279-22528]

No, ai we are all ehn Allah (SBUH) created Adam as his Khalifa, as his Khalifa ko so that is successor not meaning Allah (SBUH) is like man but he has become his successor on earth so when we became a leader, this does not mean you are equal to God

KN13 [24922-25116]

Yah sovereignty belongs to God even because all these Khalifa they are like vicegerents of God on earth. They serve as representative on earth. So definitely sovereignty first belong to Allah.

KN14 [18835-18943]

Yes of course ah they are using sovereignty because of the power of the ah rule ruling ah what should I say.

KN15 [18503-18619]

No, sovereignty belongs to God only, therefore political leaders are not usurping God's sovereignty when they rule.

KN16 [9489-9595]

No, sovereignty belongs to God only; therefore leaders are not usurping God's sovereignty when they rule.

KN17 [24860-25088]

Yeah sovereignty belongs to God because all political leaders are just like a vicegerent of God on earth, because even the Caliphs' then when Prophet Muhammad (SAW), they are just like eh servants of God ruling people on earth.

KN18 [37521-38576]

his divine right of king and other things is in monarchical set of or theological set up. In those kinds of monarchies, they find their power and source of power from authority from God from there. If it is in a normal secular, normal contemporary secular state we have in this modern world, what is happening today now okay, you cannot say you cannot say that ah ah right ah order okay, or the law, I mean en, the right to rule is from God and that therefore you will not comply with ah with provisions of constitutions and a constituted authorities devoted for you. Is it not the sovereign right they gave you they legitimise you position, they give you their consent through vote. If it is Islamic state, on what basis, and we have discussed previously, you asked me a question on the method upon which Islamic state should be ruled, I said it should be democratic and democracy could find a base in Islam. It is out of consensus, is that consensus from the council, from the supreme council that accept this one should be leader, is that not voting?

KN18 [38590-38954]

Are they not giving him consent? Is that not representative? He is now their-are they not representation of the general society? Therefore, from a wider context Islamic state could be ruled using democratic ideals, using democratic ideas, let's not feel that the sovereign right or the sovereignty is divine and therefore you are not answerable to all the people.

KN19 [22759-22856]

No. God himself cannot come down to rule over the society they need to appoint over some people.

KN20 [17032-17306]

Ah there is a difference between an Islamic state and a secular state. Sovereignty belongs to God in an Islamic state, but in a secular state the constitution is always the supreme. So you should follow the rules and regulations which is the constitution in a secular state.

KN20 [17426-17457]

Yah that is true that is true.

KN21 [11116-11218]

Ah no individual has the power to keep or hold something to himself all power belongs to God almighty

KN22 [22192-22281]

Yah, sovereignty belongs to God because the power, the absolute power belongs to God.

KN22 [22381-22732]

you see Allah has said it already that I will send my prodigy to this world to represent me and I would-am having the power to choose among you those that will lead you and I will also give them the power to lead you. I will give them some attributes from my attributes. I will give them some knowledge from my knowledge. So sovereignty is from God.

KN23 [15556-15607]

No, no, because Islam itself recognize leadership

KN24 [15952-16039]

Yah sovereignty belongs to Allah and there is no way leaders can cease power from God.

KN25 [22958-23029]

This is very true. Absolute and true sovereignty lies in Allah (SBUH).

KN25 [23117-23420]

No that is the point, I will get to that. Allah (SBUH) in his infinite mercy only granted them a portion of this power. They do not cease the power. So it is like issuing bye-laws, you understand, it is delegated authority. So and among this power it is just the minutest that has been given to men.

KN26 [23061-23191]

No, yah the first part where sovereignty belongs to God is a clear position of the Islamic state but the second half of it, no.

KN27 [17206-17379]

Yes sovereignty belongs to God but there is Islamic verse that says yes the rulers are the people that he sent to earth to rule. So I don't think this statement is correct.

KN28 [13949-14202]

Well from my own point of view I believe everyone knows that the above leader is the creator and everyone who is a leader goes with the principle of the creator himself. And he knows he has never got any option than to go with the rules of God himself.

KN28 [14312-14315]

No

KN30 [14867-14891]

I don't agree with that

KN31 [20745-21093]

No when we say sovereignty belongs to God which means all powers are in God. It is quite different with the sovereignty that people have. It is just that they are having sovereignty over the people and it is the people that give them that sovereignty. That is they gave them that mandate that go and rule us so they are two different things.

KN32 [9689-9906]

no no no no no you can't say all leaders are absorbing the God's sovereignty. Yeah I agree that sovereignty belongs to God but the issue of leaders' forcefully changing sovereignty to their own good is inappropriate.

KN33 [7996-8054]

No, God gave them power as a form of delegated authority.

KN34 [12519-12810]

I don't agree with this view because when you say sovereignty we are not disputing that sovereignty belongs to God, but even on the earth the almighty Allah have his own- he delegates his power to some of his servants. So I don't see any reason why someone should view sovereignty as such.

KN35 [14146-14374]

So the state itself cannot drive itself, and God is present and he is invisible God so he delegates an authority to those people that are living as if he said in the Qur'an that he is going to create a descendant on the earth.

KN36 [14449-14627]

No sovereignty belongs to almighty Allah only God delegated power for those that are in the position of authority to apply it, delegated powers. They do not have supreme powers.

KN37 [13529-13547]

No they are not.

KN38 [9681-9700]

That is not true.

KN39 [17317-17622]

Really of course it is not true saying that all leaders are intruding into Allah's powers. It's lies because even Allah (SUBH) says that he brings human beings on earth as his adherents that is as his representatives. Therefore, to even say that leaders are intruding into Allah's power is totally wrong.

KN40 [14473-14592]

It is only God that has the sovereignty therefore the other leaders are usurping God's sovereignty whenever they rule.

KN41 [12099-12111]

No comment.

KN42 [26528-26840]

Yah, the sovereignty is said to belong to Allah. There is no, there is nobody that deserves sovereignty but Allah, but since we have already found ourselves in the situation whereby, in a secular country rather than in an Islamic one, we should always make sure that no matter what we do, we don't commit shirk.

KN43 [21072-21238]

Yah, it belongs to God and he gives it to whom he likes. So if someone in, is in position of authority, he has a sort of you know sovereignty which God gives to him.

KN44 [15769-15807]

I won't like to comment on that also.

KN45 [21269-21819]

No, yah, it is true that sovereignty belongs to God, I think all believers of ehh the Abrahamic faith: Islam, Christianity, Judaism believe in that sovereignty belongs to God, but ahh leaders ehh political leaders are not usurping ehh God's sovereignty instead God has delegated his sovereignty to them, to rule over his ahh his vicegerents on earth that is ehh we human beings. So is God that has delegated that sovereignty to political leaders whether they are Muslims or not. God has delegated that and that is why they are entitled to obedience.

KN46 [40262-40857]

No. Political rulers do not usurp, do not usurp the, the sovereignty of God by just exercising the responsibility of leadership. Usurping the sovereignty of Allah is to operate a system totally different from Allah what Allah (SBUH) wants a servant to operate. There are principles, justice, fairness and so on. So if Allah (SBUH) says, justice must be done and you come and say

no, we have to do things the other way, knowingly and ahh willingly, then that amounts to usurping the sovereignty of Allah, but by exercising the responsibility of leadership that is not usur, that is not usurping.

KN47 [38795-39456]

This is misleading. This statement is really misleading. Sovereignty belongs to God, yes, but God is sovereign and political leaders are usurping God's sovereignty? No. They are not. You know, when they rule it is not in our religion in Islam, you know, we were taught that Allah is the one gives us authority, gives leadership you understand, (recites a verse of the Qur'an) there is this verse that explains that if you see somebody in the position of authority or leadership, then it is God who give him that power and they will believe in it. In the holy Qur'an, and then we say we shouldn't ahh this is usurping sovereignty of Allah, no it is misleading.

KN48 [11826-11941]

Is not true, is not true because anybody that is there, its Allah that destined him to be on that particular seat.

KN49 [21516-21866]

Actually sovereignty truly belongs to God, but God has a vicegerents that eh directs the affairs of men on earth and people cannot exist on their own, they need leaders because even when Allah (SBUH) created Adam, he sent him to the earth as his Khalifa as a vicegerent of God to act and to direct the affairs of men and also to exist in the world.

KN50 [10540-10708]

Sovereignty belongs to God but saying all leaders are usurping God's sovereignty when they rule is not true. Whoever rules it is Allah that has destined him to rule.

KN52 [30719-31054]

That is not true because God gives power to whomever he wishes, to whomever he likes anytime. So it is not God's sovereignty that they usurp, they cannot usurp God's sovereignty because he is supreme. They only enjoy, you know, a rudiment, an aspect of his own power or sovereignty. So there is no way that man can usurp God's power.

KN53 [14428-14615]

Yes sovereignty belongs to Allah but saying political leaders are usurping Gods sovereignty, I total disagree with that because I only believe they are only a representative of Allah.

KN54 [7299-7368]

Well no. It is the same God, you know, that delegates ruling to some

KN55 [8583-8607]

No. This is ridiculous

KN56 [13768-14101]

This is very ridiculous. It is the same God that has the sovereignty that sent man to be his vicegerent on earth. I can remember in the Qur'an a verse that says Allah has sent the son of Adam to be his Khalifa, to be his Khalifa on earth. So there is no way that you can say that a man is usurping God's sovereignty when he rules.

KN57 [13667-14133]

You see majority of our leaders when they come into power, they think that they came into power by their wisdom or power or when they are financially sound. They forgot to think that all power belongs to Allah (tabaraka wa ta'alah) and he gave them the opportunity of doing so. So they forget to remember Allah until, unless they are out of power. Take for example, what happened in Nigeria as now, currently. Today some leaders are going out while others are in.

KN58 [31367-32118]

Sovereignty belongs to Allah as the supreme leaders as the creator, the cherisher and the sustainer of the heaven and earth; so all sovereign power belongs to Allah and only Allah. So what this is saying is that Allah is the only thing that Muslims are supposed to obey because he is the only sovereign leader, anything outside that is a contradiction. When you say the state is sovereign it is completely out of the question. There is no such thing as sovereign state because it is limited to other people's control. So how sovereign it is? But can you control Allah? You cannot astaghafurullah rather Allah controls everything here because he is everything. He is the creator and the maker of everything. So sovereignty belongs to him it is true.

KN59 [24466-24857]

It is not that they are usurping God's power or supremacy. A leaders is always a leader, you understand, there is one adage in Hausa that say Gwammati ikon Allah, and so if you are a leader, you are just under the umbrella of God, you understand. So it is not that you are usurping the supremacy of God, it is just something that God has already given you, have to lead so and so people.

KN60 [24499-24618]

Sovereignty belongs to God, it is true actually, but it is the same God that he is giving sovereignty to the leaders.

KN61 [11810-11944]

Yah, because they say everything is under Allah, so if you have a sovereignty which means you devoted yourself to Allah and that's why.

KN62 [38243-39028]

I don't believe in that. I don't believe that political leaders are usurping God's sovereignty when they rule, no, no, no, it is far from the truth. Sovereignty belongs to God, but total sovereignty that is what we are saying, so this very question should be reshaped, I believe. Total sovereignty belongs to God, but Allah (SBUH) ah allows some people on earth to reign and without leaders, there is going to be chaos. And even in the Sunnatic tradition, we all believe that ah a group of three should not travel without a leader and that leadership is an attribute of God. It's sovereignty, yah, it is an attribute of God. So we cannot say that ahh by allowing others to rule or to lead here is a kind of a way of usurping the powers of God, is not, is not, I don't believe in that.

KN63 [27324-28050]

Not at all, not at all, no. Their own sovereignty is just for a, well we cannot even compare it with that of Allah (SBUH) in fact, it is incomparable. Okay look at now, for example, now we have change of government in Nigeria now, Jonathan have been there for about five years now, now all of a sudden, he is taking off huh, something like that. So you cannot compare, that of Allah is forever. Even though Allah has appointed him to be there for a while huh, but that sovereignty that he was having then, cannot be, is not comparable, huh. It is just for a while. All the sovereignty you can have in this world is for just for a while and it cannot be comparable with that of Allah in no-in fact it is not comparable at all.

KN64 [20574-20599]

I don't agree with this

KN65 [23452-24045]

Well, to me in my own understanding, there are some attributes or qualities that belong to Jallah only, but there are also some of his own qualities that he sublets to human beings, you understand. So the sovereignty we are talking about belongs to Allah

(SBUH) only, but the leader, the quality of a leadership, some, is being surpassed to like other leaders, you understand, except if you go in excess that is when okay you have committed shirk, you understand. So there are some qualities that is being transferable to human beings, to some extent. So that is the little thing I would say.

KN66 [13999-14409]

Sovereignty belongs to God, which is right, I believe but when you say all political leaders are uprising I don't believe that because there are some, because there are actually there are some leaders who becomes dictators but whereas there are also some leaders abide by constitution and don't do anything that, ah that they are Muslims and abide by the teachings of Islam, so they don't encout, they don't.

KN67 [15165-15310]

Sovereignty belongs to God, but that does not mean, it is the God that gave them the power to rule. So they are not usurping God's sovereignty.

KN68 [7326-7351]

No. This is not correct.

KN69 [27810-28040]

Yes, the actual sovereignty is belongs to Allah because Allah is the only sovereign, but the mantle of leadership is a piece of power given by Allah (SBUH) to some people in this earth in order to lead people justly without bias.

KN71 [46641-47217]

Yes. Sovereignty belongs to God of course and any a leader is ruling from that sovereignty of Allah. So it is now a must for a follower to obey the rule of that sovereign body, but on two or three conditions. One: that the law he gave is in accordance with the law of Allah, it must be obeyed. Two: that the law he gave out is not in accordance with the law of Allah, but it did not contradict in any way the law of Allah, he must be obeyed. Third: is that when he gave a law that is contrary or in contradiction to the law of Allah then in that case he shouldn't obey it.

KN72 [25109-25257]

Exactly, they must to or to say they have to obey the rules, they have to obey because it is the only God, that have all sovereignty belong to him.

KN73 [24800-25108]

Sovereignty belongs to God of course. It's only some people are saying it. When you are a leader, it is, we have heard it, he is the only one that destines a leader upon a people whether they are Muslims or non-Muslims. It is from His that he destines a leader, so a leader is not surpassing a power of God.

KN74 [36203-36391]

Yes, as we have seen it that Allah (SBUH) says in his book that (he recites) therefore is belong to Allah and he gives it to he who he wants, therefore they must follow God's sovereignty.

KN75 [39174-39221]

They have to obey to the sovereignty of Allah.

KN76 [27682-27899]

That is misinterpretation. There is no one that can usurp the sovereignty of Allah, but Allah in his own infinite mercy can give authority to anyone to lead the society whether a Christian or Muslim or even a pagan.

KN78 [42681-43186]

No. I have a quarrel with the word usurping, I have a quarrel with that word within this context. What they are doing, yah sovereignty belongs to God, but as we said, Man is a vicegerent of God on earth and human being as a vicegerent, is either a Muslim or non-Muslim, but what is important is that human beings I think could not ahm ah could not be seen as really usurping the power of God on earth. But power is given to human being to serve certain purposes, but certainly sovereignty belongs to God.

KN80 [34181-34359]

Yes the whole ahh leadership belongs to almighty Allah and whosoever in the position of leadership, it is the portion of leadership of Allah that he is ahh governing or leading.

KN81 [20394-20446]

It is not true nobody can cease God's sovereignty.

KN82 [24365-24665]

Sovereignty of course belongs to Allah and it is Allah (SBUH) delegated human being to rule on his behalf. So it is it is not proper to say if human being exercises power on earth he is usurping the authority of Allah. It was a kind of delegation, he is delegated to discharge that responsibility.

KN83 [14614-14698]

Actually this statement is un-Islamic and questionable to itself. So it is not true

KN83 [14787-14851]

Yes it is un-Islamic because nobody can see God's sovereignty.

KN84 [17594-17667]

This is totally wrong a statement we can just move to the next question.

KN85 [21455-21909]

Ahm yes (Tabarakallazi ilmulk) ahh ahh sovereignty belongs to Allah and Allah alone, but Allah delegates authority to whoever he wishes (recites a verse of the Qur'an), therefore, whoever has the authority in his hand is only a vicegerent of God who God has delegated authority to him. Therefore, leaders are not usurping God's sovereignty when they rule. They are only practicing I mean they are only exercising the authority delegated to them by God.

ZA1 [24227-24677]

So you mean that all powers belong to God, so you, do you agree that all powers belong to God or you disagree so what is the- if you are talking about power, if you look at some certain countries maybe no matter how you stay in the power, one day you are going to die, somebody may inherit you whether from your biological relations or not, But God is God so power belongs to Allah (SBUH) he is who is giving just a department to hold for somebody.

ZA2 [22050-22775]

Hmmm yes, but I think it is, they are not God, just take note. They are only people who are translating the words of God, is just as we are talking since, the prophet, God has been in existence and he made prophets to be there, the prophets we have before the last prophet Muhammad (SAW), God have been existing, but he brought leaders now who are to help because I don't have access to hear the message of God direct, so since I don't have access God decided bringing in this leaders who will now

translate the information the needs of God. So it is just the same thing to guide people in the society, so they are never people who are maybe rubbing shoulder with God, taking over the roles of God, no. They don't do that.

ZA3 [19385-19949]

Emm actually emm that is the main difference between Islam and the other religions. In Islam sovereignty belongs to God while in a secular state sovereignty belongs to the people, and it is people that made the law. So it is actually not, is a contradiction because the sovereignty belongs to God, but however is delegated because with people, even in Islam too there are leaders, but they govern by the laws, but there are sometimes too that they have to use their initiative in order that they govern successfully to the circumstance they find themselves.

ZA4 [39833-40521]

Yes, what you say, sovereignty is with God who can say do and don't is Allah. And whoever also says do and don't that is opposing, negating that of Allah is a wrong doer. So all the people that occupy the position of Allah and say do and don't and you do it that is the wrong thing, but as long as a leader is now saying do and it has been the same thing with what Allah say in the Qur'an, Allah say in the Qur'an Allah, but sometimes a leader can say don't do it because of and is not the same in the Qur'an Allah says (he recites the Qur'an), but they are some necessities dharura, difficulties that will arise that moment you stop it first you follow, you understand what am saying?

ZA5 [22437-22751]

Yes because we say sovereignty belongs, sovereignty quite alright belongs to God because nobody intervene in the what God ordained on somebody or something like that, but when it comes to our leaders today they believe sovereignty belongs to them. What they say that is the final which is not, are you satisfied?

ZA6 [54063-54308]

Hmm ah of course God is the is the only sovereign being, is the only absolute being, as such every leader, as far as you are there, you have to be, as much as possible, to be just and fair to the best of your ability, the best of your ability.

ZA7 [23346-23586]

(he laughs) sovereignty belongs to only God and no man no matter is power as state or status should claim that, is like, it is like, it shouldn't be so, it shouldn't be so at all no matter a state, power, you shouldn't claim sovereignty.

ZA8 [52532-53876]

All political leaders because like I said, all political, all politicians are criminals like I told you. They are not, they are, they don't go with what God says because sovereignty belongs to God alone, nobody can say he is sovereign. Even this your excellency that they are saying, your Excellency, I don't, it is against religion, is not a very good because, this, if you look at the origin of where this Excellency, your Excellency comes from, is actually from those people that are not worshippers of God. They bring things that you know whether you like it or not, it must go against your religion. Like now, the white people left, sorry to say, like the whites they will tell you they know that both Christianity and Islam does not agree with the drink of alcohol, but they will tell you, you are not social if you don't drink alcohol, you understand, they will say this guy you are not social even though they will say okay they hear your religion does not conform with it okay you can drink but they say you should not just get drunk in your religion, but you can drink two glass, you understand, (he laughs) you see they must find a way to bring something that will make you go against what your religion is saying. All this your Excellency, your presidency or your whatsoever, all those are not in conformity with the religion.

ZA9 [27520-27876]

Well most of the problems we are facing in this country is as a result of personal interest, selfishness on the part of politicians, on the part of our leaders. I think if these leaders can imbibe, if they can imbibe the moral, a very moral standard in them, there will be nothing, there will, we have little or no problems in cohabiting with one another.

ZA10 [26456-26561]

Yes everybody, every soul belong to God, so all leaders are human beings so they also belong to God too.

ZA11 [21282-21574]

Well, God gives power to who he deems fit and whom he desires and he is the king of kings and his authority supersedes any of them. They are like wakil. In every community we need a leader to make balance of everything. So it is acceptable, but if they derail they ought to be brought back.

ZA13 [12874-12911]

I think they should submit to Allah.

ZA14 [16928-17244]

Yes quite alright sovereignty belongs to God and our leaders nowadays they believe that they are small gods because once they are in power, they think that they have power to do anything, they have the right to kill, the right to live if they want you to live, so with that they are contradicting the law of Allah.

ZA15 [20590-20956]

Yes sovereignty belongs to almighty Allah although when they rule doesn't mean they are, it doesn't mean, ok when they rule it doesn't mean that maybe they are comparing their selves with the almighty, no. He already knows he is almighty that is why he sent prophets, you understand, and he also gave them power in this world. So I do not agree with that statement.

ZA16 [13995-14119]

It is because they don't know who is God and they don't know the teaching of, and in a nutshell they don't know who is God.

ZA18 [19515-19727]

If they do what God has asked them to do good and fine, but if they are doing whatever they like that is their own cup of tea. That is their own problem and they will be asked to account for what they have done.

ZA19 [25583-26208]

Yes sovereignty, absolute sovereignty belongs to God almighty because he creates, he kills, he wounds and he heals. Usurping here is actually is usurping the trust, if I can view it this way, usurping the trust being given to you by the electorate or the masses whom you are representing. So in a situation where you usurp or you ah actually embezzle their money, not, you embezzle their money or you spend their money not in a constructive or productive way in which it will impact positively to their standard of living, definitely you usurp the sovereignty of God by actually giving you the representation of this people.

ZA20 [15371-15862]

sovereignty belongs to God. Only him unless some very tiny portion of it he gives to human, to man. And that which he gave to man, it will be given to a man who is destined to have it by God. So we need to obey anybody that is given power in a given community whether Christian or Muslim. Power remains in the hand of infidel if he is just and fair, but power cannot remain in the hands of a believer if he is unfair and unjust. So it is all about the concept of social justice and fairness.

ZA21 [20660-20971]

Well I can say sovereignty belongs to God alone. But Allah says whenever you are two he said you should appoint a leader. That entails by somebody being a leader does not entail that that person is God unless you are worshipping that person. Being obedient to your leader is as exact as being obedient to God.

ZA22 [19398-19449]

I don't get this question go to the next question

ZA23 [25276-26339]

Well this is people's understanding but nobody can say he has any sovereignty. You cannot do for your own self talkless of undoing to somebody. Anybody that assumes leadership knows that it is not by his power. It is just a test. So whether you like it or not you may not be in good terms with somebody and you say let me make use of my sovereignty to deny him. Take for example in 2011, the House of Representatives when they were to elect their leaders the ruling party then has a candidate, but the one that they don't like emerged so where is the sovereignty there? It remains with the owner. And take for instance what happened just of recent, when the upper house in Nigeria-the Senate were electing there leadership, the ruling party of today the APC has the person they want to be the Senate President, if the party thinks they have sovereignty where is it? It is another person else different from the person the party is intending to lead the Senate that emerged as the Senate president. So sovereignty as you have just said belongs to Allah to alone.

ZA24 [32422-32547]

I don't understand the question. I don't have any idea on it. I don't have idea on that question the one you just asked now.

ZA25 [27995-28528]

Just as I have said, even in an Islamic state God does not come down to rule. We still need to – generally human beings are vicegerent –khalifa to God on earth. It all depends on the type of politics the politicians are practicing. If you practice according to God's teachings you are not usurping you are only obeying his injunctions that we should arrange ourselves into organized society but if you are you are using rules-manmade laws that are not derived or that even negate some of the provisions of God then you are usurping

ZA26 [14371-14449]

No, no, no, no it is not like that. It is God that makes leaders to be leaders

ZA27 [12921-13031]

I don't agree with this. They only capitalize on worshipping God but they cannot go contrary to the teachings

ZA28 [25106-25617]

Amm when it comes to rule or leadership per se if you have the belief that whatsoever God has ordained that is what will happen that is destiny. So if you emerge as a leader just know that is not by your power, it is not by your ways but by the will of God and if you and if you fail you should know that it is not by you not being qualified but there are certain things God has seen that you do not attain to that position so you should just take it like that and know that it is not about honor but destiny.

ZA29 [36917-37162]

When you say sovereignty belongs to God nobody can perfect it, but rather they can try not saying you cannot perfect it meaning you cannot do it, you can try and do better than what they are doing today. And that is the little comment I have.

ZA30 [47506-47798]

Hmm, there are some certain attributes that you can't compare human being and God. So, when you borrow the word sovereignty, you use it to human being also use it to God, that one is also according to our teaching. There are some certain attributes that only God alone has such an attribute.

ZA31 [19526-19897]

Yes, that is why at initial, God sent messengers in order to lead us. That means, you see, all those prophets they form and control people like a government and even in a house, you have to have leader that can put you through. So, it is left for the leader to do what is right to the people, not to cheat them, not to have his own personal priorities over people's own.

ZA32 [51098-51865]

Sovereignty, in Islam, we believe that sovereignty belongs to Allah, to God, but to say political leaders are usurping God's or are usurping ko? Usurping God's sovereignty when they rule, it is not true, they are not, if they, whatever is happening. The essence of leadership is to make the life of people to be safe, not to show any power or position or differences between the people is not because of that. Allah provides, has provided the issue of leadership to the Umma rather Allah provides, provides to do what, to save the life, the lives and humanity and the dignity of human being and to say is they are usurping, no nothing can reduce the power of Allah and nothing can increase it. His power is and the sovereignty of Allah is undefeatable, is constant.

ZA33 [13916-14453]

Yes some leaders went beyond the limits of sovereignty but the utmost sovereignty and the almighty sovereignty belongs to almighty Allah alone but he bestows the sovereignty on the earth to his servants. But some of his servants because of their political power and the worldly materials given to them and the overrule it and they thought that there is nobody like them and hence they made themselves to look as if they are superior than any other being thereby making them to have that-to assume that they have the sovereignty of God.

ZA34 [30775-31644]

Exactly. Sovereignty in Islam belongs to Allah because Allah (SBUH) has the sovereignty of the whole entire world. Why? One, Allah (SBUH) created us and he knows what is best for us because Allah (SBUH) who created as human beings knows our limitations and knows what we can. So he promulgated and revealed laws based on our own benefits and we must follow such laws. We human beings we have limitation in our thinking, in our day to day lives, so almost what we promulgate as laws sometimes it has an effect in our lives. But what Allah (SBUH) promulgated and revealed as a law is a complete way because Allah (SBUH) will not bring something maybe to be hard on you or may be something that will destroy you. So we all believe that sovereignty belong to Allah, both the leaders and the led that is the citizens must follow what Allah (SBUH) revealed on them as laws.

ZA35 [13440-13449]

No idea

ZA36 [20539-20786]

I don't agree with that. God is a supreme being whom we all worship both the Christian, the non-Christian and whoever is leading sha is worshipping God. So leaders do not deserve that, they don't. They only give rules of the country and we abide.

ZA37 [28494-28570]

This one is a misperception of the meaning that sovereignty belongs to God.

ZA38 [31232-31685]

Yah, you know, when you take an oath of office as a leader, it is just like you are paying your allegiance, you are paying sovereignty to God almighty to help you, understand. That is why I said even a Muslim or a non-Muslim somehow believe that

sovereignty belongs to God. Any state you are seeing even though we are using constitution that has the secular face, we still pick our teachings from our various holy books to make it the society perfect.

ZA39 [42089-42625]

No. I can comment on this, but sovereignty is true belongs to Allah and whoever is given power to rule over people, it is Allah that makes him the leader be him a Muslim or non-Muslim, so to say that you usurp powers of Allah that is a total misunderstanding of the power of Allah. Every leader is a delegate, is delegated by Allah whether he is a Muslim or non-Muslim over a certain people. So how can when you are a delegate or how can an agent become the principal of, isn't it or the master of his principal that is not possible.

Th11.8: No Election and Electioneering in an Islamic State: No Muslim Votes for Non-Muslims

FG1 [42367-42493]

Our past administration has been of the Christian right? We campaigned for him and we voted for him and emerged victorious.

KD1 [48374-49315]

That is not true. The bottom line is I have not existed in an Islamic state. So I don't know whether electioneering is allowed, but for the fact that Muslims should not vote for non-Muslims, I beg to disagree. In the event that you happen to be in the society and two maybe you have an option to choosing between non-Muslims, will you say you will certainly not vote? Let's assume one of the non-Muslim is homosexual, he is a drunkard, steals, he is know to cheat and the other non-Muslim is just typical non-Muslim, but has good attitude, will you now allow, you will now sit back and watch while the other one that is evil, the non-Muslim that is evil, climb the seat of leadership. Certainly you will be questioned, you will be asked because you have an opportunity of changing something (he recites in Arabic) you have an opportunity to change something but you choose to sit back and become complacent and allow things to become worse.

KD3 [15936-16058]

Right here in Nigeria, we are not in an Islamic state so there is nothing, nothing has to do with voting for non-Muslims.

KD4 [35517-36353]

This statement is totally un-Islamic because if you look at it in this our world it cannot be assertion because you will not say that because you are not a, you are a Muslim, you will not partake in election or electioneering. You cannot do that because when you fold your arms and you didn't partake in electing or selecting your leader, then others will select the wrong leader for you and then he will come out and be your leader and impose the Kafir upon you and you have no choice than to obey. Then who is who? Who is depriving who? Who is cheating who? You are the one that is cheating yourself by not partaking in the election. So, I will believe that Islam or Muslims should partake in election or electioneering, as you put it, or electioneering, as you put it, to elect or select their leaders. That is my assertion on this.

KD5 [17789-18533]

Yes, it is true, in Islamic state, no electioneering, no electioneering, but there is election. Sometimes, in Islamic state election do hold, but Muslims in a secular state can contest for political office because looking at Nigeria for example, the issue of federal character arises because it provides an avenue for all the federation to be represented at the federal level and that representation allows all their members to protect the interest of the people they came from so that whenever a Muslim contests for a political office in a secular state, it also allows that Muslim to protect the interest of his fellow Muslims in that secular state. So, I think Muslims to contest in a political office is an obligatory, it is an obligation.

KD6 [33119-33341]

You said no election is allowed in Islam, election is allowed in Islam. Election, electing a leader is the first thing in Islam not even the last thing, without a leader you can't even stay upright. So, you need a leader.

KD7 [24932-24966]

Very un-Islamic, very un-Islamic.

KD7 [25024-25175]

Because during the time of the prophet and even after him, there were elements of an election and selection that took place for the leaders to emerge.

KD8 [47092-47254]

Well to say that a Muslim should not vote for a non-Muslim, if a Muslim is more competent than a non-Muslim, then of course the Muslim should vote for the Muslim.

KD9 [30904-31362]

It is very Islamic. How can you leave your Muslim brother to go and vote for a non-Muslim? There is no worse Muslim ah or bad Muslim that is worse than a non-Muslim. So you fulfill your own duty by voting a Muslim because you know Allah will guide him even if he wants to go astray, if you remind him that look this is what Islam says, he will fall in line, but what script or what are you going to tell a non-Muslim to call him back when he's going astray.

KD10 [24841-25162]

Yes now, Muslims should not vote for non-Muslims, vote for Muslims even if that Muslim is sinful Muslim, vote for him. You get me right? Yes am of the opinion that the Muslims should not vote for the non-Muslims, they should vote for Muslim even if that Muslim is a sinful Muslim a wrong doing Muslim, vote for Muslim.

KD11 [27491-28212]

This is a very sensitive area which I think Muslims should be very careful in. When you are talking about electing any non-Muslim we largely depend on what interest do you want him to go and protect there, for instance if a non-Muslim I feel will do the job better than a Muslim or is less corrupt, I think the best option is to go for that non-Muslim in as much as it is not anything that has to do with directly with the religion especially if it is about mundane affairs, politics or economy. A non-Muslim should not be put in a position of Amirul hajj or any other thing that has to do with directly religion, if it is not, if you don't have anything much to do directly with the din. I think it won't be accepted.

KD13 [12177-12310]

You see, in the state, it depends on how the state is seen, but whether you like it or not it is of necessity that the Muslims vote.

KD14 [14860-15552]

You made mention of an Islamic state and earlier I said that any place that constitutes an Islamic state, before a place will constitute an Islamic state, you could find out that maybe close to 99% of the people there are Muslims. So in a place, you know, if there is, no non-Muslims can come to that particular place and say he is campaigning for power. Let's use Saudi Arabia for example now you could see it is self explanatory though there are Christians there too, there are non-Muslims there too, but because of the majority, even the United State now the majority of the people there are non-Muslims so it is rare for a Muslim to come out in such a position for him to be voted for.

KD15 [22575-22958]

Islamically the prophet (SAW) says the rulers, if a ruler that rules the state is a Christian, in short if a leader is justices and ah he should be elected and be a leader so far it wont go against the law of Islam and he won't go against the law of ah sharia and he won't go against the law of the state. So if he is honest and okay, I think the Muslims can elect him as a leader.

KD16 [13380-13396]

Please go ahead

KD17 [41595-42118]

Muslims should not vote for non-Muslims in an Islamic state. If you have a Muslim who is upright contesting against a non-Muslim, even if they are in the same level of uprightness, of course it is preferable you vote for your brother, a fellow Muslim brother, if you know that they are in the same level of uprightness, of course I will prefer my Muslim brother because we share the same faith and I believe that he will practice Islam the way it is being preached and he is going to be a better leader than a non-Muslim.

KD18 [19337-19852]

Yes, Muslims can vote for non-Muslim, but under the, under the Islamic state or countries, they can vote depending on the candidates you have. If you have some candidates who are not Muslims, but if you discover that this candidate are capable and they have the ability to carry out the functions and responsibility, you can go ahead and vote him. It is not necessary that you must vote a Muslim who is not capable of doing things, a Muslim can vote non-Muslim but under the under the Islamic countries or states.

KD19 [25724-26116]

Well, in a western type of democracy, electioneering is allowed, even in Islam, when there is a vacuum of leadership and you want to elect a new leader, you have to search and look for the most God fearing among the people, the most knowledgeable for him to be elected. Where there are two or three of them, then I think there should be an election, so election at times is allowed in Islam.

KD20 [19452-19808]

No, Muslim can vote for non-Muslim in as in as much as that person is qualified and he has what it takes as for the qualification. Yes, even though in eh Nigeria and in the northern area, we have some non-Muslim candidates that some Muslims vote for because they feel is the right. is their right candidate, so, I think the Muslim can vote for non-Muslim.

KD21 [18162-18797]

So we have an Islamic state where no election entirely is allowed and now we are talking about an non-Islamic state where election is allowed. Let's take for instance, the Muslims are the minorities, let's say Jos for instance, where the Muslims can never produce a leader, we have two Christians, one with a softer mind on the Muslims and the other one with a harsh mind on the Muslims. The Muslims are supposed to support the one with a softer mind, the one who happens to be harsh is going to take the crown home. What do you expect they do? They have to come out in their numbers, in their flocks, in their herds to come and vote.

KD23 [19622-19959]

This statement is off, ah is one of the ah is one of the statement that bring conflicts in northern Nigeria, yes is one of the statement that bring ah conflicts in northern Nigeria because if (coughs) because the same thing goes to the ah goes to the other part of religion so that is what the politicians are using to separate people.

KD24 [60949-61487]

Actually based on this issue, according to what the present eh scholars are discovering on this particular issue ah in some cases ah in some situations, there will be a situation whereby a non-Muslim should be chosen or should be elected by the Muslims because we have ah find ourselves in the sense in a situation that you will see the Muslims, they are Muslims..., they are Muslims by name, they are Muslims in the society, but their deeds, their sayings, their activities they are literally out of the Muslim sayings, deeds, actions.

KD24 [61524-61997]

Sorry, sorry before ah you pass that one and ah in terms of leadership in such eh in such a community which we are in now which it is not the Islamic state that it comprises of the both Muslims and non-Muslims, then you supposed to consider both sides, what will be favourable, choosing a Muslim if the one we are choosing will not favour or will not be favourable to both of the sides, we should think of the one that will consider both sides give each their own rights.

KD25 [80516-81337]

Hmm to some extent what God said is that (he recites in Arabic) that is the believers are but brothers and then this voting we are doing is the same thing as ah ah pledging allegiance to somebody, so when somebody elects somebody it means he is pleased with him, he likes him and he loves him and he is totally pleased with his, with him to be leader and what, so the Muslims we, we have, the Muslims have ah constitution apart from the constitution in Nigeria that is the Qur'an and Sunna, but the constitution ah the constitution in Nigeria is ah is based on ah ideologies and ideas of people. But that of the Qur'an, the Qur'an is not idea of anybody, not even the prophet but is a direct word or is direct words of Allah, and it shouldn't be tempered with. Tempering with it we can see that it can also alters Islam.

KD26 [22749-23056]

Gaskiya I don't know. I don't know for this, yes. I don't know about it being hmm I know you are supposed to vote for somebody that propagates your religion, but not somebody that is against your religion and that is all I can say on that particular question. I don't know about electioneering or election.

KD27 [23368-23485]

Me ordinarily I don't think I will vote for a non-Muslim. Whether I am not allowed I will not vote for a non-Muslim.

KD28 [28208-28606]

I don't agree with that statement. This statement will be nice if it is in an Islamic state, a state where we have secular state like Nigeria it is not possible. It is advisable that Muslims should vote for Muslims but in the condition if you look at it that yes in the area Islam is having the majority, but where Islam is not having the majority in some part of the country it is not possible.

KD29 [17179-17237]

Well is, is, is, I will term this as a misrepresentation.

KD30 [30214-30554]

Muslim should not vote for non-Muslims ah I think Islam always teaches ahm fairness and eh justice and you should always go for what is the best, but when we are having an option between a Muslim and a non-Muslim ah I think you should always go for the Muslim first, it is only when you are left without option that you go for non-Muslim.

KD31 [18435-18476]

I don't have much to say on that please.

KD32 [25556-25779]

This is this is a very bad idea, I don't I don't really accept this so we just try as much as we can to dissociate politics from Islam, so saying that Muslims should not vote non-Muslim this is it is totally unacceptable.

KD33 [21471-21680]

Yah in a state where Muslim are dominant it is not allowed for a Muslim to vote for non-Muslim because as if you are trying to over throw Islam or you show emmm you show supremacy to non-Muslim over a Muslim

KD34 [22847-23298]

This statement to my own understanding with the little understanding I have, electioneering is un-Islamic because, as I said earlier, the way we choose our leader, you can introduce election because the way people are looking at the present election is different from the olden days election or selection. You can decide when I said there is dispute between this side and this side then you can go on voting that voting clearly means election.

KD35 [24774-25114]

When there is election in a state and the fact is established by seeing a non-Muslim as a good reputable person and that Muslim is the fact is established on him that is a bad character person then you should go for the non-Muslim, but in a situation where a normal Muslims comes out with a Christian then you must go for the Muslim side.

KN1 [54122-54349]

It depends on how deep or how much they understand the religion, voting Muslim or non-Muslim is about the quality of the person. It depends on how qualitative you are. It depends upon your quality

KN1 [54465-54569]

You have to go for the better quality, which one of them has the better quality is the right candidate

KN2 [30367-30386]

No I don't agree.

KN2 [29709-29968]

It is not correct. Even in an Islamic state there is a process of choosing a leader. It may be through electioneering, through an electoral college, through selection, nomination, it must definitely be one of these processes which electioneering is among them

KN2 [30415-30587]

That is not true. That is not correct. If you don't have an Islamic state and you don't have any representative who is a Muslim, it means from bad to worse (laughter). Yes.

KN3 [30706-32614]

Well it depends on his understanding. As far as I am concerned democracy is relative. The cultural... of a people should determine their style of democracy. Islam is democratic. And indeed the Muslims knew democracy even before Europe or anybody knew about democracy because there is a sura in the holy Qur'an more than fourteen hundred years ago which talked about democracy, Suratul Shura. What is democracy? Consultation, doing justice to people. The holy Qur'an to whom messages were sent through the angel Gabriel was told to consult his people on all issues yet he was the most knowledgeable, he was the most wise of all the people, the most sensible of all the people and yet he was told by the almighty God to consult with his people (He quotes an verse in Arabic). Consult them over your issues. And then justice, that is democracy consultation so that there may be justice. Allah says (he quotes a verse of the Qur'an) if you are going to judge between people, between people; Muslims, Christians, pagans or whatever, you must do justice. Justice should be done to whosoever deserves it. And of course Sultan Muhammad Bello even explains further he say power can remain in the hands of an infidel if he is just and fair, but it will not remain in the hands of a believer if he is unfair and unjust. And somebody said the world can never be governed by force in fact it is...that said it. The world can never be governed by force, never by fear even never by power. In the end what governs is the mind. What conquers is the spirit. And the weapons of governing the mind and conquering the spirit are justice and fair play. Justice it is that brings about peace and stability. Peace and stability are the prerequisites of development. Development empowers people, gives people employment and there will be no idle people. Idle people are the creation of evil doing. An idle mind is the devil's workshop.

KN3 [32714-34700]

We are talking about democracy we haven't finished. Now I personally do not understand and therefore do not accept in totality this modern concept of democracy. They say democracy is rule of the people for the people by the people. In any country where you practice democracy less than half the population of the people goes to the polls if there is election isn't it true? Supposing there were three parties contesting the elections, fifty percent of the population went to the polls. 51 percent voted for one party. 39 percent voted for another party. 10 percent voted for another party, which of the parties will form the government? Which of the three parties will form the government? It is the one that has 51 percent. 51 percent of what? 51 percent of 50 percent. What is 51 percent of 50 percent? About a quarter. So the government of a quarter of the people is the government of the people?

Technically no. Now in Islam, what is happening we have what is called shura. And of course Allah says (he quotes a verse from the Qur'an) the majority of them do not know (he quotes another verse of the Qur'an) the majority of them are not sensible, have no sense (He quotes another verse of the Qur'an) the majority of them have no understanding. So the majority of the people that elect you are ignorant, they are not sensible and yet you say this is the government of the people. Government of ignorant of the ignoramus, but in Islam what is done is you select sensible, knowledgeable and responsible people and they will sit and discuss among themselves and look around and select the people that will stand election. Even before you go to the elections, and that is what they do in Iran for example, those Ayetollahis are the Shura. The council that selects the people to contest the elections and then when they do the people can then decide. So sensible people have selected sensible people and have allowed people to select among sensible people who will represent them.

KN4 [44167-44678]

Islam is modern, Islam is modern and is going with any time and Islam can change from one form to another inasmuch as it is not taught its original content but it coins with the perception, culture and history of the people inasmuch as it does not contradicting the cause of God, election is allowed. You can give chance to people to come out. They can vote whoever they want; a non-Muslim can rule in non-Muslim state, a non-Muslim can rule in Muslim state if he is nice, and of good character and quality.

KN5 [24422-24707]

Ah no, when you talk of election, it may not-you cannot say election is not allowed generally ahh yes there should be-the shura should have to form the leader as we said if what if not in the Islamic state this is not an Islamic state yet the Muslim should not vote for a non-Muslim?

KN6 [27789-28397]

So if it is Islamic state not this situation of Nigeria, I can't vote I would not vote a Christian but if it is a secular system like what we are doing now so I would choose the leader who will do justice for me whether he is a Muslim or a Christian because we can

find many Christians who are good than Muslim because so when even when you vote this Muslim maybe you will not do this Islamic ah ah rule and regulation, so I will choose the one who, who is can do justice for me, for example, it happened during the prophet Mohammed (SAW) because he send Muslims to the Christians in order to protect them.

KN7 [24331-24859]

This statement is not Islamic enough, we can even say its ahh, in one way or the other un-Islamic because if we look at it in ehm, in the actual sense and in the real sense, a non-Muslim in the present world, let me say, ahh its better off in terms of responsibility and at times not in all cases any way, not in all cases, but we find the situation whereby even some non-Muslims behave more pious than even some Muslims but not in all situation, so I don't think, its un-Islamic, shouldn't vote for a non-Muslim is un-Islamic.

KN8 [25864-26557]

I think it is not true, to me, I am not supporting this view because in a situation whereby you say that a Christian can even perform more better than a muslim, I think you understand, you should not be religiously biased by voting for the wrong person. At times a Muslim might be a wrong person at times he could be sincere whereby you see a sincere person. Ok let us take the instance of Buhari. Let us assume Buhari is a Christian, you understand, look at how the popular consolidation and support people have given to him. So I think you can just give your vote to somebody who is capable, but not taking it from the perspective of religion. in that sense maybe you are religiously biased.

KN9 [22880-23282]

Well this statement is it could be Islamic because no Muslim is allowed to vote for an unbeliever because he wouldn't protect your interest, he would only protect the interest of his like but for the election and the electioneering, I want to believe the election is part and parcel of Islam. And during the four rightly Caliphs elections took place and it is in the history of Islam. So it is present.

KN10 [17515-17665]

This is true. This statement is true because by choosing a non-Muslim, it is not necessary that he can give you the freedom to perform your religion.

KN11 [23483-24269]

From the Muslim point of view, yes. From the Muslim point of view, Muslim would not vote for a non-Muslim but if there is a non-Muslim but in some conditions or in a situation you can vote for a non-Muslim like during the lifetime of prophet (SAW) he sent his companion to migrate from Mecca to Medina in the state of Najashi, he was not a Muslim, was a Christian and the companion went there and live under this Najashi so we can understand from this migration that a Muslim can vote for a non-Muslim in some situations. So you cannot deny it so you cannot not say that a Muslim cannot vote for a non-Muslim completely but inasmuch as there is a Muslim according to the point of Islamic view, you cannot vote that non-Muslim unless that, unless, unless, there are some certain basis.

KN13 [26609-27362]

Yes, it is Islamic because definitely in an Islamic state it is fair, it is not like a democratic state whereby there is there is nothing like elections. It is very, very, although there are some, there, there are-in modern Islamic state right now there are some forms of election although we won't call it election because there are still major Shura council that have to decide on that particular leader that have to be elected. So definitely, I think the uhm the question is actually contradicting each other, because in this contemporary world definitely a place like Iran they elect their leaders there because after the major election or the decision of the people, the council, the elders, the Shura committee decides on who its should be, yah.

KN14 [20699-20927]

Yes, Muslims should only vote for non-Muslims ah if there is a small- if the election or the selection of the leader is between non-Muslims and non-Muslims, but if there is Muslims and non-Muslims, you should vote for a Muslim.

KN15 [19422-19580]

Absolutely yes, Muslims should not vote for non-Muslims in an Islamic state because it is you know strictly prohibited for Muslims to vote for non-Muslims.

KN16 [10329-10395]

Yes Muslims should not vote for non-Muslims in an Islamic state.

KN17 [26415-26668]

I don't think its Islamic because I will need ah ah ah a backing from the Hadith and the Qur'an to actually make it Islamic. So I don't have that knowledge base, I don't have that kind of knowledge to tell you that whether it is Islamic or un-Islamic.

KN18 [40303-40321]

It is un-Islamic

KN19 [23515-23829]

Hmm, ah actually it is true but I think ah if a better Muslim and a qualified Muslim that possess all the criteria to be a leader is existing I think is better to vote but in a situation whereby even the Muslims we have are corrupt, they are nowhere to be found then we have a true person that is willing to serve

KN19 [23853-24401]

And probably not a Muslim, probably a Muslim that have been found of money laundering that have been found of corruption and all sorts of, you understand, I think is even somebody like me I will rather prefer to vote for that person, you understand, if truly the person has ruled before has not been found of any, any money laundering or any corrupt act any corrupt act, in order to ensure the will of government because is not necessarily the concept of Muslim but who can deliver in this instance but I will prefer to vote for my fellow Muslim.

KN20 [18178-18205]

No no no no that is wrong

KN21 [11911-11928]

It is un-Islamic

KN22 [24155-25175]

You see it is very clear in the teaching of Islam that you should always like and love your fellow Muslims and in any situation, you should always see to the empowerment of your fellow Muslim and preferably, your fellow Muslim shall rule and lead you. But in the same doctrine, in the same religion, it was said that a loose Muslim, irresponsible Muslim and a corrupt Muslim that doesn't fear Allah that doesn't believe in the existence of the doctrines of Allah that in other for you to choose that kind of person is better to choose Ahl kitab that is the people of the book, that is the Christian, the non-Muslim that is Christian. A Christian that will dispense justice, a Christian that will rule with the fear of Allah, a Christian that will elevate to some extent bring some

justice to the society, it is better for you to choose that kind of a leader and it goes in line with the position of Abdullah bin Fodio, he said if a leader is found wanting, incapable of ruling, that leader must be deposed from office.

KN23 [16551-16567]

Yah it is true.

KN23 [16630-16790]

In an Islamic state because it doesn't have provision for voting and everything in an Islamic state. But under democracy in a secular state I don't believe it.

KN24 [16637-16699]

No, no, no, where did you get this from? This is un-Islamic.

KN25 [25012-25623]

Well it is true that Muslims should not vote for a non-Muslim, this is because their interest will be at stake. There is no way a non-Muslim would strive to protect the interest of a Muslim. Nobody knows yourself better than yourself. So it is only someone who you share the same faith with that would be ready to go extra mile to protect your interest. But I think the second statement, there was election of course in an Islamic state and it was even encouraged by the Caliphs of the prophet in order to eliminate ah bad leadership and to accommodate the people and in order to gain legitimacy by the people.

KN26 [24318-25117]

To a very large extent it is not true, but let me take it easy on it. First, under secular setting, you understand, it is something that can be done mostly like we have in Nigeria Muslims voted for-can vote Christians and also Muslims yah but under Islamic state you don't have it. And if, even if a state were to be an Islamic state, you understand, and they choose to that the leaders will emerge by election, you see, I will still go back to what I said earlier on you see that is some of the distortion I am saying about history, during the caliphate it was by selection process but because things are becoming more sophisticated now even in the present era you have-mostly where you have some proportions of non-Muslims difficulties here and there have been established or experienced rather.

KN27 [18711-19002]

Well in the first instance, they shouldn't vote for him, but what is the main factor that led to him contesting? If the laws of the society gives him the opportunity to contest, I don't think there is anything wrong in you voting for him if he is competent and you have your believe in him.

KN28 [15007-15175]

Well I believe this statement is incorrect as well because it is ever un-Islamic. Every Muslim has his rights and non-Muslim has his rights to vote and be voted for.

KN30 [15472-15490]

It is un-Islamic

KN31 [22602-22811]

Well ah honestly it is more advisable for you to vote for a Muslim like you, just like I said earlier, when you vote a Muslims no matter how wayward he is I think he will allow the flow of Islamic activities.

KN31 [23081-23102]

Well it is un-Islamic

KN32 [10984-11235]

The statement you see in an Islamic state I don't think the issue of a non Muslim contesting for power is a reality but in a secular state where it is a reality I don't think there is a big deal.... In as much as a leader is tested and trusted yes ah.

KN33 [8733-8763]

No Islam allows for election.

KN34 [13816-14121]

This is un-Islamic because even if you will approach any of those that are saying or advocating for this, they will not give you any provision or support their view with any authority either from hadith or the holy Qur'an. So I don't think this statement is obtainable under Islamic situation or is true.

KN35 [15149-15595]

This statement we can't say it is Islamic and we can't say it is un-Islamic. It depends on the situation on ground unlike without Nigeria you choose among the best then vote for Muslims even if the Muslim is hypocrite then what will you do. So you have to justify between the two then know who are those Muslims that you think you wanted to vote for. So that is one of the principles, I mean the characteristic or the feature of a secular state.

KN36 [15606-15792]

This statement is not true because if a non-Muslim is being trusted, who have the character and they cannot temper with sharia can be given mantle of the position of the leader to lead.

KN37 [14168-14358]

No. That statement is not Islamic. It is not Islamic at all because you have to consider the nature and constitution of a particular country before you go ahead with this kind of statement.

KN38 [10357-10370]

Non-Islamic

KN39 [18302-18344]

Actually this not in accordance to Islam.

KN40 [15433-15442]

No idea.

KN41 [12765-12805]

I don't really see anything bad in it.

KN42 [28897-29423]

The statement is not true because during the time of the Caliphs, the people were allowed to-apart from the approval from Sayyidina Abubakar (rabiyyallahutallah) the rest Ali, Uthman was actually selected by the people. It was only Abubakar that was elected eh it was only Abubakar that was selected. The people are allowed to, the citizens are allowed to vote in an Islamic state to choose their leader. If they are allowed to choose their leaders, there is nothing wrong in actually being submissive to a non-Islamic leader.

KN43 [22352-22586]

Yah, you know am not a theologian, and the I don't have a very deep knowledge of the Qur'anic exegeses, I can recite but those who have a deep and concrete understanding of Qur'anic exegeses can give their opinion on this but not me.

KN44 [17119-17619]

You see part of the problem with this question, even the term Islamic state has not been defined, so the whoever is asking this question should perhaps be able to define what his understanding of an Islamic state is. Let me give an example, we have ah what is now regarded as an Islamic state in Iran and I know election has, is being conducted, I mean has always been conducted there, there is electioneering campaign. So to me both ah election or elections, it can be allowed in an Islamic state.

KN45 [23519-24543]

No, you (chuckles) this is not totally not true, this is total not true to say in Islam that there is no election or no electioneering is allowed as I give you example that there are different methods to select a leader, a leader in Islam. I gave you an example of how the third caliph of the Islamic empire was selected. He was, he was selected through election at least not a general election, but an election through an electoral college. So Islam permits election and ehh the Muslims ehh can vote ehh a leader who rules, who he thinks will bring justice because justice is the most important thing in Islam, yah. There was a popular saying I think of Ibn Taymiyya and Shehu Mohammed Bello the son of Shehu Usman Dan Fodio, yah that eh a rule can be sustained, can be sustained ehh in the non-Islamic, in non-Islamic teachings or if you like even the infidel those that doesn't believe any God, but ehh you cannot sustain a rule, you cannot sustain a government by injustice. So justice is the most important thing, yes.

KN46 [41715-43265]

I used to argue that leadership is like driving a vehicle, so if you come to a motor park and you want to travel, then you get two vehicles, one being driven by a Muslim driver and the other being driven by a non-Muslim. But this Muslim driver is an incompetent driver while the non-Muslim driver is a competent driver, which one would you ahh enter? Are you going to enter the one which would be driven by an incompetent driver just because he shares your faith or enter the other one despite the fact that it would be driven by somebody who does not share your own religion? I think the answer is very, very clear, but some people tend to act differently. They think they would, they would say ahh I think I would enter the vehicle driven by a competent driver no matter what religion he professes. But when it comes to politics, he would say I would just go for the person who shares my religion but this is not Islamic. In Islam you should go for the most competent, if the most competent is a Muslim then he should be given that trust, but if it happens that non-Muslim in that case is more competent than your Muslim brother, then you under obligation in Islam to go for the competent one, and if you do anything other than that, you are on your own. You are not doing it according to what Islam teaches you. You are going maybe for what you are, you are, what should I say ehh, I am sorry, you go just, you just go I mean your wishes, you just go to satisfy your own egoism, but not, you are not doing, you are not practicing what Islam says.

KN47 [41613-41809]

This is not an Islamic statement because there is no issue of voting, you understand, properly voting and discussing that in Islam. So you can't say that ah there is Islamic perspective on that.

KN48 [12768-12923]

No. so far there is nothing like that so far, what if the, the behavior of that non-muslim is quite more better to that of a Muslim. So nothing like that.

KN49 [22667-22865]

I think, the statement I think it is completely un-Islamic because there are non-Muslims that are friends of Islam, that they can coexist with, that you can live with, that you can even be led by.

KN50 [11357-11460]

This is also wrong because there is, because there is nothing wrong if a Muslim vote for a non-Muslim.

KN52 [32933-33257]

I am not an Islamic- all of the other questions I have attempted to answer I was struggling, but as a Muslim, I am only talking to you as a Muslim. As far as I am concerned, I do not think that Muslims must vote for Muslims, I do not believe so. And if there is any position in Islam which states so, I am not aware of it.

KN53 [15217-15235]

This is not true.

KN54 [8005-8039]

But the statement is not Islamic.

KN55 [9250-9357]

If the non-Muslim leader is not contesting side by side a Muslim and he can render justice. That is fine.

KN56 [14921-15415]

This, actually this statement is not Islamic, but for explanation purposes, if the non-Muslim leader is ah ok sorry, if a Christian is contesting side by side with a Muslim, there is no way that a Muslim should go about or should go forward to elect a Christian. The Muslims should elect a Muslim leader, but where, in a situation whereby there is no Muslim contesting to a political office, there is no problem for a Muslim to vote him provided that he can render justice to the Muslim people.

KN57 [14880-15161]

You see, Muslims can vote for non-Muslims if they think the non-Muslim can rule with justice while if the Muslim think that he can rule unjustly, you can vote for a Muslim. Islamically it is allowed to choose a leader in an elective way, by appointment and what have you. So yes

KN58 [33976-34231]

Well it is not true. Even in Islam there is election to some extent but it is not election that is obtainable like in the democratic state. It is election based on certain qualities that are shown by the leader. A leader is rather nominated than elected.

KN59 [27068-27624]

To me, I don't buy that idea, you understand. I don't buy the idea. It all depends on someone's capability and ability to rule you understand. If you see that this leader is capable of ruling, a non-Muslim can also vote him, you understand. So it is not, like during the time of Caliphate there is a concession the Ulamas engaged in voting too because there is this shura, whenever there is any election they would engage in there would kind of bring themselves together and deliberate on an issue irrespective of your faith you understand so I think ...

KN60 [25667-25891]

It is not true actually, but if you talk of Muslims not to vote for a non-Muslim I can agree to that because when you have a Muslim contesting automatically you have to vote for that Muslim. That is my understanding of it.

KN61 [12725-12851]

Muslim should not vote for non-muslim because in an Islamic state no election or electioneering is allowed, ahh is not true.

KN62 [41132-41365]

This statement is not Islamic, is very much un-Islamic. The only thing I believe is that Muslims should not vote for non-Muslims when there are Muslims that are contesting alongside that very non-Muslim, yah, that is what I believe.

KN63 [29919-30507]

Really, I support that you may, just as I mentioned now, that it is better to have a Muslim there as a leader because if you are not having a Muslim there, you know, he is going to follow that un-Islamic principle as leader ah, and maybe ah even though he doesn't have the adequate knowledge if you are able to speak to him ah this is what Islam has said about this thing, you know, even though he don't have knowledge you have to abide by it So having a Muslim there as the leader now, you ensure that our rights or Islamic right is not being matched on, you know, something like that.

KN64 [21706-21978]

Hmm mm I said to you in Islam we are electing our leader. I don't know how you have this. I gave you the example in the time of Umar ko? ahh Abubakar, I said he appoint seven people to pick one to be a leader. This is election; therefore, we have election in Islam, hmm.

KN65 [26224-27172]

Then you are trying to Islamize a nation, Nigeria is not an Islamized nation, you understand. So my own opinion, I would say that ah Muslims should vote for anybody that is credible that is worth credible because we still follow that in Nigeria today, we have two major religions: the Islam and the Christianity and we know how Christianity has been defined in the Qur'an, we define them as what, ahl kitab and he ask us to respect the ahl kitab even from, there is a saying that rasulu(SAW) when he knew that ah I don't know ehh he asks some of his people to make a hijrah to the now Ethiopia hmm Habasha, you understand, they gave them asylum, you understand, they are not Muslims, the then emperor of Habasha welcomed them and he was not a Muslim, you understand. So if you started integrating all those things now, you will see that there is nothing wrong for a Muslim to vote a credible non-Muslim, you understand, that is a Christian, yes.

KN66 [15409-15737]

Muslims should not vote for non-Muslims which I don't agree with because, this is because there are some Muslims who just bear the names of Muslims and instead of voting for such kind of, and instead of voting for such kind of Muslims, is better you look for a calm, understanding, unbeliever, non-Muslim together and vote for.

KN67 [16201-16232]

I don't think this is Islamic.

KN68 [8037-8075]

This is un-Islamic, very un-Islamic.

KN69 [28823-29320]

Well, election has so many dimensions, yes. Even under Islamic state there are some process to be followed to elect the leader of Islamic state, but we are not expected to mean the meaning of elections as the election taking place in this democratic dispensations in the world, but if you check the meaning of election in the wider sense, even under Islamic law we have Majalis Shura and that majalis shura they are responsible of selecting a qualitative leader in order to rule the Muslim state.

KN71 [49578-49676]

Remember the first question we discussed about the issue of selection maybe you get this one too

KN72 [26535-26950]

No it is not like that. In a secular state the only reason that a Muslim say that he cannot vote for ehh non-Muslims is if the Muslims ones is following the real, the reality of Islamic but when even a Muslim ehh contest and he did not ehh attend the islamist or the Islamic practices at the holistic, you cannot say that you cannot vote for non-Muslims, if a non-Muslim can make a resolution ehh to your Islamism.

KN73 [26555-26580]

Mm, Muslim should vote.

KN73 [26737-27246]

The question about should be when there is election and electioneering, but if we are talking about Islamic state where there is no election or electioneering, there is no question of voting of course. But when you find yourself that you are Muslim, in a country where there is an election, a Muslim should vote for a non-Muslim when he deems it that this non-Muslim he is pious, he is really a pious person that will treat Muslim and non-Muslim equal, but will give you a right to do what? Your religion.

KN74 [38135-38365]

This is totally wrong because Muslim can vote for Muslim, for non-Muslim provided that you as a Muslim knows that such person or the person you can vote for will not ehh stop you from worshipping or practicing your religion. Yes.

KN75 [40433-40925]

There is one saying that if a non-Muslim can be do justice in accordance to the law of the land, a Muslim can vote for him, if a non-Muslim can do justice more than the Muslim person, he is allowed to give that mandate to that non-Muslim to vote while some scholar condemn it. It is an opinion of the different, divergent of opinions of the scholars, they say even though a Muslim is worse than any other thing give you mandate to such Muslim, is more better is just a divergent of opinion.

KN75 [41014-41051]

Election is allowed in Islamic state

KN76 [29202-29701]

Well I can say that there is a clear misperception here because you can't say that Muslims should not vote for the non-Muslims, Muslims should vote for somebody who they think could protect their life and religion. If a non-Muslim can protect your life and your religion and all your freedoms that are enshrined in the holy Qur'an, then you can vote for him and you should not vote for any Muslim that will infringe you upon your right for religion, upon your life to economy and many other things.

KN78 [45735-45770]

Hmm I disagree with the statement.

KN80 [35586-35806]

Yes as far as Islam is concerned, once there is Muslim seeking for that particular opportunity, it is also forbidden for a Muslim to elect or to choose for a non-Muslim counterpart because there is ahh categorical ahh...

KN81 [21433-21590]

This position is un-Islamic because Islam deals with the time and circumstances. When election is needed some Muslims have to do it to protect their rights.

KN81 [21738-22251]

If non-Muslim will protect the right of Muslims why will he not be vote in a secular state? So if their right is been protected so is going to vote for non-Muslims. So he has to be vote even if he contested with bad Muslim candidate that is in a situation where

by the two people are contesting so the Muslim and non-Muslim so the Muslim will not protect their right so I think you can vote a non-Muslim who is going to protect your right and to protect your life. So it is better for you to vote a non-Muslim.
KN82 [25343-25431]

Islam made a provision for election, but non-Muslim should not rule in a Muslim state.

KN83 [15986-16196]

Ahm I want you to understand that Islam is a wise religion it adopts changes, so election can be applicable to Muslims and if non-Muslims leader will protect the religious freedom of Muslims, we can vote him.

KN84 [18629-18868]

Of course no general election in an Islamic state, but Islam gave room, gives Ulama room to look new cases emerging in Muslim community. So election can be recognized nowadays to protect Muslims and their faith in the secular government.

KN85 [23866-24512]

I disagree with the statement that in an Islamic state no election or electioneering is allowed. Ahh in an Islamic state there can be election and people can canvass for votes and ahh such ah Islamic state is, to that extent, democratic and the non-Muslims can be elected even by Muslims if those non-Muslims ah can be trusted. If they are good and they can be trusted, they can be elected. If there are ah let say two opposing candidates and none of them is a Muslim then the Muslims can go for more moderate or more pacific Christian or non-Muslims. So, therefore, I disagree when it is said that Muslims should not vote for non-Muslims.

ZA1 [26843-27364]

If you look at the election, the election itself is not an Islam, is a agreement between me and you that let us get a procedure to vote somebody to govern us. So the issue that a non-Muslim, a Muslim should not vote a non-Muslim does not arise. If you have somebody who is competent, capable, can hold it, you can vote for him. If you vote a Muslim in Nigeria now he is not going to do sharia, he is going to just follow constitution, and a normal constitution, so everybody who is capable must be voted to that area.

ZA2 [25871-26948]

Ehmm yes that is how it is in Islam because the verse, there is a verse of Qur'an that is telling the Muslims they should fear for those who are not their own, they should have fear, they should very careful with them because they will likely introduce things that will not favor the Muslims. So they bring their selfish into the affair. Take example now, that issue that we have discussed who brought that suggestion that we should marry, man should marry man, woman should marry woman, would you see that, so there is the risk into it. Look at another one introduce, partially emmm this ribbah affairs in the bank affairs, the ribbah system, could you see, say go and borrow money give you and pay more with money, which un-Islamic, these are systems, but at the end, take a note when Islam came in say he created a Islamic bank when you will not pay interest, go back to check those banks, those who are non-Muslims they have more shares, they much operate more than the Muslims, so from there you will know that oo we know the truth we are just trying to do it wrongly.

ZA3 [21447-22012]

Actually in Islam we do not vouch for positions. It is advised that you do not seek for position, but once you are given you do not also reject all the time. So in such circumstance, as I have said previously, in a multi-religious dimensions where everybody has to come out and defend their own interests, going for elections too becomes imperative for Muslims, but the issue of voting for Muslims or non-Muslims, I think emm majorly, as far as Nigerian context is concerned, it has been started by non-Muslims...The normal human being should apply to his own life.

ZA4 [42048-42479]

Emm those, those, if you are talking about Islamic state at least this is not an Islamic state because we are not only the Muslims here, there are other believers here. So issue of non-Muslims you just have to vote for the right person, if that person is very good, is very kind, is not corrupt and all that, irrespective of his religion you can vote him, it not bad is not Islam we are practicing, we are not practicing Islam.

ZA5 [23970-24290]

Aha this one now you saying that Muslims or non-Muslims vote for, as in Muslims should not vote for non-Muslims. When somebody there is non-Muslim and he has the record and antecedent to lead people to the right path, you have to vote for him. When the Muslim have, if the Muslim cannot do what that non-Muslim will do.

ZA6 [56316-57937]

Ahm Muslims should not vote for a non-no it is not true. Islam always preaches justice and the justice system in Islam is the best justice system you can have and there have been contradictions on this issue of voting non-Muslim, but in Islam it is only permissible to vote for someone that is just. We believe why some preachers preach that the Muslims should only vote for the Muslims is the justice, the kind of justice system we have in Islam in sharia, is the kind of justice system we have in sharia. So the what I am trying to say is the justice system in Islam is the best system, so we believe the Muslims, if the Muslims should know this better than the non-Muslims since you have the best justice system. So if you vote a Muslims that knows this, he will be better in, you know, in administering justice in the society. But in a situation where you have a Muslim that does not know this and cannot offer this justice to the society, and you have a non-Muslim that is very good in administering justice, definitely you will vote for someone that will create an enabling environment for everybody to live in peace and harmony. For example, would you vote for someone that would because of carelessness, because he is a Muslim, but he has, what he does is bring fight among, cause crisis among people and then even stop you from worshipping the God you are supposed to worship? Or will he vote for non-Muslim that will bring justice and peace in the society where you can even worship God? Definitely you will vote for somebody that will worship God and that is what Islam wants, peace and unity amongst people.

ZA7 [25291-25506]

You said Muslims should not vote for non-Muslims? Well I don't think, I don't think that is true. I think Muslims can vote for anybody they want to vote for so far he has the best interest for the people at heart.

ZA8 [55913-57555]

Yes, like I said, in an Islamic state, I told you the rule of democracy cannot apply because you can't give the position to somebody that is not knowledgeable that has no fear of God, is not just, is corrupt, is a criminal and you now give him a position of a leader, you know the state will be in chaos because there are people that are knowledgeable that is number one criteria they use in an Islamic state. They only choose those people that they see that this person is knowledgeable. Apart from that is knowledgeable, he works according to that knowledge, he follows what God says, he obey all the commandments of God and two, he is fair and just. So they will now look at all these qualities, they are qualities they will look at even if he is knowledgeable before they can even appoint him. And one thing with it is during the rule of the maybe the first ruler, if he is ruling. If he is still ruling without nothing is happening, he is not dead or he does not go against what Gods say, people within themselves will know that apart from this ruler, the next person that is not, everybody will know the next person close to that person. For instance, as a ruler now if am very pious, a religious person, me myself I will know that if am not around, I can appoint so, so, so person in my

place to take place because, and everybody will follow him because they also know that apart from the ruler, the next person in line should be so, so person because he is the next knowledgeable and next God fearing or next pious person. So that is why I said that Islamic state is no democracy because they know already who their leader will be.

ZA9 [29272-29445]

Well is very Islamic because according to the teaching, we were taught instead of voting for a non-Muslim contesting against a Muslim is better you don't even vote at all.

ZA10 [27732-27776]

Actually a Muslim should not vote for him.

ZA10 [27819-28055]

Yes because like I have said earlier, a leader should always be a Muslim, so when you vote a non-Muslim you are actually selecting or voting a leader that is not Muslim. So I think you don't vote for non-Muslims, a Muslim is Islamic.

ZA11 [22733-23123]

Well, to some point, Muslims voting for non-Muslims, is all about the fear. Some fear that when a non-Muslim comes to power, he does not understand the sharia law, so that is why they believe it should be a Muslim. So when a community has dominance of Muslims and then they need to follow up the sharia law, it needs somebody that understands the laws, so it has to be a Muslim to control.

ZA12 [13854-13911]

Islam, the state is not correct, the statement is wrong.

ZA13 [13983-14062]

Well the statement is not true that is one and I disagree with the statement.

ZA14 [18263-18462]

It is un-Islamic because even during the Khalifas of the prophet (SAW) during Umar, Usman, Abubakar Ali, there is election, there is election of a caliphate, as in there must always be an election.

ZA15 [21564-21685]

Islamic state, as I said, Muslims should not vote for non, I do not agree with that, I do not agree with that statement.

ZA16 [15178-15281]

Yes the statement in this, is true, the statement of this, this statement is true according to Qur'an.

ZA17 [16634-16801]

There, to my opinion I will say that there is election that time actually is the, they suggest ibn Zubair and the others, the rest, to select from one or two people.

ZA18 [21049-21181]

No, if the non-Muslim can perform and do just, you understand, you can vote for him, but he will not, why should you vote for him?

ZA19 [27877-28784]

Well that, in an Islamic state, just as we've said, there is no issue of election. Of course I agree with you, there is no issue of election, so you cannot call on people to come and vote for their leaders. But in a secular state, for Muslims are to cast their votes to a non-Muslims, there are certain conditions of which it could be permissible when this non-Muslim is ready to protect their lives and to allow them to practice their religion without killing or inciting violence or hatred or grudges among the various sects or various religions. Ah because you can get a bad Muslim among the Muslim leaders and you can also get a bad leader among the Christians and also the good among the other religions. So therefore, both non-Muslims there are conditions that warrant such and of course there are conditions where ah you can see Christians voting for a Muslim just as we have recently in our country.

ZA20 [17936-18349]

Well all I know is that you should not give trust to the non-believer. Giving your conscience and trust to the non-believer does not mean that non-believer belongs to your arm. Let us be objective. No matter how clean and clear you have become to them, they are not with you. There are so many verses in the holy Qur'an that justify this. But that does not mean we don't have to remain in peace with them.

ZA21 [22526-22818]

In every kind of situation or in every general rule, there is an exception. We are in a secular state remember, and we said whenever someone or somebody is faced with problems he should choose the best he can that will not go against the wishes of Allah. That is the line you should follow.

ZA22 [20525-20903]

Muslims if at all they have the capability particularly because we use to have larger number than the other society, we should try as much as possible to vote for somebody who is among us because we know no matter how a Muslim use to be far better than any other non-Muslim because we are just, you can see that passion and mercy within a Muslim leader no matter how bad he is.

ZA23 [27922-28924]

If you talk of election, election in present days you equate it of bai'a. So with that you must go out for election. The only thing if two people are contesting one a Muslim and one a non-Muslim more especially the Muslim if he is a strong Muslim, not a weak one. If he is a weak Muslim that electing him will add more harm to Islam than good then you should not vote for him. But in a situation where your contestants like what happened for the first time in the history of Lagos to my understanding, the only time where you have two strong parties having their candidates to be non-Muslims, for the first time. I know right from Shagari's regime, the governor of Lagos was a Muslim. If it is by election hardly will a non-Muslim win election but this time around the strong parties have their candidates to contesting to the Christians. Now will the people of Lagos say they will not go out to vote? They must. So election is a duty bound most especially in the democratic area we are living today.

ZA24 [34437-35231]

In an Islamic state as I said earlier there is not supposed to be election because the prophet said that somebody that came out and said vote for me we should not vote for that person. But in Nigeria here if you do not come out- if you didn't show interest that you want to contest for a particular post they won't vote for you. So therefore this is condition therefore it doesn't mean that -if there Muslim and there is non-Muslim the best thing is that -and you are vying for the same post the best thing is to vote for Muslims. But if there is no Muslim that is vying for the post, it is only Christian that is vying for the post you can vote such person to the post, but ideally there is not supposed to be election or electioneering in Islam. That is the way I understood the question.

ZA25 [30227-30992]

As we are saying a major problem is that we are in a fix, Muslims are in a fix in this situation. Ah Frankly speaking if you consider so many factors in some part of this world, some non-Muslims, some so called non-Muslims could be better than some so called –Muslims yes because of the track record. Some Muslims have occupied positions before and we’ve seen what they did. They were even used as serious instrument against Islam and Muslims. While some non-Muslims tend to pity even the Muslims more than some Muslims. So there is no way here that you can make a sweeping generalization that Muslims should not vote for non-Muslims. In situation whereby you know that even sometimes non-Muslims can even protect the rights of Muslims than the so-called Muslims.

ZA26 [15242-15458]

To me it is a wrong notion this one. In a secular society you cannot say because there good Christians, there are good pagans and there are good people that have any religion. So there are good people who can lead.

ZA27 [13873-13904]

Ah no, I don’t agree with this

ZA28 [26641-26947]

I will say this statement is direct and correct. It is direct and correct especially where the dominance is the Islamic belief so I guess if a Muslims and a non-Muslim should come up for a position everybody want to get that position, I think under no circumstance should a Muslim vote for a non-Muslim.

ZA29 [39370-39753]

No, to me when you say true Muslims should not seek for elective office no. Everybody has right to seek for any office he wants in so far you live in a circular state like you said. Do you mean that me as aq Muslim I should not seek for a presidency because I am a Muslim, because I am a Muslim rather, because the country consists of different, different category of religion? No.

ZA30 [49665-50238]

When, as long as there is Muslims contesting in an office, so it is really compulsory for every Muslim to cast him a vote because you suppose to vote somebody who is prostrating to Allah than to vote somebody who is not. But, this one also condition will warrant, but if there is none, may be the contestant are not Muslims. For instance, somebody find himself in America, where all the contestants are Christians or Jews, so you just choose the one that you think he is better, is at least rule better or more closer who will do may be less harm to Islam than the other.

ZA31 [21030-21422]

Is not, is un-Islamic. My reason is that, at times you see a Muslim and non-Muslim while the non-Muslim is doing what is right while some, as in some Muslims are not doing what is right. You see, you can vote that Muslim, you understand, not even because of that because to make, to be neutral, to come together, you understand, to come together, to remove differences in order to be united.

ZA32 [54708-56120]

Yes. Ah this statement is Islamic in the sense that ah we can say when there are two leaders in Islam, Muslims and non-Muslims, so Muslims are not allowed in Islam to vote for what, for non-Muslim as their leader because in many places, ahh many instances, we have seen ahh where non-Muslim as a leader persecute or persecuted Muslims because they are not bearing the same religion, they do not believes in, what is why he is persecuting them and ah to some extent we can say is a permission of condition. When condition permits, you cannot say a Muslim should not vote for what, for non-Muslim. For example, when the contestant of the election or leadership, for example, especially in the democracy, the system we are operating now in Nigeria, if you see when the two contestant, when there is no Muslim that contest, contests for that leadership or for that chair, so you must look for the one among the non-Muslims, you must look for one that is decent, the better one among them and vote for him. The statement here is Islamic and ahj it works when there is no, when there are combination, combinations of or when there is a combination between Muslims and non-Muslims as what, as a contestant, but when it is no, when there is no any variation or difference of religion, when the contestant are all infidels or non-Muslims, you must vote for the one that is better among the two. That is all I know about.

ZA34 [33451-34103]

A Muslim should not vote for a non-Muslim. Virtually we have to understand an Islamic state and a Muslim state. An Islamic state is a state that is completely following the rules and regulations of revealed religion of Islam. But a Muslim state is a state whereby we have majority or maybe the larger population are Muslims. In an Islamic state whereby it is Islam that is practiced hundred percent, there as I said, it is faithful Muslims that are allowed to lead. But in a Muslim state whereby maybe the pattern of the rule, the leadership there is not hundred percent Islam; a non-Muslim can be elected to lead the position. I agree with that.

ZA35 [14244-14417]

Muslims should not vote for non-Muslims, yes, Muslims are not supposed to vote for non-Muslims because they are unbelievers, so I don’t think they should lead the Muslims.

ZA36 [21503-21950]

You see, in an Islamic state people are elected based on their education and their faithfulness, so I don’t think it is everybody that deserves that. Even the Muslims cannot be given unless you have those qualities. That state is already ah you said that state is already an Islamic state. So in an Islamic state normally, it is the Muslims that rule, yes they are the ones that rule. So in the first place, they would not even bring any person.

ZA37 [29287-29598]

It depends on that very state, if it is Dar el Harb as you mentioned before that the non-Muslims are fighting Muslims in that very state, so Muslims are fighting for their rights, a Muslim and non-Muslims stand, you should not vote for any non-Muslim at that very time, but under normal circumstances, why not?

ZA38 [32789-33328]

Yah, basically, you know, if you are in an Islamic society that they practice sharia law, it is very hard for a non-Muslim to come to cast a vote, but when you are in a secular society and you know that the person would protect your interest, would allow you to practice your religion than the Muslim man, am sure there is nothing too wrong, even though your religion has given some provision for all these things, you understand, you can still vote for a non-Muslim who promise to protect your own interest, your own religion for you.

ZA39 [44354-44910]

Actually if we are operating a complete Islamic state or if a country operates a complete Islamic state that is a pure Islamic state like we said the Islamic leader is appointed by shura, when he is appointed then he is expected to perform the duty to be a representative of Allah. So when a leader is appointed by shura he is expected to carry on with the expectation that is how a pure Islamic state operates, but where Islamic state comprises or where a state comprises Muslims and non-Muslims, it depends on the arrangement they make among themselves.

Th11.9: Muslim Reaction without Political Power

FG1 [39168-39298]

They can react the way for example they are reacting in Nigeria. They have their own Sharia courts, Sharia laws and other things

FG1 [39300-39403]

They should channel their issues to the proper channels not through personal protests and other things

FG1 [39406-39718]

Muslims should react if they do not have power peacefully. They should react peacefully if the current if the status quo is to their favor, but if it is to their detriment, I think they should take, for me, they should take all possible and necessary action of eliminating the government or having the government

KD1 [44926-45450]

Just like our Mallams were telling us before the 2015 elections a koma ga Allah kawai, but that does not mean when the leadership comes to your hand, you should leave Allah. Certainly you just go back to Allah and keep on praying and praying and you can be rest assured that Allah will answer your prayer because Allah (SBUH) says (he recites the Qur'an), so just go back and keep on praying and of course when the right time comes, when the appointed time comes, nobody will deny you that leadership, Allah will grant it.

KD2 [18009-18227]

Muslim does not; they don't have to control political power in a state. If they are not in power then they should live their normal lives so long as their lives are being protected by the constitution of that country.

KD3 [13954-14129]

There is no reaction for Muslims to act on if the control of political power is not in their hand. The only thing is that their own right on religion should be given to them.

KD5 [15754-15894]

Is there any reaction they should do when they did not control political power? I don't think so. They should act normally. That's just it.

KD6 [30089-30366]

Ah, you go back to God, you go back to him because it is only God that can give power. May be we have something that we have done wrong and God want to tell us that it is not only you (he recites a verse of the Qur'an) that a day for you and a day for them, even in jihad. so.

KD7 [21830-22205]

Ehm being in a secular state, I believe to an extent, it does not mean that Muslims cannot practice his religion. It is only where in cases of extreme secularism that you find the state does not allow one to practice his own religion to the best. But, I believe they can fight for it peacefully and if they cannot, there are other options, they can as well leave that state.

KD8 [43253-43898]

Well, they should be patient. They should acquire knowledge, modern knowledge. They should acquire Qur'anic knowledge and try to manage in that kind of system and as well they should also participate in the governance. They should try to that their good values, let their good Islamic values, they should try to ehm demonstrate it so that there is going to be accountability in the state. There is going to be morality. They should be living a good life, a moral life and they should also participate in the governance of their state because if they don't do those bad things, those things they defined as bad will now be catching up with them.

KD9 [26789-27177]

They should be calm, they should not cause chaos, they should not cause conflict, they should be calm. In a secular state, as long as they are not the ones in power, they are not supposed to ah fight the government since you don't have the power to do that.

You have to be clam and continue to worship Allah and pray that Insha Allah that Allah will make it easy for Islam to take over.

KD10 [20965-21208]

When they don't control political power ah they should react in accordance to the sharia. They should not react, they should not transgress the bounds and the limits of the sharia, if they want to react it must be in accordance to the sharia.

KD11 [24852-25127]

I don't think there is anywhere which is stated in Islam that ah, well they should be patient, seek for their personal purification, prayer and do whatever is necessary to see that they come back to their position within the tenets of Islam not necessarily going to extreme.

KD12 [30159-30447]

Ah they should be, firstly when they don't control, they have no power to control the government, firstly they should go on preaching to people preaching Islam to people, be prayerful and then following the laws of the almighty Allah. So that very soon they will control the government.

KD13 [11019-11095]

They should be peaceful because Allah (SBUH) says it he who ordains power

KD14 [13128-13233]

There is no reaction. The Muslims should not react because power or sovereignty is being giving by God.

KD16 [10815-10938]

They should be polite, they should be calm, they should pray to God to bring the power into their hand not to be violent.

KD17 [36174-36424]

They should be patient and wait for the right time, as I said, political power is being given by Allah and Allah alone can take it away, they should be patient, they should steadfast and continue praying and they should, they should just be patient.

KD18 [17053-17242]

They don't have to react. They just have to be there. It is not all the time that they should, they should be in power. So they should allow other people as well, yes to control the power.

KD19 [22900-23564]

Well, they should react in the Islamic way, they should always resort to the Qur'an and the Sunna, what does, what do they say? That's what they should do, follow the teachings of the holy prophet because the holy prophet Muhammad (SAW) lived in a state with the non-Muslims, when he came to Medina, he was not the ruler then, it is the Jews and the people of Medina that are ruling and he stayed with them, so we should always look at the practice of the holy prophet and see when he stayed with the non-Muslims, what did he do, so any time a non-Muslim is the head over a Muslim, over a group of Muslims, they should always resort to the conduct of the prophet.

KD20 [16686-17030]

They should act maturely because it is not a must that they should be in control of a political power, when they have the power, they should they should control it according to the rules and regulations of Islam, when they are not in power, they should behave maturely so that there is going to be peace and harmony in that state or countries.

KD21 [15213-15349]

They should react in good power, channel their strength in particular place and ensure they wrestle the power back to where it belongs.

KD23 [16335-16918]

They should be react in a good manner and they should be react according to the teachings of their religion, so they should not bother that because they don't have, ah the don't have, they don't occupy the mantle of leadership ah they should be ah react anyhow. Ah so unless if they did something wrong and that will lead to tarnish their, the image of their religion then they should respond negatively or they should eh be able to express their anger, but ah but all what they are supposed to do is to behave the way is supposed to to be based on the teachings of their religion.

KD25 [75867-76371]

It has to be, it has to be gradual because it is not only in Nigeria, just as I said earlier, is a global issue and eh tackling it just within some days or weeks or months is not easy. It will not work, so it's just a continuous process, but it can be done at the best orderly manner not violent manner. Not that some of our youths are saying dole sai anyi kaza da kaza, if you do that then you are just you inviting trouble and it will not succeed. So it should be done in a gradual and orderly manner.

KD26 [18688-18994]

I think the way they should react is, all they should do is, they should mind the teachings and the saying of the prophet, the Quran and then they should use the sharia law as their guide for their everyday life, but if they don't control the political whatever, they should live as Muslims should live.

KD27 [21879-22012]

If they are in the minority then they should try as much as possible to keep to their own limits, to the limits of their own powers.

KD28 [25400-25741]

Political power in the sense that the Muslims will have to react that when the political power is going against the Islamic way of life because once you are not in a position and you cannot defend your own religion that is the effect. But where political power is trying to oppress you own way of life then Muslim can react in that aspect.

KD29 [15480-15526]

Well the they are expected not to be violent

KD30 [26871-26879]

Patient

KD31 [16340-16661]

Yah ah in this case they should react by trying to get themselves involved in the politics that's how they should react just involve themselves in the politics and that is what we are doing that is what Muslims are doing now in Nigeria that people are shouting bla bla bla bla just saying their own personal views and.

KD32 [24086-24594]

Ah politics and Islam are two different things, as I have said politics is just a game of numbers eh so now if a leader should be chosen they should totally submit to him as long as long as they have the right to worship Allah, they have the rights to follow all Allah's commandants so there is nothing to that. So they can submit to him once he does not deny them rights from performing their own duty, Islamic duty like performing sallat, so they can live peacefully under such leadership of a non-Muslim.

KD33 [19574-19690]

well they should react that, they should not start conflict or fighting, they should be obedient to their leaders.

KD34 [20666-20818]

Hmmm the way Muslims should react when they do not control a political power, they should organize and mobilize themselves to hold a political power.

KD35 [22084-22231]

Ahm the try as much as possible to conduct their self in a group manner so that they have more number of people coming to Islam, coming to submit.

KN1 [50286-50887]

Yes there is need for them to be obedient to the government as far as the government does not go contrary to the almighty Allah. Like now it doesn't warrant because a non-Muslim staying under a state like in Nigeria because this is our case study Nigeria, and northern Nigeria, if the president is a non-Muslim it doesn't mean out of obedience you should follow or agree when he said that you should stop praying or you should stop practicing your religion, in that place there is no obedience. But anything as far as he has not contravened the laws or the religion you have no option but to follow.

KN2 [27735-27941]

There is a provision for that. It means they should be tolerable, they should not provoke. It is two sides of the same coin. They should have tolerance and they should not provoke. That is the provision.

KN4 [41307-41423]

Normal. They would only disagree when they are is injustice if there is justice you can rule as much as God wills.

KN5 [20023-20097]

When they do not control political power? They should try to acquire one.

KN6 [23972-24114]

So, they should be patient, and they should be patient. So this is the ah and they should be continue searching for how to build this state.

KN7 [21191-21430]

They should react ehm, they should react peacefully, they should react in accordance with the law, I don't think there is any reason why they should react ehm contrary to the provisions of the law. They should just react in a normal way.

KN8 [22105-22452]

Hmm, I think they should embark on a peaceful, you understand, and steady processes because power belongs to Allah. If power is given to them, fine and good they should accept it with the willingness of God, but if it is not given to them, they should not use any forceful act or compelling people, or trying to cause problems in a given society.

KN9 [20972-21202]

Well when Muslims do not control political power they have to act according to, they have to act patiently, I would say, they have to be tactical in their dealings in order not to get wiped out from the face of history and earth.

KN10 [15659-15818]

Ehmm they can, they can just remain calm and try to comply with the rules despite it is not ahhhh it doesn't affect, it will not affect their Islamic practice.

KN11 [20724-20867]

They will not fight anybody but what they should do is to show the good exemplary of their religion for the people to understand their mission.

KN13 [23356-24237]

Hmm, they should react ahm they should react in the sense that, in which state is it in a secular state or in a Islamic state?

Because it is very, very impossible for someone to lead in an, for a non-Muslim to lead in an Islamic state. But now for - in an Islamic state for now, if you are talking about a secular state, it is based on democratic tradition, in a civilized way, so a Muslim, for you to say that a Muslim to react although they would, they are going to feel bad, you are going to feel bad but definitely there is no how you are going to do it. Because in this model, we are following a democratic constitutional elected government, so then whether a Christian or a Muslim they, they don't have anything that to allow the person to actually use his particular tenure or office and come out and definitely by then they can form consensus and elect someone, a Muslim.

KN14 [16890-16975]

They should exercise patience and follow the, ah do you mean in an Islamic state or?

KN14 [17204-17396]

They should be patient, and exercise, there's no way ah ah let's say in a secular state, a Muslim can be a leader and non-Muslim can be a leader there's no any problem, there's no any problem.

KN15 [17657-17803]

Muslims should react through being patience when they do not control power so as to maintain the status of Islam as peace, as a religion of peace.

KN16 [9120-9170]

They should calm they should be calm and patient.

KN17 [23470-23553]

No they shouldn't react violently because its a democratically elected government.

KN18 [36043-36368]

They should react within the normal political setup. If they want to take follow what the teaching of the constitution of that particular country says if you want power, if the teaching of that country says you can have the right to vote and be voted for then you can seek the power through that means, is a normal procedure.

KN20 [16262-16430]

Ah It is not, it is not a compulsory you can control political power. When other people are controlling the eh political power then you should be led you should follow

KN21 [10351-10372]

They should be calm.

KN22 [19723-20114]

The reaction of the Muslim whenever, if they are not in control of political power has been already told by some Islamic scholars and it has already been passed by the prophet of Islam that wherever Muslim finds himself, he should respect that leader. His reaction should be towards adherence to the discipline .He should operate based on courtesy and discipline in that particular society.

KN23 [14656-14841]

They should, there- in Islam the Sunni Muslims to be precise, they are of the view that peace should be maintained and leader irrespective of his religion, tribe has to be respected.

KN24 [15104-15127]

They should react bad...

KN24 [15181-15228]

Hmmm they should just try and exercise patience

KN25 [21609-21969]

Well when Muslims do not control political power in a state they have to be tactical because power is a relational concept as they would say and power is a very, very dangerous phenomenon. You cannot challenge the holder of power, you can only be tactical, draw close to him up till the moment you would assume or you would cease that power from this person.

KN26 [21750-22443]

Well of course definitely not with violence. There are a lot of ways, in fact at some point if we are to-you will see how to some extent, please just get me right, to some extent HAMAS did in Palestine and to some extent also that the Muslim Brotherhood did in Egypt. You know at one point they are more or less like variant groups but when the era of democracy came they somehow transformed from-they organized themselves into a political platforms and they use those groups...that is exactly-and they have their leaders in most states though for example in the Egyptian case along the line something went wrong, you know, we are all living witness to it. How Mubarak was ousted out of power.

KN27 [16606-16719]

I think they should not react in any other way rather than complying with the rules and guidelines of the state.

KN28 [13121-13393]

Well this is just a normal phenomenon. It is not a must for a Muslim to control political power considering that it is not just destined to be and initially it is not something that actually ordained. They should just take it as it is never meant to be. That is just it.

KN30 [14524-14553]

They should act peacefully

KN31 [19535-20025]

Well I don't think that is really a big problem to deal with. It is just that that is why it is always called that ah-just like late scholar of Islam Abubakar Gumi said that all Muslims should try and engage themselves in all aspects of the sectors of the economy, be it uniform or non-uniform work they should always try to be there, so that at least even if they are not the people leading that particular section at least they will have elements there so that they will not be subdued.

KN32 [9058-9210]

ah they should react peacefully and they should not carry arms and Muslims are known to be peace loving people in Nigeria and they must remain as such.

KN33 [7580-7612]

They should not react normally.

KN34 [11530-11768]

They should just react according to the ideals and practice of the holy prophet. It is not necessary that you must rule, but let them conduct themselves peacefully in accordance with the law of governing that particular state or country.

KN35 [13461-13620]

Muslims should react according to the Qur'anic injunctions and the Sunna of the prophet (SAW), they should always remember what Allah says about power itself.

KN36 [13916-14091]

They should react in peaceful way, in a manner so as to organize themselves so that they can be able to capture political power when the selection of the government comes in.

KN37 [12823-12930]

They should be peaceful and they must make sure that at all times their rights are not being stepped upon.

KN38 [9002-9073]

They should act decently and they should pray to the lord for safety.

KN39 [15792-15930]

Muslims are supposed to abide by the rules and regulations of a society where they find themselves not being the leaders of that society.

KN40 [14086-14159]

Muslims should try to react normal because leaders are appointed by God.

KN41 [11746-11783]

They are very free to be autonomous.

KN42 [25215-25501]

They should be tolerant, they should be patient and they should trust that everything has a reason. They should believe in destiny and they should accept that, that is what God has already been written. Then they should not act violently instead they should be patient and persevere.

KN43 [20349-20410]

They should behave gently and you know ahh, and ahh, kindly.

KN44 [15325-15393]

This one is political question and I don't want to answer that one.

KN45 [19233-19721]

When Muslims-I think ehh they should react peacefully and try ehh and try as much as they can if they have the number like in a democracy, if they think they have the number, so they can change the government they want peacefully but after all, what any human beings, what any human being wants whether he is a Muslim or not, that is ehh realistically in everyone's inner mind we want good life and we want a leader that will give us that good life whether he is a Muslim or non-Muslims.

KN46 [36689-37813]

I think they react in a normal way like any other communities. Everybody wants to have power, wants to have control, so when you lose that privilege, you do not feel good and it is normal so and when you have that power or you restore it you feel certain kind of fulfillment maybe because it ehh satisfies certain feelings in you, but I think in our own case in Nigeria we have a problem. The problem is our leaders tend to be nepotists, there is this nepotism and favoritism. You favor your own tribes, your own ahh people who share your culture, religion and so on. So this is called mis-governance. So that is why you find Muslims having problems when there is a Christian president, for example or Christian governor and Christians having problem when we have a president or a governor of Islamic faith because they do not expect to be treated justly, but once we get this kind of leaders who are willing to do justice to all citizens, I think and I believe this feelings will die ahh a natural death because they are, they are kind of maybe ahh unnatural ahh unnatural expression of what we feel about each other.

KN47 [37050-37355]

The Muslims should be patient. They should be, they should, you know, follow the proper way of getting to power, you understand, not violently, you know, you can't get to leadership by force since it is not military and if it is military ma, you can simply ahh religion is not a question, you understand

KN48 [11334-11430]

Hmmm, they shouldn't react violently; they should just believe that this is how Allah wants it.

KN49 [20611-20770]

I think they should eh be submissive to the laws and they should be obedient to the laws, and they should also be conducting themselves in a civilized manner.

KN50 [10124-10153]

They should react reasonably.

KN52 [28097-29391]

I think some of this questions are really provocative (Laugh) why should Muslims react because they do not control political power? Do they exist as Muslims simply because they do not have power or they must have power, You understand, there are lots of Muslims existing, living peacefully and harmoniously in non-Muslim states, you know, so why should they react because they are not in control of power except in cases, like I mentioned earlier, in situations where their religion or their life is under jeopardy right? Of course they must react and that reaction itself is a form of jihad, but the whole idea is that Muslim should not under any circumstances react because they are not in control of power, simply because they are not in control of power, it is just like this narrative that people in southern Nigeria use especially Christians about Muslims in northern Nigeria, I mean their own position of Muslims in northern Nigeria in relation to boko haram, That the Muslims in Northern Nigeria support boko Haram because they want power that because president Jonathan as a Christian from the south was in control, was the head of state and that is why they reacted using boko haram, which is not true. Just as you can see boko haram continued even after former president Goodluck.

KN53 [13824-13936]

If the political power has not been controlled the way it is expected then they should appoint another person.

KN54 [6894-6932]

Actually all the Muslims are peaceful.

KN55 [8164-8212]

Muslims should be obedient and good followers.

KN56 [13025-13081]

They should be good followers, they should be obedient

KN57 [13087-13145]

Participate as members and followers in the way of Allah.

KN58 [29822-29859]

They should react seriously because,

KN58 [30381-30601]

The reaction should be that they should start preaching and advising their fellow Muslims to start following political parties and joining politics so that one day they would control the power, like I said earlier on.

KN59 [23074-23409]

Actually they have to abide by the government despite the fact that it is not a Muslims government, they have to abide by him, there shouldn't be any chaos, there shouldn't be involved in any conflict. So to me they should be calm, there shouldn't be any negative reaction. There should be a kind of obedience to the political leader.

KN60 [23322-23675]

The Muslims should continue to strive, Muslims are not known to be lazy, they are known to be active people engaging themselves actively in whatever they're doing. So they should strive hard. They should be united and at long run they would achieve what they want to achieve. They would have the control and power if they should unite and then strive.

KN61 [11394-11504]

I should try to, to be patient and abided by the law of Allah, so Allah will assist them to be in the power.

KN62 [36156-36305]

Ahh, it is not necessary that Muslims should control political power, as I said earlier, so they should just be peaceful. They shouldn't be violent.

KN63 [25223-25343]

They shouldn't have any bad-they should support the government, they should support the government, they should support

KN64 [19266-19535]

Hmm there is, the only problem is that they will, they will make sure that the people, the ruler allow them to practice their religion. The problem is eh will arise if they do not allow them to practice, to do their religion, there will, the problem will start, eh.

KN65 [21653-22330]

Ehm actually it depends on the kind of ah state, like now you have mentioning two things, we are having a secular state where there is no religious preferences or a sharia state where that ah is a dominant Muslim or is being carried out by the sharia proclamation, you understand. So I think ah a country, if we are talking about a secular state, when a Muslim does not have a power, I think there is nothing we can do much, you understand, either we should guide ourselves by ensuring that whatever we do is in direct relationship with what Allah has ordained us to do and we should try as much as possible to forbid ourself from what Allah has prohibited us from doing, yes.

KN66 [13041-13397]

They should, Muslims should not put on a fight, they should not cause commotion, they should just be patient just like I gave earlier in my own place the way the Muslims took power from the non-Muslims, the way the Muslims took power from the non-Muslims by voting. They should just be patient when it is time to vote they go outside and cast their vote.

KN67 [14612-14774]

I think they should react according to the sharia because they may not, they are not always to eh ah it is not always that they should, they are the one to lead.

KN68 [6886-6912]

They should be obedient.

KN69 [26487-27089]

In an Islamic, in a secular state whereby Muslim living in that particular state I think since they don't have power to control political, politics in that particular secular state, I think they would just resorted to what has been provided in the Qur'an. Allah (SAW) says it categorically in suratul Baqara where he said that (he recites a verse of the Qur'an) Allah does not put a burden on a person which he cannot undertake and alternately, if they know that there is another Islamic state, if they accommodate them and they live there peacefully, they can migrate from there to the Islamic state.

KN71 [45768-45820]

They should try to control political power, simple.

KN72 [23833-23912]

They should follow except a thing that he violates the Islamic teaching, yes.

KN73 [23600-23796]

Who told the Muslims that they must control the political power? Nobody told them that they must control political power. They just do and behave and they practice their own religion. That's all.

KN74 [35108-35189]

Ehn eh you just exercise, you just exercise patience, you just exercise patient

KN75 [38069-38143]

In a secular state, they need to be patient, perseverance and tolerance.

KN76 [26426-26677]

Well, when they do not control political power, they should react in such a way that they should be obedient to the authority because there is no any other place in Qur'an whereby Muslims are encouraged to be disobedient to the ah, to the authority.

KN78 [40569-40864]

Well in the case of Nigeria, I think we just have to engage more in activities that would give the beauty of the religion to those who are non-Muslims. We should be more preoccupied with demonstrating the beauty of the religion by way of ahm, ahm by way of following the teaching of the Qur'an.

KN78 [40984-41783]

That is exactly what I am saying, when you don't control political power, I think there should be a conscious effort by the Muslims to ah first and foremost accept the fact that ah Nigerian is a secular state, Nigeria is a country where you have other ah tribes, other ethnic groups. So it is not a society, it is not a state where it is an exclusive preserve for Muslims. So reaction or no reaction, the Muslim should have to accept the hard truth of admitting that there are other people who are non-Muslims, who are Nigerians as well. So what should be emphasized greater is what makes a government legitimate, transparency and an accountable and credible type of leadership. If a Muslim who bears the name of a Muslim, but he is not credible, he is not transparent, I think that is an issue.

KN80 [32642-32877]

They are reacting as, so their reaction is completely in negative ahh direction because it is only Muslim, it is only one who ahh ahh ahh who submits to the will of Allah and what and take ahh whatever the consequences happen on him.

KN81 [19532-19690]

So he has to react peacefully and according to the law of the land, according to the law of the land. He can react based on the law governing by the land.

KN82 [23509-23736]

The Muslim should react in the way and manner that they obey the rules of Allah (SBUH). Anything that alters that then it is not permissible for a Muslim to live in a state where he will not have opportunity to worship Allah.

KN83 [14045-14130]

Ahh they have to be patient and follow the rule of the state where they were living.

KN84 [16925-17025]

Ah I think they have to remain loyal to the state because Islam does not encourage violence or riot.

KN85 [19751-20325]

It depends on the arrangement. In a state like Nigeria where its combination of Muslims and non-Muslims, leaders are elected through democratic amm ahh manner, if they do not have power in their hands then they should wait. They should try to organize themselves, they should try to see that any time there is election, they support Muslim, they try to make sure that that Muslim win and then control political power. But if they do not control political power, there is no need for violence, there is no need for militant activities since we are in a democratic setting.

ZA1 [22481-22763]

They have to join politics so that they will have their own representatives. If they didn't join this politics, you don't have representative, you don't have stay, you have to join it. What is good, what is bad you try to correct it, and come to the good ones. This is how you can...

ZA3 [18263-18349]

Of course they should, they should react, they should walk within the ambit of the law

ZA4 [38234-38749]

That Allah says (he recites the Qur'an) is Allah that gave power to everyone that he wills. So if you are not given the power then you are not destined by Allah. So Alhamdulillah the power is not all Alhamdulillah you are a believer you worship Allah, you eat, so is the best thing for you, getting power is even a temptation of destruction that is if you know the consequences or the dangers of power you can even not look for it, yes because it will give you a bad ending, if you are not keen in taking care of it

ZA5 [21759-21869]

They should remain calm and go and reinforce, if they see that they need power, they have to work towards it.

ZA6 [52607-53109]

Ahh in a situation where you have, like in the Nigerian situation, like which is the case study here the Nigerian situation, you have a 50-50 ratio where the Christians are 50 percent the Muslims are 50 percent. I don't think the Muslims should worry if the leader, whether he is a Muslim or a non-Muslim is fair and just, as far as there is justice in the system, the Muslims would not have any reason to react, but even if the leader is a Muslim and there is no justice definitely they will react.

ZA7 [22259-22570]

Well from my idea of what political power is, it has to do with a vote of the masses generally, what the whole masses of one particular society votes or who they vote into power. So I think they shouldn't act irrational and they shouldn't be violent if they do not own political appointments or political powers

ZA8 [48569-51185]

I don't think they have to react anything. is something that no matter how pious you are or how religious you are and you are in a state where you are not in control of the power, the only thing is you try your utmost best as a Muslim to see that you do your best even though if it is 0.1 percent. It would be good and make somebody be good because, my own opinion, if you are not in control of the power, if, for instance, it is a corrupt leader in power you and you know if you talk to him anyhow he will kill you or whatsoever, the best thing you do is you go down to the people he is ruling and try to make them to be good. Now if those people are good, definitely the leader will be good because if you are ruling the people that are good, there is no way you will change them, they will be the ones to change you. So I think if Muslims should just make sure that they see that they enjoin and tell the leader if he is not a Muslim that look this is what is happening, this is what our religion says. If you want us to follow you or you want us to do whatever you ask us to do then, don't lay down rules and regulations that will go against our religion because if you watch closely this constitutional laws and maybe religious laws, you see that they are almost in conformity. They may only spell it out in different statement or whatsoever, but they are all talking about the same thing, don't kill if you kill you be killed. Don't rape, don't fornicate, don't do this, don't steal, don't do this, all the rules, it is only in one or two places that they differ and this places is when now if he is a Muslim, now he will now differ with the constitutional law. For instance, there are constitution that in some countries or some state, they ban the drinking of alcohol, in some states they leave it. Now in a state whereby they ban the drink of alcohol even in the Islamic religion, you are not allowed to take liquor, it is haram for you. So now this state also says is haram now you see they are in conformity now. They don't have anything to argue about. But in a state whereby you know maybe the majority of the inhabitants are Muslims and their religion says from God that they should not drink alcohol and you as a leader you want to force alcohol on them, you know there will be conflict because they will never agree, but they will tell you, you are just human. This is what God tell them to do, they will never do it. So there will be conflict, I think they should just react positively if they will definitely react positively if the ruler is not enforcing what is against their religion on them.

ZA9 [25756-26229]

I believe they should go and re-strategize. There are qualities needed of a president. Let the Muslims go back to their drawing board, bring different things together and produce somebody just like that president, if, let's take for example, if the president is expected to be a PhD holder or a BSc holder, let them produce, let the Muslims try to produce someone who has PhD too so that he will be able to at least contest with the persons so that there will be balance.

ZA10 [25342-25500]

If you do not control political power, political power, every power is given by God. so I don't see any reason if they should have their action or anything.

ZA11 [20477-20759]

Political power, you see, from the teachings power is giving to one from Allah and what Allah has decreed on you no one can take it and what Allah has taken away nobody can do that. So we assume that anything that comes whether good or bad is destined from Allah, so alhamduilllah.

ZA12 [11357-11428]

I think it should be stated in the constitution of an Islamic state.

ZA12 [11634-11667]

they should keep to their faith.

ZA13 [12351-12387]

They should keep faith and believe.

ZA14 [16043-16158]

They should go back to God maybe they have offended God, and they should go back to him and go and re-strategize.

ZA15 [19714-19872]

It should be in a peaceful way because for years, for, if I may say, for 16 years now power has not been with Muslims, it should be done in a peaceful way.

ZA16 [12764-12793]

They should be very patient.

ZA17 [13710-13824]

they, there is no any reaction, if they were allowed to do their din perfectly, they don't have any, problem to.

ZA18 [18199-18564]

Well they should be calm and then continue to use the avenue at their disposal to advice the government, I think you understand (yes), we feel this thing should be done this way, if the government is willing to you know accept or ah or get those advices and practicalize, put them into action things will be better for all and sundry. Sorry I had wanted to go and...

ZA19 [23680-24299]

Well political power ah is something like ah opium just like, let me borrow the word of Karl Max actually, not ah Muslims could possibly react when they don't have political power especially looking at the context of Nigerian politics now, which has been categorized or characterized by regionalism, politics nepotism, you understand, and religious basis, so actually not just the Muslims, including the non-Muslims when they didn't have power, they actually agitate either in a violent means or peaceful means actually. So Muslims actually react seeing their member actually wielding power just like other religions.

ZA20 [14581-14758]

Well you know I understand that many-some scholars usually do preach to some Muslims, their fellow Muslims in a wrong way the tenets of Islam itself, but honestly it is wrong.

ZA21 [19489-19580]

They should calm down and make sure they vote for the right person. That is just it.

ZA22 [18629-18717]

They should try to get that because they are the just umma, they are the just nation.

ZA23 [23969-24689]

The only thing is for the Muslims if they don't have control over the power as we are now in Nigeria then you should be dialoguing. Dialoguing in the sense that take for instance where you have people contesting for the power and they are non-Muslims all of them you should not fold your arms to say you will not vote. You have to vote, but the only thing is try to have some eh what do you call it, understanding with maybe the one you will support. Document something in writing that if you emerge as a winner as we are going to support you, we want this, we want this, we want this. Let him accept that he will do one or two out of three or four of your needs. You sign an agreement then you give him the support.

ZA24 [30858-31122]

They are supposed to find all means to control –if they are the majority in the area-if they are the majority they have to find all means to control the power because in a place where sharia –Islam sharia does not rule people there will not enjoy the government.

ZA25 [27068-27188]

They should be patient continue to pray for God's intervention and they should be exemplary in their practice of Islam.

ZA26 [13679-13859]

It is not issue of controlling political power. Anybody-how others react? Muslims are human beings like any other person. How America react when it is not in control with any power

ZA27 [11875-12143]

They should react positively because may be it is from their own side as a Muslim whether you are a Muslim or a Christian what we are expecting from you is for you to be just and be a good person. If you are a Muslim and you don't perform well you have to step down.

ZA29 [35197-35914]

Muslims do not have to control political power. It is being said to us that even though it is a non-Muslim that is to come on board as our leader we accept him so far he will not deprive our rights to practice our religion. When he observe your religion very well, he observe your wealth that is what the prophet said, he observe even if there is –ok am coming. What the prophet said here is that if you do not have a Muslims a leader, you happen to have an unbeliever as a leader you accept him under these conditions: one, that he must not deprive you of your rights to practice your religion. If he as well similarly observe your wealth and well being, quite alright you go ahead and accept him as your leader.

ZA30 [45772-46024]

I already say this one earlier that they should be purify themselves, purify their family, act, conduct sharia within themselves, within households then move it to the surrounding neighbors, affect neighbors, then they can also affect the communities.

ZA31 [18399-18834]

Toh, they should not, they are not suppose to react so harshly, only through expressing their feelings, through media, let say if the government did something bad to their religion, but the way I say, religion is not, slam is not a religion of violence, you can't impose violence in order to have what you want. Violence is doesn't cause peace unless destruction, I think through dialogue Islam, Muslims can be able to solve problems.

ZA32 [48959-49555]

They should act, you know, with obedience. Muslims are expected, Islam is a religion of peace. Muslims are expected to behave in a peaceful manner, they should not fight nor even abuse in fact. They are expected to pray and exercise patience and abide by the rules and regulations of the state once they are not in contradiction with that of the Islam, yes, and they should use the, the power they have when it comes to what, to the election for example. If they have the population to control the power and they are not expected to be maltreated as well by non-Muslims in the state. That is it.

ZA33 [13327-13482]

They should react politely and positively and they should abide by the law as long as that law or rule is not, does not contradict the teaching of Islam.

ZA34 [29695-30181]

They should react in two ways. One, have patience because Allah (SBUH) gives leadership to whom he wills (quotes a verse) He gives leadership to whom he wills and he ceases leadership to whom he wills. So they have to take patience. Two, they have to educate their other fellow Muslims as the teaching of religion so that may be in the next, because politics is a kind of changing from one direction to the other direction, so it can change and come back to them. So that is that.

ZA35 [12843-12852]

No Idea

ZA36 [20019-20164]

Muslims should not react in any way because politics already is a game and whoever wins deserve the throne, so he/she should go ahead and rule.

ZA37 [27281-27921]

Well the reaction is for them to practice, is for them to practice what is allowed, what they can be able to practice it, but the one that is not possible for them, even Islamically, it is not compulsory for them. There is one verse in Al-Imran (he recites the verse in Arabic), so you can practice the one that you can be able to, but if you are now living in a secular state that even prayers should not be allowed, you are not able to perform even prayers, then you must migrate from that area to area where you can be able to perform your religion. But if its other issues that may be are not that compulsory so you can still stay.

ZA38 [29933-30173]

The reaction it should be just for them to conduct themselves. If the leader even though he is a non-Muslim and he is giving them their rights to people, good and fine, their reaction should not be anything rather than for peaceful reign.

ZA39 [40867-41052]

When a Muslim does not control a political power, ahm he should concentrate in practicing his religion, observing his prayers, discharging all the duties that have been imposed on him.

Th11.10: Muslim Submission to Non-Muslim Leaders as Polytheism

FG1 [41783-41947]

I can't remember any place where it is stated in the Qur'an or other teachings that people not be submissive to their leader if they are not in the same religion

FG1 [41949-42119]

For me if a state like ours if for example take Sabon gari as an example you cannot appoint Muslim to go there and lead them, you can appoint one from them to lead them

KD2 [19871-20163]

I did not agree on the fact that all offices must be held by a Muslims in a state because there's a teaching that says, there is a provision in Islam that says (he recites in Arabic). Here it means those in authority, the leaders are involved and it does not necessarily mean Muslim leaders.

KD3 [15394-15785]

No, as in a multi-religious and may be cultural place in like Nigeria now, you can't say in an area though majority, according to even constitution, majority of the people, majority should take the rule. So if an area which is dominated by non-Muslim, you can't say a Muslim should com there and rule, but an area that may be the highest percentage are Muslims, should be ruled by a Muslim.

KD4 [33766-35366]

Well! I disagree with this in this our contemporary world because if you look at this globalized setting today, eighty-five percent of this global world is practicing the liberal democracy in which is ringing bells in our today's world. So in this state, if you said that it is only Muslim that will occupy political office and all offices, I will tell you that totality, you are deceiving yourself. So, we don't want a portray this ideology, Muslims can hold the majority of seats when we have a Islamic state, but in, even in an Islamic state, we can make use of the unbelievers when find out that there is other position where by the unbeliever or the Christians or the people we call ahlu kitab can occupy other seats for the benefit we can derive, Islam can derive from them. Especially, in a situation whereby in an Islamic state, let me sight an example, in an Islamic state, when we, when an unbeliever or a Christian is knowledgeable in a particular aspect especially in linguistics and then Muslims are in need of that language, that person can be brought out and then given that position to teach Muslims that language. You see, it's a position and a Muslim, a non-Muslim is holding that position. Even in the period of our prophet Muhammad (SAW), he sent most of his apostles to go and learn other people's language, I will classify that as an aspect of those people that will teach them, they are leading them, it's an aspect of leadership and then if you put it in this type of scenario you see that a non-Muslim can occupy a seat in an, a position or office even in an Islamic state.

KD5 [17447-17638]

As I mention earlier, obeying secular law is not polytheism, so does obeying non-Muslim leader also is not polytheism. So, the issue of Muslim to occupy all political offices does not arise.

KD6 [32932-32968]

If you have the number to do that.

KD7 [24393-24779]

It is, my view is that we like in the case of Nigeria, we are in a multi-religious society. It is not possible for all our leaders to be Muslim because a leader is a representation of the people and therefore we will have representation from the non-Muslims and if we are called to serve under non-Muslims, it does not means that your religion or you have lost your iman, or something.

KD8 [46695-46940]

No ehm appointment, occupation of position should be on competence, it should be on competence, it should be based on your knowledge of modernity. It should be, it should be based on who has the knowledge that is required to hold that position.

KD9 [30345-30753]

If it is possible for Muslims to take over everything, fine and good. If not, it doesn't mean that you are submitting. It is after all a secular state. You will continue to pray that you have somebody that is upright even if, upright in terms of ah interaction, giving your right not trampling on it even if it is not a Muslim after all it is a secular state. It doesn't mean that now you have left Islam.

KD10 [24380-24688]

That is, in Islamic state is how it was supposed to be. In an Islamic state all the leaders should be Muslims now and they follow the Qur'an, they judge with the Quran and Sunna in an Islamic state that is how it is. But in Nigeria I, you talking, when you are saying, Are you using Nigeria as a case study?

KD11 [26832-27340]

Anybody could be a leader, a Muslim or non-Muslim and I wouldn't see any political subjugation here, but if even Firauna the greatest unbeliever was a leader and there were Muslims under him though he refused to heed to the teaching and ah what I am essentially saying is that in as much as the secular leadership guarantees Muslims ah their fundamental human rights, will not really go, affect much the tenets of Islam, I think staying under such system will not really result to unbelief and other things.

KD13 [12005-12025]

It is still wrong.

KD14 [14681-14709]

I could say this is false.

KD15 [22309-22427]

Ah in a political state it is unacceptable for Muslims to hold all the sits or whatever, so it is not proper at all.

KD16 [13046-13075]

No, that cannot be possible.

KD16 [13120-13228]

If it is an Islamic state we know it is an Islamic state then the Muslims can because it is their own state.

KD17 [40467-41445]

My view on this is no, no. Submitting to a non-Muslim leader makes somebody a polytheist, no, not at all. As I said earlier during the time of the prophet (SAW) whereby the polytheists of Mecca were punishing the Muslims there in Mecca, the first hijra, the first pilgrimage, prophet (SAW) sent them to Abyssinia which was in Ethiopia and the man, the person ruling then there in Ethiopia, is it not a secular state? It was a secular and those people had to follow the laws in Ethiopia. Does that make them polytheists? Those are among the most successful people. Even the Quran affirms to this people. I just don't know where this view that if you follow a non-Muslim or a non-Muslim being given a position in an Islamic state, yes it is better if a Muslim of your brother is holding that position, but that doesn't mean that if a non-Muslim is holding it, you have become a polytheists because prophet (SAW) says obey your leader even if it is a black slave from Ethiopia.

KD18 [18741-19033]

It is not true because when you follow the, when you follow eh non-Muslim leader is a, it is not as if you are worshipping them, its like you are just trying to take your part, is like you are trying to carry out your duties and responsibility. It is not as if you are worshipping their God.

KD19 [25247-25576]

No. It is not all political office, as long as that country is practicing the western type of democracy, all offices must not be occupied by Muslims and but in an Islamic state, there is no way a non-Muslim could occupy an office, if that state allows such a non-Muslim to occupy such an office then it may amount to polytheism.

KD20 [19289-19304]

That is a lie.

KD21 [17409-17816]

I think Nigeria is a multi religious ahm state that goes about its government through politics. If the people of Nigeria are close to find their selves with a leader who happens to be a non-Muslim, I don't think submitting to him go ahm gone against the teaching of Islam or let me say as the questionnaire here is referring, polytheism which to my own understanding is having belief in more than one God.

KD23 [18818-19475]

Okay all political offices must be held by Muslims in a state because it is polytheism to submit ah yourself to a non-Muslim leader, no. It is false because there are some Muslims that are not even capable to rule, so all what you need ah if you will have the authority to worship your God, to do your religion and you will not be harmed by that leader, so that is fine and good, so because there are some non-Muslims that are people of capability and people of merit so ah the sometimes they are even better than some ah Muslims yes, and even during the prophet (SAW) he even sent some of his sahaba ah to migrate to a country where non-Muslim is ruling.

KD24 [60668-60797]

It's wrong. It is not correct because we are not in ah Islamic state. Assuming we are in an state then this will come into play.

KD25 [79575-80344]

That is also wrong. That is not true. The prophet (SAW) said ah ah (he recites in Arabic) Allah said, prophet said I enjoin you to listen and to obey your leaders even if a servant, you know, an Ethiopian servant is placed upon you, whether even if that person is not a Muslim is a Christian, as long as he does not refuses you from conducting your Islamic ah ah forms of worship I mean rights and what have you, even though he practices his Christianity that does not mean that he should be disobedient to him, you should obey him in as much as the command he must have given you, you know is not ah argue the Qur'an or the Sunna or the (recites in Arabic) you must, you must obey him. And is not ah is not ah polytheism. It all depends on a person's level of faith.

KD26 [21145-21548]

No. I don't think it is necessary, are you talking about Islamic state here or just a general statement. The question is all political offices must be held by Muslims in a state as in, in this state are you talking about like now, let's use Kaduna state where we are mixed. Are you talking about that kind of state or for example now you are talking about Jigawa state, which is predominantly Muslims.

KD26 [21658-22598]

If we take it as under let's say Kaduna state, if we should take it on both ways, let's say for Kaduna state, I don't think it is because you said all political, I don't think, you are not submitting, it is not polytheism, you are not submitting to that person. That is what I want you to understand. You are not submitting to that person, you are only, he is only, you are only respecting him because he is a leader and if that leader does something that, you can stand up for yourself and challenge that person. I don't think you are ehm it is polytheism because you are no submitting to him. You can only submit to God. You submit to him because he can do wrong, but we humans can do wrong and him being in that position, if he does something that you don't agree with, we are in a democratic government you tell him am not in support of this and yes you have the freedom to say what you want to say. So I don't think it is polytheism.

KD27 [23206-23218]

Yes I agree

KD28 [27522-28054]

That is why I am saying that it will be ok like that in an Islamic state. In secular state it is not possible because there is now way you will say that an Islamic leader must be the person hold the political offices or whatever positions is a secular state. Then you must have to, it is better if it is possible so that the person or the Islamic leader who is holding that position has the fear of God and he knows that all the Islamic rules is not about to practice it which cannot choose to tamper with it of other part of Islam

KD29 [16862-17032]
 Ah my view on this is that we are obliged to follow our leader despite his belief, so based on that, it does not mean that you have went outside the religious teachings.

KD30 [29446-30059]
 It is polytheism to submit to a non-Muslim leader, ahm I said earlier if people with such beliefs can always go and form an Islamic ah political party where we have all the members of the party being Muslims and then they can ah rise to leadership without having much problem there to create with the office holding within Islamic non-Muslims, but when you are operating here like here in Nigeria where we have been, where we don't have much option but to work under this ah secular government then of course I don't see anything wrong with ah working with a non-Muslim or a non-Muslim occupying a given office.

KD31 [18115-18319]
 Yah is it not that is why I said if you don't have the proper understanding of Islam all these things will not be open to, so even if a Muslim that is not just unfair shouldn't be elected into an office.

KD33 [21248-21321]
 No, is not, all political offices should, no I didn't agree with this.

KD34 [22587-22696]
 Hmm my view on this is ehm is I disagree with it again because the Nigeria does not belong to only Muslims.

KD35 [24254-24623]
 A non-Muslim leader can be better than a Muslims leader ahh only the fearing God Muslims are good leaders, a non-religious practicing leader could be better than the Muslim leader, the moment a Muslim does not adhere to God's revelations then that means a Christian who is abiding by the rule and regulation of his book may be better than his, the Muslim counterpart.

KN1 [53614-53960]
 I disagree, because equally they have rights in the country and God has ordained and created them in the country with some rights and you cannot deny them their rights. Now if you say all political offices, there some offices that belong to or that are directly related to those that are non-Muslims will you still occupy those offices for them?

KN2 [29258-29544]
 It is not the leader that is important to Islam of course the leader is important and he should be a Muslims but being a Muslim alone does not translate a state as Islamic. So if all the leaders are Muslims, but they are under a secular form of government it is not an Islamic state.

KN4 [43578-44014]
 It is not true, even in Islam there is-you can be a leader inasmuch as you are just, justice, equity, wholeness, fairness and justice, he can only you can remain and rule those that are not Muslims. That's being a leader huh perhaps if I can say that is not a Muslim is not a eh a submitting to non-Muslim is a believing in another God, no, it is not true. My own view is I disagree with it, its not true. A non-Muslim can rule you.

KN5 [23306-24267]
 Ah ehh it must not be that except in an Islamic state. So, so long as you are living in an un-Islamic state ah anybody can be a leader but unwillingly so also because you are not supposed to submit to anybody except unwillingly but Allah (SBUH). You are supposed to submit to Allah willingly or unwillingly but to any other person, it should be unwillingly, maybe when you don't have any other option as a human than to do that. So since eh necessity has made that but those people who even elect non-Muslims to be their leaders they should that they have to account for that before Allah (SAW) but for those who have been elected for like for someone like me I have never elected for any non-Muslim, though they elected for me then I should not be held responsible for that (he recites a verse). Allah says nobody should be held responsible for the act of another one. So we have not make them to be our leaders and then that shouldn't affect us insha Allah

KN6 [27217-27639]
 I don't agree with this because if you say that, if you have a position even, even when we-even if it is in the system of Islamic state it allow you to go maybe and find someone who is better than you to put him in this office, for example, the first lecturer that is Prophet Mohammed (SAW) appointed their student a Christian. So you can appoint them ah if this position is appropriate for them. So you can appoint them.

KN7 [23762-24180]
 Hmm, well I don't think it should be, I don't think it should be, but ehm, that is, we should ehm, we should encourage the non-Muslims, we should ehm, let me say, give them the sense of belonging, sense of belonging and sense of responsibility within the society. So I don't think there is any verse that says you shouldn't submit to a non-Muslim leader, if the need warrants, they should hold political offices, yes.

KN8 [24791-25709]
 I think there are some situations whereby even the Muslims, the Christians can perform more better than a Muslim, so it is not good enough by Islamic ideology even the holy prophet (SAW) though he has mention that let the Muslim rule because they have better idea of the Quran, the hadith. But in a situation whereby you find a Muslim of doing money laundry, you understand, bankruptcy, and some corrupted attitude. Even though there is a better Christian that can perform better, let the Christian do it, you understand, the word Islam does not preach seclusion of power, no. Even in the holy Quran suratul Ambiya if you check in verse 14 of suratul Ambiya it says the power should be shifted to everybody based on justification of capability, you understand. Only the will of God, power belongs to God, he gives it to whosoever he wants, not specifically Muslims or Christians. I think you get the position of that.

KN9 [22563-22726]
 This statement is very correct. You need all Muslims occupying all the positions in a state in order for you to ensure and safeguard your interest as a Muslim.

KN10 [17168-17362]
 Hmm, it is not polytheism, the first thing, but to give a non-Muslim an office in an Islamic state, there may be a cheating he may cheat on you because ah they have something in mind like that.

KN11 [23313-23329]
 It is not true.

KN13 [25546-26456]

My view is that you can't, it is impossible, I mean impossible in the actual sense to actually make, to allow all Muslims to hold the major offices in a particular society. For example, if the society is a society that is actually comprises of both Muslims and non-Muslims, it is going to cause a major conflict in that society because you can't say-because the society actually belongs to two particular set of people. So for you to say that Muslims, Muslims are going to hold all that particular or all of ehm political appointment is very, very difficult. It is going to cause major problems in the society. So I think terms of agreement should be made between non-Muslims and Muslims to know, for those to know or a percentage should be conducted on the population, to know which population is more than the other, to know which offices are they to hold or which offices they are not supposed to hold.

KN14 [20194-20374]

If it is an Islamic state all the offices should be ah retained by Muslims, but in a secular state, ah that criteria should not be used, Muslims and non-Muslims should be in office

KN15 [19157-19270]

My view on this is that all political offices you know must be held by Muslims where sharia is you know in place.

KN16 [10082-10176]

Well my view is that all political offices must be held by a Muslim where sharia is in place.

KN17 [26140-26176]

No I don't think I agree with this.

KN18 [40123-40145]

Ah it is not right.

KN19 [23351-23364]

I disagree.

KN20 [17972-18027]

No you should not ah kai other people should rule too.

KN21 [11647-11673]

No, no, no, no, no, no.

KN22 [23619-23753]

No, no, no, all political offices ah for instance in a multi-religious society like Nigeria must not necessarily be held by a Muslim.

KN22 [23791-24006]

Yah, I don't agree with this statement because we have seen a situation where the prophet sent some diplomats or sent some Muslims to the Byzantine Empire to go and meet a king, a Christian king called king Najash.

KN23 [16193-16399]

I don't even believe that it is polytheism because submitting to a non-Muslim leader because there are other people who stay in other states that are not Islamic practicing states and they obey the leader.

KN24 [16471-16487]

No, it is wrong

KN25 [24110-24329]

Well this is very correct. In order to eliminate discrepancies, it is safe to go with all offices occupied by Muslims, you understand. So there would be no objection at the top. All policies would be made free handed.

KN25 [24374-24863]

Yes it has to be in an Islamic state. In a secular state they do not have the right. It is not their right to assume those who would lead. I think it is rule based by the majority, popular vote. So there is no way it would safely assume that all authorities at the top must be occupied by Muslims. It can never even go that way because it has to be a composition of all the elements in the society. And I am sure it is not only the Muslims who live in a secular paradigm or secular state.

KN26 [23817-24165]

Under an Islamic state yes. But under a secular-that is why I told you the other time there is this romance between the secular or rather let me say the secular state and the Islamic state. And once there is this romance there is every likelihood to have concessions if you know what I mean. You have to agree upon if you are to coexist together.

KN27 [18352-18561]

Ammm all political offices yes to a very large extent. All political offices must be held by Muslims, yes this statement is correct, but I don't think submitting to a non-Muslim leader makes you a polytheist.

KN28 [14811-14861]

No, no, not at all, the statement is not correct

KN30 [15313-15327]

I don't agree

KN31 [21791-22452]

Well it is more advisable that Muslims stand up and see that in most institutions just like I said, like the statement made by late Abubakar Gumi that they should be in all-but you know in a mixed society you don't expect that all offices should be held by Muslims. It is very, very impossible but it is just that Muslims should try and enforce themselves and that is why may be in terms of things like politics you see that they always advise people may be in the mosque and what have you to try and come out to show their love and try-its better you vote ah may be a Muslim so that you mean through that most of the Islamic activities can be allowed to flow.

KN32 [10532-10837]

No no no no that is not true, a Muslim can not just be Polytheists. Do you know the meaning of Polytheist? Polytheists are people who worship more than one God. You can't just tell me simply because a Muslim submit to a non Muslim leader is eventually in a secular state makes him a polytheists that is not true.

KN33 [8508-8583]

No, since it is a combination of Muslims and non-Muslims anybody can rule.

KN34 [13640-13670]

I don't think this is right.

KN35 [14990-14992]

No

KN36 [15212-15383]

In such situation anybody that God gives the authority to rule can rule, but it should not be the one that will temper with the religious tenets or the sharia principles.

KN37 [13998-14020]

No. That is not true.

KN38 [10188-10208]

No it is very wrong.

KN39 [18131-18155]

Actually I don't agree.

KN40 [14989-15286]

I disagree with that in the sense that if he has the qualities, he has the quality as a political office must be held by a Muslim is a state because it is polytheism to submit to non-Muslim. It does not necessarily mean a Muslim to rule, anybody that has the qualities are allowed to be leaders.

KN41 [12530-12620]

This not necessary. As I said this is not necessary where the society is multi-religious.

KN42 [28080-28748]

All political authorities in an Islamic state is filled with ehm with all Muslims, in some cases even non-Muslims. Whereby non-Muslims can occupy political positions in a Muslim state, why can't a non-Muslim do that in a non-Muslim state? So in a non-Muslim state, is not compulsory for all the positions to be occupied by Muslims, this is what we call tolerance. This is what we call accommodation. In a non-Muslim state, Muslims and non-Muslims should learn to accommodate each other. It is not polytheism to obey ehm laws from non-Muslims. It is actually considered the act of tolerance and accommodation and no religion has preached more accommodation like Islam.

KN43 [21924-22201]

No, as I told you earlier on, if state operate is an Islamic state all key political position should be held by Muslims, but in a secular state like Nigeria, you cannot even dream of saying Muslims must be in control of political offices hundred over hundred that is very wrong

KN44 [16577-16970]

No, in a secular state there is no, there is nothing like saying that all post should be held by, by Muslims since it is a secular state. So there, to me, there is nothing wrong when you submit yourself to a non-Muslim because the state is not a musli, is not a, what do you call it, I mean it is not an Islamic state and as such since it is secularism, to me, I don't subscribe to this idea.

KN45 [22855-23370]

I think this is also not true especially if we ehh we use the Nigerian eh situation as an example. How can you say that all political leaders in Nigeria must be Muslims? I think one is daydreaming even if you suppose that. There must be Christians rulers, there must be Muslim rulers and Nigeria because of that cannot be called an Islamic state or Muslim country. It is a secular country that have a significant Muslim population, yah and everyone here is eh, have the right to practice his own faith as he wish.

KN46 [41356-41487]

That is not Islamic at all. That means, whoever says this does not know the history of Islam and does not understand Islam itself.

KN47 [40829-41465]

No. I don't think this is eh proper ah, you know, articulation of the thing. It is not because ah we can't say ah we are polytheists when we submit to non-Muslim leaders because, you know, yah there is this saying in the, among our eldest here they say, you know, the leadership, you know, remains, leadership remains with justice and it vanished, you understand, with injustice. Even if somebody, they mean that even if somebody is not a Muslim as long as he has justice in his leadership, then his leadership should remain, you understand, and if the person in the power is Muslim and is unjust, you understand, he shouldn't remain.

KN48 [12591-12618]

I don't support the idea.

KN49 [22357-22519]

I think non-Muslim leaders are entitled to rule over Muslims as long as it is through a democratic and it is through an accepted way and manner. I feel it is ok.

KN50 [11185-11208]

This is also not true

KN52 [31949-32785]

It is not true, as far as I am concerned, the most important thing that should matter to us as Muslims is, you know, how do we really build an environment, a space under which Islam would thrive? You understand. You don't build an Islamic state based on injustice for instance. If, for instance, you have a candidate that is vying for a political position that is more competent than a Muslim, why wouldn't you go for the non-Muslim candidate? Or even a position in a governmental organization or institution where you have a non-Muslim that is more competent to a Muslim, why would you go for that incompetent Muslim for a competent non-Muslim, instead of a competent non-Muslim? Do you understand the point that I am making? So, for me, it is not true to say that all positions must be held by Muslims for a state to develop, right?

KN53 [15039-15069]

I don't believe that is true

KN54 [7809-7856]

Well no. It is no. Even Christians can rule.

KN55 [9074-9105]

In accurate, it is inaccurate.

KN56 [14727-14772]

My view on this is that this in inaccurate.

KN57 [14638-14735]

I can say if possible, it is not necessary, if possible it can have to be occupied by Muslims.

KN58 [33595-33827]

No. It is not compulsory since you are not operating an Islamic state, but to some extent Muslims are supposed to be part and parcel of the politics, control certain offices so that with time you start Islamizing those offices.

KN59 [26546-26919]

Actually I don't agree with that, you understand, a non-Muslim can also be a leader or be among the government so by going by what he says is not as if you admit to his ideology, but just like a place like Kano here, we have Muslims and non-Muslims in the government and they are among the decision makers so following them does not mean that you have admit to their ways.

KN60 [25493-25518]

It is a wrong view.

KN61 [12475-12578]

There is no, there is nothing like that, even non-Muslim can lead if he can agree to be in justice ...

KN62 [39988-40985]

It is not necessary that Muslims should hold a kind of ah let's say all the offices in a state, it is not necessary. It doesn't matter, be it a Muslim or non-Muslim that is leading the country or a state, it doesn't matter whether a country is being governed by an Islamic sharia law or a constitution or whatever, it doesn't matter provided that Muslim is actually allowed to practice, to observe his religion. Like, let's take an example, ehh in the days and times of the noble prophet Muhammad (SAW) we know what happened ahh this people, let me say, what is the name. there are our companions in the first place, who were under a certain pressure in Mecca and the noble prophet sent them to Najashi and we know Najashi the king of Habasha, Ethiopia was a Christian believer at that time and the noble prophet sent them there, and there they lived happily, they lived happily. If that was going to be a problem, the noble prophet wouldn't have actually sent them there. That is what I believe.

KN63 [29043-29770]

You know the problem, if you are having an Islamic state or maybe you have a Muslim dominated area and maybe ninety or more than ninety percent, of course, when you have Islamic leaders, you know, they will be able to, they will be guided by that Islamic principles. But when you are now having a Christian leader, you know, he may not have the adequate knowledge of what Islam have said about the particular behavior or whatever. So he may decide to take whatever and make law of his own. So like in Nigeria now, you cannot say Nigeria is, Muslim is not having law huh, even though we may have the highest population in Nigeria, but you cannot talk of the northern and then the southern part of the country, something like that.

KN64 [21021-21386]

No polytheism to ahh, what I said is like in the first, my view, you try to see either whatever you are doing is you are following Islam, if you do not have opportunity, you give what you can and as the ruler eh you leave the remaining to Almighty Allah. The problem is if you have opportunity to practice your religion and you didn't do it. This is the problem.

KN65 [25150-26075]

My view is this, Nigeria is a ahh we can't even say Nigeria is a secular is a secular state, yes. Nigeria is not a secular state because whatever government is doing, even in the 1999 constitution, there is a provision for Muslim and Christian, that is why you see every year, the government give public holiday for Salah, Christmas and every other thing you understand. So even by going to that alone, you see that ah Nigeria is not a secular state. And secondly, everybody has a freedom to practice his own religion and even in a gathering, social gathering, you would see that okay a Muslim should start the opening prayer, while and a Christian should give the closing prayer or a Christian should open a opening prayer, so you understand. So we can say that we are a secular, we are in between, somewhere in between you understand. So my own, I do not agree that only Muslims should now hold a political office, no, no.

KN66 [15229-15254]

It is not necessarily.

KN67 [16006-16052]

No. I don't think it is true, I don't agree.

KN68 [7843-7883]

Muslims are not the only ones to rule.

KN69 [28451-28668]

As I told you earlier, still Muslim remain monotheists even if he followed or he obeyed the secular state because, as I told you earlier, I recited a verse from the Qur'an where Allah said (recites the verse again).

KN71 [49102-49426]

Umar bin Khatab either Umar or one of the sahaba, once was having his secretary as a non-Muslim and because he was very good, if I can remember very well, in Mirath, he was very good in this mirath, so he, when he was going on tour, he left him as the acting Khalifa and he was a non-Muslim. What happened? Back to history.

KN72 [26071-26278]

No. It doesn't mean that all the political office must be held by the Muslims in a secular. It can be by any religious practicer because we live together and we tolerate each others, yes that is the equality

KN73 [25830-26024]

Yah, we have really had it in history. There was a time when there was no Islamic leader and the Muslims were living and they submit, they obeyed the leader. Does that mean they were polytheists

KN73 [26037-26369]

It doesn't. Allah knows what, why these people are there that he destined a non-Muslim leader upon them. He can change it. It is through his agreeing that you you'll be a leader. So I must obey because you are living and you are, are you doing your religion? Do you have a freedom to do your religion under that leader? That's all.

KN74 [37089-37178]

Am not agreeing with this ehh this statement because you say the all political offices...

KN74 [37708-37860]

The answer to this question is no, is no because the Muslim leaders, because the Muslims cannot say that they can occupy all the political ehh offices.

KN75 [39803-39823]

It is not polytheism

KN76 [28888-29050]

My view is that is not true that all political offices must to be held by a non-muslims, by Muslims because we are living in a multi-religious and a secular state.

KN78 [45424-45519]

This is a very wrong. This is a very wrong statement especially within the context of Nigeria.

KN80 [35102-35191]

Yes as far as Islam is concerned, in the Islamic state are you referring to Islamic state

KN80 [35237-35436]

Under a normal ahh ahh circumstances and the position of Islam, Muslim ideally and naturally governs, is the right person to govern the Muslim Umma, under the normal provision of the religion, yes.

KN81 [20961-21286]

Well if Muslim are minority, how will they, how will they control political power? They have to follow non-Muslim leader and it not act at it is not an act of worship. I hope you understand? Being following them does not show that they are worshipping them. You understand? It is condition that warrants them to follow them.

KN82 [25119-25192]

One of the fundamental principles of holding office is Islam, is Islam.

KN83 [15363-15746]

Ahm I think is it wrong. In all condition of most, in all condition if Muslims have the feeling of oneness of God, he is not polytheists and submission to non-Muslim leader is not wrong in Islam if he will respect Islam. Even the holy prophet sent his companion to Habasha where the leader is non-Muslim and they companions comply to his rule even with the consent of holy prophet.

KN84 [18281-18480]

What will happen for that as long as freedom of religion is protect by the secular government, Muslim people people will respect the government and obedience to non-Muslim leader is not worship.

KN85 [23178-23718]

As we have said earlier on, there were so many instances in which Muslims lived under Christian leaders. We have seen that in Ethiopia Abyssinia during the time of the prophet, we have seen it even before the establishment of Islamic state. The prophet and all Muslims were living under ah ahh the ruler-ship of Christian or non-muslim leaders. Therefore, ahh rulers or political office holders must not all be Muslims before Muslims ahh ahh will practice their religion under that government and that does not amount to polytheism.

ZA1 [26385-26692]

No. All public offices should belong to everybody who is pure, is not a corrupt. If you are a corrupt whether you are Muslim or Imam, you are not supposed to be there. If you are a good man, if you are a Christian, just somebody who is fair and justice is a person who is supposed to be there. Not a Muslim.

ZA2 [24219-25723]

Hmmm well emmm that area, I will not conclude it that yes or no or look at that person who is a non-Muslims who we say is a leader there. On what basis is he ruling? Is he ruling against the wishes of his creator? Or he is going with the rules of Allah that is what, you know I have spoken earlier, these books of the teachings, these books we are going with. These books didn't give us any wrong impression of the way of life. The teaching to me if only the mode of worship that differentiate, if they will be strict to those books teaching, I don't know if you are getting what am saying? If we will strict to the teaching of those books it is only the mode of worship meaning I in my own case I ablution I go to the mosque and pray, this one will go to church and clap is hand, this are the differences we have, and this person also, let's say, even those who are performing the ATR religion aspect, these are some when you go, even drinking of alcohol or taking, this thing are, I will say no. So I don't know if you come to because of that fear of you coming to create problem that is why sometimes the Muslim will start having fear that this person who is non-Muslim will he not come and introduce a problem, bring problem to the society because he will not be straight forward to the teaching of God, he may likely deviate because of the worldly affair. So that is I think this is the situation that come in with people trying to reject this, if not so I don't think there is any problem there.

ZA3 [20892-21298]

Emm to a certain circumstance especially what we find ourselves in Nigeria as a secular system where you have majority Muslims also a large percent a substantial number of Christians, it becomes difficult, for if you have agreed to live together to say that all post must be occupied by Muslims, no. However there are systems and there are laws that decide what and what, nobody knows your own background.

ZA4 [41768-41899]

Ah no. In a political at least in an environment like is, in a multi-system country like Nigeria is not supposed to happen, ehen.

ZA5 [23674-23821]

It doesn't mean, is a secular state we have then you can't tell me that all political offices are supposed to be hold by Muslims. It can't work.

ZA6 [55214-56167]

No. It is not. This is not, his is not true. It is not true. Like I said, it is a matter of necessity. This is not a Muslim state. Even in an Islamic, this is not an Islamic state, even in a Muslim state, there is a difference between an Islamic state and Muslims state. Ahm Islamic state is where predominantly they are all Muslims like the Arab countries. You see the Christians are very minute. A Muslims state is a state where the Muslims are more dominant than the Christians, but there is a large amount, large proportion of the Christians, you get? The population are Christians, but the Muslims are only much in number than them. In a situation like that, you cannot say the Muslims should occupy the whole of the political offices, it is not done like that talk more of a secular state like Nigeria where you have a 50-50 ratio. So definitely in occupying the political offices it has to be a 50-50 to make for fairness and justice to reign.

ZA7 [24739-25144]

Ahm it is absolutely wrong. It is not possible for all state to be ahm all state to be in the authority of Muslims because, as I said earlier, a state might only choose leader due to his influence with the masses and if the person that has greater influence with the masses and positive ideas for the masses is a Christians, I think the Christian should lead or whoever else or whoever else should lead.

ZA8 [54887-55765]

I don't think it is polytheism, I also told you, it is just the same answer now. I told you even though the leader is not a Muslim and you watch all the rules and regulations that he is trying to ask you to do. For instance, now as a Muslim, you are not allowed to kill and innocent blood, now maybe, for instance, this leader is asking you, he knows you are a Muslim and he knows this goes against your religion and he wants to try you whether you are going to obey him or not and he will now ask you to kill an innocent blood, who would you fear more, him or God? So that is where you see Muslim going against a non-Muslim leader because they will always say that he is not a Muslim he doesn't know that God says or not. So they will not want to follow him because they will know one way or the other he will ask them to do something that will go contrary to their religion.

ZA8 [59625-59868]

Ahm Muslims mostly if sharia is in place, most states that sharia is in place, it simply means that most of the people that are in office are Muslims that is when you see that the actualization of all the sharia laws will actually implement.

ZA9 [28851-29124]

Well I think, these things still revolves around the heterogeneous nature of this country. Nigeria is not an Islamic state, we have other religions as such power is not restricted to Muslims alone and there is room for others to rule. I don't think that point is valid.

ZA10 [27158-27375]

Actually I will say yes because, when a Muslim is a leader we all have the believe that he has faith, when he doesn't, if he is not a Muslim we all see him as someone that doesn't have faith and he can lead us wrong.

ZA11 [22363-22579]

Power is given from God to whom he sees, but what matters, like we said, what determines a leader is the qualities. So if the qualities could be found elsewhere if those qualities are there, a non-Muslim could rule.

ZA12 [13073-13182]

Well all political offices shouldn't be to only Muslims because it is not only...come again with the question.

ZA12 [13576-13705]

I don't think so. All political office shouldn't be given only Muslims in as much as they are living together with non-Muslims.

ZA13 [13647-13672]

No. I disagree on this.

ZA14 [17845-18111]

It is not polytheism to submit to a leader who is not a Muslim in a state because so far as the state is a secular state, everybody has the right to rule, so once you fall into the hands of those ones that are non-Muslims, you don't have choice than to just submit.

ZA15 [21383-21411]

I do not agree with that.

ZA16 [14846-14866]

No, I do not agree.

ZA16 [14893-15022]

My view is that since we are in a mixed society, state, so everybody should be given the right to lead or to be led by somebody.

ZA17 [16195-16482]

No. it is not polytheism, you can, if it is ah sharia state or we get, actually there is no any kuffur that will lead you get, but suppose we are looking for a doctor and we don't have a Muslim that is a current doctor, we can invite somebody to teach us, the people that are under him.

ZA18 [20770-20898]

It is not polytheism, is not, is never, a Christian too can lead you understand, we are not saying that only Muslims must lead.

ZA19 [27416-27729]

Ah this could only thrive in an Islamic state, just as we have said earlier, when you are under a secular state, you cannot say Muslims must hold all political offices because it is a secular state and a secular state is a place, just as we have said earlier, where everyone is allowed to do what he wants to do.

ZA20 [17239-17786]

Submitting to a non-Muslim leader does not mean you have violated the rules of God Subuhanahu wata'allah. It does not mean you have violated those rules. The only way to violate those rules is when you are worshiping him as a leader other than your God. That is wrong. That is where you are transgressing your belief. That does not mean for example if Goodluck Jonathan or Obasanjo who were once the presidents of Nigeria, it does not mean you are worshiping them you know. Leadership in Islam exists regardless of whether Muslims or Christians.

ZA21 [21926-22377]

No. All political offices must not be held by Muslims alone. Because when we say a place is a secular state that means there is a conglomeration of Muslims, Christians and what have you. What is expected of you is that you should be law abiding and you should abide by the directives only if it does not go in contradiction to your religion. By this we say that if somebody is a non-Muslim and that person is capable, he can hold a political office.

ZA22 [20174-20376]

This is impossible. There are things that are possible now and there are things that are impossible. At the moment we are now it is impossible to say that all political offices must be held by Muslims.

ZA23 [27140-27772]

What I know is it is not every office that a Muslim must lead. Even in the jihad, the fighting the physical combat it is not every jihad that the prophet (SAW) won. He won some and the Muslims were defeated in some. And when the prophet (SAW) emerged there were rulers that were not Muslims and up to the time when the prophet (SAW) departed this world there were rulers that were not Muslims. In this world the holy prophet (SAW) said the world itself cannot be equated to a wing ways of a mosquito in the sight of Allah. And that is why those that have the capacity or ability and those that doesn't have can be given the world.

ZA24 [33756-34290]

In fact ideally if it is a place we are practicing Islam, Muslims will head all the political offices, but now in Nigeria where we have the constitution-bounded by the Nigerian constitution. It is only God that can – God has known our stand or faith on that. That it is not our fault, but if it is a place where they are using Islamic rule we cannot allow any non-Muslim to hold any – now in Nigeria it is bounded by the constitution, therefore, it doesn't mean that we polytheists when we follow or allow non-Muslim to be a leader.

ZA25 [29537-30077]

Already we said that any political system that is not sharia based is unislamic. The Muslims are just meant to- are urged to just tolerate it pending when they are ready to form an Islamic state. So eh it is even out of necessity of the moment that Muslims are allowed to occupy some of those eh positions in a secular state. So there is no point asking that all positions must be occupied by Muslims. Nobody can give an authentic tradition that anybody that obeys some part of the laws – of the secular authority has become a non-Muslim.

ZA26 [14996-15092]

Wrong. All political offices shall be manned by uncorrupt mind not Muslims. Uncorrupted minds.

ZA27 [13574-13723]

No. My view is that we should always be looking about the good people whether a Muslim or a Christian, whosoever is capable should rule the people.

ZA28 [26090-26492]

Hmm this is a very conflicting amm statement. In a state where there are-is a combination of both Muslims and Christians there is no how one set of religion will be the dominant or should be controlled by only one part it's never possible. I think and I suggest in fact it should be a combination because to have a very good understanding between or among the followers so as to avoid confusion.

ZA29 [38332-39005]

Well in a state, in which state; in an Islamic state or a secular state because you are not specific here? If it is in a secular state, it is not right to say all political offices must be held by the Muslims that is not right. That is not a must, but in an Islamic state from the name Islamic yes definitely there should be non-believers to, non-believers should not have an office in an Islamic state. He dare not look for an office because he is not Islamic. He is not Islamic so why should he be in an Islamic state and hold a post? But if it is in a state that consist of or let's say a secular state yes it mustn't be only Muslims. It is the combination of the two.

ZA30 [48989-49513]

It depends on the kind of state. Is the state circular? Is the state mixed up? If it is a state like may be ehhhhhh that owned hundred percent (100%) by Muslims, so there is no reason for any offices to be held by any non-Muslim or to be held by any Muslim again. But, if the state is mixed up, may be like Kaduna that has more than two hundred different ethnic groups, so I wonder how somebody will just come and open his mouth and say all offices should be owned by Muslims. It cannot be possible, it is not even Islamic.

ZA31 [20695-20874]

Toh it is not supposed to be like that. The way I said, in a country you will see different religions, different ethnicity, toh I don't buy that idea as in only Muslims can rule.

ZA32 [53644-54553]

Ahhh, we cannot say all offices, must be held by the Muslims in a state because even the Muslims hmm will not work, will not lead the Umma or the people as a government or will let me say as a governor he cannot lead the governed to what, to the Qur'an, even to the Muslims self, it is based on man-made laws, so that you cannot say it must be held, the offices must be held and we cannot say it is polytheism to submit to what, to non-Muslim leaders because we know the history of ahhh the companions of the prophet that firstly migrated from Mecca under the command of the prophet, from Mecca to Abyssinia which is Habasha and there they went under the leadership of who, they stayed at Habasha under the leadership of what, of who, Najashi who was not a Muslim by then and that is a fact that when someone says to submit to a ah to non-Muslim leaders, it is polytheism, we can strongly say it is not true.

ZA33 [15136-15526]

No. My view on this is all political offices must not be held by Muslims because it is polytheism to submit to a non-Muslim leader, no. There is a Hadith says, the hadith of the prophet (SAW) said justice is prevailing or justice prevails in a land that is ruled by unbeliever while a land that is ruled by-when that unbeliever is obedient and is doing things the way it ought to be done.

ZA34 [32254-33297]

Well a good example is during the Prophet's (SAW) life, during the companion and the Thabi'un there were some offices that can be surrendered and can be given to a non-Muslim. It doesn't really mean that you have to completely, hundred percent Muslims must be on leadership because there are some affairs by which a non-Muslim will be brought in. For example, when Rasul (SAW) was drafting the Medina constitution, he did not draft the constitution by himself and the companion but he called the leaders of other clans; Banu Qainu qa, Banu Nadir, Banu, Banu and others. They came together, they drafted the constitution and then they acted on it based on the submission of the leaders of such clans. Likewise during the Umayyad Caliphate, which some of them were strong Muslims within the Islam although there were some little changes in their leadership yet there were some non-Muslims, which were appointed to lead some certain offices that are held by them; so Islam allowed even a non-Muslim to hold a certain position but with control.

ZA35 [13905-14095]

Hmm, all political offices must be held by Muslims in a state. If they are saying all political offices must be held by Muslims in a state, is it an Islamic state or in an un-Islamic state?

ZA36 [21288-21354]

It doesn't matter; whoever deserves it should go ahead and rule.

ZA37 [29118-29138]

It is not true.

ZA38 [32297-32640]

I disagree with that aspect and I don't see it as a normal thing because based on agreement, the society you live, you have made an agreement that you and so and so person want to stay, if you did not recall the position within you and the non-Muslim probably you are against the religion of Islam, you are against the teaching of the Qur'an.

ZA39 [43604-44205]

Actually if the state is an Islamic state that is comprising predominantly Muslims and they choose to practice Islamic religion, there is nothing wrong if the offices are occupied that is if the people are all Muslims, there is nothing wrong for them to have, actually, ordinarily that is people that will occupy the offices would also be Muslims, automatically be Muslims. But where the people are what? There are Muslims and non-Muslims, there is no way particularly where the number of non-Muslims constitute a certain percentage in the population, then there is no way that statement would stand.

Th12: Muslims and Implementation of Sharia in Secular State

Th12.1: The Rights of Northern Nigerian Muslim Majority to Impose Sharia

KD2 [25728-25941]

No, no, no even in Saudia, Saudi Arabia where at least 99% over 95% at least are Muslims, they have not imposed sharia on non-Muslims. So they should allow to, everyone should be allowed to practice his religion.

KD3 [20186-20316]

There is no way you force somebody into your religion by force. You can only preach your religion to other person through wisdom.

KD4 [50050-50418]

Well! Muslims don't have right to impose their religion on non-Muslims because they are in the majority, because there is no compulsion in religion as the Qur'an said la iqraha fid din. So, you cannot compel anybody to accept religion, religion eh Islam is a religion that people accept willingly, through feeling that it is the right, you cannot force it on anybody.

KD5 [25530-25869]

Hmmm I don't think Muslims have right to do that and I don't think that practice have ever been practiced in northern Nigeria because, as I said earlier, sharia law is only applicable to only Muslims which is why no history has shown where Islamic law has been applied to any non-Muslims all over the world, not only in northern Nigeria.

KD7 [32905-33345]

Nobody is going to impose a law on you that does not govern your life. I do not see any sense in that. As sharia law is for Muslims, basically for Muslims, but if you are a non-Muslim and you are living in a sharia state, you will practice your religion to the best of your ability, you will live, you will do business, but you will not do anything that will infringe upon the rest of those laws and regulations in the state which you are.

KD8 [58239-58425]

No. It should, should not be an issue of imposition because they are have their own rights, they have their own rights, therefore, they should, they should, it should not be imposition.

KD9 [40974-41782]

It is not an imposition. Is it not an imposition, is it an imposition? Of course the majority carries the vote, if the majority says this is what we want, why are they trying to force democratic on us? So why are they now saying democracy is the government of the people that majority carries the vote? So if majority can carry the vote in democracy, why can't the majority carry the vote in sharia? Majority says they want sharia and then you are now because am not a Muslim that sharia should not hold when you are in the minority? Of course the majority will carry the vote. Let sharia be. We are, I keep repeating it, you are even one of the people of, some of the people that are going to benefit from sharia. So yes because the Muslims are in the majority yes let them cry for sharia and let sharia be.

KD10 [32808-32954]

It is wrong. You don't impose sharia on them, they are Christians. You don't impose them to follow the sharia. Don't force them to come to Islam.

KD11 [34758-34999]

They don't have any right to impose anything on anybody. That is the truth of the matter even the religion it says lakum dinakum waliyadin why should anybody force anyone to accept any faith, such action would indeed prove to be outrageous.

KD12 [36060-36411]

Ah no there shouldn't be any imposition because it has not be in the way Islam came. Islam left everybody freely and when they observe the religion has been, as it was being practiced and then the way our Mallams, our elders, our leaders during the olden days, the way they rule, even the chiefs, the obas of various countries accepted Islam freely.

KD13 [15903-16142]

You see, where the Muslims are populated the teachings says the Muslims are expected to rule the place, so whoever is there now should also learn how to follow the teachings because the teaching of Islam are perfect with the human nature.

KD14 [20545-20669]

Muslims have no right to impose sharia law on non-Muslims because religion, everybody is free to practice is own religion.

KD16 [17062-17085]

I disagree with that

KD17 [51338-51467]

You cannot impose sharia law on anybody, as I said earlier, I have already answered that question earlier in my previous answer.

KD19 [32616-32838]

No. My opinion is a capital no there because if you are in the majority in a state you have to take care of the rights of other people. So just impose sharia on yourself, but not on every other person that is non-Muslim.

KD20 [26409-26588]

Is not possible to impose a sharia law because sharia law means for the Muslims, the non-Muslim cannot be practicing sharia law if we really want to live in peace in the country.

KD21 [24777-25052]

As I have always said it the prophet is the role model of Muslims and then al-makkatul mukarrama is the...for all Muslims. Till today there are non practicing Muslims or will I say there are non-Muslims in those states they have never been forced to practice the sharia law.

KD23 [25610-26100]

Sharia should only work on the Muslims, sharia should only work on the, for the Muslims. The non-Muslims should not impose ah should not be forced to submit themselves in the sharia, but if they will or if something wrong happens to them, so maybe they are ah maybe they are ah maybe they are ah they are aspiring to go to sharia court, so maybe they think that so it is the best way for their ah freedom, then they are free to do that, but sharia should not be imposed to them forcefully.

KD24 [76110-77455]

Eh I don't think they should impose, they should put force that each and everyone there should be a Muslim, should convert to Islamic state because guidance is from Allah, no matter how you think you can preach or you have the mouth to explain, if Allah did not spread his mercy and light into the heart of he that you are explaining or preaching to him, he can never understand you. And another thing maybe he can understand, but to accept is from Allah, if you wish he will follow. The prophet (SAW), his uncle Abu Thalib Allah says (he recites in Arabic) he did a lot to see that this uncle has converted to Islam, but at the end he did not convert to Islam and he died the way the people use to die in such era. This made the prophet to be very sad, Allah says no, guidance is not in your hands, guidance is in the hands of Allah, he is the (he recites in Arabic) Allah used to guide who and when he wish and who he likes to give guidance to a straight path, so to put it that I must or I should or our own religion is the highest religion because the way I am a Muslim now thinking that, believing that my religion is the true religion. If you meet the Christian that's the same thing applicable to him, he will say no, our own is the real and the true religion. If you meet someone that is worshipping cow, the same thing he will tell you.

KD25 [91607-92138]

Now they should not impose sharia laws unto non-Muslims or the non-Muslims will say ai that is not what they have been ah ah told in their own, from their own Christianity teachings to do, why should somebody come and...? But they can only be ah called upon to confine themselves in the best orderly manner by not distorting the sharia of Islam. But for the Muslims to say the Christians must abide by the something, it is as if you are saying they should, they must accept Islam and that is not, that will not yield good to Islam

KD26 [28147-28585]

I don't think it is supposed to be an imposed something. It is supposed to be a gradual thing from the way lives are, from the way we show ourselves, from the way we relate to them, they themselves will be enticed by our laws and you will be like wow if so, so people act like this because of the law guiding them why shouldn't we emulate them. So it should not be an imposed something.. It should be something that is used to draw them

KD27 [27015-27085]

No I don't think so, I don't think that the Sunna even agrees to that

KD28 [36476-36972]

I don't agree with that. Islam, you cannot impose sharia on a non-Muslim. The best way for Muslims is to let the non-Muslim understand what Islam is. And then when you are talking of sharia it is shared to those who know what it is. Once you know what Islam is and you know the beauty of Islam once this sharia law is carried out it is not done to victimize non-Muslims. It is restricted to Muslims because they have to have the knowledge of it and they know what it means to their own religion.

KD29 [23077-23169]

Ah I disagree with that. Sharia law does not mean imposition of the law to the non-Muslims.

KD30 [41263-41556]

Imposing, if you mean inviting, of course we should invite people into Islam because most Muslims, most non-Muslims in the Nigeria knows nothing about Islam and of course we should invite them, but if it is to force them by taking arms on them then I don't see that there is a call for that.

KD31 [20642-20798]

It is not eh there is no imposition, the Muslims are just trying to live their lives according to the teachings of the Qur'an and the Sunna and that's all.

KD32 [29735-29944]

No, this is not Islam. In Islam there is we don't force anybody to accept, you don't force anybody to practice your own believe even in Islam and even in western laws, so this is not, it is not even possible.

KD33 [26753-26966]

No I disagree with that Muslim have no right to impose religion or sharia law on non-Muslim because as we can say, as we said it earlier la iqraha fid din you are not allowed to force anyone to convert to Islam.

KD34 [31755-31926]

No, they don't have the right, they don't because we are living in a secular state as I said that every Muslim or Christian should be judged according to his own belief.

KD35 [31651-31815]

Even if you are the majority, the moment you impose something that is not proper on any person then you are violating your own rules and regulations of religion.

KN1 [65665-65894]

There is need for clarification here. Imposing of sharia law for somebody to be judged based on sharia while he does not believe in the religion; is that what you are saying or you are saying for somebody to be converted Islam?

KN1 [66010-66371]

To some extent Islam judge people islamically even those that are not Muslims. Let's assume you kill somebody and you are living under an Islamic state definitely you will be killed. And this one is not only under sharia law but any other things any other issue nobody will force you marry according to the way Islam is marrying out or is doing their things.

KN2 [37697-37719]

Actually I can't say

KN4 [51374-51725]

There is no nothing like that, a non-Muslim can practice his religion even in the sharia state like Zamfara state the governor there Ahmad Yariman Bakura when he established sharia he even called his neighbors Christians, some are from the southern part of Nigeria and many of them that voted for him he gave them 30 million to enhance their capital.

KN5 [33205-33532]

Ahh it is not actually very necessary in fact it is not even possible as the provision of Islam and the sharia is only binding on the Muslims. So as non-Muslims you cannot force them to but only the provision has also provide how non-Muslim should live in an Islamic state, so you cannot impose it on them, on the non-Muslims.

KN5 [32825-33052]

It has-I said sharia is only compulsory on the Muslims. So, yet in an Islamic state they should have some practices that they will agree with and disagree with, with respect to the practices of the non-Muslims in the society.

KN6 [36365-37118]

So, I don't believe with this statement, I don't believe with this statement. I think they should be judged based on their book, so the only thing is to display our moral character. If you display-because it happened during the time of prophet of Mohammed (SAW) when the Jews are committed this sin of zinah when they bring to the prophet Mohammed (SAW) he says which book should I use for you, they say you should do the Qur'an they say no, open your book so they open their book and it could be and it is found in this book, they should be killed and then they kill and they were treated with their own book and even during the time of prophet Mohammed (SAW) they say you should be judged based on your book so this is how Islamic state would operate.

KN7 [32951-33553]

Hmm mm, I don't think it is relevant enough, relevant enough in the sense that when you impose, when you talk of imposition sorry, if you impose things on people, you are indirectly forcing things on them and Islam does not accept or welcome things that are, ideas that are, are, that ehm, let me say, that ehm that brings in imposition of anything, anything. It should come with ehm eh, let me say, a peaceful way, it should come in a peaceful way in the sense that you call people like do this and if he agrees, fine and good, if he doesn't I don't think you should ehm impose the laws on them, yes.

KN8 [31891-32001]

Hmm I think this is wrong because they are not giving them the right to live; everybody has the right to live.

KN9 [29299-29372]

That is a very wrong accusation. It is not suppose to be that way, yes.

KN10 [22712-22973]

Before-in any state that there is a sharia, so it is necessary for non-Muslims to obey if he wants to live in that state. So ah and it is almost agreement that this is our rule and if you are ready to obey it, you can remain here if you are not ready you can go
KN11 [30252-30501]

I have answered this question, I say it will not be possible for northerners to implement sharia in northern Nigeria ah in for northerners to Implement sharia in southerner ah Nigeria but they can implement it in their, where they are the majority.

KN13 [33237-33441]

Well, I think they don't have the right to impose it because if you, it has been stated in the constitution that we have freedom of speech, we have freedom of worship. I don't think they have that right.

KN14 [26447-26602]

No no, my opinion is in northern Nigeria Muslims should implement sharia on Muslims and ask those that are not Muslims to ah avoid violating sharia laws.

KN15 [23321-23368]

Hmmm (laughs) I think no, this is not correct.

KN16 [13391-13416]

No, this is not correct.

KN18 [47796-47879]

You can't do that because there are minority and you have to respect their rights.

KN19 [29174-29321]

I ah it is not good enough, it isn't good enough, the reason is that other non-Muslims have rights to life because they are being created by God.

KN20 [21620-22079]

They should follow the constitution of the state not imposing any sharia law. It is totally contravening what the constitution of the country is saying. If you are in a secular state, you cannot do anything, there is a difference between a Muslim state, you get it, that is sharia state now where you are you have all right to practice you religion to do everything but as so long we are living in a secular state, I mean you should follow the constitution.

KN21 [15346-15366]

They have no right

KN22 [31116-31461]

Yes, my opinion to this is yes Muslim have the right to impose true sharia because when you go through the federal constitution of Nigeria, there is right to conscience, right-freedom of conscience. Here this freedom entails or advocates the need that citizens, citizens rather are having the right to choose any religion they want to practice.

KN23 [20478-20649]

Yah the northern Nigeria they are not practicing Islam, so I don't-they are not even supposed to impose any law on anybody because it is not an Islamic practicing region.

KN24 [19483-19540]

Hmm that is not right even though they are the majority.

KN24 [19585-19612]

They do not have the right

KN25 [31801-32198]

Well I think this assertion is incorrect. The Muslims have the right to establish an Islamic state, but they do not have the right to impose it on anybody. Islam is peace. Islam does not preach violence. So if an Islamic state is established in the north and the non-Muslims realize they cannot survive here, they could easily relocate. I think hijra is allowed everywhere. They can easily move.

KN26 [34417-34495]

No, no, no, no, that is very wrong; nobody should take laws into his hands.

KN27 [24085-24281]

I don't think they have to impose it on them, but in a situation whereby this comes like imposition, I think the non-Muslim should be more patient with the Muslims if it comes like an imposition.

KN28 [18861-18973]

This statement I think is not correct because everyone has his equal rights and the fundamental rights as well.

KN29 [4751-5225]

It is not done, it is not done. Even the sharia itself should be on somebody that don't believe in Islam. Sharia laws should be made on people that believe in Sharia. You can't force a law on somebody that don't believe in that law since you are not a Muslim then Sharia should-you should be exempted from Sharia law. There should be a secular law and the constitution and the rule of law that should be used in treating anybody that goes contrary of the rule of the state.

KN30 [17860-17871]

Not at all

KN31 [30971-31152]

Well I don't think they have that right because that is not how it existed during the time of the prophet. All that we do is we live in accordance with what the prophet have done.

KN32 [15411-15533]

I don't think they have that right because Nigeria is a secular state that every other religion has equal rights as other

KN33 [11573-11608]

Ah no, Islam does not allow that.

KN34 [19879-20025]

No. They are misconceiving the whole idea. No compulsion in Islam so I don't see any reason why you should compel someone to convert or to Islam.

KN35 [19485-19733]

The non-Muslims living now in Islamic state, there is no compulsion on them that they should abide by that is the Islamic law is imposed upon them as Allah even said there is no compulsion in religion. So they have the right to live their own way.

KN36 [20264-20589]

Sharia law is only imposed on those that are Muslims not non-Muslims, but there is misunderstanding and misinterpretation when sharia was trying to be implemented in northern Nigeria, sharia is only limited to those that are Muslims. Even during the Rasulu, non-Muslims were also living with him and they lived peaceful one.

KN37 [19105-19165]

No they don't have any right to do that. La iqra ha fid din

KN38 [14465-14494]

I disagree with this opinion.

KN39 [22712-22894]

Islamic rules and regulations are only necessary on Muslims. Therefore, to force those non-Muslims to practice the rules and regulations of Islam is something which is not Islamic.

KN40 [18517-18667]

Sharia should not be imposed in the northern Nigeria in the sense that it is not only Muslims that are living in the state or in the northern Nigeria.

KN41 [16043-16169]

I think this statement is not true enough. So this is not true everybody should be allowed on his own to practice his faith.

KN42 [39507-40130]

Since, since majority of the laws that are actually place in the north and actually there are really the Islamic laws they should, non-muslims should learn to live with it because if you go to the east and you go to the west, you still you find secular laws there. This is what they are used to because this is what they want to follow and since we want, since we the Muslims in particular want to follow ehm what is it called the sharia law we should be allowed. It should be imposed but not in a violent way on them and if they are not comfortable with the arrangement they are actually free to leave the Islamic state.

KN43 [30018-30407]

This has never happened even in state where Muslims and Christians live side by side and yet sharia was implemented like Kaduna. The Muslims did not say that the sharia should be used to judge the non-Muslims, they say the sharia should be, you know, used to Muslims only not non-Muslims. So it is very wrong to give the impression that sharia should be applied even to non-Muslim areas.

KN44 [24635-24881]

We, we, I have already answered that question that sharia is mainly for non, I mean Muslims. It doesn't apply to non-Muslims. So the issue to somebody rising and then imposing sharia on people that are non-Muslims, I think it doesn't even arise.

KN45 [32023-32287]

I think it is not Islamic ehh and ehh it is not within Islam for anyone to impose sharia law on non-Muslims. Sharia law is purely for the Muslims I think ehhh anybody that is even ehh proposing this even if he is a Muslim, then ehh he is an ignorant Muslim, yah.

KN46 [54656-55613]

Yes, but they accept also that if ahh, as a Muslim you go to a non-Muslim society or community, you have to abide by their rules and laws. So if ahh ahh in any ehh in any state, in any country, not only the northern Nigeria, if the Islamic state or sharia is operating in that country or state, then every citizen, whether he is or she is, whether he or she is a Muslim or not is expected to abide by the sharia laws. so I, I don't see any problem in that because even Muslims when they go to non-Muslims countries, they have to respect their laws because you are living in their own country, you are living in their own territory, they have their laws and their-you have to respect those laws, even in our traditional adage we have this understanding that if you go to a certain place and you see them ahh having tails if you want to conform to their own way of life you need to take leaf and attach it to your back so that you would look like them.

KN47 [50469-50883]

Well, they have the right to practice their religion and even in Islam you cannot force somebody to practice you religion, you understand, there is this verse I eh ah as I keep saying, you know, la iqra ha fid din. You cannot force somebody, there is no compulsion in Islam, in a religion. So once a Muslim has this kind of belief you cannot even attempt to go and try to force somebody into this belief in Islam.

KN48 [16662-16773]

This is a lie because there is no compulsion in Islam and sharia law is for only Muslims, not for non-Muslims.

KN49 [26983-27022]

I think that has no substance at all.

KN50 [14492-14587]

This has never happened and it cannot happen because sharia laws are meant for Muslims alone.

KN52 [46386-47005]

Are you a Muslim? Well the right to impose, you see it is clear in Islam that sharia is not applicable to non-Muslims if you are not a Muslim sharia is not applicable to you. Do you understand? It is not applicable to you but then you must not- if you are caught taking alcohol, for instance, you would not be prosecuted using Islamic law or you want to get married, you would not be bound by any Islamic law or your life is not governed by sharia even though you live in an Islamic state. That is why I said that there is freedom of religion even in an Islamic state that is guaranteed. The non-Muslims are protected.

KN54 [11214-11219]

No.

KN55 [12375-12496]

Muslims have no right to impose sharia law on non-Muslims because Islam is not a religion of compulsion and imposition.

KN56 [20833-21020]

ok I think I answered a similar question in the past, but let me just answer it. As I said Islam is not about imposition and compulsion. So sharia should not be imposed on non-Muslims.

KN57 [18439-18567]

You see Islamic sharia is only for a Muslim only and other religions who wish to follow the path, but it is only for Muslims.

KN58 [42082-42500]

No. It is a wrong usage to be sincere. As I said earlier on, la iqra fid din. You don't impose your religion on anybody, allow him. It is the qualities of Muslims that would even lure him into the religion. I for one as a Muslim, it is my own qualities that I am practicing that would even attract a non-Muslim into the religion because he sees me as a role model. So it is a wrong usage. There is nothing like such.

KN59 [39778-40445]

Ahhh gaskiya they cannot impose on them, you understand, because they too have their own laws guiding them despite the fact that they are not Muslims and despite the fact that they are in the majority state where it is being dominated by Muslims, so to me they cannot impose sharia law on them, even though they would impose sharia law on them it has to be the one that is bearable and minimal to them not the one that is like harsh. Take for instance now the issue of stealing, there is a certain amount that when

you steal they would cut off your hand, so there is no Christian that would abide by that one. So to them it is a harsh law which they cannot abide by.

KN60 [30594-30799]

Not to enforce, if you talk about preaching, not to enforce. Nobody asked you to enforce sharia law on other people. Even the prophet (SAW) did not enforce sharia law on non-Muslims, so it is not allowed.

KN61 [16153-16244]

Hmm, to my opinion, it is not necessary that you must impose, but you try to convince them

KN62 [52127-52475]

It's not ah actually ahh, let's say, right. It is too unfair for Muslims to impose sharia law on non-Muslims because there is no, there is nothing like this in our religion. I told, I think I answered a question like this before that Islam doesn't impose itself on a person who doesn't want to ahh accept the religion, yah. That is what I believe.

KN63 [41863-42252]

Of course we can impose sharia in northern Nigeria huh these are Islamic states, there is- more than ninety percent of us are Muslims, then what again? What do they want again? This state is for Muslims, the Muslims are the majority, there is nothing stopping us, if at all our government are serious enough, there is nothing stopping us from ehm doing sharia in northern part of Nigeria.

KN64 [26040-26065]

No person said this hmm.

KN65 [33339-33782]

Islam is not about oppression, you cannot oppress anybody, you understand, so a din is a nasiha, so just because you are in the majority does not mean that you are going to oppress the ah the little ones to follow your own doctrine, that is not what Islam propagate. So my opinion Muslims does not have right to impose sharia on non-Muslims, but you woo into your religion by convincing them and making them to have a faith in your religion.

KN66 [21993-22154]

Yah, Muslims are indeed the majority in northern Nigeria and it will, I will be pleased to see that the sharia law is being implemented in the northern Nigeria.

KN67 [22653-22700]

No. I think ah the sharia is for the Muslims.

KN68 [10932-10936]

No.

KN69 [36277-36331]

No, no, no, no. Yes Nigeria is made of several states

KN69 [36552-36828]

Because of the populations, but this does not mean that if sharia is implemented in the whole northern part of the country, it doesn't mean that those that are non-Muslims their rights and freedom will be, will not be safeguarded. Their right and freedom will be safeguarded.

KN71 [63770-63837]

As far as I am concerned la iqra ha fid din and I maintain that.

KN72 [33793-33828]

No, it is not, no, it is not, yes.

KN72 [33840-34077]

Because in Islam it is prohibited to impose someone to do something in Islam because Islam is a belief, is a belief, is not an imposition. When you believe, you mean that you agree. It is based on your opinion, not on enforcement, yes.

KN73 [36082-36215]

No. It is not the issue of majority or the minority. It is not the issue of majority or minority. Rightfully right, let them do it.

KN74 [45363-45399]

This am not, am not behind this idea

KN75 [49032-49064]

Is not possible, is not possible

KN76 [39838-40114]

Well actually there shouldn't be that imposition in as much as that what happen is between the non-Muslims, but there are certain areas, like the prohibition of ahh ahh selling of alcohol, like ahh prostitution, all those things must be, ahh must be respected by non-Muslims.

KN78 [57381-58101]

Well I think ahh that is one of the fallacies of the argument as again ahh in the first place, we don't even have the same northern state, under the same northern state, we don't even have Islamic political system, I mean everything is just reduced to the family law, everything is reduced to some certain privileges that the constitution provides, yes, yes. So in a situation like this, for a person to now say he wanted to aspire to some of these things, I think we should be very eh, we should be very weary, we should be very realistic when we discuss of this issues. We are all Muslims, it is agreed we are all Muslims, but ah I think there are certain things that we have to, the harder truths we have to accept.

KN80 [43272-43335]

My opinion regarding this, yes my opinion, I think is proper

KN80 [43505-43702]

Yes they can impose sharia on non-Muslims, yes if the, if there is provision of other laws available, so non-Muslim should be referred to the law ahh ahh the court applicable to their own religion

KN81 [27580-27595]

No compulsion,

KN81 [27787-27885]

No compulsion or force in Islam, so Muslims have no right to impose anybody to follow sharia law.

KN82 [29965-30033]

No. Sharia is not compelled on non-Muslims, it is only for Muslims.

KN83 [20251-20405]

No. It is un-Islamic because sharia cannot abide to non-Muslims since they do not accept Islam. Why will Islamic sharia work them? So I don't think so.

KN84 [23759-23904]

Sharia is not, sharia is only for Muslims not non-Muslims and Islam does not apply force in all affairs, so this position is ehm is un-Islamic.

KN85 [33313-33562]

There is no need for sharia to be imposed on non-Muslims. Ahh it is only, it should only be implemented in a predominantly Muslim society ahh ahh Allah (SBUH) says la iqra ha fid din, therefore there is no need to impose the sharia on non-Muslims.

ZA1 [34756-35049]

Let me ask you my friend. You say Islam try to impose, you didn't ask how westerners impose their rules that now we are practicing. Some of the rules is talking against our religion, against our tradition, so you didn't you talk about it, you talking about sharia, so now Islam didn't impose.

ZA2 [40562-40750]

No. They don't impose, even up till now I think Muslim have not impose, it is not, no any right, no imposing now, those who are talking what we are saying is so simple, no imposing there.

ZA3 [26176-26414]

Why this question? It is obviously said that the majority always, but in the context of Islam, is to the society not to the individual. So whatever is due for the individual the religion and the law, the sharia law has covered for that.

ZA4 [48008-48104]

There is no how you can impose something because you don't have a right (la iqra ha fid din...).

ZA5 [28654-28761]

They don't have the right to impose sharia law on them because Islam is not imposing anything on anybody.

ZA6 [68726-69403]

Ahh it is not possible to impose, okay in northern Nigeria, in the constitution actually it is, there is a class that stipulate that every state shall adopt the kind of constitution ah it wants, it feels viable for its people. So I don't think it is force, where you have the majority, if you have a state where there are almost equal number, you cannot force a sharia state. But if you have a state where there are predominantly Muslims and a very minute number of Christians, then I don't think it is forced, it cannot be forced on them because it is allowed in the constitution because they believe that is the system that will bring about the true justice that is needed.

ZA7 [34179-34566]

Like I have said before, I said one has no right to impose his religion on any other person, but the fact that they are majority, since the masses and the majority takes the vote, I think it can be, it will be implemented, it should be implemented to avoid further conflicts or violence and that, but I don't think it should be imposed on non-Christians, non-Muslims sorry non-Muslims.

ZA8 [70191-70977]

My take I think is not compulsory because, like I told you, if you are a non-Muslim, they can impose the sharia law on you. If it is a state that basically operates on sharia law, no any other law like judiciary or whatsoever, if this state everybody knows that this state, the whole world knows that this state operates, operates basically on sharia law, definitely whether you are Muslim there or a non-Muslim or a Jew or a traditional practitioner, if you commit a sin or you commit a crime and you are a and origin or a citizen of that state, definitely that sharia law will be binding on you, but if it is a state that we have the sharia court and the judiciary court, we have the police men and those people, soldier and military, you can't impose a sharia law on a non-Muslim.

ZA9 [37808-38025]

Well I believe since we are in the democratic setting and once emm once the majority support a particular thing even though they will consider the minority in that place, I believe the majority should carry the vote.

ZA9 [38090-38475]

Sharia law is not a bad thing and I think that is where it should start from, the Muslims should make it known to the non-Muslims that sharia law will not stop them from practicing their religion, those things it will not stop rather it is just the good of everybody. Sharia law is not bad, like I said earlier, is like 75 percent correlation with the constitution of this country.

ZA11 [27932-28454]

Sharia being a way of life it should be a way to govern the Muslims in his dealings of day to day activities and being a non-Muslim, you could exist in such an area because there are these laws that are not to harm and if it is conducive for all Muslims, then it is equally conducive to non-Muslims, but living aside the consumption or the immoral acts, the consumption of alcohol and the rest, that is where they could have a little problem, but I don't see, even in the teachings of the Christianity it is not allowed.

ZA12 [17387-17474]

I don't think. They don't have the right to impose because Nigeria is a secular state.

ZA14 [23685-24059]

You can't really impose something on somebody, you do it willingly if you feel like you want to do this thing, you don't need to impose any sharia on anybody or impose religion on anybody because they say la iqra ha fid din there is no forcefulness in religion. You can't force somebody. You can't force somebody in religion, no forcefulness in religion, religion of Islam.

ZA15 [26468-26769]

They do not have the right to say you must do this you must do this, but they will always tell them this is what Islam says and if you go contrary to the laws of those, of that particular state or that particular people, you have your own court to go to, not necessarily Islamic or the sharia court.

ZA16 [18840-18860]

This is un-Islamic.

ZA17 [22889-23255]

Nobody is imposing, because even the Rasul (SAW) he do not ask them which, he ask them which sharia do you want me to apply, I hope you get me and their own is they say Rasulillah just bring justice to our own, so they usually use to come asking them to the justice that they know he has that is why they give him al-Amin, is not all Muslims that give him Al- Amin.

ZA18 [27572-28260]

No. You don't impose on them. It is only binding on the Muslims. It is only, the sharia law is binding only on the Muslims. For instance now, if a Christian, you know, in the Islamic law, if a Muslim steals something that is up to one fourth on a dinar, one fourth that is rubu'uh dinar and that thing is kept in a place maybe hidden in one place and locked up, then a thief comes and burgled and made a way or carted those items and they are worth up to one fourth of a dinar, then with witnesses and what have you, he should be amputated. If a Christian should steal that way, will he be amputated? Nobody will amputate him because the sharia is not binding in him, it is not binding.

ZA19 [38606-38971]

Ah well there is no imposition in Islam, this is no major thing. There is no imposition, just that in a sharia state when they say there will be no sexual promiscuity, there is no prostitution, there is no this no that, which Islam actually forbids Not just ah Christians, any non-Muslims are not allowed to practice. They must adhere to that particular conduct.

ZA20 [26217-26650]

It is wrong, it has never been said anywhere. This is wrong. In fact this question shouldn't have been asked, it will be igniting people. La iqra ha fid din it says in the Qur'an- no compulsion, no compulsion in religion. You can't force non-Muslim to be a Muslim. You can't. God has never, Allah has never said so. In fact he even said la igra ha fid din. You shouldn't force any one to convert to Islam. You don't need to do so.

ZA21 [31796-31942]

My opinion is that nobody should be enforced to practice any religion whether in northern Nigeria or southern Nigeria or elsewhere in the world.

ZA22 [27635-27785]

Nobody ever tries to impose sharia laws on any non-Muslim because they don't believe in it. Sharia is imposed only upon those that believe in Islam.

ZA23 [36039-36417]

That was not the practice during the time of the Prophet (SAW). You cannot enforce your religion your religion on anybody. You can only enforce it on your own people that are Muslims. If they go astray you must bring them back to order. Where they deserve punishment you must punish them, but you cannot enforce your religion on someone that does not belong to your religion.

ZA24 [43690-43852]

Ammm I am not agreeing with that. Even during prophet Muhammad (SAW) where there was Christians Prophet Muhammad (SAW) did not impose Sharia law on non-Muslims.

ZA25 [42853-43439]

As I have said there is no imposition in Islam. la iqra ha fid din al-Qur'an is very clear about that. You don't force somebody to practice your religion. But once a particular region has been declared as sharia compliant, as I have said, there are certain things that are injurious to Muslims and to humanity at large and which are accordingly condemned by Islamic teachings. Whether it is practiced by Muslims and non-Muslims, they must be enforced, they must be enforced such as running the business of prostitution, such as having beer parlors here and there. So these are issues.

ZA26 [20067-20090]

It is a wrong notion

ZA27 [19058-19220]

No that one is not Islamic because there is no compulsion. You cannot enforce Islam to anybody. People should be allowed to worship God the way they understand.

ZA29 [46419-46617]

No. They have no rights to impose sharia on them. They let them practice their own religion and do what their religion tell them, but not to do anything that will interfere with their own religion.

ZA30 [55381-55920]

Ehm, Muslims in northern Nigeria doesn't need to impose sharia on anybody. The only thing we need to do, as I said earlier, is try, instead of trying imposing, try and express your good character, try and express your own, try and express your own act, try and express the actuality of what is in your book. When Muslims in northern Nigeria exercise what Islam in the real sense, they will invite all those people into the Islam. Even without such, people are converting into Islam. What of when we turn back to actual teachings of Islam.

ZA31 [27246-27773]

No, let us assume in a state not in a country, right? In a state sharia, the way I said earlier on, some Christians they should obey some particular rules and regulations of the of the sharia, namely; like dressing, even the non-Muslims, I believe their religion did not teach them to dress anyhow, to dress half naked. So if they can control that, if they will obey that and stick to it, I don't see a reason which I believe is for their own good too. So I don't see a reason why Christians shouldn't stay in an sharia state.

ZA34 [42376-42453]

I disagree because la iqra ha fid din- there is no compulsion in religion.

ZA35 [19322-19513]

The Muslims are the majority in the northern part of Nigeria, so I think they have the right to impose sharia or whatever law they want to impose on the non-Muslims and even on the Muslims.

ZA36 [27184-27671]

Honestly to me it is not proper, even the prophet (SAW) whom we follow his steps did not do that and we are following his footsteps. He lived with them peacefully and even allowed them to practice their religion. So why should we implement our own rules and regulations on them. It affects us only, so we should not implement it on them. If we implement it on our fellow Muslims and they see that they agree with it or they like it, maybe that would even make them to convert to Islam.

ZA37 [35100-35469]

Imposing sharia on non-Muslims, I don't think there is any person that will make this statement. This imposing of sharia even that time it was on Muslims not on the Christians. Even the time of Prophet Muhammad, it is on the Muslims unless the Christian or the non-Muslims they themselves agree to come to the prophet that he should judge with the Holy Quran for them.

ZA38 [40677-40769]

They have no right. There is no compulsion in religion; there is no compulsion in religion.

ZA39 [52521-52778]

Ahm this is a misunderstanding of the religion. Non-Muslim is allowed, must be allowed to practice his religion and no one according to Qur'an can force or can compel somebody to practice his faith. It is a choice, religion is a choice even in the Qur'an.

Th12.2: Islamic State as a Requirement to Practice Sharia

KD1 [54759-54844]

It is good, but it might not be necessary, is good, but it might not be necessary.

KD2 [25334-25578]

No it is not necessary to create an Islamic state in northern part of Nigeria. Nigeria should remain the way it is, northern part of the country where the Muslims and the non-Muslims do live together. Let's remain as a secular state as we are.

KD3 [19962-20039]

There is no, it is not necessary because there is no compulsion in religion.

KD4 [49506-49903]

Muslims don't need the creation of the Islamic state before they can practice their religion perfectly. If you say so, you are telling me that the northern Nigeria today where sharia is not in place are not practicing their faith purely. I totally disagree with it, but as I told you earlier on, if the whole northern Nigeria can be under the tenets of Islam, fine Alhamdulillah, it is welcomed.

KD5 [25281-25381]

I think creation of Islamic in the northern Nigeria is not necessary, I don't think it's necessary.

KD6 [40960-41194]

Practicing somebody's faith in northern Nigeria today, we have the freedom to practice our faith as we want, as we want, as Allah and the prophets says, unless we are not following the footsteps of Allah and the prophets, that's all.

KD7 [32442-32754]

Is not totally necessary, but what I believe is that, there are laws already in existence which if we follow them then we are, we sail free, we've sailed free. Ahm it doesn't mean that we have to have an Islamic state for one to practice his religion to the fullest, but it will help if we had an Islamic state.

KD8 [57539-58093]

Yes, it is necessary we need because we believe that Islamic system of government or Islamic state is a fair state. It is a state that protects everybody and by the time we practice it, even the non-Muslims, they will appreciate it because their rights will be protected, there is going to be prosperity, there is going to be in, you know, Islamic, I mean economic policies and economic principles that are ehm that are more people friendly. Those ones that will actually sympathize with people, the one that will bring prosperity and individual growth.

KD9 [40326-40819]

If we have jihad in northern Nigeria it will be a beautiful thing. As is it that we don't have that is if we have sharia now, as we don't have sharia to a large extent people are still practicing their religion. So I a way yes we need sharia, we want it for even the weak Muslims we be jacked up, but even as it is the situation is not that bad. So if you say it is because there is no sharia and that is why you are not practicing your religion as it ought to be, you are deceiving yourself.

KD10 [32477-32652]

It is necessary now not only in northern Nigeria I say the whole world ma self, to preserve the din and Aqlu and the mal, the wealth, the dignity, eh the lives of the people.

KD11 [34294-34607]

Ah ah! When you say it is necessary to practice their faith in the most proper sense, in an ideal sense yah it is necessary, very much necessary because when they are under secular system such capital, such as criminal issues, such criminal issues that has to do with crime not civil, will not be duly executed.

KD12 [35714-35912]

Eh if the situation permit, they should have one nation operating one constitution, see you can't, only we have to do everything to maintain our religion so that we don't entertain any intruder.

KD13 [15729-15754]

It's not of necessity.

KD14 [19806-20395]

I don't think the creation of an Islamic state in northern Nigeria for Muslims to practice their religion is necessary because there is freedom of religion in Nigeria and everyone is free to practice, and before an Islamic state must come up, come into place, the Muslims there must have an Islamic mind, Islamic state of mind that is they should be practicing the that is first thing they should start, their mind set should be the way of Islam not the state because even though there is an Islamic state that cannot change anything from anybody. The main thing there is the mind set.

KD15 [28187-28216]

I don't think it is necessary

KD16 [16817-16915]

I don't think it is necessary, what is needed is just reformation. People should be reoriented.

KD17 [50657-51187]

Yes it is necessary because establishing the Islamic state, they will know ok, they will be practicing the full sharia, they will know they are being governed according to the way their law asked them to be governed, according to the laws of the religion, according to the laws of the Islam. Even in the secular state there are still one or two limits by the religion, but by the time they are practicing the full Islamic sharia, they will be more happy. So I think it should be established in the majority of the northern state.

KD19 [32096-32472]

Creation of an Islamic state is not necessary for Muslims to practice their religion. This is because before now, before even the country Nigeria, we have Islam and people practice their religion the way they want it. So we do not need an Islamic state. Every society you see in this world is Islamic in the sense that they practice one or more of the tenets of the religion.

KD20 [25879-26264]

Is not necessary because for the past how many years that Muslims and Christians they have been living together in peace, so the issue of the Islam eh the issue of the northerner trying to practice their religion and their sending the Christian back to where they come from,. I think that issue does not arise in Nigeria. So we are all together but our religion may be different, yes.

KD21 [24614-24632]

I don't think so.

KD23 [25235-25465]

Well ah it is somehow controversial because in northern Nigeria there are some states that is dominated by the Christians like Plateau ah Benue ah so these states are dominated by the non-Muslims, so it is somehow controversial.

KD24 [75417-75949]

It is not necessary because ah you in your house you can practice what Allah wants you to practice hundred percent if you are a true Muslim ah (he recites in Arabic) he that goes astray should not disturb you, since you think you are on the right path, go to him, explain to him so, so, so thing that you are doing you are going astray, you are going to hell fire, he said allow me, go and consider yourself, don't bother with me, just bother with yourself. Allah says you should allow him, go and be taking care of your own self.

KD25 [91349-91453]

Yes it is, if it will be possible, but if it is not possible the Muslims should just exercise patience.

KD26 [27822-27999]

I don't think it is. It is not an excuse that because there is no Islamic state that you will not practice Islam. With or without an Islamic state you should practice Islam.

KD27 [26610-26867]

NO. I don't think it is an absolute necessity. Yes it will be good it will be better, Islam could thrive better under an Islamic state, but presently in a system where, in the system that operates presently I think that Muslims can still strive under this.

KD28 [35844-36328]

I think we have discussed this before. Actually a state cannot be created, you I have earlier told you Islam as it is or in an Islamic state which if you want it to be is an area where you can have the freedom once you are given the freedom of performing your own religion freely and comfortably and everything, then what is it? Because in the northern Nigeria where it is an area of secularity, it is not completely an Islamic state, it is not only Islam that is in the land there.

KD29 [22639-22770]

Well if the Islamic states is created, there is going to be a concerted and serious efforts towards the implementation of sharia.

KD29 [22797-22925]

Well it can be necessary because ah based on that the implementation is going to be very effective unlike what is obtained now.

KD30 [40267-41117]

Ahm Muslims can practice their religion even under a non-Islamic state, but to practice it completely you have to be under an Islamic state because there are things that even upon yourself you will like to ah to benefit from like there are some crimes you will do in Islam and then there are there are certain punishment for that under an Islamic state where if you have been punished then your sin for that particular eh crime will be forgiven you see when you are not having an Islamic state then you have no option but rather to live with your sin and unless you continue to seek God's forgiveness and other things, so you see in an Islamic state provides all these settings where even yourself you will be free from a lot of things and then some so much protection and then the atmosphere to even practice the religion itself to a lot of extent.

KD31 [20395-20521]

Yah, it is because they are the majority they should live their lives the way they want to fine there is freedom of religion.

KD33 [26425-26605]

Yah it is necessary because in some state in northern Nigeria they are purely Muslims, so they have all the right to practice their region or to practice their faith 100 percent.

KD34 [31510-31606]

No, is not necessary as long as there will be freedom or religion within the limit of freedom.

KD35 [30886-31061]

I don't understand the, I don't understand the saying of creating Islamic state, you mean when you create Islamic state there shouldn't be a non-Muslim in that state or what?

KD35 [31184-31500]

When you use an Islamic law it only affects the Muslims, then why depriving them from staying with you? It only affects the Muslims, is only practiced on Muslims, the non-Muslims is going to his own way, is going to his own court and do and be convicted there, so I see no reason why we should segregate about that.

KN1 [65375-65514]

For Muslims to practice his religion or faith it is not necessary for sharia state to exist because sharia first it starts with yourself.

KN2 [36969-37145]

Even if the northern states happen to establish several Islamic semi dependent states, they cannot run away from the clutches of the reservations of the federal government.

KN2 [37280-37428]

Ammm well as a faithful I will say it is necessary, but as far as Muslims are concerned in Nigeria nobody has stopped them from becoming Muslims.

KN4 [51148-51222]

It is not so since there is a- is not so since we are in a secular state.

KN5 [31863-32065]

I eh the previous question I say is not possible for now not just it is not possible , it is not possible for now we don't know what the future may may lead to but the next question please can you.

KN5 [32229-32490]

I say it is not as nobody has ever stopped us from doing tarrawi or Tahajjud during the Ramadan or fasting or something like that. So in the creation of a true sharia or in its fullest capacity as it is, is not necessary for Muslim to practice their religion.

KN6 [35851-36212]

It is necessary because I say sharia-they don't know the meaning of sharia. Sharia it doesn't mean that you go and cut, it is not only limited to cutting of hand, it not only limited maybe to go and kill person and so sharia it is our aspect of all our life. It is part of our business, it is part of our education and system. So this is the meaning of sharia.

KN7 [32453-32800]

Hmm, it is not necessary. Not necessary in the sense that when you understand your God, when you understand your God, yes I don't think there is any, and you understand the teachings of Islam as it is in the real sense. I don't think there is the need for an Islamic ehm, ehm state to be created for a Muslim to ehm to practice his ehm religion.

KN8 [31384-31739]

I think creating an Islamic state in northern Nigeria is also a good process to ensure good worshipping of God in northern Nigeria but it is not the only thing it could do, you understand, but it could not be negated that it is not good. If it could be put in place, fine. It is a process to ensure good worship and the compliance with the will of Allah.

KN9 [29094-29147]

Well I don't think so. I think it is not necessary.

KN10 [22235-22560]

No the government already-there is freedom of religion and also within the constitution of the country, it is allowed that Muslims can-Muslim state, Islamic state can establish sharia. It happened in many state in this country, so I don't think if there is any- because the constitution allow the state to do their religion.

KN11 [29940-30104]

It is necessary for a Muslim to practice the-to practice his religion and because if we don't practice our religion as it is, we would not see the kingdom of God.

KN13 [33054-33085]

I don't think it is necessary.

KN14 [25854-26124]

Yes it is necessary because the majority of the people that are aah that are located there are Muslims for example in Kano state, about 90% are Muslims, likewise, Zamfara, Katsina, Jigawa, so I don't think there is anything that will be a ah militating factor for them.

KN15 [23034-23168]

Uhhmm no this is not necessary because even without Islamic states they use to practice their religion of course. It's not necessary.

KN16 [13137-13241]

No it is necessary because even without Islamic state they practice they practice their religions since.

KN18 [47090-47281]

I said where this this the constitution I said in the northern in the northern Nigeria we have freedom of ah religion the constitution we are practicing using allow for freedom of religion.

KN18 [47407-47580]

I am say telling you now, are Muslims deprived of any rights in northern Nigeria to exercise? So what are we saying the constitution we have raised this question, I answered

KN19 [28942-29026]

It is a prerequisite to ensure development of Islam but not absolutely necessary.

KN20 [21402-21428]

Is not it's not necessary

KN21 [15119-15201]

It is not necessary because we have both Muslims and non-Muslims living together.

KN22 [30884-30968]

It is not necessary because looking at Nigeria, Nigeria is a multi-religious state.

KN23 [20073-20336]

Yah it is because there are laws, Islam has provision for its own law and under a democratic system of government, it has constitution which is written by human beings and Islam believes in the supremacy of the holy Qu'ran.

KN24 [19331-19341]

It is not

KN25 [31544-31660]

It is not really necessary even with the present setting; a true believer can practice his religion to the fullest.

KN26 [34083-34272]

That is what I said earlier on. As it is now many countries, many states in northern Nigeria don't practice Islamic state but still the religion flourish. People practice their religion.

KN27 [23930-23943]

No it isn't

KN28 [18486-18717]

It is not necessary because I believe taking a look at the Muslim state, Islamic state rather let's say for example Kano, we don't really need any sharia considering the fact that it is already standardized, practical Islamic state

KN29 [4604-4608]

No

KN30 [17714-17718]

No

KN31 [30324-30822]

Well as a Muslim or as Islam is concerned it is very, very important to create an Islamic state however, but in a situation where we find ourselves in a mixed society like this that it is very, very difficult for us to implement. I think what is that Sharia we are saying? Living in line with the injunctions of Islam that is with the Sunna which is the Hadith and the Qur'an. Muslims can really, really comply with those things. I think in my own view I will say Sharia has started taking shape.

KN32 [14898-15261]

I don't think it is necessary, northern Nigerians are people who are good in practicing their religion irrespective of the nature of the state. Nigeria being a secular state, northern Nigerian practices their religion to the fullest so it is not necessary at all. But if it comes to reality that an Islamic state is in Nigeria then I think I will support that.

KN33 [11403-11435]

No I think it is not necessary.

KN34 [19513-19734]

Yes it is necessary. When you look at the un-Islamic practices that is taking place, so we need something that will control those un-Islamic activities. So these are some of the reasons that...

KN35 [19210-19340]

This is necessary because even democratically the majority carries the vote so they should be allowed to practice their religion.

KN36 [19934-20119]

Ah it is not much necessary, but what we need now in northern Nigeria all our leaders should be in fair play and they should be in democratic one. They should do away with corruption.

KN37 [18771-18960]

It is not, it is not. Even in Jerusalem we have Muslims who practice their religion so it is not, you don't necessarily need to have an Islamic state before you can practice your religion.

KN38 [14187-14191]

No

KN38 [14235-14320]

Because Muslims can always practice their religion with or without an Islamic state.

KN39 [22554-22568]

Is not true.

KN40 [18368-18372]

No.

KN41 [15811-15899]

I think I have answered this kind of question before that this is not absolutely true.

KN42 [38514-39364]

The creation of Islamic state is necessary in the Islamic because in north we the Islamic are of the majority and so there is a lot of people that are of the idea that instead of going through, instead of following the secular laws and whereby we have our own laws and preachings and we have our own principles and the way we should behave and the way we are not supposed to. It is better to actually have these laws in written. They should have it like we should. Let it now be legal for, let it be something that we will have to follow so as to so there should be peace because there is a lot of people that believe that are secular laws and not really they are not really the laws of Muslims. So there should be a kind of freedom for Muslims to now adopt sharia so that every smooth running of, of the northern state can be actually be achieved.

KN43 [29323-29871]

What I believe in is that Muslims as citizens of Nigeria should be allowed to operate the system of government which they want, but according to the provision of the constitution because even the sharia that some state implemented, they didn't do it because they just wanted to implement the sharia but it was the constitution that gives them an opening to implement. So they should be allowed to operate the system of government which they want provided it doesn't contravene the provision of the constitution because the constitution is supreme.

KN44 [24226-24422]

I don't, I don't, looking at the global happenings the practice or rather the practice of the religion by Muslims can be done even within a secular state. I think I have tried to answer that too.

KN45 [31765-31807]

(laughing) Ehh let me skip this one too.

KN46 [54140-54508]

Well, ah it is not necessary for, the creation of an Islamic state is not necessary, but ahh Muslims do not want their rights be infringed. So since democracy is there to ahh protect the freedom of choice, then ahh Muslims, majority of the Muslims in northern Nigeria want to have ahh this kind of system where sharia compliant ahh businesses are run and conducted.

KN47 [50268-50325]

No. I don't think it is necessary. It is not necessary.

KN48 [16397-16515]

No, it is not necessary, not until you they created an Islamic state before you could be able to practice your Islam.

KN49 [26658-26835]

Actually it is not necessary at all because Muslims are not oppressed; Muslims are practicing their religions without hitches, without being tormented, without being victimized.

KN50 [14253-14346]

This is not necessary because Muslims can practice their religion without any Islamic state.

KN52 [45316-46239]

It is not necessary. It is not necessary. Even in a non-Muslim majority society, a good Muslim should practice his religion without any fear of intimidation or I mean why should you fear or why should you even feel that you would not be able to practice the religion unless or except in a state where sharia is the legal framework? I mean Muslims have practiced their religion, if you see the way Americans, for instance, Muslims practice Islam, you would understand what I mean, they are very devoted Muslims, you know what I mean and they have a sense of community, a sense of Islamic brotherhood among Muslims who are minority in a non-Muslim majority state is even stronger, could be stronger than in a state, for instance, where you have Muslims majority. They are fighting over politics, fighting over petty, petty sentiments or things like that. That is the tragedy of not only Muslims but other believers as well.

KN54 [11040-11068]

No. This is not necessary.

KN55 [12207-12229]

It is not necessary

KN56 [20423-20686]

The creation of an Islamic state is never necessary for Muslims to practice their faith truly why because even in Kano here that we don't have, we cannot call Kano an Islamic state completely and we are truly practicing our religion. So this is false I think.

KN57 [18260-18293]

It is not necessary, honestly.

KN58 [41434-41935]

It is not only in Northern Nigeria, in the entire world. What we are agitating is the creation of what we call Islamic states. Not only in northern Nigeria but in the entire world where Muslims would practice their religion without let or hindrance and then other religious believes would be allowed to practice their own too with coexistence with Muslims vice versa. So it is not only in northern Nigeria that we are agitating for this, the whole world that is where we are agitating for.

KN59 [39056-39631]

Actually it is necessary why I say it is necessary is because if there is this creation of Islamic state or if there is this Islamic state, then the Muslim will practice their religion and their faith with an ease because everything Goes in line with the Qur'an and Hadith and if you follow the Qur'an and Hadith then definitely your way would go straight you won't go astray and everything in the Qur'an and Hadith is something favorable and something bearable. So to me I strongly agree with that, with Islamic state Muslims can practice their faith correctly and freely.

KN60 [30091-30447]

It is necessary for them to practice their faith truly and why do I agree to that is because if not in full fledged sharia compliant state, some people although even the way we are living now, we are not denied, nobody denies us the right to practice our religion actually, but to practice our religion 100% you get that only in a sharia compliant state.

KN61 [15880-16001]

Yah, it is necessary because when there is majority of them, then there is need for them to protect their will of Allah.

KN62 [51942-51976]

I think it is not necessary, yah.

KN63 [40574-41716]

Is necessary, is necessary because of the influence, the influence. Look at the western influence today huh, but when you are having an Islamic state even though you want to dress like this, ahh it is against the law, something like that. If you go to ah okay even in the northern state, sorry to say it, I have been hearing it of same sex marriage huh, maybe you have same sex, you know, something like that, same, nothing like that, the same partner, but when you are having an Islamic state now, and they know the consequence. The consequence, once they know the consequence, I am very sure, many people will want to run away because of that. They will never approach such thing because of the consequence under it because we are very flexible in our own law today

that is why people are continuing and abusing the laws huh what's there, most of the influence people, how much are they going to pay huh, maybe a million or two million, they pay it and they go scot free, but once they know the consequence and it is death, is this, is that, you know, people will be afraid and trying to abide by the law of Allah.

KN64 [25656-25893]

Ah in all circumstances, Islam ahh is calling the Muslim to establish sharia, to be governed sharia. This is Islam. Ehh ehh this is Islam's instruction eh that is you try as much as possible to see that you are governed by sharia, hmmm.

KN65 [33167-33188]

It is not necessary.

KN66 [21531-21842]

Yaaaaa, to some extent it is. Why I think, these secular laws, it has really, really affected some Muslims, so many Muslims that really are not going to change if not, if not the sharia law is truly implemented, they are not going to change, to some extent I believe it is true.

KN67 [22305-22501]

No. I don't think so because nobody will stop you, there is a freedom to practice your religion, as far as you are thinking of practicing your religion, there is no need for the ah Islamic state.

KN68 [10781-10785]

No.

KN69 [35907-36118]

So if you take, if you go back to history all, most of the state covering northern part of a country, they are now in Nigeria, they were Islamic state, they were Islamic state. So this spirit is still with us.

KN71 [61950-63606]

It is necessary to create an Islamic state. An Islamic state is coming into being when Islam is being persecuted anywhere, so when they come together, they practice their religion in peace, but the case of northern Nigeria is different. This is Kano where you have 99.9% are Muslims, go to Zamfara, go to Sokoto, go to Jigawa, go to Yobe, go to Maiduguri and there will never, you will never hear one governor maybe in a 100years who is a non-Muslim. That means impliedly it is Islam that is in practice because the law of Kano state will never declare zina to be lawful, is unlawful. Will never declare theft to be lawful, is unlawful. Would never declare an alcoholic consumption to be lawful, is unlawful. So we are in a Islamic state and I doubt, if there is anything Islamic that would come to practice in Kano that somebody would say you must not practice it. There would never and remember even during the era of the prophet (SAW) when they went out on jihad, their times descend at the gate of the town in the dawn, early morning hours only, they only listen to here Allahu Akbar, Allahu akbar that is the call to prayers, whenever they hear the call to prayers, this city, Islam is present we move forward, do you understand? So our problem as they use to say from my own understanding is that we are just shunning the realities to something else because we refuse to grasp our Islam from the early days of Islam, from the early days of the prophet (SAW) to those of the caliphate even to the, I mean, to third century of Islam. I hope you understand what I am saying? So all these contributed to our problem of not doing the right thing to do.

KN72 [33475-33607]

Yes, it is necessary because the most, most of the northern Nigeria believe in Islam and they should practice Islam in accordance.

KN73 [35628-35935]

It is not necessary because we have freedom of religion. I never heard in northern Nigeria where somebody came as a Muslim and was prevented not to practice his religion. I never heard about it. If this is the reason, so there is no way that sharia eh Islamic state should be necessary in northern Nigeria.

KN74 [44658-45208]

This is not necessary; we have answered such kind of questions before. The creation, if you say that the creation of Islamic state necessary in northern Nigeria, there is condition that will make you to create an Islamic state, if there is not ehh if you were not allowed to practice your religion in accordance. Therefore, we northern Nigerian now are practicing our religion and accordingly, no one that come and stop us from worshipping Allah (SBUH). Therefore, there is no need of creating the ehh Muslim state ehh, it is already a Muslim state.

KN75 [48864-48881]

Is not possible.

KN76 [39439-39677]

It is not necessary ahh for Muslims to practice the religion when they have un-Islamic state, all we need is for the state or for the constitution to recognize our right for our lives to be govern by the provision of Qur'an and the Sunna.

KN78 [56968-57220]

For as long as we believe in living under a country called Nigeria, this will be extremely difficult, for as long as we believe that the constitution is the supreme law, is the supreme guiding principles to all human endeavors, that is very difficult.

KN80 [42930-43124]

So this is not necessary because the practicing of religion has nothing to do with creation of a state. Muslims can practice the true religion even if they do not establish the Islamic state.

KN81 [27406-27435]

I think it is not necessary

KN82 [29649-29814]

You see a Muslim must live according to the dictates, according to the provision of Islam and ahh Islamic state is always persuading, is always advocating of this.

KN83 [20026-20104]

Hmm it is not necessary since Muslims have right to practice their religion.

KN84 [23474-23611]

Is not necessary at all, is not necessarily because they are practicing their faith, nobody has stopped them from practicing their faith.

KN85 [32695-33167]

As we have said earlier on, Muslims can practice their religion in the best way not necessarily under an Islamic state or within an Islamic state. The current federal governmental arrangement in Nigeria allows Muslims to practice their religion not just in the north but everywhere in the country. They can practice their religion in the best way they can without necessarily creating an Islamic state. So I don't think an Islamic state is necessary in northern Nigeria.

ZA1 [34599-34608]

No, no.

ZA2 [37080-40414]

Eeee I don't know if we say creating an Islamic state as, you know I have been saying all these, we have many religions, you cannot, the only thing let them practice Islam in their government meaning what? look They should practice the teaching of Islam in the government and if they are to preach, let them preach in line to the government the Islam. Look at today, then take note, look at how people have watched Buhari an individual. The day they said he won we started hearing rumor that people are returning what they have stolen, he has not said anything. And stolen something is haram, Islam say is not good hmm, religions say it is not good. What does not belong to you, you should not take it. So these are the problems, if you as a leader you are trying to exercise this rules inline, you will not tell me to convert to mu religion, I will convert because I saw you are moving in line to what God is saying. We create the problem that is why the religion is nothing, no. To me I don't know, look at the-we talked, we talked of the prophet now, the way prophet does things that is why people come in to join Islam. He didn't fight people, take note the prophet went to Taif to preach, what happen to him, he was stoned till when he was injured, he come back, people are saying he pray for them, they should be destroyed, but he said to them that no, they don't know, lets pray for them to change, they don't know. So I think if you get that change and that open aspect you find that there is nothing wrong when we are together, as a leader, you do all the necessary right thing people will come along with you. When you see someone, but they call someone who has committed a wrong act, you are asked to check, you see look at one problem of is the amputation we call it, cutting of the hand when you steal, is not just that you should just cut the hand like that. One, they will weigh what you have stolen. Two, they will weigh where is that material that they saw with you. Is it stole from an open place, is it inside the room you enter you broke and stole. So before the rules will now be applied on that person, so Islam is always so clear, it doesn't apply the rule wrongly but misinterpretation. People will now come and tell you that Islam said they should cut people's hands, Islam said they should no, no, no. They say whoever killed should be killed. Is that not the truth? You should be killed. Okay you that killed my own, are you saying I don't like my own? Come back let me give you on little history of prophet (SAW). During the life of the prophet the non-Muslims in Mecca have concluded that okay they met that okay what is happening now, this man Muhammad, called Mohammed, he disturbing us, by then he was not giving the prophet-ship, they say he disturbing us, so the Ansar the people of the prophet, the family of the prophet they were called in the midst that look what we want o, give us that your boy we eliminate him, we are going to give you someone to represent him in your house that will be stronger than him in your house. So you see they are non-Muslim, they also non-Muslims, but they went back and sat down and said oho so you now want me-I should kill my own blood, oho then now you give me your own blood I should feeding him for you no. This is the same change we are talking about.

ZA3 [25929-26024]

I don't agree, for now at least to have some certain freedom of religion though still limited.

ZA4 [47814-47861]

Because you can always get justice for Islam.

ZA5 [28297-28509]

This is, we are in secular state, even though in the north, even though in the place, the so called north, we still have Christian over there and because of that they have the right to practice their religion.

ZA6 [67900-68576]

Hmm it might be necessary to, it is necessary, it is necessary in sense that the sharia will foster would, would implement the justice system as it should be, but before that now the people will have to, the northern, the people in the northern Nigeria would have to have a reorientation of the mind and the mind itself because you have to know, you have to be ready to abide and do what is right. If we are ready ourselves to do what is right, it is necessary, but at the stage we are now where even the poor man is corrupt, if you tell me it is necessary and then no one would want to abide by it, then I don't think I can call that necessary because it will still not work.

ZA7 [33480-34033]

Well I want to believe it is necessary because I am a Muslim and since I think I can live by the laws, I want to believe it is necessary and it is necessary because some crimes that we feel have gone unpunished and unjust, to me, personally. So I think it is necessary. Like crimes of people killing people and been allowed to go scotch free by the government after all it is talked about. Probably if it was in a sharia law, no matter how rich you are, if you kill somebody, you have to be killed. So I think it is necessary for me in my perception.

ZA8 [70029-70045]

Is not necessary

ZA9 [36556-37025]

It is not necessary. Let's rewind back to 10 years ago, there is nothing alike all this things even there were little emm religious crisis, religious crisis has been a very integral or let's say a very strong part of conflicts of internal conflicts we are facing in Nigeria, but looking at the condition Nigerians or Nigeria is in today compared to ten years ago, there is a much big difference and what is the reason behind this? I believe politics is the main thing.

ZA9 [37227-37658]

That is where am still going, ten years ago they were practicing this thing, nothing was stopping them and I don't think there is anything that is stopping them now. Having sharia law or having an Islamic state will not necessarily make them practice their religion truly, they have been practicing it for the past years, yes it is the thing of the mind, is not something you just, you flaunt anyhow, is something you believe in.

ZA10 [33041-33178]

It is necessary, but it is not a reason for them to practice their religion truly, but it is necessary because Islam is the way of life.

ZA11 [27705-27784]

Well, I don't think is that necessary from the perspective of which it is now.

ZA12 [16997-17074]

No. Is not necessary, you can practice your faith the way you understand it.

ZA13 [17628-17859]

Well, it is not necessary because a true believer should believe what he believes in and being part of it he is carrying out his own obligatory duties, it doesn't have to, it doesn't have to be with the existence of sharia state.

ZA14 [23320-23533]

I don't think it is necessary. They can practice their religion even without having an Islamic state. Are they not practicing their religion now? They are practicing it now, fully and without anything against it.

ZA15 [26087-26317]

Yes it is necessary for Muslim to practice their religion because everybody will be given his due rights. There will be no injustice, because when there is Islamic sharia, it gives justice to everyone whether Muslim or Christian.

ZA16 [18670-18692]

It is not necessary.

ZA17 [22416-22575]

Is very necessary. When we have an Islamic sharia actually the faith will be increasing because there is no any way that this abnormal things will continue.

ZA18 [27189-27425]

Well it is necessary really, if there are avenues to warrant that, we would have loved that, you understand, but in the absence of that, you continue to live the way you are until when things change for the better, me that is my view.

ZA19 [38133-38459]

This is not quite necessary because so far Muslims in the northern Nigeria have been practicing their religion peacefully and harmoniously. This is because they are actually the majority; they play a domineering role in virtually all the affairs of government, so there is no any constraint in them practicing their religion.

ZA20 [25756-26074]

Islamic state is all about governing one's life and conduct. General affairs of your life; from your birth to death to grave, from birth to grave. What are those things you should do, it is all about from good and bad, right and wrong. So Islam is all about right, good, you know, so there is nothing more than this.

ZA21 [31071-31648]

Creation of an Islamic state in northern Nigeria is not necessary because we are not all Muslims, besides we have tribes, we have this and that. If we are saying that northern Nigeria should be left only for Muslims certainly then we must have to, as a matter of fact, deport each and every non-Muslim to southern Nigeria which is never possible because many are born and brought up here in northern Nigeria and they have not any other father land than northern Nigeria. Therefore everybody should be left alone to practice what he deems fit. This is what he should practice.

ZA22 [27281-27487]

We are practicing our religion now perfectly except for one or two interference maybe, but nobody restricts us from practicing our religion. As far as I am concerned we are towards achieving Islamic state.

ZA23 [35572-35892]

If you talk of Nigeria earlier on I said the constitution of Nigeria allows for everybody to practice the religion he wants. Then what else do we want now? We don't need a state where it will be called this is a Muslim state. Anywhere a Muslims is he is living in a Muslim state let him practice his religion freely.

ZA24 [43236-43543]

Nigeria is a secular state whether we establish sharia or we didn't establish sharia Muslims are practicing their religion. The only thing is that we are not practicing sharia law. But in northern state, not only in northern states, where there is majority Muslims it is necessary to establish sharia law.

ZA25 [41274-42705]

Yes generally a state holds the resources that they have access to the resources and they distribute it accordingly. That is what makes the kind of system of government, political system that a particular state runs very important. Yes I have been talking about knowledge acquisition, Islamic knowledge acquisition; yes to acquire some knowledge even in Islam you need some resources. There are some books, some Islamic books that it is only those that have some resources that can have access to. That is it. So some people want to know but they don't have the money to buy those books, but if it is in an Islamic state, sharia state in fact there will be libraries well equipped here and there such that even if you don't have money, you can't go to buy those books, you can go to the library and read those books. But as it stands now given that the state, it is the state that holds the key to the resources some scholars are indirectly forced to show a kind of loyalty to the politicians so that they can have money to eat and to all sort of things, to buy books and what have you; and in that situation knowledge becomes adulterated and as well as de practiced. So that is it, but still eh I still insist that eh there are some things that even without Institutionalizing an Islamic state in this part of the country that we can still practice that we are not practicing now. That is where we are supposed to start from.

ZA26 [19822-19921]

Is it the new global government that the superpowers want to establish, is it a reality or a myth?

ZA27 [18651-18910]

It is necessary actually but that doesn't mean when we don't have an Islamic state we cannot practice our religion because now that we don't have – the so-called Islamic jihad we are having now in northern part of Nigeria is not the true Islamic government.

ZA29 [46251-46282]

No it is not truly necessary.

ZA30 [54769-55097]

It is really not necessary for people to practice their faith, but when it is achieved, it is also a victory, and as I said earlier also, when people engage themselves with the actual teachings of Islam, practice it in real sense from themselves, their family, their household, sharia is already, state is already achieved.

ZA31 [26880-27109]

No, Muslims can practice their faith anywhere. So I didn't see, I didn't buy the idea that Islamic state should be created because of our situation of tribalism, religion differences because if we do that, it will cause problem.

ZA35 [18658-19163]

The creation of an Islamic state is necessary in the northern Nigeria because for Muslims to practice their faith truly, yes is necessary because, if the Islamic state, sorry, is being created in the northern Nigeria, the Muslims would have more as in attention, they would gather more attention like all this, now you can that see we have the Almaiiri schools and mostly Islamiyyas are in the northern Nigeria. You see people from the middle belt coming to the north to come and learn more about Islam.

ZA36 [26240-27038]

Yes, honestly it is necessary because people are taking things for granted. Like our youths now, I know that there is scarcity of jobs, you would see graduates roaming about no employment and that could make them engage themselves into many sort of, may be they will be stealing, may be they would be, they would form gangs and be taking drugs. So if there is sharia, this people would be given there are various punishments for this kind people, so if measures are taken, honestly this thing would be reduced. Even stealing, if people engage in stealing, in sharia, Islamic sharia, there are punishments for stealing, so once a person is being made a scapegoat, other people would be scared. So it would prevent them from participating in this kind of things, it would prevent them from doing it.

ZA37 [34616-34637]

Yes it is necessary.

ZA37 [34689-34953]

Because still there are some Islamic practices that Muslims are supposed to be practicing in this northern Nigeria where the Muslims are the dominant, about 80-85%, but they cannot practice it because it is not an Islamic state. That is why I say it is necessary.

ZA38 [39879-39968]

Yah, the creation of Islamic state is necessary in northern Nigeria, it is necessary if...

ZA38 [40019-40530]

It is necessary, yah it is necessary whereby if they are to abide by the whole principle or the religion and they want it and they see that they are almost 70 or 80%, good and fine they can start an Islamic state, but if I say Islamic state that does not mean that it is only Islam are there, if you read around practicing, using sharia law, you can use sharia law, a Christian man can go to sharia court too and they would give him his own right, the only thing we want justice to prevail, justice to prevail.

ZA39 [52261-52374]

Actually it is not because we have non-Muslims that are of northern origin also occupying the same territory.

Th12.3: Sharia Implementation and Muslim Obedience to Secular Government

KD1 [55029-55259]

You can't establish sharia when you don't have, when the unity has not arisen. So let unity arise, let even the Muslims be under one umbrella first, and let us have one leader and everybody is answerable to, then we are on point.

KD2 [26126-26336]

Where does this agitation comes from? Actually I have never heard about it and I think it is even wrong. It is even wrong to agitate that sharia should be implemented in the whole part of the northern country.

KD3 [20502-20515]

It's false.

KD4 [50606-50641]

It's false, hundred percent false.

KD5 [26053-26201]

Hmm I have never heard the agitation that, it is not wrong for Muslims to obey secular law, so there is no need for establishment of Islamic state.

KD6 [41381-41768]

Obeying secular government on what aspect? If the secular government can tell you now say today don't go and worship, I will worship. Even in sharia, there are other things that if they even say about, yes. They have the right to even stop you on some things, if it is not against Allah, they have the right to stop you from doing bad things, they have the right of keeping you upright.

KD7 [33533-33723]

I think it will, it is true that ehm it is wrong for Muslims to obey secular laws, we are not secular people, we are Muslims, we should have an authority by which our lives are governed by.

KD8 [58667-59124]

Well, of course it is wrong to obey secular government, but if there is nothing you can do, you have to accept it, you have to Islamize it, you have to live by your, by the ehm by the principles of your religion, but if it becomes necessary, but it should not be in the areas where there are non, I mean where Muslims are not there. In the areas where Muslims are there, there is a need for Islamic state. Of course, if you have it, you will be very happy.

KD9 [41970-42141]

It is right for sharia to go round, but I think we've talked about obeying or not obeying secular government earlier. So it all depends on your iman and your intentions.

KD10 [33135-33371]

Yes the whole world should be in sharia state, the whole world should practice Qur'an and Sunna if that could be achieved. Are you getting me? And secular law is not supposed to be accepted and obeyed except if it is due to necessity.

KD11 [35181-35607]

Seriously the umma have find themselves in a state of sadness let me say on the emergence of colonialism which destroyed the Caliphate system in northern Nigeria as such if only and if there will be revival of Islam or Islamism I think that is the only time we can have, Muslims could boost of having their own system entirely free from the secular one. Anything less than that they must learn to live under a secular system.

KD12 [36596-36647]

Nobody has agitated that one, so that is not true.

KD13 [16332-16342]

It wrong.

KD14 [20854-21180]

These is false and the reason for that is that, I have not, there is no agitation that sharia law should be implement not only in northern states because it is wrong for Muslims to obey, a secular government normally, as I said earlier, if there is anything that contradicts Islam we Muslims we are not advised to obey that.

KD16 [17274-17287]

I disagree

KD17 [51657-52181]

You see eh by the time they have established it in northern Nigeria, then you can go further, both in the secular government, the generality that is in Nigeria as a whole. Presently there are ways whereby you can try and create your own state whereby you will practice, okay by the time you have been operating the full sharia in northern Nigeria, you can now go further, go to the federal government and now say okay, you want to establish you own state separately and you will be allowed. There are process of doing this.

KD19 [33019-33362]

In a democratic state, it is not wrong for Muslims to obey secular government. So there is no, I don't thing we must insist on the creation of or imposition of sharia across the country. This is democracy, come out in large numbers, elect God fearing and most knowledgeable people among you to be your head and you'll see sharia taking place.

KD20 [26768-27198]

It is false, a Muslim can live any place and a Christian can live in any place since we are all Nigerians and we are together and we have been living together and with understanding and tolerance we can still live together. So living together does not eh does not mean that the people the non-Muslim should be practicing Islam and the Islam should be practicing the religion of non-Muslim, is not possible like that, that's all.

KD21 [25465-25694]

I think the answer here is false. There are countries where the Muslims have very minimal number let's say Europe, France, they still answer to the French president Francois Holop just that they have their third wing as a party.

KD23 [26281-26403]

Well this statement ah is ah is too harsh, is too harsh ah it will need observation ah it will need too much observation.

KD24 [77653-78725]

No, it is not true and I think we've explained something like that earlier that eh people living in the same community or country, they should be ease and they should be peaceful with one another. So far if you go to Saudi Arabia, for example today, you will meet them that there are Christians there and they did not drive them away, they are there. If you go to Egypt you will see majority are the Muslims, but likewise there are the Christians and they build churches there and they are practicing, no one is harming them, no one is stopping them. In fact if you go to the them there, you will see that they used to have one group or community that they use to form which entails both sides they should come and think of what will build the country, this one is country not religion. Let's think of what will make us move forward, if you go to your house, practice your religion, if you go to your mosque practice your religion, if you go to go church practice, but here if you come it is not verse form Qur'an or verse from Bible, no, this one is just life activities.

KD25 [92573-92809]

That is true, but it has to be done with the, it has to be done with all ah ah calmness and ah forbearance. Then it will be followed up gradually, not just trying to use force to say everything must happen now. It is a gradual process.

KD26 [28766-28798]

I don't know about this one.

KD27 [27270-27946]

Like I said we have a situation on ground. Now if you seek to change the situation we know how to go about it. How we go about it, first dealing with ourselves. We set up a system-ok right now you have Islamic banking that recently started being implemented in Nigeria and whatever guys that comes, non-interest banking or non-interest finance is the same thing. You start from there. Now make the unbeliever see the brightness of Islam. Let them see the benefit of Islam. Let them see the peace that Islam is. In a situation like that there is no need for conflict. On his own he will convert and in a situation like that Islamic Sharia can be implemented without acrimony.

KD28 [37161-37615]

It is false because once you are in a secular state where you have the freedom of your own religion and your own religion you are restricted to your religion and since you know your religion as it is to you the laws on your own Islamic religion, it has given you the right to yourself, to your neighbor, to Muslim, to non-Muslim, once you perform your rights then it is never, now it is an obligation for you that it must be in secular state like that.

KD29 [23392-23587]

Well is not correct, is not correct ah based on our existing circumstance ah Muslim does not offend the teachings and the preachings, if he did not follow the existing rule which is un-Islamic.

KD30 [41747-42163]

Ahm I wish, as a Muslim, I always wish to have lived under an Islamic state, but being now living under a secular state I think ah I only live out of option, but if as ah I will be asked now what I will want is to live under an Islamic state of course I'm sure all Muslims will like that.

KD33 [27148-27389]

No this is not true in a society or state in a country or a place where Muslims and non-Muslims live together they are allowed to make their own rules that will govern their stay peaceful, loving each other and interacting with one another.

KD34 [32106-32120]

No is false.

KD35 [31996-32484]

Is not true. Secular government go with the non-Muslim or the Kafirun or whatever. The sharia is been practiced by the Muslims, so as I always say the sharia should be practiced on Muslims the and the non-Muslims that agree for that or with that, so I see no reason why we keep on emphasizing on a sharia state should be created, a sharia state, you have not established the sharia in your heart first, you are coming out to establish on others that means you are doing the wrong thing.

KN4 [51909-51918]

Is false

KN5 [33713-33819]

I say yes it is wrong but under an uncontrollable situation one can obey it unwillingly ah eh of course.

KN6 [37306-38201]

So, the sharia and Muslim it should be implemented for those who wanted this sharia Islamic law for a ah so in a secular system you know is not possible to do this but for it is only for Muslims who agree to follow this religions teaching and you know maybe this is the misunderstanding of the meaning of sharia. If I say sharia should be implemented, even at your home, you can implement this sharia. So the system of our marriage should be islamically, the system of our business should be islamically, maybe people don't understand the meaning of sharia, so meaning of sharia does not mean always to bring people to the court is not meaning this is sharia, no. So sharia law it means how are you going to pray, how are you going to make your business, how are you going to do your marriage, how our educational system will be, all are part of the sharia Islamic way and we are following it.

KN7 [33737-34338]

Yes, the agitations would be there and it would continue to be there because ehm eh apart from the fact that we have religious extremist, there are other people that are, that believe that yes, Islamic state should exist everywhere because ehm when we you see the way and level at which the ehm the non-Muslims, let me say, do some of their things in recent times, we see that ehm it goes contrary to eh ehm the teachings of Islam. So some will want to ehm, will want to, to continue agitating yes for the fact that yes they should be Islamic state everywhere, but I don't think that is so necessary.

KN8 [32190-32218]

I dis-concur, it is false.

KN9 [29560-29581]

This is false, yes.

KN10 [23167-23566]

Amm, in the past before hijra, prophet (SAW) sent some of his companion to Ethiopia and at that time, the ruler of that Ethiopia is a Christian so the prophet knows that it is almost a secular territory, but he still sent them and they remain there for some time. So I don't think if it is prohibited for Muslims to obey the secular laws except if it is ah it will conflict with his own sharia law.

KN11 [30688-31442]

It is not true I say, you can live under the the secular government. Where it has become a problem is where a Muslim would obey secular government wholeheartedly. But if you live under, if you live under a secular government and the your mind is full of knowing that the Qur'an is superior to this secular government and you don't believe in this, so there is no problem. Even some prophet, look at this prophet Moses, he lived under Pharaoh that is Firaun and Firaun he even claim that he has a divinity, so the Moses, the Moses lived in his house but still Moses was a prophet and among the greatest prophets. So a Muslim can live under a secular government, but you bear in your mind that this secular government is first and the Qur'an is superior.

KN13 [33624-33863]

Hmm it is wrong for Muslims to obey secular government in the sense that ehm if it is contradicting their own religious doctrine or contradicting their own religious practice, definitely it is wrong for them to obey the Muslim government.

KN14 [26945-26953]

Alright

KN15 [23556-23591]

I think this is a false statement.

KN16 [13605-13618]

It is false.

KN33 [11790-11848]

No, but where they are dominant it should be implemented.

KN34 [20198-20394]

No. It depends on those you are-it is not true. It depends on the way that you are obeying the secular government. So I don't see any reason why some should be even agitating or calling for this.

KN35 [19913-20058]

The statement is false. The sharia should not be implemented in the non-Islamic states most especially south, eastern, southern part of Nigeria.

KN36 [20769-20876]

No it is false because you can practice secular government so far it is not contradicting to sharia tenet.

KN37 [19346-19479]

And who said it is wrong to obey secular laws? I think people who are saying this have little or no understanding of the term Islam.

KN38 [14677-14684]

False

KN39 [23073-23101]

Actually not, no actually.

KN40 [18849-18963]

False in the sense that not only Muslims are living in the northern Nigeria so sharia should not be implemented.

KN41 [16349-16364]

This is false.

KN42 [40313-41222]

It is not totally wrong for Muslims to obey secular government but if the, if the situation provides itself and we are allowed to follow rules beside the secular laws. It's is ok, its committed for Muslims to now have their say in what they want to obey and what they don't want to obey, what they want to follow. It is better having their own right, their own freedom of speech, their own freedom of worship. It shouldn't be restricted to other sects alone, also other religious, other religions alone. It should also be something that Muslims should have. They should be given that freedom, they should be given that right, they should be let, they should let them follow or obey what they choose to or want to obey. It shouldn't be when the Muslims are now agitating for laws that are there, their own and from them that the people will now see them as being violent and being uncooperative or intolerant.

KN43 [30587-30808]

As I answered the previous question you can only operate sharia in a truly Muslim community. You cannot operate sharia in a non-Muslim community because they don't believe in it. Why should you operate the system there?

KN44 [25062-25153]

This question has been asked elsewhere so answering it is like we are repeating ourselves.

KN45 [32689-33467]

This is, this is not true at all. We are in a secular government and we are Muslims and we are living comfortably ehh under our government ehh, even if the ruler is a Christian, even if the ruler is a Muslims. And we have lived for six years under a Christian ruler Goodluck Jonathan and I think the Muslims of the country have never complained of ahh of anything of anything governmental policy that is targeted at them. We have been under president Obasanjo who is a Christians and Muslims have lived comfortably under all those Christians rulers with no complain at all as far as the conduct of the religion is concerned, yah. So a Muslim can live in a secular state and if you are living in a secular state you must, it is in Islam that you must obey the laws of that land.

KN46 [55794-55831]

Ahh, am not aware of this agitation.

KN47 [51063-51085]

No, that is not true.

KN48 [16958-17067]

It is false because there is no because there is no nothing is wrong for Muslims to obey secular government.

KN49 [27207-27285]

I think its eh I think it is completely without any face value or whatsoever.

KN50 [14768-14858]

This is totally false because there is nothing wrong for Muslims to obey the secular law.

KN52 [47194-47851]

Well yah a lot of people here believe that secularism is not Islamic and therefore as Muslims they do not want to live under secularism or any illusion that Nigeria is a secular state, and therefore they must pay their allegiance to the secular Nigerian state. But I do not believe that Muslims in northern–Nigeria should revolt against the Nigerian state because they think the Nigerian state is a secular. I do not believe so except where the Nigerian state as a secular, you know, system or secular organization attempt to prevent the northern Muslims from practicing their own religion or attempt to intimidate them on the basis of their own beliefs.

KN54 [11403-11410]

False

KN55 [12679-12694]

This is false

KN56 [21204-21342]

This is false because Muslims can obey secular government as long as that government doesn't go contrary to the teaching of our religion.

KN57 [18751-18789]

I have never heard this issue before.

KN58 [42685-43478]

No it is wrong. It is not true. We only want to implement sharia system not only in northern Nigeria, in the world or in Nigeria in particular because we want to practice our religion peacefully. We are not saying that those Christians that are found in southern Nigeria should be Muslims. Even when we tried to revive it way back in 2000, it is only a revival that Islamic sharia system that has being in existence should come back to original form. We are not saying that any Christian should be punished according to Islamic teachings. If you are a Christian and you are found guilty there are courts that are for Christians. There is what you call criminal courts, civil courts and then sharia courts for Muslims. It is only Muslims that would be treated according to the sharia law.

KN59 [40629-41212]

Hmmmmmm Actually my perception and view on this is that you cannot impose sharia on other parts of the country, let me say, like in the East which is basically dominated by the Igbos and the Niger Deltas and South-South they are 99.9% Christians, They even see sharia law as a devilish act, you understand. So for you to penetrate into that region and to say that they should implement laws, it is as if you have sidelined their own believes and doctrines. So by so doing to me gaskiya it is not possible and it can bring problems. It can even bring to the division of the country.

KN60 [30983-31018]

I don't agree with this statement.

KN61 [16428-16458]

No. I didn't agree with this

KN62 [52657-52713]

We discussed this, it was just a speculation, a rumor.

KN63 [42438-43065]

No. Muslims can obey secular government if at all the laws doesn't deviate from Islam. So even though in Nigeria, as the case may be, you know, you have the secular law even some of our law, you know, they are being picked from sharia something like that. Like in the northern part of Nigeria now, we have the Islamic court, sharia court and we have the other court, the orthodox or what do they call it court, so you know there is nothing stopping us from doing sharia in northern state if the government serious enough, it doesn't prevent, it doesn't take anything away from the Muslims or non-Muslims that are in our midst.

KN64 [26246-26261]

It is false.

KN65 [33963-33989]

It is very, very false.

KN66 [22337-22350]

It is false.

KN67 [22883-23059]

No I think Islam, ah sharia can be implemented anywhere, but not because a secular laws, because secular laws and Islamic laws cannot coexist if there are no contradiction, so

KN68 [11118-11126]

False.

KN69 [37028-38024]

No. I told you earlier, if we are talking Nigeria in this context, it is subject to several arguments, some are of the opinion that Nigeria is a secular state, but even me personally I am of the opinion that Nigeria is not a secular state. We are just deceiving ourselves to the fact that we are secular state. Nigeria is no longer a secular state but considering the constitution of the Federal Republic of Nigeria is mention God, go to the preamble of the Federal Republic of Nigeria, of the constitution of the Federal Republic of Nigeria, God is mentioned and when we are talking about the issue of secularism or secular state is a situation whereby a particular state does not agree to the existence of God, they are not just following that the God is, they are not following, they are not to believe that God is in existence and Nigeria is not a secular state. Go to the constitution of the Federal Republic and even the constitution itself regards so many religious activities in Nigeria.

KN69 [38128-38270]

Is a multi-religious state, but it is not a secular state, I am not, I am strongly in opposition of the view that Nigeria is a secular state.

KN71 [64239-66724]

This issue of secularism, I still have some question about it. When the law says you have the right to a religion, I have the right to my religion, lakum di lakum waliyaddin. It is only the government at the top that will not side one of the two religions. So I don't think even this issue of secularism needs to be revisited in Nigeria context. You understand what I am saying, so and the second issue of that not only in northern Nigeria but in the whole country because to obey a secular government is, it depends upon the

situations. At times there is nothing you can do. You see Islam is taking you from the head to toe, when there is no time, when there is no chance for you to practice your religion freely you subside. What do I mean? You would find yourself, you would seclude, you practice your religion in seclusion and it is accepted, isn't it? So our only problem is because sometimes we don't use to broaden our understanding of Islam because I keep saying that Islam is personal affair between man and his creator. Let me tell you, I think there was a time we were discussing certain issues like this. There were, there was an Islamist in a Russian, in Russian government, he was a Muslim, he spend ten years in Islam without even his wife knowing that he is a Muslim, his wife not knowing that he is a Muslim, ten years practicing Islam. I remember a chief in this, I think he is in Imo state Eze Igwe something, Eze something, he was a Muslim if he is alive today, he is a Muslim. It was a friend in B.U.K who went there for NYSC that they met. He was the only person. When he saw the twelve of NYSC members, Corp members as Muslim he was crying, he was in tears, that he has never seen such a crowd of Muslims fellows in his life, when they asked him sir how do you practice Islam? He said ah to the dictates he saw in the book. Can you say he is a non-Muslim? No. So what matters is the will and to non-Muslims, go and do worship whatever you want to worship but never interfere with our own affairs, but rather you should respect it, and we will respect your right too. And it has happened because it is practicable, remember this during the fuel crisis in Kaduna state where the Muslims and non-Muslims came together rioting. What happened? When it was time to prayers, the non-Muslims circle the Muslims to pray and move march forward that means we can establish peace even where there is variety of religious followers. It all depends on the will of the people.

KN72 [34263-34316]

This is a false, it is not a true, it is not a true.

KN73 [36425-36765]

As we have said it ah Sayyid Qutb one of the Islamic scholar has said it, where you find yourself in a secular state and as a Muslim, you have freedom of living. It gives you a freedom to live, freedom for your religion, freedom to perform all your obedience, all your court of law in the Islamic state. There is no provisions to act, yah.

KN74 [45647-45716]

This is totally false, this is totally false, is an absolutely false

KN76 [40505-40709]

Hmm, it is true, sharia should not only be practiced in northern Nigeria, because there are Muslims in the southern part of Nigeria and they should have the right for their life to be governed by sharia.

KN80 [43893-44592]

So ahh obeying something obeying secular government does not mean-because Islam does not combine only ah ahh within the administration ahh position. Islam is different Islam yes Islam, it depends on how Muslim is behaving, it depends on how Muslim is practicing the ahh the religion. So does not mean if the ahh ruler or the governing body is become secular, then the Muslims should not practice the true religion or their religion will not be accepted, but anything that should be brought from the superior ahh ahh heading government even if it is secular, so if such injunctions contradict with the provision of sharia so Muslim is, Muslims are not expected to abide by such commandment.

KN85 [33738-34377]

Ahh we have already answered this question that Muslims should obey the sharia while the non-Muslims should not be forced to live under sharia. Therefore, sharia should be implemented not just in the north only, but in Islamic or Muslim ah predominantly Muslim societies. There are some states in the south where they are predominantly Muslims. When they want sharia implemented there it's okay, but saying that Muslims should not obey a secular government, we have treated this earlier on. If the secular arrangement do not infringe or impinge on their ability to practice their religion very well, we can live under secular arrangement.

ZA1 [35234-35628]

First of all Nigeria is not a secular state. Let me correct. Nigeria is not a secular state. Secondly, as I said, constitution of Nigeria, go through all what it says, only in a first one say that every law apart from this, constitution is a supremacy, this is where I didn't agree, Qur'an is the one with the highest one, but now in say that the questions say that impose sharia on all, no.

ZA2 [40932-41656]

I got that. Look let us get something clear this secular government issue you are talking about, I think we are always concerned with what are the principle of that government that is against my religion. That is the key issue. If legal right, freedom of worship, freedom of- if I get my right to worship in my room, worship in my door, I don't think I have problem with you now. Ahh if you worship, I pray, am allowed to go to hajj, I do all the right that belongs to me Islam, I can preach, am allowed to preach to people, let them hear this is what God say, am free to do it that is all. Is only when government come in now in the secular system that I should not do this toh that is where disobedience will come in ehen

ZA3 [26598-26832]

We said that earlier now, that the sovereignty belongs to Allah, so if the sovereign laws should be those from the government but for now, so if you can get the sharia laws to be in place is better, it could be better for all of us.

ZA4 [48298-48501]

That is their own understanding and they have to, they want to just go out of the teachings of Prophet Muhammad (SAW). They don't have , that is not the starting point. The starting point will be da'wa.

ZA5 [28941-29165]

You can't tell me you have to obey a secular state, when you are in secular state you have to obey the rules and regulations of that state. It mustn't be Islamic state for you to obey the rules and regulations over there.

ZA6 [69584-69674]

This is false. It is false because ehm it is false. I have not heard of such agitation.

ZA7 [34745-35388]

I think I have answered this question before. Sharia, if the secular law, before the secular law are put in place, they must be in accordance or in agreement with other religions because I think the population of Nigeria, if we have to go to statistics is probably 50-50 Muslims-Christians. So you have to seek Muslim leaders' opinions and also Christian leaders' opinion. So you cannot just go about imposing one religious way of life on the other because you feel you are the mass, you are the majority you don't do that, you have to seek their opinions and if the secular law are in accordance, then I think whatever decision can be made.

ZA8 [71223-73304]

This is not true. This is false because, like I said, the Muslims can only differ when the constitutional law goes against what their religion ask them to do. For instance, both in sharia and the government law, it states that the punishment for death is death. Now because of the corruption that we have in Nigeria, you find somebody killing somebody and going scotch free, are you getting it?

Now if, for instance, the law, the rule of law are actually applying, you don't need, they don't need to implement the sharia law and even in the government, the sharia law, there are two cases, for instance, let's say, they punishment for death is death, both in the sharia and the constitutional law, see there is conformity. Now you know that if you kill somebody irrespective of your religion you will be killed if you are caught. Now in the sharia, there are cases of accident, are you getting it? Whereby maybe it is an accident, you are driving your car he crosses the road and you hit him and he dies. This is not an intentional killing. Now in the sharia law which I think even the government law are using, in the sharia law, you can be forgiven by the family of that deceased or if they don't want forgiveness, you will pay some of money to them. I think is you also applicable in the constitutional law that if they can't forgive you is either you go to prison or you pay certain amount of money for the person you mistakenly killed. So you see they are in conformity, but in a case whereby the government law now will now say, they kill maybe a non-Christian kills a Muslim and they want justice to prevail, now government are saying now because he is a non-Muslim, he is not going to be killed, he is going to jail instead. You know now this will cause agitation because they will say since they are conforming with the government they were trying to obey the rule of the government they must carry out justice should be killed or else there will be riot. Now you see some of these things are what is causing riot in Nigeria or the norther part when justice is not done.

ZA9 [38703-38736]

I think the statement is false.

ZA9 [38759-39183]

Like I said obeying secular laws does not necessarily mean a Muslim is polytheist, it does not stop Muslim from being a Muslim rather you are following the rules and regulations of the country and it does not, if you look critically well without having a biased mind, all these laws, all these secular laws does not stop Muslims from practicing their religion. It does not negate all these things. That is what I believe.

ZA10 [33368-33909]

It is wrong because in a country like Nigeria we have three major religion that is or two major religions: Islam and Christianity. And in the northern part is where you find Muslims the majority and the southern part you find the Christians as the majority. But when you look at the country in general you find out that the north, the north central are Muslims and the country generally, Muslims are the dominant or are the majority, so Muslim leaders should always be the president I guess, but not necessary Islamizing the whole country.

ZA11 [28686-28954]

Well that should not be the reason why the agitation is being moved, the agitation is moved based on the fact that the secular laws, to some extent, are not Islamic. So they contradict the teachings, so that is why they moved, the agitation that sharia law is needed.

ZA12 [17660-17682]

I don't have an idea.

ZA12 [17955-18035]

I don't think is wrong for Muslim to obey secular government, I don't think so.

ZA13 [18272-18290]

It is false sir.

ZA14 [24252-24414]

It is a false now. Why will you say that because so far you have the right and everything you want to do, you can easily do it without anybody holding it on you.

ZA15 [26952-26968]

It is not true.

ZA16 [19050-19064]

It is false.

ZA19 [39159-39481]

Well this is not true actually, just as I have said earlier, this question is almost ah related with the previous question, so the establishment of an Islamic state is not actually being proclaimed by the jihadists, the so called jihadists, to liberate the whole Nigeria, but rather to have their own sovereign authority.

ZA20 [26834-26944]

For more than sixty years we have been under the operation of the secular government and what has gone wrong?

ZA21 [32128-32285]

This is not true and I must say categorically that this is false and that it is not every time that anybody should be a Muslim. That is what we are saying.

ZA22 [27970-28404]

We are not obeying secular governments. We are obeying Allah. We try to practice our religion to the best of our ability. So as far as I am concerned, Muslims are not following any secular system. Like I, I don't have any regard for secular system, but we found ourselves in it. So I think there is no any link between secular system and Islam we are practicing our religion to the best of our ability in the northern Nigeria.

ZA23 [36603-36695]

As far as I am concerned in Nigeria sharia is applicable and it is practicable everywhere.

ZA24 [44037-44395]

It is false because sharia-Nigeria is a secular state and you are saying that you want to impose sharia law it will lead to conflicts and Islam is a religion of peace. So that peace we are agitating for it will not come if there is war so therefore I do not agree that sharia should be established everywhere or we should not follow secular law in Nigeria.

ZA25 [43625-44043]

As I have said earlier there are-it is not completely wrong to obey a secular system of government, secular authority. It depends on the extent to which you agree. Yes to start with if you agree that it is divinely accepted then that is where the problem starts from, you are wrong. That system is not divinely-it is not accepted by God and you just select aspects that you are, as a Muslim you are supposed to obey.

ZA26 [20274-20466]

Sharia-they capitalize on sharia, sharia. There is other things that they should even comment from other side but I don't know why the researcher is more capitalizing on the issue of sharia?

ZA27 [19405-19433]

No I didn't agree with that.

ZA28 [32813-32870]

I don't know of this agitation. It is all agitation so

ZA29 [46806-47021]

It is never wrong for a Muslim to obey a secular government. It is never wrong so far the secular government have allowed the Muslim to observe his duties, to observe the duties of his religion. it is never wrong.

ZA30 [56105-57841]

In the past, a time will permit that, but what we are saying any location you are in may be a single place, a big place, just try and worship God very well, people will begin to like the way you are practicing your own and they can also practice it. Islam is a religion that, I think, as I said, it compose, comprises everything, it symbolized everything. So anything you are doing and if you see that thing is good, so, people will begin to imitate and like it and they will come and, before it was happened that when this Fulani are the ones carrying religion from far to far distance, this small tribe in northern Nigeria will come to them that I want to convert, the Fulani will tell you that those people that what is happening in southern Kaduna and in plateau state, they would say who told you that somebody like you can be converted to Islam, go and go back to your own, go, go and, go, go and go...practicing your this thing there, but they will still like them, they will come to them may be when they give birth to a children, they will see Muslims are naming their children, they brought their children to name them. So because Fulanis, those people there are just having the Islam, but they don't have the Islamic knowledge, so, they will just give them a name that when you hear the name you will laugh, you will see somebody will be called Mati Zakara. So, they will carry the children happy, Muslims have named their children while they left them there, they are laughing. So, when they began to understand Hausa that is even the genesis of crisis in northern Nigeria. When they began to understand and they hear the kind of name those people give them, so they say ok this one, people are not friends, they are enemies.

ZA31 [27962-27975]

Is, is false.

ZA35 [19697-20032]

Yes, it is wrong for Muslims to obey the secular law. If the law at times you see that some laws when you go through the Nigerian constitution you would see that some laws does not rhyme with that of Islamic law, it is against their own religion, so I think the Muslims too would want to have , they would want to obey their own laws.

ZA36 [27939-27962]

Kai, It is not true.

ZA37 [35655-35705]

It is almost the same with the previous Question.

ZA38 [40952-41132]

It is false. It is false because we have been abiding by this secular ethics, we settle down, there is a consensus that we should constitution. Then why would we go to that aspect?

ZA39 [52960-53240]

Actually truly speaking it is not good for a Muslim to follow secular government, but where a secular government I mean where cardinal principles of religions are implemented and where a Muslim is allowed to practice religion, then a Muslim can continue his living in the state.

Th12.4: Implementation of Sharia Across Nigeria

KD1 [54447-54597]

That's the white elephant project and it can't, it's close to being not feasible except where we have divine supernatural handiwork coming into play.

KD2 [24835-25171]

I don't agree with this agitation that sharia should be implemented in all or some part of the country especially the northern part. It should not or because even the states that do claim they are operating sharia, they are not operating it to the fullest, and when you go there you see the Muslims and non-Muslims living their lives.

KD3 [19698-19730]

I disagree with this agitation.

KD4 [48534-49343]

Well! In an Islamic state and every Muslims, if he is truly a Muslim he will always want to see Islam, to embrace the whole world not even northern Nigeria alone. It is a pride of every Muslim to see that in the day of Jannah, all mankind should be seen in paradise and that can only be achieved when all mankind live according to the rules and regulations of almighty Allah that is the sharia. It is our belief that the whole world if possible can be an Islamic teaching, Islamic, Islamic, can be under the tenets of Islam, but if you say that, that has to be, that has to be obligatory in this our contemporary world. I will tell you that everybody knows that it is not possible, but something we then wish to we feel we can get, but as the English man will say, if wishes are horses, the beggar will ride.

KD5 [24739-25118]

First things first, I have never heard of such agitation, but even if there is, I will not agree with this agitation because in Nigeria where the population is like 40-60, so I don't think establish, making Nigeria an Islamic state, that will not help in anything.

Rather we should continue using a secular authority or secular laws that has been on place. That is constitution.

KD6 [39724-40797]

Every Muslims wants his own manual, the creator that created him, he want his manual. Sharia does not mean until everybody say no, you start from your own house. What Islam says abide by it. What they did not allow you to do, don't do it. And you see, you see other non Muslims will copy you. What are you doing? Sharia. It doesn't mean ah we are doing sharia not we kill them no. What did Islam tell you about you entering your house? What did Islam tell you about your neighbor? What did Islam tell you about your place of work? What did Islam tell you about working? What did Islam tells you about cheating? What did Islam tells you about mismanagement? He will tell everything even using water, if you use it badly, Islam does not allow it. The water that you are saying is everywhere.

So, if you can abide by the rules and regulations of Islam as a Muslim, others will join you not until you fight with gun and everything, they did not attack you, did they attack you. Am not saying if they attack you should say, no, Islam does not allow that, you defend yourself.

KD7 [32041-32279]

No. I disagree. We that are Muslims, this is what we want. If you go to Cross Rivers State and implement sharia law, who are you implementing for? Sharia law is meant for Muslims, where they are, and the clamor for it, let them be given.
KD8 [56405-57376]

I very much agree, there is a necessity for Islamic state because of the injustice of this ehmm capital system of government. They say there is clash of civilization between westernization and Islamic state. Of course, it is very necessary; we need it because there is high decree of immorality in the world generally, injustice, the economic policies are not Islamic in the sense that they are built on classical school. Classical school is generally talking about issue of free markets, invisible hands where things will be subjected to market forces and it is one of the pillars of capitalism which, of which capitalism is a system of government that is exploitative and that is what is reigning globally now. There is high degree of immorality, a lot of injustice going on in the world which we will need an Islamic state that would actually bring about peace, bring about justice, bring about equality. We need that, we need it in Nigeria and everywhere, of course.

KD9 [39015-40162]

I want to call your attention to something. When the sharia in quote took place in Zamfara, the non-Muslims that were in Zamfara were hailing the effort of the then government. The corpers, Youth Corpers that came to the state, were saying they have never had it so good. So I mean why are we shying away from the truth? Sheria is going to bring peace. All the goodies you like in quote that we are crying for in this country definitely sharia is going to make provision for that. Corruption is going to be wiped out and of course when that is done everybody is going to enjoy. So we just keep deceiving ourselves and because of this grand hatred for Islam that is just the reason why we just keep saying no we don't want sharia and every other thin that is attached to Islam. No we don't want Islamic banking for example that is a digression; it is just part of it. Now the other day I was listening on TV even the good chunk of the shareholders in Jaiz bank today are non-Muslims because they have seen the beauty of it. So what are we saying, we are just deceiving ourselves. Let sharia go round the whole country and that we be the best.

KD10 [32028-32314]

I agree with it now, if it is possible to establish sharia in the whole world ah that is good now, it is good. The whole world should be Islamic state, the whole world and they govern by Qur'an and Sunna. It is good now that is what is good. If that could be achieved, it is welcomed.

KD11 [33903-34133]

Why should you take sharia to somebody who is a non-Muslim? Such person will never accept sharia?, Just the way you won't accept his own religion as a way of life and I think that was what really cause a sharia riot of 2000/2001.

KD12 [35404-35556]

Yes because the constitution has stated it that wherever they want to do sharia in any part of the country should be used. So we shouldn't be barred.

KD13 [15557-15612]

I disagree because of the nature of the state we are.

KD14 [19581-19646]

I disagree with this agitation because I have never heard of it.

KD15 [28011-28067]

It is not wrong for Muslims to obey secular government

KD16 [16625-16645]

I strongly disagree

KD17 [50148-50500]

You understand, the Islamic state should be established whereby most Muslims are. Who are going to lead the Islamic state whereby there are non-Muslims, who are you going to rule in that state? Whereby there are no Muslims who are in the Islamic faith. It is Muslims that own the Islamic faith. It should be a place whereby Muslims are in the majority

KD19 [31220-31414]

Yes, ah I agree with the agitation that sharia should be imposed in most of the northern states because you discover that most of the northern states are in a state of, let me say, anarchy now.

KD19 [31508-31938]

Well, for the agitation to be the entire nation, it means we have a lot of work to do. We need to maybe revolutionise our religion, make it more acceptable to the non-Muslims in such a way that everybody will feel this religion eh sharia should be imposed and we have to remove the fear from the minds of the non-Muslim that sharia is all about eh is all about them. Sharia is not meant for them. Sharia is meant for the Muslims.

KD20 [25482-25722]

I disagree with it, there's nothing like Islam may that the Muslim that Islam is trying to Islamize the whole country, there's nothing like that, they are just using that against their political opponents. Yes, there is nothing like that.

KD21 [24137-24456]

I believe sharia is total way of life that governs the activities of Muslims not just in a state, it should go all round in as much as you want blessings from Allah your souls should be bound by his own rules when a Muslim breaks a law Imo, Abia, Kano, I think a Muslim somehow a Muslim they should face the same law.

KD23 [24816-25077]

I will not agree with this because what Muslims ah sharia should be put in place where Muslims is dominant only. So where non-Muslim are dominant should not impose sharia to them because it is one of the cause of conflicts if to say they are going to do that.

KD24 [74712-75256]

I disagree because we are not allowed to force other people by force, under must to enter into our own religion, ah if that should be the case they too can say you ma too you must enter our own religion. What it entails all in all is explanation, explanation, see this our religion, religion of peace, the Christians says our own religion is a religion of ah I forget the word, but their own religion is the religion of love and affection okay love, affection, peace. What brings about fighting between love, affection and peace, if it's true?

KD25 [90381-91186]

That is right I agree. That is the best thing, even if it is one Muslim that is living in Bendel or what, he should be allowed to practice his religion talk-less of many. There is no, what the most of the Christians even with their clerics don't seem to understand is that ah with Islam, when the Muslims are clamouring of the implementation of sharia, they are not fighting anybody. We are not saying that the Christians should not practice their own Christianity. What we are saying that they should be given rights to practice their religion as they ought to practice. That is alright and others can practice theirs, but the Christians

whenever the Muslims clamour for the implementation of Sharia, they will say ah they want to Islamize the whole country. That is just ah misconception and it is....

KD26 [26950-27662]

Hmm to some extent I agree because if you look at the way of life, the level of modesty in the other parts of Nigeria, it is very low and yes there are Muslims there and our holy books says we should guard our modesty especially for the women. We should lower our gaze and everything, but when our, when we are being faced with such situation I think it should be regulated. Religion has said culture comes into this place, culture does not permit you, our culture is not even the one that you should dress indecently and everything and there are some kind of things that are there that they do that I think yes to some extents it is necessary, there are certain parts of the sharia that should be implemented.

KD27 [26307-26449]

Sharia will only apply to north, to Muslims. It doesn't have anything to do with non-Muslims as long as they choose not to subscribe to it.

KD28 [35174-35682]

I don't agree with this agitation. Sharia can only be implemented in the area that have the understanding of what sharia is. If you don't have the knowledge of something you cannot, it cannot be implemented on you. Whatever is going to be given to you, you should be able to understand what it is, the implication. It is an area that have the knowledge of the Islam or sharia then it is that area that sharia can be implemented, where it is not Islamic it cannot implement sharia there, it is not possible.

KD29 [22248-22480]

Well I agree with that because ah sharia is not all about enforcing its rules on non-believers. It is about regulating the conducts of Muslims and ah providing rights to non-Muslims to exist and conduct their day to day activities.

KD30 [38989-40101]

Ah as Islam is like a salvation to humanity because Islam is light and brought upon to ah show people ah the beauty and a way to live, is a total way of life. So I always believe that everyone deserves to live under Islamic state even non-Muslims. Non-Muslims enjoy more because they have a lot of liberty, protection and they live neatly under no fear in an Islamic state even the non-Muslims in a non-Islamic states like the far east if they can adapt Islam, Islamic sharia, I don't think I think they will even enjoy it because Muslims there will be acting in according a unlike now here they will see a Muslims going there to do other dubious activities, under Islamic sharia you see they won't be having any in that case because there will be cautioned under the secular government, you see it gives him the liberty to go wherever and does and do whatever he wants. To conduct Islamic sharia the Christians can continue to practice their Christianity, but the Muslims there will have to abide by the Islamic jurisprudence but not doing that you see you have Muslims going there to do other criminal things.

KD31 [20314-20332]

That is not true.

KD32 [29003-29593]

Sharia must not be necessary applied before you can perform Islam, you as a Muslim you can perform your own duty, you absent yourself from performing so many major sins, you absent yourself from doing anything that is haram in Islam. There is no, sharia is just an extra guidance, but you on yourself, for yourself, for your house can apply sharia. You may not perform it like all other things that you know it is haram. This is sharia, so to say sharia must be applied before you can perform Islam, this is not true. If you wish you can live your live according to the teachings of Allah.

KD33 [25966-26263]

No I disagree with this agitation because every human being is free to practice the religion he wishes. The only way, the only thing is in Islam is you are free to go and propagate for your religion and you are not allowed to force someone to convert from his religion to Islam, so you are free.

KD34 [30681-31348]

Hmm I agree with this agitation. One, there is an awareness about what sharia really means and how sharia really operates. If for example, in the southern Nigeria or eastern Nigeria there are Muslims living in those communities should be given a freedom to be judged according to sharia law, so also in the northern Nigeria should be allowed to be judged according to sharia law because even in our constitution, there is sharia court and there is customary court, so wherever a Muslim is should be judged according to Islamic laws and wherever a Christian is should be judged according to the customary law or eh what am I going to call it or constitutional law.

KD35 [30405-30728]

Ehm sir I always say sharia should be implemented in our hearts first, in our home first, in the street, in the market wherever then before it comes to court, so the moment we have the sharia laws in our hearts, should be carried out in our homes, on the streets, in the market, so all other things ahh are simple as abc.

KN1 [64165-65207]

Well concerning majority and establishment of sharia, it is not about being majority. If you are majority and you are not practicing right thing or you are not doing the right thing it doesn't warrant that you should have what you want, but if you say that it is my right to be judged to live under the sharia as a Muslim I agree and I don't think nobody is saying that the whole of the northern state should be Islamized as it has been claimed since then. I have never heard of that one. I have been to mosques and I have been to series of Muslim gatherings, I have never heard of that one. You know the particular problem or the fundamental problem we are having in this country is rumor, people can create rumor and I know a particular time when there was this violence in Kano, Muslims were saying that government soldiers are shooting Muslims and the Christians were saying that the government soldiers are shooting Christians, I heard it, first hand information from both sides. So there is rumor a times, people are creating stories.

KN2 [36763-36845]

I can only agree with it if it is possible if Nigerians agree, if they accept it.

KN4 [50789-50984]

There is no any agitation like this or people only use propaganda to change everything and cause conflict among the people. No agitation to force any other person in Nigeria to become a Muslim.

KN5 [31660-31702]

I disagree because it is not possible.

KN6 [34095-35687]

I can agree with this agitation because sharia is the total way of Muslim so ah a Muslim can be treated with his own Sharia. So those Christians can be treated by their own because they have their own Sharia, the problem is that they don't understand their

religion, if they understand their religion there is some cases of Sharia in their Bible, for example, in Deuteronomy. 1:1 it says that everyone, everyone who caught with a woman should be killed, it should be, it should be removed from this world and even their Sharia is more strict than our sharia because you can find it in Matthew it says when you look at a woman in their sharia you must remove your eyes and if you take the money of a person so your hand will be cut off. So in our sharia it does not allow you to cut ah whenever a person even take a single kobo and it happen for example in Lagos ah you can find some cases, a man maybe steal even an orange they will burn you together, so to follow this rule, which one is more ah justice to follow this rule or to follow the Islamic one. So Islamic if Muslim demonstrate their ah, if the Muslim display their moral character even though Christian they prefer to be judged with their own book rather than their book because if you say so, if you say, for example if you are a Christian if you bring you to the court so are you going to follow Bible teaching or Qur'an he will prefer this Quran because in his Bible says whenever you see a woman, so you should remove this eyes. So unlike this Islamic Sharia, so I don't know how people hate this sharia ah this sharia system.

KN7 [32055-32293]

Well ehm, I shouldn't say I agree with this agitation because ehm, as we've said earlier on, Islamic states or sharia does not solve every problem. It doesn't solve every problem so I don't think it should be implemented everywhere, yes.

KN8 [31069-31215]

Sharia cannot be implemented across all because there should be consideration for people that are not Muslims that are living within the country.

KN9 [28253-28736]

I don't agree with this because sharia law cannot be, cannot be expanded everywhere, you seem, because if you do that there is since presently in Nigeria it is a democratic settings there are rights. So if you should enforce sharia on all part of Nigeria I think there is going to be an infringement on right of most of places where non-Muslims are majority, you understand, because it is going to be like antithetical to their views and the religion they practice over there, yes.

KN10 [21774-22069]

I disagree with this because like in this nation, it is not all part of the country that are Muslims. So it is not all part of the country that are Muslims. So it is not necessary that sharia must be established in all part of the country. It is only where Muslims are in the majority in fact.

KN11 [29643-29780]

This agitation is not true. How can a non-Muslim practice or implement the Islamic sharia when he is not a Muslim, so this is not true.

KN13 [32572-32888]

Hmm, yeah there has been but definitely it depends on which particular kind of state, are we running an Islamic state or are we looking at a state that actually comprises of both Muslims and non-Muslims? So definitely if sharia is going to be adopted as a guide, it has to be on which, the state has to be selected.

KN14 [25590-25690]

In my opinion, sharia should only be implemented in northern Nigeria where the majority are Muslims.

KN15 [22828-22871]

I think I don't agree with this agitation.

KN16 [12938-12973]

I don't agree with this agitation.

KN18 [46530-46828]

Ah actually I don't, I don't even know where this agitations is coming about I don't I think is lying is a lie is act is a big lie that the Muslims are advocating for these are media propaganda against sharia in Nigeria or other things but no any agitation is coming that Islam is sharia must be.

KN19 [28630-28723]

This will be very difficult because in other places there are people with different religion

KN20 [21177-21287]

I disagree totally, Nigeria is not an Islamic state, is a secular state, so we should go by the constitution.

KN21 [14807-14827]

I disagree with it.

KN22 [30072-30697]

I have agreed with it because sharia is a total way of life. It is a total way of life and when we look at the attributes of sharia, when we look at the embodiment of sharia, we will see that it even goes in line with even the secular constitution. There are so many fundamental attributes in the sharia that even supersede that of the secular constitution because sharia advocates for people peaceful co-existence, sharia advocates giving of zakat, giving of alms, Sharia advocates for helping Muslims and even non-Muslims, and Sharia also advocates for true pursuance of justice fairness and equity in a particular society

KN23 [19816-19958]

No I don't agree with this agitation because there are other non-Muslims and sharia is not something that you can take to someone forcefully.

KN24 [19136-19174]

I do not agree with these agitations

KN25 [30867-31366]

Well I will say I agree with this agitation because I am a Muslim who if this should happen, it will be at my best interest. But looking at it from a neutral view point, I think it is going to be more of since we are in a democratic setting, if we should do that, I think it is an infringement on the rights of other people because it is not everybody that shares our faith. You can tell an average Igbo man not to drink alcohol. So I think it is going to be basically infringement on other people.

KN26 [33373-33963]

I don't agree with this. You see you don't have- no you don't – what is even the use of for instance a state that is largely a non-Muslim state particularly in the South East Nigeria where they have very small minute number of Muslims and mostly even the Muslims there are visitors they are not natives of that area. The few ones we have are mostly converts, very few of them. And you –in fact it will even be an abuse to Islam because even if a sharia state is being implemented there it will be bastardized and not respected because the people there are not Muslims. There is no point.

KN27 [23489-23818]

Well I don't think this statement I fully agree with it, in the sense that there are states where I don't think there is a need to have sharia rule then because they have their own ideology, they have their own custom and practices that have been governing them right from time immemorial, so I don't think it is of importance.

KN28 [18222-18374]

Well I think Nigeria as a whole is a secular state so the emphasis of sharia across the whole nation is not something that should really be emphasized.

KN29 [4463-4490]

I totally disagree with it

KN30 [17579-17603]

I don't agree with that

KN31 [29911-30196]

Well I disagree with that. As I said we are living in a secular state and it is a mixed society so even if, I underline, it would, it can be implemented in northern region of Nigeria. It could hardly be implemented in other states because I think Muslims are in the minority there so

KN32 [14613-14737]

Ah I don't think that the agitations are correct. They are very very unscientific and of course irrational in human senses.

KN33 [11160-11245]

No sharia is for the Muslims only so it should be implemented only in Muslim states.

KN34 [19140-19397]

Yes I agree to it in whole because non-Muslims have nothing to do with sharia, sharia law is only applicable to a Muslim. So I don't see any reason where, even for a reason for cause for alarm for a non-Muslim to go against the implementation of sharia law.

KN35 [18812-19049]

I will disagree with this because there some pure states in Nigeria that are purely non-Islamic in nature where you can virtually have 95% or 97% of population being Christians so what do you want them to do with Islamic law so to say.

KN36 [19701-19778]

Sharia is only limited to Muslims, it should not be imposed on non-Muslims.

KN37 [18527-18655]

Even if sharia will be implemented, I think it should be implemented in line with the present disposition of the entire country.

KN38 [13807-14076]

I don't agree with this agitation this is because, as we have earlier discussed, everybody have the right to practice his own religion so you cannot impose Islam. In fact even the prophet (SAW) has never ever imposed Islam on other people that do not want to join us.

KN39 [22334-22440]

Actually my Islamic teachings do not teach Muslims to forcefully invite non-Muslims to Islamic religion.

KN40 [18046-18211]

No in the sense that Nigeria as a whole we have different or many religions. And in a state like that sharia should not be established or should not be implemented.

KN41 [15558-15656]

I disagree with this because as I said earlier that sharia should be restricted to Muslims alone.

KN42 [37481-38355]

I say Muslim; sharia should be implemented when Muslims are of the majority. What is the point in influencing sharia in a place whereby the people don't even understand what the sharia is all about? Sharia should be instilled in places where the people have the understand of sharia, they have the knowledge, even if they don't have it, they are told what it is and even if they, if there is provisions in wanting to make people accept preachings and doctrines of sharia, they should be, it shouldn't be done in a forceful manner. It should be done in a form of enlightening them, let the people know through the step by step what is it called and through step by step orientation. Let them see whether they are ready to accept or adopt in totality the doctrines of sharia. If they are, it should be and if they not receptive of the idea, it shouldn't be forced upon them.

KN43 [29046-29163]

I don't agree with this because sharia is meant for Muslims. How can you go and operate sharia in non-Muslim states?

KN44 [23170-24066]

Wherever Muslim is, whether in north, whether in south or in any other, other places, one of his ambition is to see that ah sharia is implemented anywhere, where you have a sizeable number of Muslims. They would like to be governed by sharia provisions whether it is south or north, but what is fundamental for people to understand is that most of them are not really applicable to people that are non-Muslims. If you are not Muslim, sharia in most cases doesn't apply to you the, even the attempt made in to introduce sharia in the northern part of the country you will find that only people that are professing Muslims that this sharia is being applied on them. If you are not Muslim you have nothing to do with sharia. The only thing is that in terms of conduct ah you have to comply with sharia provisions, for example, eh so many other examples maybe time will not permit us to say that.

KN45 [31365-31606]

I don't think there is that eh legitimate agitation on the ground that sharia should be extended to the eh Christian dominated area. I don't think there is that agitation at all and eh even if there is, I think it is not logical at all.

KN46 [53381-53785]

No, I never heard of that. I only read from the writings of those, those writers whether they are, mostly non-Muslims, who are trying to misrepresent the facts, but I don't think there is ah this agitation to implement sharia law in all the states of federal republic of Nigeria. The agitation is, was and has been always limited to those states where Muslims are in the majority, mainly in the north.

KN47 [49395-50109]

This agitation, to me, is a false agitation because you know there is this eh you know ah em from my experience from my journalistic experience, I knew how the report was written about how General Buhari would have converted Nigeria to Islamic state in his campaign time in Sokoto, the journalist who reported that and spread the news in the southern part of Nigeria was not even in the attendance of the General Mohammed Buhari's rally at the time he said General would convert Nigeria to Islam. That is lacking in validity of the report and that is lacking in integrity and that is of course also lacking, you know, in credibility of journalism. So this is a, they are just lies, you understand, this is a lie.

KN48 [15889-16233]

Yah it is ok, but it shouldn't be mandatory, I, I agree with your opinion but just that it shouldn't be mandatory on all the people living in that particular region, so it can just be adopted, it can- if anybody wants to be judged using sharia law, then it can now be, the person can now walk to them and be judged using that particular sharia.

KN49 [26322-26498]

It is actually not feasible in the Nigerian state because it is not possible, because we live in a multi-religious and very complex society. Its not even foreseeable actually.

KN50 [14023-14092]

I do not agree because there are various religions, religious belief.

KN52 [43886-44280]

I do not really understand the meaning of agitation because I do not think that any sensible person could argue that Islam or should converse for the elimination of sharia, I don't understand what that kind of agitation means, in northern-Nigeria people agitating for the elimination of sharia? Even not only in northern-Nigeria but where Muslims dominate. Is that what the question is saying?

KN52 [44549-45156]

I do not think it is correct to say that sharia must be implemented at every level or every part of this country even where Muslims are minority. You know what I mean? I do not agree with this position because, for me, the definition of sharia, sharia can be implemented at various levels, at individual level, family level, as I mentioned several times. So it depends on what sort of sharia, political sharia or sharia at state level? How could you argue for the implementation of sharia as the legal system of say Rivers state where majority of the people are non-Muslims? I mean that is not feasible.

KN54 [10864-10881]

I do not agree.

KN55 [12023-12048]

I do not agree with it.

KN56 [20026-20258]

Actually I don't agree with this agitation just because Muslims are in the majority in northern states that sharia should be implemented over the Federation of Nigeria. Actually Islam is not a religion of compulsion and imposition.

KN57 [18052-18095]

You see it would bring conflict, honestly.

KN58 [40740-41275]

Yah it is true sharia should be implemented in (sharia should be sorry come again and interviewer repeats the question) Yah because it is not only in the north that we have dominance of Muslims. There are other southern states that are having larger percentage of Muslims, for instance, Oyo state in Nigeria, Osun state in Nigeria. They are all part of south-western Nigeria, but with Muslim majority. So if sharia should be implemented successfully in the North I believe it can equally be successfully implemented in these areas.

KN59 [38214-38896]

Actually if it is a sharia state, then virtually it has to be implemented in all, in everywhere, you understand, despite that you are the majority but there is a particular place that it doesn't exist, or it isn't being implemented. I can vividly recall when they implemented sharia in Kano state, you understand, they said that sharia would not go to Sabongari which is Christian dominated area, sharia would not go to barracks, army barrack and police barrack, you understand, but if it is truly an Islamic state, there shouldn't be restriction, it has to be virtually all and everywhere irrespective of you domination, irrespective of your office, you have to implement sharia.

KN60 [29889-29931]

I disagree with this agitation actually.

KN61 [15479-15610]

Hmm, at least when it is the minority of the people then you know that you cannot allow it, if the majority then you can allow it.

KN62 [50919-51782]

There isn't this agitation. It is a false alarm. People are being just are being informed or being told through the western media especially and through some ah, let's say, ahm what do you call them? Ahm, ahm there are other people just who instigate fear in the minds, who put fears in the minds of the southerners especially that sharia should be implemented especially (coughs) especially this, in this year 2015, let me say, towards the end of 2014 when general Muhammad Buhari, the now president of the country, was campaigning for his election, people in the South were all scared because of this rumor, speculations that were going about at the time saying that ah ah if he becomes the president, he would turn the whole of the nation into a kind of a Islamic one. It is not true, it is not true. Everybody has his right to practice his own religion, yes.

KN63 [39342-40459]

No, if at all if they want to ehh ehh maybe input sharia or maybe want to make Nigeria an Islamic state, it has to depend, it depends on the total population or maybe the generality of Nigerians huh because maybe through voting, if for example now, we go through voting and maybe this Muslims now come out top ehn good and fine, but the Christians now say no, maybe they come out top, they say okay good and fine huh, but it shouldn't be made compulsory on Nigeria, but a state like Kano, Jigawa, ah all those Islamic states, there is nothing preventing them from doing Islamic state, huh it doesn't deviate with our, with our laws in Nigeria. So and in this set up, in this Islamic state of a thing, in fact the Christians, the non-Muslims their privileges are guaranteed, far more guaranteed than the Muslims themselves, you know, what the sharia is trying to do is that, it wants to make us ahh a model, the Muslims a model, you know, mould you, all those things that you are maybe you have been ah abusing, you know, it moulds you but the Christians their privilege are being guaranteed. There is nothing there.

KN64 [25243-25496]

Ehn, what I think ah I think here is as Muslims you are trying every time to see that Islam spread to other places, you propagate Islam even to areas that there are no Muslims. Ehn this is good ehn, but this does not mean you should go and force them.

KN65 [32986-33007]

I strongly disagree.

KN66 [20943-21408]

Ehen en, I think, I think for peace we shouldn't even start that, for peace, for peace sake because if you look at the percentage of the Muslims and non-Muslims in Nigeria today, it is almost balance in the country, so assuming you have where it is cantab where Muslims are majority like when you take northern Nigeria for example alone, it can be done in northern Nigeria but when you say Nigeria entirely, I believe for peace sake it shouldn't even be attempted.

KN67 [21847-22182]

Well if people truly understand the sharia, we can, it can be implemented anyway. So far there are Muslims there that they can practice it. So but the problem is there is no ahh understanding of the sharia itself, then even if in the northern state in the Islamic state, many people will not follow or will use it to ah create crisis.

KN68 [10554-10570]

I don't agree.

KN69 [35298-35739]

Well the issue of sharia is an issue of Muslims, where Muslims are dominant, as I told you earlier la iqra ha fid din. Those that are not Muslims, you cannot compel them by force that they must become Muslim rather you as a Muslim, you have the idea of calling or enticing people to convert to your religion that is by exhibiting good morals, by dealing with them in a good way. It is through these channels that you advertise your religion.

KN71 [59806-61768]

I do disagree. I do agree that sharia should be implemented in a state, I think somewhere around 1988, I wrote an article when there is this agitation of sharia during the IBB regime, I said, the caption was, implement sharia to the lovers of it. When we want sharia to govern our lives in Kano, let it be. If somebody in Zamfara doesn't want it, let him go because Islam is more of a personal relationship between servant and his lord, you understand that, so if I should say, now there is sharia in Kano, must there be sharia in Enugu and for what? They don't even believe in your religion, you don't need to tell them (recites in Arabic) They don't believe in it and Allah (SBUH) says la iqra ha fid din. It is only when you, when you embrace Islam you pronounce now these two Kalimat, then the laws should be binding on you. When you don't say so, why should the law be binding on you when you don't even agree with it? Remember this statement during this eh Hudabiyya treatment, as it was said that Ali bin Talib wrote this is an accord made between Muhammad the prophet of Allah and the leaders of Quraish, somebody said you must cancel that the prophet of Allah. If we believe that he is a prophet, then why should we expel him out of our town? So they don't even believe in that and the prophet cancelled it and he did. Sharia is for those ones who believe in Allah wanted to live well in this world and the year after. Why should you then must compel a non-Muslim to practice it? Its only to respect it. This place is secured for ladies to pray, don't say I have that right because I am a native of Nigeria, no respect that. This is a Mosque and in a Mosque this things are prohibited. Stop it. This is a school. In a market place you must not appear naked, you cannot say because I am a Musli, I am a non-Muslim, I must appear naked. No, because if you are now appearing naked, you are now abusing those other individuals that you have come across.

KN72 [33128-33181]

It is impossible, this is not true, it is not true.

KN73 [34822-35464]

Sharia should be implemented only in a place where there are Muslims in northern Nigeria. But really the concept of sharia to be implemented is Allah (SBUH) has sent the prophet (SAW) all over the world, all over the world, to the world. If you wanted to, it is not that you are going to implement sharia in other parts of the country where there are no Muslims, but want to propagate Islamic teachings to them. If they wished to accept the Islam and they wish then they will convert to Islam from Christian, Christianity to Islam. And it should not be implemented there. Sharia should not be implemented where there is no Muslim.

KN74 [44035-44210]

I am not agreeing with this agitation because if we are talking about a state government and the Islam, if there is no this kind of thing you can't say that you can you can...

KN75 [48143-48777]

I disagree, it is something that cannot be possible in Nigeria because we have Muslims in some states, we have Muslim majority in some states, we have Christians like majority in some states, we have Muslim minority and then in some state, we have Muslim majority, you find that in a state whereby Muslim is a majority such sharia can be implemented. let say example, you take the issue of Kano, Jigawa ehh Kastina, Bauchi and the rest, but when you come to southern Nigeria even in Benue, Taraba, you understand, Jos in the north, Sharia cannot be implemented there, because they have the Christian majority, Muslim are minority.

KN76 [38754-39279]

Well this is eh, actually I agree with it because if you practice sharia in southern part of Nigeria, it will only be practiced for the Muslims, like in the northern Nigeria it is only practiced for the Muslims and if you are a Muslim in Nigeria you should have the right for your life to be governed by your religion, for certain cases, social cases and many other things of your life to be guided by your religion. So having practicing sharia in southern part of Nigeria for the Muslims there only, I think ah it is okay.

KN78 [56754-56765]

I disagree

KN80 [42689-42765]

So I disagree with this because sharia concerns with only Muslim people.

KN81 [27174-27248]

I think it is impossible, no grounds for this implementation in Nigeria.

KN82 [29252-29491]

Ahm I disagree with this notion because a situation whereby you have majority of inhabitants as Christians or as ahh people with no religion, I don't think it is necessary to implement Islamic sharia. Islamic sharia is for Muslim states.

KN83 [19718-19863]

Ahm I really disagree. Sharia cannot be implemented even in Muslim dominated area in Nigeria because of the heterogeneous nature of the country.

KN84 [23162-23308]

Well I agree because sharia needs to be implemented in both northern state and the southern, but only in an area where Muslim are in the majority.

KN85 [31921-32537]

Ahm sharia is for Muslims and Muslims only except if the non-Muslims find the justice in the sharia and they want it implemented. In this case sharia should only be implemented in Islamic states, in states where there are predominantly Muslims. There is no need for implementation of sharia in the southern part of the country that are non-Muslims. Therefore, I disagree with the agitation that sharia should be implemented in the whole of Nigeria. Even in the northern state, it is only states where the people feel that sharia should be implemented that should be implemented. It should not be imposed on people.

ZA1 [34087-34481]

Who said this? Let us find out, you said they said, who said? Nigeria is a state that eh is a state that between, all the states people agree to be under constitution and in that constitution you have the right to practice your religion. Nobody will stop you. If you like go to become a free thinker, nobody can stop you, but nobody said that Nigeria will be, no. That issue is not on ground.

ZA2 [35572-36971]

I have agreed in sense that they have a legal right. Tell me now, you see we have spoken two of together here, when you come to the northern area now, the mosque, the churches, their idol centre for people who are idolaters, they are there, free for them to observe their own religious worship. Is that not true? And this is in line to the practice of Islam, he didn't deny your rights rather he preach for you to convert if you can convert when you see the teaching , but you see when you now we say the, go back to the south as we say earlier, you go and you find out that is difficult to get a religious center where Muslims worship, but if sharia is in place everybody will be allowed, they are not departing from their own religion, but there in that system, they are depriving the Muslims to practice their religion that is what happening, but if sharia is in place everybody is free, even they themselves will free. They will, they will be the one to enjoy than even the Muslims per se because to Muslim they will start to those who are not true Muslims to be even change because we have those who are calling themselves Muslims, who go on the wrong deeds but at time they say sharia is really exercised in place, they are going to be forced, but you that are not Muslims it doesn't temper with you, it don't touch you ehen because you will be playing your own in line to your own religion.

ZA3 [25271-25768]

hmm I quite agree where Muslims are majority and religion, the predominant religion Islam, they should be allowed to practice their din and it has always be like that, if not there are customary courts and sharia courts right from independence. So I think Muslims should be allowed to practice, but as for the entire nation for now, I do not agree that the entire nation should be practicing sharia because some major part of the country the presence of Islam is quite little though it do exist.

ZA4 [47383-47653]

Yes, I disagree because we have many, we have different type of religions, so everyone has the freedom to practice so religion, there is no how you can force them. If you can control yourself, your vicinity Alhamdulillah you can approach them by giving them good da'wa.

ZA5 [28069-28139]

Yes so far you can introduce a sharia law in your house. That is all

ZA6 [67434-67742]

In Nigeria there hasn't been such agitation from anybody. There hasn't, even the so called boko haram are not agitating for a complete, they are agitating for a separate entity of theirs they can practice sharia. There has never been such agitation and nobody in is right senses will even agitate for that.

ZA7 [32704-33320]

I do not agree sharia should be imposed on anybody that is not a Muslim because not everybody that is a Muslim can abide by the laws of sharia, is just as Christianity is. Christianity can only bind its laws on a Christian, it cannot bind its laws on somebody that is not a Christian maybe a pagan or Muslim. So I think it should be where the Muslims are the majority and it should be something that has to do with yes individual accepting or the masses or the general population of people accepting it. So if there is no acceptance of such laws, I think it should not be forcefully violent on the masses or people.

ZA9 [35681-36398]

I believe northern Muslims should have respect for their counterpart in the south-west south-east and the south-south, most of these geopolitical zones that I mentioned, Christians tend to be much more than the Muslim in ratio there, so they should respect their own teachings , the teachings of their holy book too. They should respect those people as they have their own believes too. Once their agitation for sharia law or for an Islamic rule in northern Nigeria, I don't see any need for them to extend it to other parts of the country, if those people find, they find the Islamic rule interesting in northern Nigeria is something they can imbibe and they can embrace on their own rather than forcing it on them.

ZA10 [32516-32876]

Yes, sharia should be imposed in the northern part because this is where Islam started from and Muslims are the Majority here, in like other states across the country they have few Muslims and other believers, the thing is just that in a state where you find Muslims are the majority all I think they should do is to make sure their leader should be a Muslim.

ZA11 [27235-27545]

Because even around there we have the Muslims that stay there and the sharia law does not mean in a different way, is just to govern, is a way of life. There are laws that keep to your way of life. So is nothing that is too big or there about to be, provided the Muslims are also residing in the other region.

ZA12 [16795-16842]

I disagree because Nigeria is a secular state.

ZA13 [17449-17469]

I disagree with it.

ZA14 [22799-23160]

That is to establish sharia in all of the states of the federation in which they do not have the highest number of Muslims, you go to the South-South you will find it very difficult to even get a Muslim in that particular place, then how can you want to establish a sharia in that kind of state? There is no way you can establish sharia in that kind of place.

ZA15 [25566-25927]

I disagree with the comment because there is no how you go to a place where all are Christians and you say you want to implement sharia. That it is not possible, it can only be done in Muslim dominated areas, example with what happened, I told you in 1999, because all those areas where implemented in Muslim dominated areas not Christians. It is not possible.

ZA16 [18274-18507]

I disagree because there are some states in Nigeria that the majority you will find out that is 95 percent or 85 percent of that state they are non-Muslims, so in that kind of state you cannot practice, you cannot implement sharia.

ZA17 [21977-22252]

Any place that actually there is two or three Muslim, they suppose to have that right of Islamic sharia because we were forced to do this one for more than a decade eh and nothing we do not see the reality of it, this our own that is very real let us perform it everywhere.

ZA18 [26836-27030]

No. I disagree. Where the Muslims are many, sharia could be introduced, but where they are few, it shouldn't be introduced. If they want, they can now come back to where they have the majority.

ZA19 [37663-37973]

I disagree because ah actually most people that were propagating for the establishment of an Islamic state particularly in the northern ah North Eastern part of the country were not proclaiming for the liberation of the whole Nigerian state, but rather their own sovereign state not the whole Nigerian state.

ZA20 [25174-25580]

It has never been said that Sharia should be, must be, has to be implemented in a given state. Who said it? Which president has said it? We are having so many presidents, about eight or nine or ten or eleven or twelve or even thirteenth president. Who has said it? Even in state where sharia was implemented which of the governors in Nigeria like Kaduna enforce Christians to convert to Islam? No where.

ZA21 [30344-30911]

I disagree with this agitation because we said time without number that it is only God that can make somebody a Muslim or a Christian or this and that. Nobody can force anybody to become this and that. This we are saying everybody has the right to practice his religion and even Islam says you cannot completely say everybody must be a Muslim and you cannot say there is compulsion in Islam. You cannot enforce anybody to practice your religion. So I don't agree with this agitation that everybody must be a Muslim or Nigeria should be an Islamic state completely.

ZA22 [26788-27122]

Yah. Sharia should be implemented throughout the country, but through what I stated earlier. Continue to teach, to propagate and continue to show people this are the muhasin good things Islam entails, this are the things then we continue we will conquer everybody with them. But we should not do the violent way people are thinking.

ZA23 [35177-35413]

For me to practice sharia I wouldn't wait until I have a president or head of state in Nigeria that will say now Nigeria is a sharia state. I am free to practice sharia anywhere. So it is only for the Muslims to start implementing it.

ZA24 [42653-43075]

Sharia law is meant for only Muslims. Therefore if Muslims are the majority sharia should be established, but where there is no majority Muslims you cannot enforce them –impose sharia on them. Even where there is majority Muslims if there is minority Christians sharia is meant for only Muslims. Therefore I do not agree that sharia should be the entire nation, but where there is majority you can establish sharia law.

ZA25 [39961-41113]

In fact it is supposed to be a serious wish of every Muslim that Islam should be practiced everywhere in the world. And Islamic state should be established everywhere in the world and the whole world should be ruled by sharia. This is supposed to be every aspiration –it is supposed to be the aspiration of every Muslim. But it all depends on how you go by it. Like Nigeria as a case study, yes we have sharia courts, some so-called sharia systems in the northern part of the country, but there is still some basic aspects such as the concept of Amir-ship (al-imara) that an Amir is not the same thing as these traditional rulers. So once you are still having that and an Amir is not supposed to be at the behest or should be endorsed by the politicians and elected politicians. So in that situation and in my own opinion sharia has never even been instituted or institutionalized in northern Nigeria. It is only partial thing. Just get sharia law, go there to discuss civil rules to adjudicate civil issues and what have you. So it will be very good if sharia can be implemented in northern Nigeria and across the country and even across the world.

ZA26 [19419-19661]

If you see any uprising or revolution people are dissatisfied with the way they are being governed that is what caused revolution. Hitler did revolution. There is French revolution, America attack Iraq and for what reason they attack them?

ZA27 [18079-18489]

I agree and disagree. I agree that sharia should start from somewhere. Now when you start practicing sharia, when the other religion when they see anything good about it then they will embrace it, but not by force. You can start it and you can call them to the religion in peace not in pieces. If they feel like joining the religion then good, but by enforcing people to come to sharia I don't agree with it.

ZA28 [31986-32639]

Like I just mentioned from the previous question, where an established state has been established it will be very difficult for somebody to come into that state and try to convert or try to preach other beliefs to people around their so also it can be applied to this very question. It will be very difficult for maybe say the amm East which is, the main are the Christians so for somebody from the north to rise and may be try to go there try to seek their own opinion consequently trying to change their belief to ammm if really he can do that I think it is welcomed idea for somebody to do that but actually it is going to be a very difficult task.

ZA29 [45957-46128]

That is just a perception in which the people that are igniting the conflict in the north see that it is not enough, but rather they want to separate the East and South.

ZA30 [54337-54606]

This one is true. It is true that when you practice Islam very well, it was even said in the hadith that the way it is started in Saudi Arabia, it was to reach the end of the west and the south. So, when you practice Islam the way it is, people will convert willingly.

ZA31 [26167-26713]

Because of our situation now in the country, I don't see a reason why sharia should be imposed all around the state, around the country because most, there are some of the state, you will see a state Muslims they are not more than five percent (5%), they are not more than five percent (5%) and also you will see a state where Christians, they are not more five percent (5%). Toh what can you say about those states? You see, you have to impose it. The real sharia means to preach and guide people towards the preaching, towards the book of God.

ZA33 [22049-22380]

Yes. Islam spreading is through a gradual process. So the Sharia implementation should be first forwarded to the northern Nigeria where we have the majority of Muslims and the subsequent through a gradual process with the reaction and good behavior of the Muslims and the Muslim community we can extend that to the entire nation.

ZA35 [18068-18499]

I disagree with the agitation because like if it comes to take place only in the northern state where the Muslims are more than the non-Muslims I think it is going to work, but if they are going to take the sharia across, let's say to the south, like if you go to south, Enugu or Imo even if you find a Muslims there, I don't think they are Much, non-Muslims are dominant in the place, so sharia cannot be practice in that place.

ZA36 [25664-26042]

In my own opinion ahm sharia law should be implemented based on where the Muslims are because they are the ones, ahm how do I call it? It only, it affects them, it does not affect the non-Muslims because they don't have anything to do with our sharia. It only affects us, so it should be implemented on the Muslims. We should allow them to use their own rules and regulations.

ZA37 [34483-34499]

No. I disagree.

ZA38 [39233-39760]

I disagree. You can't go to an environment where there are non-Muslims and say you want to force a sharia on them, why? You understand, even though it is good, you started it, people see it, I know of a Reverend Father that said that Sharia is good, you understand. It would curtail sin, prostitution would stop, alcoholism or many things would stop, it would curtail it, but then you cannot, it is in the religion, there is no compulsion in Islam. There is no way you would force people into something they don't want to do.

ZA39 [51752-52102]

This is an agitation that doesn't hold water. Sharia is implemented I mean Sharia is practiced by people who believe in Islam that is Muslims. So extending it to where there is, such people are not there then it is not possible because we always recall that you cannot compel somebody to practice your religion in Islam that is the position of Islam.

Th12.5: Northern Nigerian Muslims Still Leaving in Jahiliyya

KD1 [55493-55956]

That's an insult. That's an insult because you can't tell me. Truly ... bring that case I will first look at the person even making that pronouncement. What is your level of education? What is your level of knowledge Islamically and in the secular religion? So you can have your say, but whether what you say it is right or wrong is the point, but this is actually wrong. You can't say northern Nigeria, people are presently in jahiliyya period. That is too crude.

KD2 [26570-26973]

People are not living in jahiliyya because there are some level of education and awareness going on. People have the right knowledge, not right as in right to the fullest, but they are really trying and the ulama, the scholars are moving around teaching and guiding people on how to go about their Islamic activities. So we are not, people are not living jahiliyya. There are some levels of education.

KD3 [20753-20906]

The question is false because there is nothing like jahiliyya in modern northern Nigeria because I live there and everybody are practicing the religion.

KD4 [50875-51836]

If you say jahiliyya, I will, I believe that you are referring to the ignorant, what some scholars classify as age of, the tradition age, the age of ignorance, the age whereby there is no law, there is no rules and regulations, everybody is living as an animal, if I may put it that way, there is a scholar Thomas Hobbes, he believes that totality man, before time immemorial has been living in a state of nature, where there is no law, there is no rules and regulations. If that is what you are referring to as jahiliyya period, I totally disagree with you that the northern part of Nigeria today is living in a jahiliyya period. But, if you classify jahiliyya as a period of whereby there is much in enhancement, there is no much enlightenment, I will still tell you that no, today enlightenment, knowledge has been vast. Everybody, there has been an enlightenment everywhere, so there is no where you claim to be jahiliyya period anywhere around the world today.

KD5 [26435-26832]

That's not true, that's not true. If you look at it, before me as a Muslim I knew that the number of students or people that memorize the holy Qur'an has risen unlike before due to the high number of Islamiyya school and the almajiri school and I don't think there is any sharia state that remain in existence in the northern state talk less of being in jahiliyya. So, that is something like that

KD6 [42003-42978]

Jahiliyya they are just bringing Arabic context, they now say this. What I understand by jahiliyya is when you are not practicing your faith, when you are not in your faith that is being of jahiliyya. Even if you are living at the past, that is, even if you are a Muslim and you are living as a mushrik, you are living in jahiliyya. Whether you like it or not, the Christians, the Jews we call them al-hul kitab that is what the Quran says. Whatever you say, they have change their, this and that, they are still other things inside that is still God's words that you cannot say no or yes. Because there a hadith that says Yahud and nasara is saying this, don't say yes or no because there is still word of God inside. So, what jahiliyya really means is those people that doesn't even have text that is books revelation books that is jahiliyya. So, what we mean by jahiliyya in the northern Nigeria or in any part of Nigeria is traditionalist, that is, we call them mushriks.

KD7 [33953-34269]

There is so much education, but we are mostly victims of selfishness. We do things the way we want, we preach the way we want, we eat the way we want, we live the way we want, we marry off our children the way we want. We do not practice the sharia law even in those states where it was established some years back.

KD8 [59320-59766]

It's not true, it's not. It's not true, it is not jahiliyya because practices our religion, we have a better understanding of the religion now, there are a lot of things that are going in accordance with the principles of Islam. So, it is not jahiliyya. I completely dismiss this kind of idea. If you don't have Islamic state, it does not mean you are living in jahiliyya because there is more knowledge now, we are practicing what religion say.

KD8 [59816-60268]

Okay, what is the responsible is that we have more knowledge now. There are very knowledgeable scholars, young ones and the middle aged ones that are preaching, they are preaching peace, they are giving more knowledge, they are enlightening people about Islam, they are giving a lot of education and enlightenment. So as a result of this I feel very comfortable, I feel that we are not living in the Jahiliyya period at all. I dismiss this completely.

KD9 [42372-42881]

A lot of people that live there lives like the time of Jahiliyya yes to that extent I will agree because there is no sharia. A good number of people do what they like even though they claim to be Muslims. If it were an Islamic society those people will be checked, but now this people will now be crying ah fundamental human right that they can do what they like just because there is no sharia. Yes they are living Jahiliyya kind of life. So it is true that we have such situation because of lack of sharia.

KD10 [33607-34069]

It is not true. They are not living in jahiliyya. What kind of Jahiliyya? Some people may have the ja'al with them and practices ja'al, but not that in the northern state they are living in jahiliyya, for where, there is mosque, there is schools, the preachers are there preaching in the mosque, the Muslims are calling to prayer, making ikama, leaving beard, putting hijab. What kind of, if they are living in Jahiliyya you cannot see this, so it is not true.

KD12 [36883-37124]

Eh is partially true, is partially true because if you see the way some people behave too because what any Mallam can do presently is just eh is just application of some Islamic law, it has not been given to us to operate it in totality eh.

KD13 [16577-16778]

You see the term jahiliyya could be explained in different ways, but the way I am going to, I accept it and the way I am going to accept it here is that illiteracy concerning the knowledge of the din.

KD14 [21417-21566]

My reaction to that is that the modern northern Nigeria are not living in jahiliyya, is only that those with low knowledge of understanding of Islam

KD16 [17515-17543]

I disagree with that view.

KD17 [52413-52770]

As I said earlier when you asked me, is there any state in Nigeria whereby sharia is being practiced? Which state is sharia being practiced in Nigeria? In the northern state, which state is sharia being practiced, full sharia, Islamic sharia being practiced? None, so I cannot even use that to judge. Please let's go further to other questions if there is.

KD19 [33591-34274]

Yes eh if you look back, if you compare the days before the coming of Islam, the life of the Arab and the life of most Nigerians today, you discover that there is no difference. The Arabs were wicked, the Arabs were so harsh even on their children, you discover even today that is the practice. So I don't think there is much problem, we need sharia and now to remove this state of jahiliyya that has occurred in most northern states and those, another thing you look at is that in the time of Arab, the question of who rule is not based on the fear of God and whatever, it is based on the mighty, the wealthy people in the society. So it is the same thing that is applicable today.

KD20 [27427-27579]

I think that is a lie. The modern northern Nigeria today Islamically, they are well oriented, they are well educated than any part of the country, yes.

KD20 [27710-27714]

No

KD21 [25923-26346]

I don't think ah the modern northern Nigeria is living in jahiliyya today. Look around you, if you are thirty or forty years old, the number of Islamic schools, the number of Islamic scholars that are there compare them that of thirty, forty years ago, there have been a rapid development, rapid increase, will you still say modern northern Nigeria are living in jahiliyya? I think that justification is very, very unfair.

KD23 [26631-26880]

Okay my view on this is that it is not true because ah education is, education has entered everywhere in northern Nigeria, education has entered everywhere in northern Nigeria. So there is spread of schools everywhere across northern Nigeria, yes.

KD24 [78961-79797]

Is not right. Is not the truth, the northern Nigeria, the modern northern Nigerian today is not living the jahiliyya period because people are getting wise and the way knowledge is being spreading now, is not like in those days because the number of ah students that were being sent in those days abroad to Islamic countries to go and acquire the true Islamic religious practice, the number if you calculate and you compare to what is happening today, it is incomparable because if you consider that then in a year they used to send for example ten students, now you will consider that it is one thousand students they used to send there in five years time they finish their own degree program and masters things like that, they will come back and continue teaching their fellow ones there which are unable to meet up with the needs.

KD25 [93048-93501]

Not really so, not really so, but people are trying to ah go outside the teachings of Islam because of wanting to acquire the material things of this world in terms of money and what have you. So that that ah interest that money interest that many Muslims are showing is what is prevailing them from the practice of Islam, but they need to be taught, they need to be brought close and taught ah vehemently to know what really is Islam they don't know.

KD26 [29027-29605]

I think it is from us. It has nothing to do with secular or non-secular. We are not ready to learn. Our prophet said we should look for knowledge even if it is to the land of Sin that is China. But in this day and age, how many of us are into maybe Islamic schools, we go for da'wa programs? How many of us go for things that will broaden our horizons that will make us know our religions better, our religion better? Very few of us and if we don't know our religion better, we will do things that are against our religion and it is part of jahiliyya, so yes I agree with that.

KD27 [28177-28693]

I believe partly that is a true statement because like I said earlier we live in a state of ignorance. We lack Islamic knowledge and we lack western education. Now and the two are necessary for us to implement even if it is the Sharia because first of all you have to understand what the Sharia is. Then secondly you have to understand, the issue of enlightenment, knowledge on the basis of either living in jahiliyya or not. As far as I am concerned we are because majority of the population lacks that knowledge.

KD28 [37838-38221]

I believe with that statement quite clear we are living in jahiliyya. Even those states they are operating in jahiliyya because when you are talking of sharia, how are we implementing sharia today to the core because we have to understand the sharia first before we go into it. If we don't understand sharia then you will not know what you are working with how do we implement it.

KD29 [23859-24012]

Well to me ah this does not imply ah saying that ah our current system where Muslim operates, they are operating under jahiliyya. I disagree with that.

KD30 [42408-43327]

Ahm I think we are not living in jahiliyya eh we ah with the level of education we have achieved an interesting ah level of ah education, we have our children, we have the youths now going to an interesting stage in achieving an Islamic education and ah the western education which are all education. Ah I think today ah we can't say we are operating under jahiliyya, but if you look at the Islamic states, the states that are operating so called ah Islamic, they are running an Islamic ah law which are very, very few if we are to say, it is maybe Zamfara or another state we can call one or two hardly if there is even any, but even the Zamfara there are other factors that is not even allowing the government to truly practice the true conducts of that sharia, so we can't even tell because we are not given the liberty or even the right to practice it. I think we deserve that right and that we should practice it.

KD31 [21078-21315]

Jahiliyya simply means when people don't have proper understanding of Islam. That's what jahiliyya means as so if that should be mentioned it means people are still living in a world that they don't practice their religion to the core.

KD32 [30131-31000]

No when we said jahiliyya, that is an uneducated period and this is totally wrong when we said this because if you look at the northern states, I don't think right now as I am talking to you there is any state which does not have federal university so they are all educated. They have many higher institutions apart from the universities, some, to some extent some have more than one universities. They have other institutions, they have polytechnics, they have colleges of education, so saying that they are living in jahiliyya period, this is very wrong and to add this there is no any state from the north that does not have professor, not only professor but professors, so they are all educated this is just eh mere people's view that are living far from north, so anybody who is living in the north have this experience I don't think will say something like this.

KD33 [27618-28137]

No the people in the modern northern Nigeria are not living in jahiliyya today actually in northern Nigeria, you would see well known scholars, ulama that will preach the correct teachings of Islam. As I said it earlier, in the first place there are some people that misinterpret the verses or the hadith or misunderstood some of the words used or some of the verses in the holy Qur'an, so that is what people make people thought that the people living there they are living in jahiliyya, but actually it is not true.

KD34 [32349-33805]

Toh ahm there is all, when we started this eh this interview is that do we people are defining words, what jahiliyya, how did people define jahiliyya that's what I really want to understand because the northern Nigeria for a long period of time even before the coming of the western education, we can read and write and to my own understanding whoever can read and write you can't call him jahiliyya and you even call that up till now in the northern Nigeria that okay what about our ajami? What about our Islamic writings? In eh this eh what am I going to call it, this small eh caliphate is that we have been doing, we communicate, we send message from one kingdom to the other, we read, we write. So the word jahiliyya is depending on the way you define education, the western education is an English language based on the western people, then there is Arabs, there is Spanish, so what about Chinese? Chinese they don't have English, they don't have western education, but they have the knowledge based on their own tribe, based on their own writings for a long period of time since the period of Confucius up till date, they can read and write and they can transmit idea from one generation to another. And northern Nigeria have that, so northern Nigeria have upper hand than the eastern Nigeria, northern Nigeria they have the Arabic, they have the ajami and they have the western education while the other side, what do they have? They have none.

KD35 [32717-33227]

Ahm we are operating on jahiliyya because we are not abiding by the rules and regulation of Allah, you know, when you see people going about on the streets, in their homes, their, some people behave as just like animals whereas a Muslim on the streets is looking different, a Muslim in the house is looking different, a Muslim in the market is looking different, the way he talks, the way he dresses, the way he talks, the way he carries about what ever a Muslim does should look different from a non-Muslim.

KN1 [66663-67142]

I want to say this am not a scholar, I want to this am not an Islamic scholar. I am a Muslims. And based on my understanding of the jahiliyya period is the period before the holy prophet then there was no religion, no book, nothing, no Qur'an. That was the jahiliyya period and I think from here you can differentiate between the jahiliyya period and the current period. That is the definition given to the jahiliyya period that is before that advent of the holy prophet (SAW).

KN2 [37917-38365]

You see that word Jahiliyya means a period where there was nothing no substance of any aspect of Islam. That was the jahiliyya period. But because people are misbehaving today does not mean it is in the jahiliyya period because the preachers are preaching. So there are preachers. The mosques are calling for prayers. There are mosques. I hope you get it. And other religious activities are taking place. That does not mean it is a jahiliyya period

KN4 [52153-52568]

The leadership, we have very bad leadership, corruption, poverty makes people to behave in non-literal world. Many people that feed from hand to mouth, many people that do not recognize themselves, they are in Dark Age, they are living in past, hardship because of bad leadership that is why they are living in jahiliyya period. Lack of good leadership are the responsible for people to live in doom and dark time.

KN5 [34050-34323]

You can't say the states-northern Nigeria are practicing Islam to some level. So you can't call them jahiliyya. When they kill people with no reason, when they-a lot of things. Of course there are practices of jahiliyya but you cannot just call them as a jahiliyya period.

KN6 [38441-38987]

Yes, I agree with this view because the meaning of jahiliyya is injustice not mean those people who are illiterate. If you take the literal meaning of this word jahiliyya somebody will misunderstand this word, it does not mean illiterate. So, even those people who are claim literate will be part of this jahiliyya period because when the level illiteracy is right or sorry when the level of injustice is rising so this is the meaning of jahiliyya period. So, this is what is happening in our country it is – I agree to this word to some extent.

KN7 [34572-34941]

I don't think this is right. This statement is eh inaccurate. We are not living in jahiliyya. In the jahiliyya period in my own understanding is the period where, or where even the teaching of Islam didn't exist then. No teaching existed then, we only had idol worshippers and non-Muslims. So I don't think we are living in jahiliyya period in the northern Nigeria.

KN8 [32456-32872]

A state where sharia are upheld cannot- we could not justify that they are not operating in jahiliyya, but majority of the people are only perceiving it that way, but the way people embrace the action of sharia, you understand, and also embrace it beyond what God has even said, the reason why we could see, you understand, some of that part of the society are living in jahiliyya, but it could not be generalized.

KN9 [29817-30233]

This is basically because it is-this-in the present settings or the sharia itself is not carried out in conformity with the teaching of Islam. The people have found ways to make amends to the actual ways sharia is supposed to be. So I want to believe that yah it is truly jahiliyya because there is ignorance in the part of the implementers as to exactly how to carry out the sharia law in most of this places, yes.

KN10 [23802-24045]

There is sharia in such certain states, but the law of the constitution dominates, so once people are using such laws by the constitution, so they don't have any difference with jahiliyya period because they are not using the sharia law. yes.

KN11 [31673-31965]

No, this allegation, no, it is not true. How can a Muslim who believes in unity of Allah (SBUH) and prays five times to say that he is living in jahiliyya? So jahiliyya period are not sharia and at least, even if we are living under a secular state, but still we are practicing our religion.

KN13 [34099-34553]

From word jahiliyya, I think ignorance, it means ignorance, period of ignorance and if you say modern Nigeria is living in ignorance, definitely means they don't know what they are doing, or they are not practicing their religion definitely if you can go outside, you will see everywhere you would be seeing series of mosques, you would be seeing series of Islamic school so definitely I don't think that word jahiliyya is even proper, another question.

KN14 [27192-27288]

My reaction is that whoever says this is he is also, he is the one that is living in jahiliyya.

KN15 [23824-23957]

No, time for jahiliyya I think is all over, so it is not living in jahiliyya period, jahiliyya period are no more existing for now.

KN16 [13853-13888]

No, it is not living in jahiliyya.

KN17 [26904-27414]

Uh I can't say we are living in jahiliyya because its jahiliyya the word- from the word jahiliyya it means something of ignorance. And people you are talking about they are not ignorance people we have people that are actually praying five times daily, we can see mosques secured at every corners of the of the of the states, yah performing the eh the major eh Islamic festivals. So I don't think that word jahiliyya should even come in. Maybe another word should come in to substitute the word jahiliyya.

KN18 [48122-48325]

It is not true, it is not true, jahiliyya, jahiliyya implies un-Islamic in an un-Islamic okay, pre-Islamic political order okay, which is which is barbaric in nature, we are not in that state actually.

KN19 [29541-29716]

This concept cannot be generalised because not all societies are living in jahiliyya, you understand, but to some extent there are some parts of the society that lives in this

KN19 [29743-30004]

Uh because there are some lot of problems, issues and disagreement, conflicts among people that when you hear the reason behind that, you understand, you'll just realise that it is because they did not even understand the concept of the teachings of the Islam.

KN20 [22270-22445]

No they are not in jahiliyya, there are differences between what we are practicing now and the jahiliyya, the jahiliyya period is a total different from what we are doing now

KN21 [15661-15788]

It is not right because jahiliyya is a pre-Islamic period so we can't bring it now.

KN22 [31652-31779]

Yes ah my view concerning this is we cannot generalize that the Northern Nigeria is living in jahiliyya, we cannot generalize.

KN22 [31824-32089]

My view here is this, in some of the remote areas in Northern Nigeria e.g. villages in northern Nigeria, the teaching of Islam it has no actually reached to those areas in which they do not know anything about Islam in some of the remote areas of northern Nigeria.

KN23 [20878-20991]

It is lack of proper Islamic awareness. In a nutshell Islam is not well spread in the region. They rely on old...

KN23 [21042-21162]

Yah some people are living in jahiliyya that is people that believe that they understand Islam but they don't understand

KN24 [19840-20008]

That is through the preaching of- because there are some little places that religion did not reach up till now, but there is nothing like jahiliyya period right now.

KN24 [20111-20175]

They are still; there is no any other religion for them there.

KN25 [32426-32932]

This could be correct. Yes this could be very true. You can see the problem is from the northern leaders. Some of our leaders are too selfish. So the entire setting of the northern Nigeria now is kind of is an avenue or an arena where the people only know, the leaders only know themselves, they do not cater for the welfare and wellbeing of the masses. So I think it is more of a jahiliyya because they themselves are not adopting the teachings of true Islamic state. They do not comply with the notion.

KN26 [34698-35385]

Hmmm I think jahiliyya is somewhat, to me, is a bit extreme. Yes but let's say it is not been practiced the way it is supposed to be practiced. I think it is better because what jahiliyya means, to our own understanding, is a blackout. You don't have the knowledge totally, yes it is a blackout, before the enlightenment age, you know, but now in fact some of these leaders in Muslim is not as if they don't know that this is the true teaching of ghe religion but somehow like I said mostly political inclinations are being exerted, you understand, you know, probably a sect is trying to gain people so it will follow including some concocted myth in order to gain support of people.

KN27 [24501-24705]

This statement is not correct because when you are talking of jahiliyya, you are talking of the time even Islam doesn't exist. That is the time of jahiliyya. So I don't think this statement is correct.

KN28 [19202-19454]

Well the term jahiliyya if I can acclaim I know this has to go with the ignorant people. And I believe to some extent now a lot of people can never be called jahili because I believe no matter how it takes some people are as little as no more educated.

KN30 [18100-18112]

I disagree

KN31 [31343-31765]

That is what I am saying. Initially you asked me a question about Sharia. Two things are involved. One, the implementers of the Sharia, the people who are implementing it will they judge in accordance with the Islam and will they live by the Sharia? So it is

not just about implementing Sharia but people should be enlightened, should be educated. What is this Sharia? And the rights of the people should be safeguarded.

KN31 [31810-31859]

Yes actually we are living in jahiliyya honestly

KN32 [15760-15924]

No no no no the militancy of the present Nigerian... jahiliyya is ah actually a pre Islamic period and ah you can actually say that we are presently in jahiliyya today.

KN33 [12073-12123]

No, because Jahiliyya practice are not in place.

KN34 [20619-20693]

I don't think this idea or view is correct. I totally disagree with them.

KN34 [20704-21059]

When you look at what is happening during Jahiliyya period, it is not taking place. So I don't see even the reason why you should, someone should be comparing what has happened or taking place during Jahiliyya period, killing and maiming of young and all this, so it is not taking place now, I don't see the reason why someone should be comparing it now.

KN35 [20264-20559]

Partially I can agree with the statement simply because of the situation even if we find out that some states are practicing Islamic law that is sharia, you got to know that the tenet of what, the content of the sharia or Islamic law is not being practiced or being implemented in those states.

KN36 [21100-21394]

No I do not agree because up till now what we are having, we have those that are preaching the right position, we have those that are implementing the sharia but what we are having, we don't have political class in northern Nigeria. Those that we have they are just partially Islamic oriented.

KN37 [19667-19685]

That is not true.

KN37 [19729-19960]

You see when you say Jahiliyya you simply mean the illiteracy period when Islam has not come into play. But I think in the situation we are today Islam is moving faster than the ray of light so can't say it is the Jahiliyya period.

KN38 [14871-15013]

When you say Jahiliyya you mean the pre-Islamic state and Islam is being practiced in northern Nigeria today, so I disagree with this notion.

KN39 [23328-23431]

Actually this is totally wrong and saying that actually it has been actually against northern Muslims.

KN40 [19188-19432]

No in the sense that northern Nigeria is an Islamic state or is ehn because it is a place where they believe in Islam and they have the rules and regulations based on what they are using to guide as in the Qur'an and the hadith of the prophet.

KN41 [16593-16782]

I think this is absolutely wrong because there is no any northern state that is still living under Jahiliyya period today. This is so because there are a lot of Islamic knowledge nowadays.

KN42 [41457-42575]

Yah, the Muslim of today are, they are living in jahiliyya even the ones that practice, even the Islamic northern states that practice, that sharia exists today. There has never been an era that sex is an illicit behavior or intake of intoxicants has been free like this era. Even the past jahiliyya period has never known so much freedom as this era has known. There is pornography, there is even every-you can put this laws and principles in play, but you can't force people to actually accept and not accept them. You don't know what they do at home, you don't know people they associate with. So even the northern state are actually living with even with the strict laws and everything, they are still living in jahiliyya and my view is of-I am of the opinion that since people do, the reason for my view is since people don't actually adopt the main ideas and the main principles of Islamic state in totality, they are trying to compromise and they try to reduce some things so as to be given justification for their wrong behaviors. That is why even the Islamic state today are, they are not what is said to be.

KN43 [31039-31908]

Yes everybody is in entitled to his own opinion. If I like I can say the twenty-first century America and England is living in medieval period in the, you know, ehh in the period of ahh, ahh dark age. That is an opinion. If you say jahiliyya what are the characteristics of the jahiliyya period and what are the characteristics of the, you know, Muslim states in northern Nigeria in the twenty-first century? It is on the basis of this we can know whether Muslims are living in jahiliyya period or not. I know jahiliyya period is the period of ignorance, is the period of, you know, barbarism, is the period of, you know, primitivism. So if you can look at the northern Muslims of twenty-first century and call them, you know, or ah regard them as people who are living in the jahiliyya period, who are living in the jahiliyya period, you have to give us your reasons.

KN44 [25382-25425]

I don't, I don't subscribe to that view.

KN45 [33697-34171]

Ohh you can't say that people are living in jahiliyya, jahiliyya period means a period of ignorance. So I don't think you can call ehh you can call ehh people...living in jahiliyya. Yah there are ignorant people and there are ignorant ideologies existing in ehh not only in northern Nigeria, but everywhere yes and there are people who are very enlightened and it is the duty of the enlightened people yah to preach this enlightenment ehh to the people who are ignorant, yes.

KN46 [56060-56737]

No. This is ahh ahh, this comes from misunderstanding of Islam. They think now, even ahh whatever Islam instructs its followers to do it usually tells them that to the best of your ability. So if it is only, if it is only one prayer that you can perform as a Muslim and you cannot perform the rest because of the situation you find yourself in, then you cannot be deemed as being practicing jahiliyya, you are a true Muslim because that is the extent you can go, but that is between you and Allah. If you, this is the best you can do, then that is normal and ahh no problem with that but once you get more chance to expand, to practice more, then that is also required of you

KN47 [51325-52369]

I don't think this ah statement is credible to me because you cannot compare the time of jahiliyya, not the time of course, the activities of people in the community of jahiliyya period and the activities of people in the Muslim community of the northern

modern Nigeria, you know, is quite different. There is lot of enlightenment in the region. We are living in the area of enlightenment, there are education, there is respect for the womanhood, there is respect for the human person, if somebody come and rape a girl, he will prosecuted, you understand, and then if somebody, you know, try to kill somebody you know the law will deal with that person. So you can see that there is clear difference between period of jahiliyya where you can simply do a lot of things without even the basis for you to do it, but here we do things for a reason. We have, we have reached some level of education, you understand, we have reached some level of enlightenment and humanity you understand, all these things. You cannot just compare all this things.

KN48 [17297-17471]

Nothing like that, there is nothing like jahiliyya because the, there are a lot of teachings Islamic teachings, so nothing like people living the way they like or whatever.

KN49 [27509-27805]

I think there is a lot of knowledge going on now and eh a lot of propagation of ah knowledge, a lot of young people are learning more and more about the religion and people are going to Islamic school and they are acquiring a lot of knowledge. So the jahiliyya concept, I think is null and void.

KN50 [15088-15286]

I disagree because there is a lot of, there is a lot of religious activities. Why would you say northern Nigeria, northern Muslim in Nigeria are living in jahiliyya, are still living in jahiliyya.

KN52 [48082-49240]

This researcher is really having some very serious views about Islam and sharia in Northern Nigeria. Is there any society in the whole of the world whether Islamic or non-Islamic, although some Muslim scholars would argue that some non-Islamic state today live in Jahiliyya because all the characteristics and features of what is to be an ideal Jahiliyya society are prevalent there. But even that is subject to contestation, to debate, but I don't think that there is any state in northern Nigeria, in contemporary northern Nigeria that is living in Jahiliyya. Do you know the meaning of Jahiliyya? It is a period in Islamic history or rather pre-Islamic history when darkness was the order of the day, in fact ignorance, all form of vices and injustices were the order of the day, but I don't think we live in this kind of scenario today in northern-Nigeria. I do not think so, but sometimes you could find elements of the Jahiliyya still existing like alcoholism, prostitution, gambling, such things are still there, but infanticide, for instance, the killing of infants especially females, these are things that I mean you hardly find in today's society.

KN54 [8266-8296]

This is false, this is false

KN55 [12925-13361]

No this is not true because jahiliyya period is a period characterized with some instances, for instance, if a female child is born into a family, the female child would be buried alive, and also there is alcoholism that is drinking too much of alcohol and there is illiteracy, the people of that time are illiterates. But nowadays our people are not illiterates. We go to schools and educate ourselves through the Quran and hadith.

KN56 [21572-22063]

Kai you make me laugh by asking this question. Actually Jahiliyya period is a period recorded in the history of Islam as the period that is characterized by darkness and absence of knowledge. And comparing jahiliyya with this contemporary time is ridiculous and hilarious actually why because at that time if a female child is born, she would be buried alive, there is alcoholism of the highest order, there was fornication, there were many vices in the society then. Actually this is wrong.

KN57 [19021-19317]

You see, to this extent still people need to be addressed, people need to be educated, people need to be enlightened about what the sharia is all about. You see it is not necessary for someone to abandon his long inherited why of life and imbibe new ones at once. So it has to be gradually. Yes.

KN58 [43709-44142]

No. It is not Jahiliyya per se because if you say Jahiliyya that means we are in the days of ignorance and I believe to some extent knowledge has come to us. In fact, if I may cite example with Kano state, seen as the citadel of learning now, not only Islamic learning, but even the western education. So there is nothing like Jahiliyya. It is only wrong application and this is as a result of what we call selfish interest.

KN59 [41443-42932]

Actually I can say yes, some not all, like I travelled to Zuru in Kebbi state, you understand, the way and manner I see some of them flashed my memory to the Jahiliyya period despite the fact that I have not experienced the period but I only read it, Wallahi tallahi I saw them half naked yes in Zuru in Kebbi state. Wallahi tallahi their life is as if they are in Jahiliyya period because they dress half naked, they only wear skin leather to cover their private part. You can see their chest it is open, the male use leaf to cover their this thing and there are still Muslims in that locality, you understand. So actually I can say yes despite the fact that there is sharia they are still living in such Jahiliyya. The reason, what really contributed to it is because of their culture, you understand, it is their culture that pave the way to that ideology, in that method of life because they see you as if without that they cannot exist a times when they even see normal people dress, they are even scared, they see you as if you are not even human because it is as if they live in the bush so they normally come out occasionally. So the way they see you dress in a more decent way, they see you as if you come from a different world. So my perception toward that is that it is because of their culture, they don't have religion, they are not even Christians, they are not even Muslims and they don't even want to practice any of these two religions. So they are traditionalists.

KN60 [31249-31823]

I don't agree with this statement. We are not living in Jahiliyya, only that we are constrained; there are certain injunctions that we cannot practice because of how we find ourselves. I live in this world this time around and all this thing that is happening have been said by the prophet (SAW) that a time would come although the Muslims are so many, but yet they could not have a full fledged freedom to practice Islam. In fact many people would now be turning them around, harming them, doing this and doing that. So it is a completion of prophecy by the prophet (SAW).

KN61 [16651-16687]

I didn't agree with that statement.

KN62 [52945-53512]

My reaction to the view that modern northern Nigeria is living in jahiliyya today. I don't believe in this. We are not living in jahiliyya period, Mallam in jahiliyya period, women were killed. This is just one simple example. Do we kill women today? No. We don't. If we get ah, let's say, baby girls, we don't kill them. We actually ah nurture them to grow up and marry and ah in the

recent, just recent concluded election, there was a woman, in is it Benue, Taraba, yah Taraba who contested for the governorship yah. So I think we are not living in jahiliyya today
KN63 [43296-44609]

Hmm, you know, jahiliyya, you know, it means that period before the prophet Muhammad was being sent to us, to the world in general, you know, that period was a very, very dark age and many things were being done then. Burying of female child alive and some other things, idolatry and whatever, whatever, you know. You cannot compare that period with this period of ours, even though the knowledge is available now, if you know that you require the knowledge you can seek it we have many Islamic scholars today, huh. So what is expected of us, if you know you don't have the adequate Islamic knowledge, what is expected of you is to seek the knowledge for you to be in the normal something. So you cannot compare that period to this, this is not a jahiliyya, you cannot call this a jahiliyya period although people are just being, being, they don't know, I cannot, I don't know how to put it huh, they don't know their rights or whatever, you know, but you know if you want to, just like if you want to be educated now, you need to go to the school. The same thing if you want to have knowledge of Islam, you have to go to islamiyya and get the adequate knowledge of how things should be in Islam. So you cannot compare that to this, this is not a jahiliyya. I cannot agree that this period is a jahiliyya period.

KN64 [26554-26781]

There is this view of people especially the people who hate Islam. This is their view, but they are seeing, they are looking, all Muslims are, they are ignorant, they are barbaric, therefore there is no problem with this, mmm.

KN65 [34218-34274]

No, they are not living in jahiliyya they are not, yes.

KN66 [22583-23123]

Ahh if, if you look at it, the view is right because the modern northern Nigeria today mostly, mostly they are living in the jahiliyya period because they have adopted, they have adopted the western ways, ways like, ways like in westerner, we say must I, must I get married before I have kids, you see most northern Nigerians today, you will see them having children without even getting married, it is the jahiliyya way so I believe that they have adopted it and I am, my reaction is I am it is, I am so annoyed, it is bitter to see that.

KN67 [23288-23400]

No. I don't think we are living in jahiliyya, it is not in jahiliyya, so I don't agree with this ah statement.

KN68 [11353-11367]

This is false.

KN69 [38514-38975]

The framer of this question is so emotional in the sense that those that in the northern Nigeria they are not living in jahiliyya even prior to the coming of the European people we were having a well systematized system of administrations. We have so many scholars. We can read and write. How can people that could be able to read and write for hundred years back and now to be considered as jahilal? I think it is a wrong assertions, it is a wrong assertions.

KN71 [66958-68052]

When you say jahiliyya what do you mean because jahiliyya means a period where there were no prophets, state of ignorance that is the state of ignorance, but we are not in the state of jahiliyya now. But I believe there is ignorance among the people. If jahiliyya means those period we are not in that but if the issue is ignorance yes, we are still in ignorant society because this is a society where the majority of the people refuse to go to school or don't want to go to school, not even to learn, even to learn the basic principles of Islam, they don't want to do that. So if that is what you mean, of course that is true because here is a situation, if it can be an example, somebody, I mean a student was asking her teacher, an islamiyya teacher, sir is it true that zin is a haram and that even if you do it with your teacher? What kind of society is this? You understand what I am saying? If you mean that there is ignorance in the society, yes I believe there is, but if you mean if you are referring a period to be that of jahiliyya, first jahiliyya period, no. We are not in that.

KN72 [34608-34651]

No. They are not living in jahiliyya, yes.

KN72 [34694-34837]

Most of the northern Nigeria are well known or it is based on Islamic, they are well learned, they not a jahiliyya, they are not in jahiliyya.

KN73 [36995-37445]

I never really agree with this, I never really. Jahiliyya, jahiliyya, if you back, all those people who are saying this idea, this concept of jahiliyya, we are not practicing, the modern northern Nigeria as they are saying it, it is not practicing jahiliyya because if you really find their doctrine of law, their court of law, their by-laws, you'll find it in an Islamic way. And it is not that you are from there, this idea contributes to jihad.

KN74 [45953-46612]

Okay, before the problem is that most of the people did not understand the meaning of the word jahiliyya, the word jahiliyya, that is the jahiliyya era is the time that there is no Islam, the people lives like an animal that is, if you are talking about jahiliyya that is you refer to a place that there is no existence of Islamic because the people are living without knowing what they are doing. Therefore, if there is a Islam, no talking about jahiliyya because the prophet Muhammad (SAW) came with a Qur'an and hadith and whatever it is and fuqaha already did what they deserve to do, the people became enlightened, therefore, nothing about the jahiliyya.

KN75 [49310-49786]

Yah, we are still living in, some of our activities are still jahiliyya activities, we are still living, some of us or if I may say, majority of us are still living as ignorance way of life because if you weigh, if you observe the way and manner jahiliyya practice is what we are practicing even the Muslims state today. What are the characteristics of jahiliyya? Characteristics of jahiliyya comprise of alcoholism, gambling, womanization, you understand, sexual harassment.

KN75 [49818-50307]

Womanization, the womanization, you understand, those are the characteristics jahiliyya of which even the present using wrong measurement in trade agus kenan ko we use agus by using eh like now perishable goods, the good tomatoes, you find it on top, the perishable one, you put it down if you want to buy like sweet potato, the small, small one will be on the down, the big one will be at top, okay all those kind of things they are jahiliyya practice using wrong measurement in trade.

KN76 [40941-41317]

Well actually I don't subscribe to this view. I don't believe that the Muslims in the northern Nigeria are living in jahiliyya era because all our lives our life is entirely not, actually to a certain extent, maybe 90% of our economic life, social life is ahh according to the provision of Islam, so in such a way that you can't say that you are living in a jahiliyya period.

KN78 [58332-58763]

But I think this view is not by the Ulamas, they are not by the scholars. You see we have to be very ahm we have to be very realistic as I said, those opinion are not opinion by the main stream Ulamas in our society. Ahh those are views that are coming from ah a different group ah who ahm, you know, ah does not have a representation of a leader who is accepted by other Ulamas in our society. So for me I think this is not true.

KN78 [58848-59233]

Yah, they are not living in jahiliyya because who is giving that as an opinion? Is it the scholars that are giving that as an opinion? Is it the Ulamas, qualified, legitimate Ulamas or is it coming from some of those exuberant ahh from the youths who feel now they have a different version of Islam, you know, which is quite, which is far superior than the Islam we know from centuries

KN80 [44816-45146]

No ahh Muslims northern Nigerians are no longer living in jahiliyya because there is flourished of Islamic knowledge in the region. Almost all ahh people in northern Nigeria acquired Islamic knowledge and the sharia which a practicable in the state are practicable with accordance with the rules laid down ahh ahh by the sharia.

KN81 [28114-28237]

Hmm we are not living in jahiliyya, we are not living in jahiliyya. This statement is just an abuse to Islam in Nigeria.

KN81 [28771-28990]

Well I disagree with you is not allowed for somebody to make general categorization, you understand, even if to say most of the northern Nigerians are not ahh well educated but some are educated, to me, this is wrong.

KN82 [30548-31077]

Ahm from the way things are going in our states, as you mentioned, where the sharia is prevailing, you can clearly see that the practice was not more than what had happened during the jahiliyya period and this is because of the civilization, because of the modernization we are experiencing now. You see things are not done according to the dictates of the Islam but rather on the civilized manner, our dressing, our eating, our behavior, our interactions have all changed to the civilized manner rather than Islamic teachings.

KN83 [20635-20735]

This statement is completely wrong because Muslim are not living in jahiliyya in northern Nigeria.

KN84 [24210-24436]

This is totally unbelievable. This is very wrong expression. Muslims in the northern Nigeria are not living in jahiliyya period.

They are not living the way, you know, Muslims lived in jahiliyya. They are far apart from that

KN85 [34601-35240]

I do disagree that the modern northern Nigeria is living in jahiliyya. I disagree. Ah this is because we have seen the increase in the establishment of Islamic schools ahh ahh Islamiyyas and Ninzamiyyas even where ahh modern western education is being taught under an Islamic setting. We have seen the sudden increase ahh Ulamas and are alammats that ahh memorize the Qur'an, we have seen increase in activities of Muslims, we have seen increase of knowledgeable Muslims, we have seen increase in practice of the true religious practices in northern Nigeria. Therefore, there is no need to qualify northern Nigeria as a jahiliyya state.

ZA1 [35860-36188]

Ehm Mr. Researcher you don't know what jahiliyya means. Jahiliyya, if you say Jahiliyya period, we mean a period before coming of Islam, before prophet Muhammad (SAW) Now the prophet has been demised one thousand four hundred and thirty something years. So what is the issue that called jahiliyya? So is totally this is wrong.

ZA2 [41892-44038]

Emmm you see, in fact well they have spoken the truth because the teaching there, look when we look at the jahiliyya when we say jahiliyya period, well I don't know, if we view, we might likely get some elements of jahiliyya attitude that still exist, but I think we have gone far that emm the jahiliyya is fair, is lesser in operation than what its mainly fully called jahiliyya because when we say jahiliyya, this is to say pre-Islamic period when people, even like women they don't have right, but today look at women even governing now, even in the north you see women become leaders, you know whereby before women are, in the jahiliyya women are just properties. They are inherited but today they are having government, so you see some element of jahiliyya have gone, but rather the only aspect of jahiliyya is lack of having, let's say, people not conscious of their God. When I say conscious of their God, refusing and this one is not jahiliyya again is, we call it negative attitude for a personal selfishness. Even also when I know am a Muslim and I know the rules, you know the rules, I don't know why I should violate that, you see they press, they just use a force wrongly that is the only aspect because when you look at someone, a leaders is now going to say whether you like or not am to do this, you must, so that is when the jahiliyya law come in because God does not bring that hmmm. You are only to interpret it and it should be in line to the teaching not that you force me to do what is not. The jahiliyya period it is when you are forced whether you like it or not you do this. So that is the only element of jahiliyya is still today with our leaders. Some of our leaders today up tilltoday they still want to use that force that you must not abide, is not the rule they go with. Look at the stealing attitude they did now, packing our money, is it not jahiliyya attitude? This is one of jahiliyya attitude now, using force to pack your money, they use force. So that is why, in fact there are some little element, but not so much. We still have some little element because those are the things that are against, yes.

ZA3 [27064-27411]

The context of today's sharia even in those states sharia is, they are not actually practicing full sharia and emm because instrument of state too is not fully in the hands of those that are operating the laws, so there are still limitations, just taking some aspects, very little aspects of it and ...so it is not actually full sharia law per se.

ZA4 [48734-48835]

Yes because ignorance of people...that preaches jihad that we have to fight by giving good knowledge.

ZA5 [29393-30051]

Yes, we are still living in, we are still living in a stone age in Nigeria in northern Nigeria because if you look at the Hausa man, Hausa man believes that Islam is his birth right, is his own birth right because once you are not a Muslim, you are not a Muslim to him, any other tribe, whether you are not an Hausa man you are not a Muslim. That is just the truth, you understand, and in terms of jahiliyya period that you are talking about here, some people are living, if you look at the clash of civilization that is happening, they you understand, that is why people are turning back to stone age because by their behaviors and the way they do things.

ZA6 [69906-70766]

Ahm (he laughs) this is not true ahm you cannot say the modern northern Nigeria are living in jahiliyya. Jahiliyya in itself means ahh, you know, the state of lawlessness ahhn the state where social vices and nudity hmm and, you know, no religious beliefs and all that hmm is the order of the day, where traditional and all that is the order of the day. So ahm so you cannot tell me the modern Nigeria are living in jahiliyya, it is not true. It is very, very wrong. But in actual sense, there are certain people living in such a way that you can, you know, attribute them to such kind of people. Like this same people that are easily manipulated like in the North Eastern Nigeria where you will see imported ideas are coming and they accept it because they don't know the real, they have not practice the real religion, they don't know it. So it is not true.

ZA7 [35617-36291]

Jahiliyya has to do with the way of life from Arabs then before Islam came into place. So they were actually living their lives with their particular way of governance, with their particular rules which of course I don't know before Islam came with sharia, with principles of how he wants or how the religion wants people to live in. So I think most of this law if a state is not an Islamic state definitely, it is probably not living a sharia laws, probably not abiding all sharia laws and recently in northern states, despite the fact that they operate by sharia laws, still do not practice some of the sharia laws. So its emm I want to say its still in jahiliyya period.

ZA8 [73534-74919]

Yah. I will say we most of the northern are still in jahiliyya because of the lack of knowledge. Jahilia simply means the time before Islam or the time before knowledge because when knowledge comes now people are enlighten now they are no more jahiliyya, is no more jahilia period. Some people, like I said, they know the truth, but they just choose, the devil use them they just choose to follow false. This is choice, this is no more religion because he is a Muslim doesn't mean he must, anything he does is what Islam asks him to do, no. Even in Islam, there is choice, being a Muslim does not mean you are you are guaranteed or paradise, are you getting what am saying? Being a Muslim, you are a Muslim, but you must also follow what God says. You are a Muslim, but you are not doing anything God ask you to do, you are disobeying God is as, you are as good as non-Muslim, in fact, some non-Muslims are even better than a Muslim because what a Muslim that acclaims to be a Muslim is doing, a non-Muslim is not doing it, are you getting it? So if being a Muslim that jahiliyya is, I will say they are still living because of all this things that are that are happening around. They know, sometimes they know what the religion says but they choose, choose to follow their own choice, so now they are not active based on what Islamic says, they are acting on their own free will.

ZA9 [39563-39926]

Jahiliyya is period of ignorance, is period of ignorance. I still believe northern Nigerian Muslims are still ignorant of most things, they are still ignorant of most things and that is the main reason why we are having problems. There are considerable numbers of Muslims in south-west Nigeria in other states, but we observe that it is the people in this north...

ZA9 [39970-40132]

Illiteracy. It is illiteracy that is responsible for them still being in that jahiliyya period that we talking about. I believe illiteracy is still part of it.

ZA10 [34138-34382]

I will say is wrong and this is not true because as we can see, we are all growing and everybody is getting aware of his religion that is enlightened of his religion, so we are not operating in Jahiliyya period we are actually moving forward.

ZA11 [29253-29578]

Well, like we all know, lets go some point, the world is coming to an end and when this time comes we all go back to the jahiliyya period which is been stated in the Qur'an actually and I think it's taking its course, because the interest and the law of the world is taking over that of God, so that's the little I can say.

ZA12 [18262-18299]

I think is the government in place.

ZA13 [18521-18825]

I think the basic thing is the knowledge, I think is knowledge because even in Islam... when we believe that Islam is all about peace and in addition to it I think one of basis of the teaching or the faith of it is seeking for knowledge, so knowledge is one of the factors that is affecting the jahiliyya.

ZA14 [24645-25182]

Yes if you look at it, look at the community, look at what is happening, if you look at it and you compare it with the jahiliyya period, you will say these things also were still in the stone Age because most of them they will think that is a kind of civilization which is not because if you look at our girls the way they dress, the way the drink, not even the girls, the way things are, some atrocities that are committed in our modern society today if you look at it with the time past, you will see that it is almost the same thing.

ZA15 [27207-27229]

Inadequate knowledge.

ZA16 [19295-19317]

No, this is not true.

ZA16 [19366-19650]

because when you look at the kind of the caliber of people we have, the kind of the caliber of people we have, they have ah, they have the Islamic religious knowledge, so and had it been this statement is true, they will be preaching that Muslims should not follow the secular state.

ZA17 [23840-24131]

Actually if you say we are living in jahiliyya that means there is no any common knowledge we are practicing, but we are practicing ummm from so many things that Rasul (SAW) taught us, we are following the Qur'an what Qur'an has taught us, if there are some that are not doing, so they are.

ZA18 [28492-28719]

Toh gaskiya, you see, if one does not go to school, naturally, wherever he lives, he will continue to live in jahiliyya era, but when he goes to school, be it religious or western, you stand a better chance to live well in life

ZA19 [39713-41632]

Well the concept jahiliyya is actually a kind of prejudice, stereotype or labeling that the civilized, a so called civilized people are seeing all Muslims, virtually all Muslims are uncivilized and uncivilized simply means jahiliyya. So actually non-Muslims or people that are steeped to the western culture are seeing Muslims as jahiliyya or uncivilized people because there are actually adhering to their norms and values, you understand, and teachings of Islam and of course the teaching of Qur'an and hadith because if ah the present modern day encourages what: hugging, kissing, drinking alcohol, going to party, you understand,

arrogance, but Islam discourages all this, so long as you strictly absent yourself from committing all this kind of act, definitely you are being tagged as uncivilized. So that is why most people are seeing northern Nigerians and other states where Islam is or sharia is, is being practiced as being in a doom of jahiliyya. And if you look at the jahiliyya, in other words or in other way round before the advent of prophet Muhammad (SAW) ah, the non-Muslims actually were having a kind of, this kind of jahiliyya tendencies, uncivilized tendencies particularly the Arabs were having this kind of jahiliyya tendencies, whenever they receive the news that their wives gave birth to a female child, they kill them, you understand, they bury them alive, sometimes they deport them in the outskirts of the city or town. So after the emergence of prophet Muhammad (SAW), he actually gave a kind of right to women by saying that no, a woman, a female child should not be killed, they have rights just as how male child were having rights to live and to practice the religion, therefore, they should not be killed. But present day people were seeing Islam being jahiliyya, of course is Islam that give knowledge, is Islam that gives lights to all other Arabs and non-Muslims we have at present.

ZA20 [27178-27554]

Are you saying still in the northern Nigeria or some states that implemented sharia still are in jahiliyyalism if I can put it that way-ignorance. Are saying the people are ignorant there? Are you saying the practice of jahiliyya in those days is still in place in Nigeria, in the northern Nigeria, in the state where sharia is implemented? No this question must be reviewed.

ZA21 [32515-33102]

Well we are not living in jahiliyya because we don't bury our daughters alive these days. In fact even if you go to Saudi Arabia you will discover that most of the time during the competition in Qur'anic recitation, Nigerians won. Therefore we are no longer living in jahiliyya period. We go to school, we memorize Qur'an, we don't kill or bury our daughters alive. We are not to some extent taking beer, alcohol and things like this. Fornication, adultery and what have you has reduced to barest minimum. So what are you saying? You cannot say we are still living in jahiliyya period.

ZA22 [28638-28992]

We are not living in Jahiliyya, we are living in Islamic territory. Anybody that comes even anybody that ever visits northern Nigeria will testify that the northern Muslims are really practicing their religion almost towards the way the religion was revealed. They are trying near perfection. We are trying our best and we don't have any jahiliyya now.

ZA23 [36921-37345]

The issue of jahiliyya-we are not in jahiliyya. But it is not everything that one knows. If you know this you may not know that. So if you practice this you may not practice that. If you talk of jahiliyya, it was a period where there was no teachings of the religion of Islam, but today everywhere in the world the teaching of Islam has reached. So the issue of jahiliyya does not even arise we are not in a jahiliyya era.

ZA24 [44621-45250]

The reaction to the view that that modern northern Nigeria is living in jahiliyya-jahiliyya means somebody that doesn't know his religion, somebody that is practicing idol worship or you are worshipping another thing except, apart from God. But if you are in northern state here and you are following secular state or if there is no sharia or even if we did not establish sharia it doesn't mean that in northern states people are living eh Muslims in northern states are jahiliyya assuming that they didn't know their religion. They know what is right. The only thing is that they should follow due process and establish sharia.

ZA25 [44275-45204]

I will not say hundred percent that the northern Nigeria is in complete jahiliyya, in the sense that we still have some good as in practicing Muslims and learned Muslim clerics in this part of the world that are recognized anywhere they go. In fact everywhere they go in this, in any part of this world. But still because one; what we have here is secular system and they hold the key to resources, majority of the Muslims are working under government and they are afraid of losing their jobs and what have you, so they can restrict movement anytime they like, am talking of government now. They can just declare a day, it can be an id day that for security reason nobody should go out that is you cannot go to id on that day. So to that extent one can say we are still operating at jahiliyya level because we don't have an Amir. So what we have is politically appointed or endorsed eh emirs. That is where we are for now.

ZA26 [20696-21051]

Well this word jahiliyya you mention about it, you are trying to impose words upon Muslims. Please if you coin your own words don't attach it to Islam. Islam the call it Islamic terrorism, Islamic jihad, sharia whatsoever, they are just putting these words on Muslims aspect, but Muslims don't call themselves like that. We are not in jahiliyya please.

ZA27 [19732-20062]

When we talk about the jahiliyya period, it is the period of ignorance, barbarism and what have you, but in this contemporary world I cannot agree that we are in the period of jahiliyya, but rather people know, rather people read but refuse to follow. We are not in the period of jahiliyya because everything is known to us now.

ZA28 [33091-33456]

Well jahiliyya, jahiliyya we are no more in jahiliyya period. It has passed and anybody that decides to be by himself without going out to seek for knowledge I think he is doing himself a great deal of -he is preparing himself for a deal of punishment in the hereafter. You have more- in no circumstance should -everything has been out for people to understand.

ZA29 [47693-48257]

You said even in the states where sharia exists they are still operating in jahiliyya. That is what I am saying now, sharia does not exist in any state. It does not exist in any part of Nigeria, but rather when you come to the north people practice-you have some set of people that they practice the religion very well. So when you see them you think that yes sharia is existing in that region. When you say sharia is operating you have to observe all the duties of the sharia that is you have to observe all the rules and regulations that it will come with.

ZA30 [58080-58098]

I did not agree.

ZA31 [28215-28490]

Jahiliyya means, yah, there are some people that don't have the total knowledge of the religion because not because they are not opportuned, they are opportune but they willingly refuse to go and seek for the knowledge. They rather remain dumb without knowing their faith.

ZA33 [22616-23398]

Yes Muslims in northern Nigeria actually they are in a jahiliyya period because vast majority of them are illiterates, who don't care to know the din of Islam even if they know it, they know it purposely they want to know not to practice what it entails. So definitely even in the Sharia where it exists you can find such because of their-of this interest they brought in. We even have those that are knowledgeable but that knowledgeable is just like water like Muhammad (SAW) said. At the end of the day, at the end of the season you have knowledgeable Muslims but they are not practicing what is in the knowledge, what they have as a

knowledge. Or rather they use that as arrogance and to some extent arrogancy to some people and to be proud of that, so that is the view on that.

ZA34 [42630-42850]

I disagree because northern Nigeria is not only knowledgeable but in universities. We have so many great scholars that have knowledge, those that have passed and the present. So we have a vast knowledge of the religion.

ZA35 [20261-20915]

The action, the modern northern Nigeria is living in Jahiliyya period today, yes it is actually true that jahiliyya period is known as the period of Ignorance. Now even with the education, both western and Islamic education, you see that presently today Jihailiyya is still practiced because that period they call the period of Ignorance when they say someone is an ignorant of something, you don't know it and you do it, but today we know it and we are still practicing it like shedding of blood, sexual, dressing half naked, they all practice in the jahiliyya period, but today people are going back to it even in the state where sharia is practiced

ZA36 [28442-29315]

Hmmm toh, If we look at it we can say that some people, some are living in Jahiliyya like the white man says there are educated people and there are educated illiterates. They are educated; they don't use their education, so that one is as if it is useless. When you are educated you are supposed to show you are educated through your behaviors. So through the behavior of some people, they don't show that they are educated, they don't show that they are abiding by the rules and regulations of Islam. So they practice some things which are not part of Islam and that is Jahiliyya, those things that are being done during the time of the ignorance. And we are not supposed to be ignorant because the knowledge is there. We are supposed to go and seek for it, so that we amend. We are not supposed to live in Jahiliyya. We are supposed to seek for knowledge and change.

ZA37 [35936-36100]

This is very wrong, this is very wrong because the Holy Qur'an is there, since the coming of Holy Qur'an and the Holy prophet Muhammad, Jahiliyya has already gone.

ZA38 [41365-41554]

I disagree. We are not in the Jahiliyya period any more. The Islamic system is operating just like one or two things have not being working, but that does not mean we are in Jahiliyya, no.

ZA39 [53471-54099]

Actually we have to understand what jahiliyya is. Jahiliyya is a period where non-practicing of Islam is or Jahiliyya simply refers to pre-Islamic period that is a period before the coming of Islam when non-practices of Islam is operating. So in the modern northern Nigeria where even sharia is in place, I think what is obtainable in power in the modern northern Nigeria in states where they practice sharia, there is a system introduced or reintroduced as sharia applicable only to Muslims and there is a common law system also applicable to non-Muslims and Muslims alike, so this statement is not, that is not the position.

Th12.6: Seperating Western Culture from Modernization

KD1 [57667-58280]

I agree with you. Western culture because for me to wear a shirt like this and trouser, they all see it to be a western culture, but that does not turn me to be a westerner by religion by following their practice. For the fact that I use a glass cup differently, a ceramic cup differently, a plastic cup differently that does not make me a non-Muslim. For the fact that I use a phone that was designed in China or I use a washing machine that was designed in England that does not mean I will be an Anglican. So those are two different things entirely. They don't torch my religion. They don't affect my religion

KD2 [27736-28306]

Western culture is far, far different from modernization. Western culture is different ah in western culture, there are things that are not even modern. Modernization is where... their culture is simply their own activities. So as a Muslim, we are not allow to copy what the western culture are, like what they are doing, the way they dress, the way they talk and what have you, we are not allowed to call and to copy them. But we can comply with the things that are modern, that's the modernization as a Muslim, so long it doesn't contradict with the teachings of Islam.

KD3 [21822-22095]

First, what is western culture? Even the western culture can be, so the statement is wrong because modernization and this western culture cannot be separated. But the only thing for Muslims is to accept is that they accept, they only pick those that comply to Islamic law.

KD4 [53090-53390]

You cannot separate westernization from modernization. Western culture is the culture that is practiced in western part of the country and modernization is the revival, is the change, is the enhancement on which the world is witnessing today. So, you can see that both things move in the same angle.

KD5 [28173-28609]

I can accept it. Western culture can be separated from modernization because culture has to do with the total way of life of a particular people, so western culture is the total way of life of the western people while modernization has to do with the advent or the innovations that came at the contemporary moment, which includes the advent of computers, phones, internet and so on. So, modernization is different from western culture.

KD6 [45215-46012]

Yes, western culture can be separated form modernization if you know what I understand by western culture is the behavior of the West not their knowledge. Modernization is their knowledge. For example, if you are going to school and you are on may be as a girl, you are on mini skirt, so does that mini skirt will teach you what you know? At all, and it is not in your own culture, it is western culture but the modernization is education. So, you can dress fully, you can dress with your hijab, you can dress with your dogon riga, you can dress your, as a somebody that is wearing his own tradition cloth and still get the knowledge. So, it doesn't mean about may be until I dress like an Oyimbo man and now I become a guru in Maths, no. So, it doesn't mean, it depends on your IQ and your brain.

KD7 [35591-36679]

Yes. You see the modernization is ah it is an aspect of God for our plan for us. The people that were living in the dark ages, they used stones and wood to build fire, as modernization grew, it kept on growing, it kept on growing, today we are using gas, we are using kerosene to light fire. That is good. Westernization in that context, it brings about some things which come with the passage of time and westernization is a term whereby it brings with its own many things. Today we see the way children are dressing, clothes are easier to make than they have ever been made, but they did not wear good clothes because of modernization, they are wearing clothes that are not good. We see our children, the computer is there, you can get so much knowledge from it,

you can have ahm what do you call it? You can, even your Qur'an you can get it from the computer, your hadith, you can get it from the computer. You can get so far from it, but think of devices that you get from the computers, for us that is what we translate as westernization. So, it can be separated from modernization.

KD8 [62064-62677]

Of course modern culture is not, I mean it's synonymous with westernization. Modern culture, everybody should have a right, if you say modern culture, it suppose to be a culture that is, that is accepted, acceptable by rational people, but western life is not acceptable by rational people. It is just people that are God fearing because western life believes in exploitation, it believes in full entrenchment of capitalism, it believes in gay marriage, it believes in freedom that nothing should restrict your life, you just live your life the way you want, that is not a good life, that is an un-Islamic life.

KD9 [43702-44202]

Modernization, depending on how you define it. If you mean in all ramifications, you don't have to be western to be progressive or to make progress or ah be successful or move forward. We've had Muslims that have, you know, broken bounds that have achieved a lot even without the influence of the West. So modernization doesn't necessarily have to be westernization. We had Islamic modernization, progress, even, in fact the West today is picking or copying mostly from Islam, from Islamic progress.

KD10 [35373-35609]

Yes of course, western culture is different from modern technology. You get me right? We can learn from the west, but don't imitate them, don't copy their culture, their habit. You get me right? Their adar yes you can separate it, yes.

KD12 [38674-38846]

Eh western culture cannot be exonerated from modernization because it has, modernization has come from western culture and western culture has come from modernization too.

KD13 [17600-17678]

Western culture can be separated from modernization accepted, you understand.

KD14 [22876-23134]

Toh as a Muslim you said ehm the argument that western culture can be separated from modernization, western culture is just the way of life of people, modernization are the new things we invent technologies, they can't be separated they work hand in hand.

KD15 [29286-29637]

Me as a Muslim if you say western culture can be separated from modernization culture or something I think both western culture and modernization culture I think they are working hand in hand, it is still modern culture. So I think as a Muslims ahm I don't need to argue about this western culture and modernization culture I think they are the same.

KD16 [18457-18460]

No

KD17 [54157-54591]

Western culture is it the way the westerners wear their cloth or the way the westerners do the marriage? Of course modernization, they can be separated. Modernization okay technology all these things are modernization, using good cars is modernization. It can be separated from western culture which is their own personal way and life because the western culture is a typical Christian life or Roman like way, so it can be separated.

KD19 [35783-35944]

Is not different from modernisation, whatever you see that that people say is modern now is copied from the West, so the two are all the same in my own opinion.

KD20 [28880-29061]

I disagree with the with this because western and the modernisation are almost the same thing it is the westerners that bring about modernisation so they are the same things, yes.

KD21 [27106-27752]

Western culture can really be separated from modernisation. Look at the word culture, it is the way of life of people living in a particular area, this particular place and culture in question is the West, the European countries. I think modernisation and advances their development that have been achieved over a period of time science technology and whatever, they can't be separated. Right now, I'm answering a questionnaire that has been printed using a typewriter and then be recorded on a recorder, these are modernisation, but I am wearing a jallabiya which is not in western culture. From onset here, I have succeeded in separating them.

KD23 [27659-27793]

Yes ah I agree with this but in some certain ways so anything that will contradict the teaching of your religion you should avoid it.

KD24 [82007-82058]

This argument I can't enter or put myself into it.

KD25 [95672-95701]

Now go to the next question.

KD26 [30895-31794]

Yes western culture can be separated from modernization, modernization in the sense that we moving with the turn of the century that is when innovations and everything because most of these innovations ma they were mostly, they came about even before the western world knew about them, it was written, it has been written years in the Qur'an most of this whatever the development and everything, they've been there. So I don't see it as being together with the western culture. You can be modernized and at the same time you are not westernized. You can be modernized but not westernized. If you borrow their culture and turn it into the way of your life that is when you are westernized, but if you use what will benefit you from whatever they have innovated or created for you to even propagate your religion, then I don't see it as, I don't see the two as the same, they are two separate things.

KD27 [29745-29983]

Yes. What is the source of modernization? The current civilization, western civilization has its basis in Islamic scheme, in the Islamic underlies that is the basis that forms the basis of current western civilization and modernization.

KD28 [39011-39259]

Which modernization in which aspect? Because you know modernization when we are talking of global modernization at present, the western culture can be separated from this present modernization and I don't know in what way it can be. I don't know.

KD29 [24759-24967]

The there are negative virtues in western culture which to my understanding it use to really bring immorality and ah that one results, always results to conflicts and ah deterioration of our ethical values.

KD30 [44652-45328]

I think modernization is a different thing of itself. You can achieve a lot of modernization without going western. A lot of countries have and ah and is possible ah but you see part of the ah the instruments is part of the streams the western culture ah takes to have established itself in other countries is the social media, ah the television and other things where we feel that these things are being domesticated in our society, I think we need to come up, the Muslims have to come up and ah to introduce, revitalize ah the religion so that they can be able to show the beauty of it. I think ah other countries who will come to see things as a way of life and buy to it.

KD31 [21893-22348]

Yah I will I should. Western culture from modernization, western culture and modernization are two separate things entwined together, western culture simply means practicing culture a culture rather than your own whereby modernization simply means the, the easing of life through science that's what we mean by modernization. So I think the western whatever you call it and modernization can be separated because they are two different things together.

KD32 [31997-32554]

Western culture and modernization, yah ah what I try to understand in Islamic life we have civilization and we have western culture so to civilize is different from western way of living because if you look at the western culture most I think ninety percent of their culture it totally goes against Islam and it is not permissible for the Muslim to participate in such things, so it is, they are two different things trying to borrow other people's culture into you so it is totally western and Islamic culture are, let me say, they are against each other.

KD33 [29196-29296]

No I will not accept it, I will not accept it because western culture is the same as modernization

KD34 [34809-35573]

Western culture and modernization, western culture is a different culture from our own culture whereas we have our own ehm culture, modernization the word modernization the way you modify it and then it change. What I understood about culture, culture do change with the period of time even the western culture they too they have modernize their own culture. So every society that developed quickly, so easily is the culture that modernize her own culture not sticking to the olden days culture because the situation they find themselves will warrant or give a room to absorb or to ehm to change with that modern one. The only thing is that the culture should be very careful in picking the negative then picking the positive and then letting the negative aspect.

KD35 [34361-34923]

Ahm modern culture can be separated from modernization ahh I mean is only, this is a complete, this is a complete deviation from the proper way of life because ahh I mean modern culture is different from modernization, modernization means a inventing of other things electronics or otherwise that helps people to carry out their lives easily, so I think the moment you are trying to separate that you are making people to go back to their ... of age back to their olden days then no modernization when there is no modernization then there is no progress In life.

KN1 [69070-69588]

I totally agree with it because it depends on what you call western culture. Even in the west within themselves; if you consider those that are practicing religion and those that are free thinkers you there is conflict there is clashes they disagree with each other, so western culture is there culture. Now our culture is our culture we all have our culture so civilization doesn't mean I have to accept your culture to be civilized and it doesn't mean you have to accept my culture to be civilized. So that is it.

KN2 [40410-41224]

You see the problem with westernization is immorality, but westernization itself is not something bad. Wearing western dress, building the type of houses you see in the west, eating continental dishes, you see you eat in the West, drinking a number of drinks from the west, this are all western. Using radio and television, using the internet, they are all western. I hope you are getting it? Modern western, western modern, this ones are not prohibited they are not termed as a problem. The only problem with westernization is when it is accompanied with immorality. So much alcoholism, homosexuality, adultery and fornication, propagation of drugs and drug use, propagation of illicit sexual behavior, I hope you get it? These are the poison in westernization and not only Islam all cultures do not accept this.

KN4 [53368-53685]

No, because as a result of interaction we change from one form to another. Now we are in globalization the whole world is in our hand you can't separate the modern, the western culture and the modernization, they are going hand in hand because they are the one that is controlling the internet center in the world.

KN5 [35420-35844]

Yes of course when you have western culture they are two different things from modernization. You can modernize things that are good, doing them, using microphone to call Salat, these are modernizations. But western cultures are different things: dressing in their attires, barbing hair like the way they do, ehm relating man and woman like-so these are some of the western cultures, which are two different things actually.

KN6 [40245-40667]

Yes, but to some certain aspect, sometimes modern culture ah maybe ah will be incorporated with Islamic teachings but sometimes can go hand in hand with Islamic teaching. It depends on our Islamic-because all our, all our life- if you want borrow any culture or anything so we should look it whether it is against our Islamic law or not if it is against so we can adopt it, if it is not against cannot we can leave it.

KN7 [36021-36485]

I can't because modernism can never be, can never be said does not exist within Islam. Yes it does because ok, let me say, if you want to go to hajj, for example, are you going to go to hajj with horses, you are going to hajj- modernity includes technology, technology have made things easier and more and more peaceful enough. You can go to hajj, for example, through plane now so where would one would start saying, no they can't even be separated, they can't.

KN8 [34470-34668]

Western culture cannot be separated from modernization. In fact, western culture is an element of modernization because anything from the western country, to some extent, is a modernized ideology.

KN9 [30931-31011]

Western culture is more or less modernization itself so they cannot be separated

KN10 [24807-24901]

No, I can't accept it western culture and modernization is something that is almost similar.

KN11 [33041-33236]

Yes, western culture is not necessarily to exercise wealth and culture because culture is restricted to a particular place so it is not necessarily, yes we can separate it, it can be separated.

KN13 [35495-36084]

Western culture can be separated from ah modernization. I don't think ehm it will be very difficult. Yes because in this era we have there are series of tremendous developments, we are now in the era of, let me call it ehm post, post let me call it post modernization; series of changes even in the Islamic world, even in the Islamic society from where even Islam originates, there has been series of changes whereby you see people now reading the Qur'an from the phone, they don't normally need to be carry the Qur'an about, so they have been series of things that have actually changed.

KN14 [29054-29077]

Yes of course, I agree

KN15 [24693-24786]

No, western culture can never be separated from you know modernization, this is my own view.

KN16 [14510-14565]

Western culture cannot be separated from modernization.

KN17 [28351-28356]

No no

KN18 [50331-50666]

Modernization in this context is not about westernization, therefore you can be modern and Islamic, you can be a modern person and Islamic. Modernization is different from westernization. What Islams reject is westernization whereby western values claim superiority of culture, norms and traditions over Islamic values and traditions.

KN19 [31082-31263]

It will be very hard because both work interconnectedly because even western culture itself is an element of modernization it is the basis through which modernization is

KN19 [31294-31359]

It can't be separated rather it will grow into post modernization

KN20 [23319-23490]

Modernization is western culture, you can't separate them, they are two things working together; modernization-western they are the same thing. You can't separate them.

KN21 [16558-16681]

Of course yes, they can be separated from modern ah yes of course they can be separated they are two different concepts.

KN21 [16698-16755]

One can be a Muslim and at the same time be modernized.

KN22 [33333-33523]

Definitely, western culture can be separated from modernization because the culture should be based on Qur'an and Sunna that is the culture of true Islam and that is the true modernization.

KN23 [22091-22226]

I don't believe because Islamic is using things amm highly developed technologies like the computers to spread and to educate people.

KN23 [22390-22527]

I believe. Modernity is a concept on it own and westernization is something on its own. The thing is that people often misunderstand it.

KN24 [20858-20930]

No it cannot be separated from modernization because Islam always change

KN25 [33974-34099]

Well I will say yes. Western culture and modernization go hand in hand. They are like two sides of the same coin.

KN26 [36947-37298]

Yes, yes I agree with that in fact they are two different things. Yah western culture is different from modernization. We can see how, for instance, the Saudi state being a Muslim state you know is modernized; sometimes tilted towards western civilization and sometimes independently away from western civilization. So they are two different things.

KN27 [25705-25971]

Well they are kind of similar. When you talk of about western culture you are talking of western ideology. And when you are talking about modernization you are talking of copying of western ideology that is modernization. So I think they are more or less the same.

KN28 [20108-20123]

No I wouldn't

KN30 [18610-18615]

No

KN31 [33809-34093]

Well as for my opinion, westernization and modernization they go hand in hand. They don't have difference, because what is the modernization? It is those things that the westerners do. They try to influence and spread it all across the world and that is what we call modernization.

KN32 [16833-17016]

yes of course I will accept this argument. Ah modernization and western culture can be separated into two different things because both are formed and everyone functions on its own.

KN33 [12702-12775]

Yes, Muslims can modernize their ways without adopting western cultures.

KN34 [22513-22908]

Yes actually it can be. There are some western cultures that to me you can call them they are un-Islamic. When we talk about modernization, something that is taking place, something that is not barbaric, so there are some cultures that someone like to be walking naked is just like barbaric, to them, to their culture it is nothing, but when we come to modernization or something is unbecoming.

KN35 [21280-21442]

I think the assumptions are just trying to deviate from the reality because the modernization itself comes from the west, so they are two sides of the same coin.

KN36 [22137-22217]

No because westernization culture is the creation of modernization.

KN37 [20945-21148]

I can accept that argument because you see when you say modernization it does not necessary mean western culture. Even in Islam we have modernization. So I think it can be separated from it.

KN38 [15693-15911]

Yes I agree. Modernization is the systematic change or improvement in the ways of life and then westernization are those behaviors, characters, notions and ways of the western people, so they are two different things.

KN39 [24298-24813]

Yes of course because there are so many principles which are really practicing under western culture which really of course contradicts Islamic rules and regulations. For example, there is what we call presently same sex marriage. Same sex marriage, for example, is something that is presently accepted in western cultures which is actually even if without comparing it with Islamic rules and the regulations even doctors they have reached a conclusion that really it has bad impact on people's health.

KN40 [19985-19993]

No idea.

KN41 [17287-17434]

As a Muslim I do not agree with the separation of modernization and western culture because modernization is brought about by the western culture.

KN42 [43714-44418]

Yah western culture can be separated from because western western culture is not really an Islamic culture, is not an Islamic way of life and one of the most important thing Islamic is trying to preach against is the adoption of too much of western culture. We are allowed to adopt science and technology but the behaviors and the other what have you that is the manner of dressing, the exposure and what is allowed and what is not allowed. What is free and what is not, is not allowed, is not supposed to be adopted. What we should-the most important thing is we are allowed to adopt their science, the ways of science and technology so as to develop the Islamic state and stop it from being backward.

KN43 [32928-33051]

You cannot separate the two because modernization is the byproduct of western ah culture, so if you- they are inseparable.

KN44 [26090-26371]

But it has, what is western culture has not be defined by the, by the questions, ahh, which part are you talking of, owk some argue that western culture almost the same, they are not, they are virtually inseparable, they are almost all the same, they are the same there is nothing

KN45 [36634-37574]

Western culture can be separate from modernization, yah to a certain extent I agree, I can agree yes. Maybe everybody has his culture. The western people have their own culture. We the Africans have our own culture and when it comes to Africa, the division is also there, everybody has his own culture, but ehh modernity ahh in its own self ehh with science and technology is something that is accepted to all and something, yah that ehh eh I would encourage ehh Muslims to imbibe in and after all everything that is not ehh in conflict with Islamic law, as I said, is eh is permitted, is permitted for Muslims to pursue it even if that is ehh western culture. Western cultures that are not in conflict with Islam and if you like those western cultures that are not in conflict with Islamic laws, you can imbibe them, yah, you are free to do so like me I am wearing maybe western dress and I am a Muslim, and nobody can say that is wrong.

KN46 [58377-58869]

Well, ahh westernization and modernization, to me, ahh ahh two different things because westernization represents certain ahh things which include hegemony exercised by western states over other countries especially Muslim countries while modernizations, while modernization means to accept ahh doing things in the way that are supposed to be done in our modern times. So you can say that certain aspects of westernization or yes certain aspects of westernization are not necessarily modern.

KN47 [54287-55056]

Well modernization and western culture, you see, you can say that ah they should be separated we can't say that because even if we say you know that it is not something that cannot be possible because ah it is something that says the relationship between the source and then the- it is the source and then activity, you understand. Once you have the source and then the thing that you copy from the source has to have the some certain relationship, so if this situation exists, you cannot say you can simply separate the things ah the two things together. You know western culture is always imbibed in modernization process because as we see it on television we copy it on the media as they spread it there. So modernization also carry some element of western culture.

KN48 [18457-18563]

They are, they are so the same thing, the western culture and modernization, they are so the same thing.

KN49 [28761-28877]

No, I will not accept this because it is unacceptable, it is unrealistic, it is not feasible, it is not reasonable.

KN50 [16120-16209]

Western culture cannot be separated from modernization because they mean the same thing.

KN52 [53078-54782]

Well these are terms and concepts that are contestable and do not sometimes have any clear definition and therefore are subject to different multiple interpretations. So it depends on what you define as modernity, it depends on what you define as western, for me the definition of western, you know, is very comprehensive, it is all encompassing because, for me, Islam is part of western civilization Christianity, Judaism, you know, and all this other civilization's you know that contributed in one way or another to the emergence of the idea of modernity itself, Mathematics, astronomy, all the sciences are not the property, are not the possession of any particular world or any particular community. What is the west for you America, England, Germany, France? You think these countries are responsible for what we define today as western civilization or modernity as we call it? so I think it depends on how you define these terms and concepts, but I think Islam is fundamentally part of this process towards modernity,

you know, but people create confusion about what Islam stands for and why Islam is against modernity. What modernity is Islam against? And what do you define as modernity? Would you say that Islam is against all this technological dividends of democracy, I mean of modernity, for instance, aeroplanes, you know, ships, trains and thing like that. These are products of modernity, if I understand, that is what you have defined as modernity, but Islam is not against all of these things. If these are the products of science right, human scientific contemplation and I think Islam was part and parcel of that process. So in one way or the other Islam is modernity in itself.

KN54 [11960-11992]

Yes modernization is universal

KN55 [13932-13965]

Yes, modernization is universal

KN56 [23063-23444]

Actually modernization can be separated from western culture because modernization is not completely and rightly westernization because any people in the world can strive and bring something that is modern. We can talk about China. We can talk about Japan. They are not western countries, so to say, but they have in their way bring some things, some innovations that are modern.

KN57 [20021-20096]

Even if I accept this argument, to be sincere, it would not be functional.

KN58 [45200-45598]

Yes I agree strongly, one: Western culture is virtually Christian culture while modernity denotes different thing. Modernity can be in form of Japanese culture, in form of Nigerian Culture, in form of British culture. But when you say western, it simply connotes the old Greco-Christian culture that is now embedded or embodied into what we refer to as westernization.

KN59 [46163-47409]

It can be separated because my reasons are these: western culture is purely western and western cultures are purely more of Christianity, you understand. It is two different thing between western culture and modernization, but to some people that have this perception that western culture and modernization go hand in hand but when you go critically into it you can see some discrepancies, you understand. Take for instance modernization now, there are some countries, there are some western countries which are not westerners but they adopt the modernization method of implementing things. Take for instance now mode of transportation you understand, which is modernization aspect of it now, initially we normally go to our Hajj those days with, we use horse or camel as mode of transportation there, you understand. But now with the aspect of modernization, there is train, there is plane to kind of ease the mode of transportation, so this modernization now has made it easy for us to kind of perform our religion in a more simple way and manner, you understand, but the western culture take for instance now is all engaged in some evil acts, let me use that word, some evil act, you understand, whereby it is contrary to our own religion.

KN60 [33371-33586]

To me, modernization is different from western culture. It is not western culture that brings about modernization, modernization is another thing and western culture is another thing. So we cannot mix up the two.

KN61 [17390-17523]

Yah, it can be separated from the organization but at least, we are imposing it, it will affect most of the activity of the Muslims.

KN62 [56134-56510]

To me western culture is the most, is the most barbaric culture ever on earth. The most modern way of life is that of Islam. Islam is the modern religion and a religion that has never gone stale, a religion that will never go actually ehh blunt. It is always sharp, modern, it goes with the ah trendy and fashionable ways of life. Only that people misinterpret it, of course.

KN63 [46915-47300]

No, they go hand in hand, western world, modernization, they go hand in hand. In fact western world even bring about this modernization of a thing because all what we are being taught in the school, or your influence in the school is about modernization of your life, so they go hand in hand and is true there is everything, you know, they go hand in hand, so they can't be separated.

KN64 [28302-28443]

Ahhh, modernization is something good in Islam, you must accept the something modern in order to use it ah in your life. I agree with this.

KN65 [35047-35072]

Yes, I accept, I accept.

KN66 [23868-24005]

No, I don't because, because this is because in Africa, as I said earlier, that from my understanding western cultures is modernization.

KN67 [24449-24760]

Yes. I agree because anything that has to do with modernity we are attributing it to ah western world, and ah modernity is not only part of the western world, it is everywhere. And we can imbibe, we can use the modern way and we can separate them from their culture. We can use our culture in the modern world.

KN68 [11895-11928]

Yes, modernization is universal.

KN69 [41077-42230]

Well as you know culture is something that is known in an Islamic state or in Islam. Even before the revelation, the issue of culture is something known to Islam. This is otherwise known as urf even before the revelation to the prophet Muhammad (SAW), Arabs had so many cultures. With the coming of the prophet Muhammad (SAW) as the last messenger to the Allah (SAW) the prophet Muhammad (SAW) eliminate some bad cultures belonging to Arabs and accommodate some cultures that are good. So the issue of western culture, if the western culture we are having in Nigeria are bad, that culture, that cultures are to be eliminated if they are contrary to the principles of Islam, if they are contrary to the principles of Qur'an and Sunna. So they could be separated, but the issue of, what did you say, the issue of modernization, to my understanding, the issue of modernization is a situation whereby to have development to respect to your economy, in respect to your politics, in respect to your environment etc, etc. So the issue of modernization and culture, to my point of view, can be separated particularly if that particular culture is bad culture.

KN71 [69885-69993]

Yes it can be separated because modernization is different from western culture and they can be separated.

KN71 [70117-70778]

That modernization can be separated from Western culture? I do agree because what is modernization and what is a western culture? Culture means the way people live, their manners, how they dress, how they think, how they react to so many other things and modernization is quite different from that. What is modernization in today's context? What do we mean by modernization? Maybe, let me take the world of technology, how everything today is computerized, isn't it? How we find that, all those kind of things put together, of course they can be separated. I can be a modern person without being a western culture or westerner or westernized person, of course.

KN72 [36711-36979]

Yes, some aspect or some cultural aspect of western cannot be eh should be separated from modernization because there is negative aspect of culture eh that exists in westernization, so such negative aspect should be separated from modernization, yes.

KN73 [38969-39034]

Of course yes. Modernization is different from western culture.

KN73 [39061-39206]

It has been separated. As it is separate, modernism and western culture or westernization is a different culture and they are different things.

KN74 [47904-48139]

Yes eh virtually the western culture cannot be separated from modernization, but in another angle you can separate them according to the Muslim. Therefore, they can be separated in one way and the other way, they cannot be separated.

KN74 [48239-48419]

Okay it can be separated because there is human development from modernization while the western culture is based on western eh activities, that is all what I can say about this.

KN75 [51063-51225]

Is not possible because the westerners and their culture, the western and their culture you find that it is the modern way of life presently.

KN76 [43655-44280]

Of course western culture can be separated from modernization, but ah it depends on how we view modernity. If you view modernity from the perspective of the western culture, then you can say that you can't separate it, but if you view modernity from the perspective of other societies or other civilizations, you can say that you can have and attain modernity regardless whether you adopt the western culture or not. There are many communities like the Chinese have attained certain level of modernity and they have ah and their culture is separate from the western culture, you can cite so many examples around the world.

KN78 [60190-60682]

Well you see this statement- it is true, there is a difference between ah ah western culture and modernization. Westernization is different from modernization. Westernization is a simply cultural practice of people from a geopolitical area, from a geographical ah area.

But when you say modernization, modernization is a model for developer, is a model for development which is opposed to cultural values or maybe a culture, particular culture of people. These are two different things.

KN78 [60732-60850]

Yah it could be separated because there are societies that succeeded in becoming modern, but not essentially western.

KN78 [60888-61048]

The Chinese, the Chinese society is a typical society that sticks into their cultural or whatever but still they are modernized, but they are not westernized.

KN80 [46064-46190]

No it cannot be separated because it is the culmination of western culture that brings birth to the so called modernization.

KN81 [29895-30002]

Yes I accept western culture will be separated from modernization because originally they are not the same.

KN82 [32221-32317]

Ahm most of the content of modernization was the outcome or as a result of ah western culture.

KN83 [22050-22347]

Ahm I really agree because western cultural culture of modernization and modernization are not the same, but emm western power use modernization to facilitate their western influence at a global level and many countries modernize and they are not western e.g. Asian tigers, china and the others.

KN84 [25041-25075]

I think they cannot be separated

KN84 [25091-25162]

They are almost working in hand to hand. They birds of the same feather

KN85 [36715-37376]

Yes western culture is not modernization. Western culture, as we have seen it, is against or is totally and parallel with Islamic principle, but modernization is a situation whereby you try to change, you try to improve with time with the man. Allah (SBUH) himself is the man. Therefore, modernization does not necessary mean western cultures. People will try to improve with the demands or with the current demands of global ah ah existence in the world generally things have changed, Muslims need to modernize I think this is one of the problems that brought the backwardness of Muslim societies what we called Taqlid, ah limitation and blind following.

ZA1 [37581-38293]

There is a western culture which even me I can't agree with it, like lesbianism, gay, pornography, this and that. These are useless, how can you convince me to do that. You are talking about the modernizing, civilization, this is totally against my religion in Islam. So I didn't agree with this, but if you are talking about now modern equipment, computer, this gadget, this internet, I can use it like using knife. You can use it to cut your what? A thief will use knife to slaughter people, so is left for you to use it positively or negatively, but now western culture, if the culture is against my religion, I will not agree. Like this transaction I will agree with it, but this gay and the rest, I cant.

ZA2 [46302-47036]

Well is not easy and it is easy because we are yet-that is the western culture that is going by the white emm what we derived from the educational system and emm from the religion I fear today, when we look at it, are we not practicing, when we look at the system of education today we acquire emm, so is it is it not the western culture? Going to the classroom to sit down and learn, and is it have any effect to the Islamic aspect? The western culture that can be eliminated is the one that couldn't give room to the

Islamic practice that is the one that emm I think we be able to say we still separate it, we can take them off, but if there is no way you can totally, you can do away with that because we are already in practice.

ZA4 [49766-50006]

Yes we can separate western culture, the western, most of western cultures are evil, they are evil, they are contradicting Islam, they will destroy it. So anything that you know is not in conjunction with your believes, forget about that.

ZA5 [32167-32241]

They can't be separated because they are moving together

ZA6 [71643-72026]

Of course, western culture can be separated from modernization. You don't really need western culture to be modernized. In countries like Egypt, they have been where they have had Islamic civilization even before the modernization of the West. Places like Egypt and other Arabian countries have been modernized. So you don't really need the western culture per se to be modernized.

ZA7 [37494-37902]

I don't want to accept, I cannot accept it. Nobody can accept it because I think most modernization has been influenced greatly by scientific achievements and there is no way you can separate scientific achievements with religion because change as I said, Islam is a religion that goes with change, so if scientific achievement affects everyone's daily activities, it has affected Islam. So it is inseparable

ZA8 [75553-76221]

Western culture can be separated from modern what? Modernization yes because if you look at entirely what western culture is not what modern organization ehm modern, how modernization means. Western culture is not what it means to modernize. Modernization means I think, in my own opinion, is just to be current with what is happening around the world. For instance, western culture is their own culture, is just like for you to say, if you do not imbibe or abide by Hausa culture, you are not modernized, you know, that is not true, is just the same like saying western culture, you mustn't behave or abide by western culture for you to be modernized. I don't think.

ZA9 [41780-42039]

Well I don't think they can because one of these things, one of these concepts brought about the other one because without the introduction of west in this country, I don't think there will be anything like modernization. I don't think it can be separated.

ZA10 [35869-36051]

I, Actually I will not accept that because western and modernization actually come, culture actually comes from western modernization right? So there is no way I will accept that.

ZA10 [36135-36242]

Western culture cannot be separated from modernization because western culture comes from modernization.

ZA11 [30869-31095]

Modernization, well the point of view of everything, they could be separated, but the point of view now is the westernization has taken over almost everything, so people view it as the modernization is equally westernization.

ZA11 [31141-31182]

Yes it is the same it cannot be separated

ZA12 [18933-19030]

Western culture and Modernization, modernization and western culture are the same so I disagree.

ZA13 [19533-19574]

They are all the same thing they cannot.

ZA14 [26062-26483]

That western culture can be separated from modernization, what is culture? What is western culture and what is modernization? If you look at it, the western culture and the modernization is almost the same thing because what is the western culture? Is it not the western culture that we are practicing? We are practicing the western culture, we call it civilization then we call it modernization, say modesty have come.

ZA15 [28509-28980]

Western culture can be separated from modernization, as a Muslim, yes, yes, yes it is possible, why, because we call it western and this one we call it modernization, modernization when most of the things have improved more that is the western culture, maybe they are used to doing things here and now it has been modernized. Just like technology now, for example, maybe we are using handset now, you understand, maybe in two or three years there is another development.

ZA16 [20482-20563]

No, I will not accept because everything goes with modernization.

ZA18 [29676-29977]

Western culture, modern culture, ah what is the difference between modern culture and western culture? To me they are almost the same thing. What is the difference? Western culture and modernization, they bring a lot of modernization abi, all over, so their culture too is more a less the same thing.

ZA19 [43617-44849]

Ah of course some argue that western culture should be separated from modernization, well actually to them, it depends actually on the way you view modernization, it depends on the way you will modernization because in Islam there are certain things that are forbidden and when you do that, you being seen as modern, but when you disobey, you are not modernized and to them that is the westerners when you did not take their idea or imbibe their culture, you are not modern. So actually globalization and western cultures seem to be or is being conceived as the only way of modernization and of course Islam has, does not leave everything, I mean does not leave anything unturned. Islam has laid down procedures on how you are going to conduct yourself except if you did not seek for Islamic knowledge. Islam has provided on how to ah put on clothing, how to eat, how to do virtually everything. So now in the present day when you are not actually being, actually if you are not following or if you are actually following the ethics or this teachings of Islam you are being seen as uncivilized or not modern, but Islam has actually preaches r stipulated or lay down the procedures where one could conduct his life or affairs.

ZA20 [29882-29943]

Westernization and western culture are nothing but the same.

ZA21 [34443-35127]

Yes I can accept this because western culture is different from modernization. Western culture is the norms, the values, the culture, the tradition and what have you of the people in the West. Those are the white men. And modernization has to do with doing things the way they are supposed to be done whether islamically, whether Christianity-to do something at the right tract and at the point in time that is not against your culture, your norms and values. That is modernization. But for somebody to

imbibe or to borrow somebody's culture that is so primitive. If you are doing your culture not minding the fact that other cultures are there or they exist, that is modernization.

ZA22 [29886-30172]

Yes I will wholeheartedly accept it because by the time we continue to learn all these modern challenges, to learn sciences, humanities, Social sciences and the rest and we are up to the task we can completely separate western culture from all these modernization. Yes it is possible.

ZA23 [38422-38467]

Which one is modern culture? I don't know it

ZA24 [46713-47536]

Yes because there is what you call conflict of civilization. So western cultur- they brought a lot of things. Look at our ladies now the way they are dressing. So as a Muslim we should not look at our children our female children to dress anyhow even male children. We should be dressing decently, but for wearing of English dress, it doesn't mean that you are we should not wear English dress. We can wear English dress but we should not allow our trousers to match the ground or the women should not wear miniskirts. So if they can wear long skirts with hijab it is allowed. But we should not allow western culture to overthrow Islamic culture. That is what we call conflict of civilization. That is Islam is a religion that is decent that preaches that we should dress decently. So that is the example I can make on it.

ZA25 [47121-47633]

Yes western culture can be separated from modernization, yes, in the sense that prophet Muhammad (SAW)-Islam does not say that we should remain stagnant we should remain static that we should not move further. If you find something that can ease the hardship of life that you should not make use of it, but the only problem is that, they are trying to, all the instruments of modernization, they are trying to infuse their culture into it, which the Muslims say no they have to have them separated. That is it.

ZA26 [21691-21722]

What do you mean by western?

ZA27 [20862-21047]

There is a difference between western culture and development. So the western culture is the way of living of westerners. There is a difference between development and western culture

ZA28 [34578-34594]

I remain silent

ZA29 [49162-49254]

Well there is no way western culture can be separated from modernization. They work together

ZA30 [58705-58822]

Western culture can be separated from modernization (yes sir). Yes, they are separated, sometimes they are mixed up.

ZA35 [21378-21624]

Culture cannot be separated from modernization because it is the total way of life and when you grow up in an environment where your own culture is being practiced. I don't think that even when you travel out you can still forget your culture.

ZA36 [30029-30582]

It can be separated ko? If we want, if we want because what are the western cultures? The western cultures are simply those cultures we borrow from the western people and the western people are the white people. If we watch people doing it now, the black people, honestly it is irritating. It didn't even fit us because it is not part of us, but we are trying to imitate them. Why should we imitate them, we should be proud of our culture. So I don't think there is any reason why we cannot do away with those cultures. They are not even part of us.

ZA37 [37028-37054]

They are always together.

ZA38 [42617-43111]

Yah western culture can be separated from modernization because in these modern times, Islam can still play a role. Western culture cannot continue, if it continues, it kills away religion not only in Islam, even in Christianity. In fact it succeeded in de-establishing Christianity, most of them initially were Christians traditionally, but now they are looking at nothing. That is why islamically those are the, the western culture, if care is not taken, it may cause a problem to modernity.

ZA39 [55150-55380]

Yes I can accept this argument because western culture is just a culture applicable on the people in the western world. Modernization is something, it is just a way of life that is recognized by the people in the modern society.

Th13: Non-Muslims and Islamic State

Th13.1: Non-Muslims' Rejection of Sari'a as Grounds to Leave Islamic State.

FG1 [36840-36863]

Yes they should leave

FG1 [36865-37001]

If they so wish they should leave it is optional it is not by force. If they like the will remain in the state if they like will leave

FG1 [37003-37245]

For sure the Islamic sharia will really affect them and if they won't comply with to them then definitely they will be punished by it, so therefore to me they should better leave so as to be safe. It is better to be safe than to be punished

FG1 [37250-37305]

Not necessarily leave they may have their compatriots

FG1 [37312-37772]

They should not leave because Islam as a religion is not a religion for the Muslims alone. It is a religion that is for everyone for the whole world. And what this sharia is talking about is if somebody commits adultery or steal you cut his arm, even in the Bible stealing and committing adultery is not good. In the Ten Commandments it is said thou shall not steal, thou shall not commit adultery. So I think they should stay because Islam is for everyone.

FG1 [37907-38149]

(uniformly) actually if they could not comply they should leave or maybe they can be set apart from the remote area like now in Kano state they have Sabon gari and Sabon gari they don't have sharia and Sabon gari is in Kano Metropolis.

KD1 [43552-44208]

There is actually a freedom of movement and choice. So you shouldn't restrain anybody's choice. You can say should they leave because, they may feel uncomfortable due to the sickness in their heart and they no longer want to stay there. So you can't force them that they must remain with you. So if they decide to leave, it is at their own discretion. But if they want to stay, fine, but it shouldn't be that you should be the one to tell them that they should leave. When Islamic state is established and it's actually confirmed that it is the superior rule, certainly they have no choice than to succumb to what is existing. That's just the bottom line.

KD2 [17267-17422]

In a state where sharia is established and those non-Muslims would not want to live there, then they are free to leave, but I think that's not advisable.

KD3 [13526-13668]

Non-Muslims can live in a place where, in a state where sharia is established, but there are limits to what and what activities they will do.

KD4 [27077-28412]

Talking about non-Muslims leaving an Islamic state or a sharia state, actually Islam does not say that any non-Muslims should leave. It is not compulsory or let me say it is not commanding force that all non-Muslims should leave because that state is a sharia state and they are not Muslims that they should leave the state rather it is their, they can leave on their leverage, they can leave on their freedom, they can leave on their own, but rather the din is not telling them to leave because they are non-Muslims. Because taking, at the time of the prophet (SAW), he had non-Muslims under his tenure they were living under his tenure, under the congestion, under the rules and regulation of Islam. They were even paying jizya under Islam. So they, Islam does not say that they should leave compulsorily rather they can stay under, but having it in mind that they are living under the tenets of what, Islam. Islam will protect their lives and property and they have to pay leverage in the Islamic state. They have to pay leverage to the Muslims, they have to pay leverage to the rulers of the Islam and whatever happens to them is under the care of an Islamic leader. Therefore, the Islamic leader will not allow anything harmful or bad to happen to either their lives or their property because they are what we call kafirul amana.

KD5 [14972-15406]

I don't think that issue will arise because I don't think there is any need for non-Muslims to comply with sharia laws because sharia law is a law by the holy Qur'an and the Hadith and I think sharia law and Hadith, sharia laws which is Hadith and Qur'an is only applicable to Muslims and only Muslims is applicable to. So, I don't think it affects non-Muslims, so there is no need for them to comply with talk less of them leaving.

KD6 [29407-29893]

Sharia laws on non muslims, if they are not killing people, they can still live under sharia law because it is not applicable to them. When prophet Muhammad (SAW) was at Medina, he did not say no, you are the Jews, I have to apply sharia law, they are the ones coming from, to Muhammad (SAW), to tell him no, use this your sharia law to judge us not him saying no, I have to judge you with sharia. So, we have seen the, we are not, we are not following the footsteps of Muhammad (SAW).

KD7 [21047-21429]

If sharia law is implemented to the fullest, I do not think any person Muslims or otherwise will prefer to live somewhere else than where it is home because the sharia does not force a non-Muslim to comply to sharia only that the non-Muslim will have to, he would be left to practice his own religion and his way of life. So far, it does not infringe on the Muslims that are there.

KD8 [42539-42623]

They can leave, they will not be forced to live there, they can leave if they want.

KD8 [42669-42898]

On the basis of the fact that probably they are rights, they will not be free, may be they want to be living their un-Islamic life and they feel ehm unsafe or not being free to do that. So they can decide to leave if they want.

KD9 [26093-26427]

They are free to leave. If it is their wish to leave they can leave and if they want to stay they can stay without becoming Muslims, but they must comply with the laws of the land. It doesn't necessarily mean that they would become Muslims if they don't want to, but of course they must obey the rules and the regulation of the land.

KD10 [20278-20554]

Yes of course they can leave. If there is sharia in Kaduna and the non-Muslims living in Kaduna they don't want to comply with it, they can go anywhere they want to go. Did you get me right? They can go to Plateau state, they can go to Benue state eh, so there is no problem.

KD11 [23920-24490]

Yah if they don't want to comply they can leave, if they deem it to be their option, but I think no sharia law should force the non-Muslim to accept Islam in as much as they are willing to pay their taxes which is in form of jizya. The sharia would not in anyway compel anybody to accept it. However, there is a general decorum, general standard of behavior which is accepted from any person be it Muslim or not and I think those standards of behavior in as much as those standards are not violated they wouldn't have any reason to panic, any reason to be persecuted.

KD12 [29683-29895]

Ah it has been so, it has been so. Is a principle that if at all is like people employing people into governmental or any establishment if he sees that this law doesn't pay him see leave it, so it is applicable

KD13 [10139-10333]

They are bound to leave, they are meant leave because you need to revert people to Islam and when they watch and observe the way you live nobody we tell them, they will revert back to their din.

KD14 [12690-12811]

Non-Muslims are free to live where there is sharia law because the sharia is only imposed on Muslims not on non-Muslims.

KD15 [19714-20061]

Ah in a sharia state a Christian, a pagan or whatever religion can stay in an Islamic state or in a sharia state, so far they won't go against the law which is being established in that state, so it is allowed. Islamic world or Islamic state is not a violence state, is not a war country or a war state so they are allowed, it is free and fair.

KD16 [10643-10659]

Please go ahead

KD17 [35454-35796]

It depends on what the non-Muslims are doing. Okay it is, in Islam or the sharia law does not allow a Muslim to drink, but if you a non-Muslim you are allowed, if your religion says you should drink, go and drink, but does not mean that you should come outside to, there is freedom in Islam, but you have to just follow the Islamic tenets.

KD18 [16490-16678]

They don't have to leave, they have to remain there it is only the Muslim that they need to follow their Qur'an and hadith. They should stay, the they don't need to leave that place. Yes.

KD19 [22052-22330]

Well in a state where sharia law is proclaimed, every non-Muslim should not panic and say he wants to leave because the right of both the Muslims and the non-Muslim is being taken care of in an Islamic state, a state that is true sharia, so they should have no fear of leaving.

KD20 [16317-16389]

They should not leave, they should stay to be living together in peace.

KD21 [14632-14925]

Yah they have to leave if they are not complying with the sharia law. If ah, you are not willing to pay tax as ahm is with the sharia law and then you are willing to attack the Muslim at any given opportunity, I think you are not confined to stay in an Islamic state as such you should leave.

KD23 [15083-15510]

Yes ah if in a Islamic eh sharia state where there are other eh people who are practicing their own religion, if they do not intend or if they did not want to live they should leave because maybe if they are still living maybe some of other the activities will be restricted by the sharia then they can leave, they can intend ah to leave, but they are it has to do based on ah formally ah with the consent of the government.

KD24 [54472-54922]

Well I've we've answered this question. That we said they can live in the sharia environment on their, on the Islamic state rules, which the rules actually, actually they should be more especially if it is eh the Christian or the kuffar you will see that they will give them some rules that they should make sure that they follow these rules and ah if you follow them carefully you will see that yes it is the way it is in their own rule, that's it.

KD25 [74752-75250]

Yes if the non-Muslims eh persist that they should, they will continue to stay in an Islamic state even though they are not willing to practice the Islam, yes, on one condition. In as much as they are ready to be paying the levy that is the tax the haraj who, as agreed by them whether on monthly basis or bi-monthly or quarterly basis or yearly basis, in as much as they are, they accept that then they should be left to, they should live in the Islamic state to be practicing their own religion.

KD26 [18032-18259]

On the basis that they comply with the laws, they don't go against the law binding that state. I think that is it, but if they can't they should leave, but if they are willing to go with the law, the sharia law then why not?

KD27 [21465-21683]

Well they could, they could because the state is suppose to keep people away from the vices to prevent those vices from being practiced openly. So if one is not able to comply with that I would advise that he leaves.

KD28 [24614-24799]

Since they will not comply with sharia laws and you know that that will be to effect to those sharia compliance, since it will be a threat to them, it is advisable for them to leave.

KD29 [15070-15229]

Ah based on my shallow understanding ah the non-Muslims are assured of their rights under sharia law and ah if they feel not satisfied they are free to leave.

KD30 [26169-26510]

Ah of course non-Muslims can always live under an Islamic state because they have lived even during the prophet's time for as long as there is ah understanding then there won't b, they are not threatened and they are willing to comply by paying the common tax so they can always enjoy the protection of and the beauty of this of sharia law.

KD31 [15589-16180]

Yah I think in Islamic state the non-Muslims doesn't have to be...all they need to do, they should it should be adjustment because Islamic sharia is even advantageous to them like if you there was a time this ah in northern Nigeria in Zamfara when they started practicing sharia most non-Muslim women came and they confessed that since the implementation of sharia that their husbands now don't use their money, don't spend their money extravagantly like in the beer parlors and the like, so you see I will say here even an advantage to the non-Muslims and there are so many things like that.

KD32 [23111-23566]

Even during the time of the prophet there are non-Muslims in Mecca and Medina and prophet do accommodate them, so in the case of as I've said there is no compulsion in din, non-Muslims living in a state, in an Islamic state this is fine, you can live, you practice your own religion, but you have some limitation as since it is Islamic state, it is a state it is strictly practicing an Islamic law there are some things like alcoholism is prohibited but.

KD33 [19009-19282]

No. I don't think non Muslim should leave, if non, if a sharia state was established and non- Muslims don't want to comply with sharia laws yah they are free to leave if not they cannot stay there and be trying to interrupt what the sharia try to build in their society.

KD35 [21224-21825]

Ahh I don't, I don't think in a state where an, in an Islamic state that a non-Muslim should not be encouraged to live there. A non-Muslim in an ah a non-Muslim in an Islamic state should live peacefully there so long he is not going to violate the rules and regulations of that place and there is no compulsion in Islam, it is only qisas that is forcefully, is necessary, is mandatory. So the moment a non-Muslim happens to find himself in an Islamic state, a kind of introduction will be made that so, so, so things are necessary, are forceful in this area of jurisdiction of Islamic jurisdictions.

KN1 [48268-49118]

Now when a sharia is established nobody can force you into the religion to practice Islam. Nothing of resources are...in Islam and nobody can take your goods, nobody can take your wife, nobody can take anything that is rightfully yours and in fact not only taking it has to defend you. It means the state can go into war with another state to defend the non-Muslims in the state. They cannot be forced to engage in anything like jihad in Islam, what am saying is this if a non-Muslim is residing in an Islamic

state and there is jihad, there is need to go out to fight, it is not by force that the non-Muslim should join. It is only demanded of him because he is protected by the Islamic state that he should for jizya that is something to...for the defense of the country to buy arms against internal aggression that kind of things that is how it is.

KN2 [26778-26814]

But what is wrong with sharia law?

KN2 [26965-27125]

They should stay if they don't want to comply because for non-Muslims there is a provision for non-Muslims. And there is a level of tolerance for non-Muslims.

KN4 [40728-41047]

You can live in an Islamic state but only there is some life patterns or style of the non-believer that cannot be allowed, like adultery ehhh some are using traditional religion, sex is not a sin is part of their culture, drinking of alcohol is not their problem. As a -in a Muslim state all this would not be allowed.

KN5 [19063-19826]

Yes, they should leave because if want to comply, comply with the respect to some of the teachings of Islam. We say you should not drink alcohol in our presence, you should not move naked in our society, whenever you say... in an Islamic state you are implementing sharia in its fullest, it means the government is Islamic, the government is Islamic and it enforces, it can enforce that on them since you want to drink alcohol take it inside your room and if they are not going to abide by that they should leave as they Islamic state is going to protect them and their property and everything with the respect to the jizya they pay in the Islamic and other things. So they have to comply with what the provisions of the Islamic state are as they stay in that state

KN6 [22226-22816]

Yes, a non-Muslim can live peacefully ah ah in a good manner and even we have some cases if we implement this sharia system I know that ahhh some of are not Muslims they will migrate from their state into our state, for example, it happened when Yariman Bakura introduced this Islamic state because in those time, in those days Yariman Bakura give those coppers ahh much money more than in their state so they prefer to go to this Islamic state rather than state in their state and even now those who came from Lagos they have, they can prefer to live in our state rather than their state.

KN7 [20375-20807]

Well ehm, I don't think they should leave and I don't see any reason why they shouldn't leave if they do not want to comply in the sense that there is this wise saying that where there is no law, there is no offence. So as long as you want to continuing living within the context of an Islamic state or under the context of an Islamic state, you have to follow the teachings, or let me say the rules that exist within that society.

KN8 [21366-21691]

Hmm, I think based on this question people should not be denied to live when in an situation whereby the non-Muslims are not willing to comply with sharia I think it is better they should relocate another place for them, so as to bring an orderly society but not chasing them out with force or attacking them with problems.

KN9 [19982-20327]

Non-Muslims basically cannot live in a sharia state if they cannot comply with the rules of sharia. This is because ah there is a provision for them to stay in an Islamic state only if they are ready to obey the dos and don'ts of the Islamic state. But if they cannot they are very welcome to leave, they can go and establish a place elsewhere.

KN10 [15050-15280]

If there is ah sharia law in an Islamic state, so non-Muslims must obey the rules if you want to live if not he will -he can leave the place because remaining and disobeying the rule can affect the practice of Islam in such place.

KN11 [19547-20210]

If they do not want, ehh first of all here maybe some people do not understand how. In a sharia state, Muslim would not say you as a non-Muslim you must pray no, no, so any Islamic sharia would not force anybody, would not force anybody to say you must follow the teaching of Islam. As I have said, non-Muslims lived with prophet (SAW) but none of them has ever been asked to pray five times or to fast or to give alms or to go and perform hajj, no, but what you are required to do is you first of all you will pay tax that is jizya because that jizya you paid will be used to prevent your lives and properties, so the question is not much, it doesn't this much.

KN13 [22495-22762]

Ehm, they should leave because if they are not ready to comply with the law, like now they are not ready to pay some particular tax for using the amenities in that particular society. I think definitely they should leave, they should be allowed to leave the society.

KN14 [16213-16646]

Yes non-Muslims can stay in an Islamic state, but the sharia, the sharia would not ah he is not necessary or he is not forced by the sharia to be, to exercise those things, but he cannot violate it, what I mean here is that a non-Muslim in an Islamic or sharia state should not violate the sharia but ah a Muslim or the leaders in that state cannot come and say that you must perform those things that Islam says a Muslim should do.

KN15 [17157-17340]

Yes non-Muslims, non-Muslims can live where you know sharia law is established but on one condition that he will not you know break the laws, so he will abide by the laws in anyway.

KN16 [8849-8956]

If they don't want to comply then they should leave the state, but if they will comply then they can stay.

KN17 [22418-22422]

Yah

KN18 [34461-34566]

Popular votes let the right person emerge through normal democratic process and gain the consent of all.

KN18 [34905-35308]

Why can't they comply? That is the order that is the constitutional order. Can you go to United States and say you will not comply with the order of the United State? Will they leave, why must you? Ai the question is that if you are going to any country and you refuse to follow, refuse to follow the normal constitution and provisions of that country you are going to leave you must leave that country

KN18 [35327-35752]

So don't let's not, this is a pretext in order to smuggle, let's be realistic any country in this world you go no matter the kind of a teaching, if you go to Vatican are you not following the teachings ah ah ah of the constitutions and teachings of Vatican, then

must Islamic state be exempted that and if you are not following the true teachings and provisions of Vatican Vatican will you stay there? They will expel you.

KN19 [22236-22368]

I think it's better like that because they won't be able to comply with the rules and regulations of sharia.

KN20 [15906-16026]

Yah, So long they can't comply with the state law that is governing the state then they should leave

KN21 [9920-10074]

Of course they have to leave. because they won't find it comfortable to live in the state anymore, so they just have to leave.

KN22 [18535-18911]

Yah, in a state where sharia law or legal system is established, does not advocate for the going of the non-Muslims, but willingly if they want to leave, if they want to go, no problem with that, but true teaching of Islam in a Sharia legal right does not advocate that they should coerce the non-Muslims, they should force them to leave that particular community or society.

KN23 [14155-14436]

Yah they should leave because sharia itself has- it creates a kind of sense of belonging to non-Muslims they have to pay what we call jizya and if it is not an Islamic state they have to leave if they cannot pay the jizya and it is like kind of the money they pay for protection.

KN24 [14145-14714]

In a country where Islam is practiced, let's go back to the prophet the way he said. When prophet came to Mecca and dominated Mecca, if any Christian that is going to practice, not practicing Islam and he agreed to stay in the country there are some taxes that he would be paying for Muslims so that they will be protecting him and he will not be harmed. Nobody will come and cause issues. So if you are not going to pay those taxes and some other things that is implemented for non-Muslims to pay, so definitely you have to leave that place.

KN25 [20735-21230]

Yah they could pack their loads and leave if and only if the rules of sharia are too tedious for them and they don't want to comply with it they can leave. But I think the sharia law has made it so transparent and so easy that even the non-Muslims accommodated they can practice their religion, they can have their places of worship although not near the-it could be a little bit outskirts of town and they are guaranteed protection of their lives and properties. So I think it is a fair offer.

KN26 [20726-21393]

They shouldn't- they don't – in fact as it is you can't compel, you that is just the issue, you can't compel. If the era is where they co-habitate like for instance in Nigeria now whereby even the state that practice Islamic sharia law, you understand, have to pay- have romance with the constitution of the state because the constitution gives the legal right to every Nigerian to stay where he or she wants to stay. And if she or he stays in a place that sharia law is being implemented he can still stay there and also like we said nobody-you are not required to go in fact the law is not even applicable. It is not applicable to you because you are not a Muslim.

KN27 [16110-16311]

Well I should say ehm there is this wise saying that where there is no law, there is no sin. So as long as you want to be part of a state or a society you have to comply with the rules of that society.

KN28 [12627-12828]

Of course they should leave. It is not a must they stay within that sharia law state. They can easily leave it is not a must for them to live there. They could go elsewhere for their greener pastures.

KN30 [14263-14353]

They don't have to leave, they just have to find a way of co-opting them in the society.

KN31 [18789-19122]

Well I think according to the Sharia anywhere you want to establish Sharia in a state, you give the non-Muslims just like I said earlier, their rights. But in a situation may be whereby they see that they will not be comfortable there, I think there is no cause for alarm. They could easily change to maybe where it will suit them.

KN32 [8410-8763]

ah advisably, they should leave the state for their own safety because I don't see the reason why if you don't want to ah comply with the sharia law of a particular country you should be allowed to be in that country. You can't go to the United States of America and refuse to comply with their constitution and expect to be left to live in that state.

KN33 [7356-7398]

Yes, if they do not contravene the sharia

KN34 [10733-10836]

They should not leave. They are free to practice their religion, they have nothing to do with sharia.

KN34 [10900-11008]

They should stay and make sure they abide by the rules and laws governing that particular state or country.

KN35 [13017-13185]

No. Sorry they can live Yes they can live. Since they have agree to respect the sharia which is the body, the rules that governs the state.

KN36 [13508-13591]

Yes they can live but on one condition there should be no violation of the sharia.

KN37 [12220-12437]

The non-Muslims if they must live in a sharia state then they must comply and abide by the principles of the sharia. And if they don't want to comply I don't think, for their own good, I don't think they should live.

KN38 [8587-8592]

Yes.

KN38 [8613-8766]

Islam gives them the room to live in an Islamic state and to live in their own confined believe. Islam does not stop anyone from performing his religion

KN39 [15070-15264]

Yes, because I can cite example with the time holy prophet whereby holy prophet lived with non-Muslims a peaceful life without any force or torture to them and it is a life.

KN40 [13770-13895]

My answer to the question is no, a non-Muslim should not leave the state in the sense that sharia is only meant for Muslims.

KN41 [11556-11581]

Based on the individual.

KN42 [23310-24465]

In a state where sharia is established, the Muslims, the non-Muslims are expected to follow all the preachings, all the rules and regulations. Sharia law is just like things that are expected to be done and things that are not: don't fornicate, don't drink because there is no drinking in an Islamic state, there is no prostitution, there is no fornication whatsoever, there is no cheating and there is transparency, you don't, there is control over the weights and gains whereby you buy something and you are cheated from it through like many weight and measures. So if they can, these things are very simple, these things that are there even in the normal world which is maybe the most difficult one is like the cheating and the prostitution and the alcoholism and the all those ones and the taking of intoxicants. If they can't comply with these laws, then they are expected to leave because they are not only going to spread the vices among themselves, it is going to touch all other innocent people within the societies. So as to protect Muslims, these non-Muslims are going to be set to leave, so on the basis of them violating the established laws.

KN43 [19395-19914]

No, no at all. I told you even during the lifetime of the prophet of Muhammad there were non-Muslims who lived under Islamic state. So why should non-Muslims leave sharia state in the twenty-first century, on what basis? The only thing is they should respect the precept, the rules and regulations governing an Islamic state. They can go and practice whatever they want in their own domain not in a place where Muslims are in the majority. So I don't think the non-Muslims should leave the state where sharia operates.

KN44 [14193-14555]

No, nobody is saying that when Islam is introduced or reintroduced or a state is an Islamic state that non-Muslims should not live there. We have so many cases in history whereby we have had an Islamic state or well established Islamic government but at the same time it was able to accommodate non-Muslims. So I don't think that, this one is really a problem.

KN45 [18008-18623]

I think from the first place, it is not compulsory for a non-Muslim to abide by the rule of sharia in any Islamic state. A Muslim, a non-Muslim can take his alcohol as much as he likes in an Islamic state and he is not going to be punished like a Muslim in an Islamic state. I think that is one right given to them by the sharia too. So is not, they can live peacefully, they can conduct their business in an Islamic state without abiding by the rules of sharia, but at least there are certain public conduct which is generally morally acceptable to both sides that they will observe too.

KN46 [34858-36432]

Ahh, I think the question, this question is problematic. It depends on how the state operates, I mean, if these rules are for Muslims only then non-Muslims are not under any obligations to observe these rules, but if these rules are for all citizens, then all citizens must abide by the rules. For example, if the state makes a law that no alcoholic drinks should be sold on its land, for example, no alcoholic drinks should be sold on its territory. If this law is made for all citizens, then all citizens must abide by this rule without any discrimination. Non-Muslims must abide by this rule just like their Muslim counterparts. Even in America in the 1930's or 20's to 30's, alcohol was banned in America for all citizens and laws were made to punish those who break the rule. So there is nothing wrong with any state calling itself Islamic or anything they wish to make laws for its citizens and for those citizens to be made to abide by these laws. I don't think there is a problem in that. So if these rules made by Islamic states are meant for non-Muslims or are meant for Muslims only, then maybe that rule should apply to Muslims only because it affects them only. But if these rules are for general public then no exception should be made, but if as you put it in the question, should they live in the state while not observing the provision of the state? Then I would say if the state made these laws, made these laws and allowed these non-Muslims or exempted them, if the Islamic state exempted the non-Muslims from observing these laws, then they don't have a problem.

KN47 [35593-36383]

Well they don't have to leave because there is a provision or there is a situation whereby, you know, they live together, you know, they can simply try to respect one another's values, you know, religious values and cultural values, you understand, they don't have to leave because they have the right to stay in the state where the indigenous or they are the indigenous of the state as well, you know, so they don't have to leave. Leaving is not the, is not even suggesting, you understand, they shouldn't leave the state but they can simply stay and follow the religion, you know, they want to follow, you just continue to stay as non-Muslim, but their own interest can be taken care of when they avoid, you know, offending, you know, or disrespecting the proper beliefs of the society.

KN48 [10997-11150]

They shouldn't leave, because with time, if those Muslims there they are with good behavior. So they can form there now embrace what they are doing.

KN49 [19595-19922]

Of course they should because you cannot actually you cannot in Islam you don't force people to adhere to your religious tenets if they are not interested in being part of that religion. You do not compel people, you do not force them, you do not even frighten them into doing what is against their better judgment.

KN50 [9829-9944]

Why should non-Muslims leave a sharia state because sharia is not even meant for non-Muslims, is meant for Muslim.

KN52 [26077-27207]

Should non-Muslims leave? Why should they leave? I don't think they should leave. You see nowadays, especially in northern Nigeria, this narrative about Islamic state, about sharia being anti-Christian, being violent against non-believers is not really true because I think the non-believers, Christians and the Jews most especially, are protected under sharia. You know, but the protection is conditional because they are expected to pay what is called jizya, right, which is a tax for protection under an Islamic state. I think that is the only thing that they are required to do, but of course there are other conditions that might not well augur with the non-believers residing in an Islamic state because practices such as alcoholism, gambling, prostitution, and other things, vices like that are not allowed in an Islamic state. So if a non-believer feels that under a non-Islamic state, for instance, he is allowed to practice alcoholism or prostitution, then he can leave on that condition I mean for that reason, but if otherwise there is no reason for any non-Muslim to avoid an Islamic or sharia state because of that.

KN53 [13155-13533]

With this question you just asked me, there is a place in the, a verse in the Quran, that says wahala diriiri, walaha dirara, so I don't believe they should leave because the law said it is not inconveniencing us to do things. So if they can abide with the sharia, they should stay and if they can't abide it's their state, they don't need to leave. So that's my own answer.

KN54 [6660-6708]

Well if they cannot comply, they should leave.

KN55 [7967-7999]

Yes, if they cannot obey sharia

KN56 [12565-12747]

Actually if they cannot abide by the rules and regulations of the Islamic state and they cannot pay their jizya (tax), which is a taxation levy on them by Islam, they should leave.

KN57 [12846-12893]

They can leave, they can leave. Yes of course

KN58 [29013-29342]

No. if, they are only allowed to live in a Islamic state if they comply with the teachings or tenets of Islam. Islam is not forcing them to practice Islamic religion, but they should abide with the rules and regulations of Islam within the state since they are found in the state. If they cannot then they are advised to leave.

KN59 [21992-22166]

Yes it is allowed for them to live or to stay within that state, even though they do not comply with the sharia law, I think it is allowed for them to be in that state yes.

KN60 [22843-22972]

Non-Muslims can live they have every freedom and right to live among Muslims without practicing sharia. It is allowed in Islam.

KN61 [10952-11091]

In a state where sharia is established, non-Muslims leave if they do not want to comply with sharia law, yah some other state they leave.

KN62 [35234-35749]

Yah, in Islam, we believe that there is two conditions, you either live under sharia peacefully, you either leave peacefully and do whatever religious practices whatever religion you have or just leave the state because if you are to be a kind of problem, if you cannot live peacefully in an Islamic state, be it you a Christian or even an Atheist, then you are expected to leave or pay jizya, a certain tax you are taxed to pay some money or to pay a kind of ah, just to pay some money, yes that is what I believe.

KN63 [24010-24992]

Look here, having a sharia, sharia guarantee more rights to the non-Muslims than the Muslims. Ok just like some people complaining of maybe their shops or their store they invaded by maybe the Muslims, in a sharia state or in an Islamic state, you know they can sure of their security, and if at all something like that should happen, they have to be paid by the government. So they are having more rights than the Muslims themselves and all what we are talking about maybe someone goes on gambling, some is involved in idolatry or whatever or someone do reader, all this things are only binding on the Muslim in that community. Now if a maybe a non-Muslim should steal in that state, Islamic state, they cannot cut his arm because of that, because sharia is not binding on him, is only binding on the Muslim in that community. So there, something is even more guaranteed than the non-Muslims in that community. So there is nothing preventing them in staying in that community.

KN64 [18583-19008]

In Islam, what I want you to understand with me, Islam did not force the principle of Islam on people, on non-Muslims, they live with Muslims, they will, they have their rights that the Muslims must respect these rights. Therefore, there is no any place you force them to follow the Islam, no, unless if they break some principles of Islam, like disrespect to prophet or something bad, sharia will not agree with this, ehn.

KN66 [12457-12753]

Yah, instead of, yes I believe non-Muslims should leave if they don't want to comply with the sharia law because instead of putting on a fight, to make it conflict, to make it unstable, to make it un-governable, it is better they leave to a place where they know they can live there life freely.

KN67 [14205-14335]

No. I think they should not just leave. They have the right to voice this out their opinion because Islam has a provision for them

KN68 [6627-6673]

Yes, if they cannot comply and pay the jizya.

KN69 [25466-25900]

Well in an Islamic state whereby there are non-Muslims in that state, I think nobody will come and compel them that they must observe Islam because Allah said it in his holy book where he said la iqra ha fid din, but there must be a condition attached to this. Despite the fact that they are not ready to observe the principles of Islam in an Islamic state, they must make sure that they do not violate the principle of sharia, yes.

KN71 [43510-43738]

No. They shouldn't leave, of course they shouldn't leave because in Medina there were no Christians, non-Muslims and they were given the right to their worship, to worship their lord, they worship whatever they want to worship.

KN71 [43929-44886]

They shouldn't leave and they must not comply with because when you say a non-Muslim that the drinking of alcohol is banned in this state, that is as far as you a Muslim is concerned. So it would be the duty of the government not to allow alcohol to move freely anywhere, but as a non-Muslim what is his right, what is wrong if he took an alcohol? There is nothing wrong in that. So they should only be allowed not to interfere with or intermingle with the Islamic laws. You cannot say he must pray, of course he must not. You cannot say he must not take alcohol; of course he must not because to him it is halal. You cannot say he must not fornicate; of course he must not because to him it is halal. But he must not do it as to entangle or abuse the state of Islam to do it freely. If he should lock himself in a room to do what he want to do, who would say why? Because the law is not unto him, is it not? I hope you understanding what I am saying? Yes.

KN72 [23469-23544]

Yes he can continue living, he can continue living without any harassment.

KN73 [22661-22790]

Of course there is no Muslim will leave he has a freedom to live, he has a freedom of movement, he has a freedom of life thus...

KN73 [23036-23119]

The only basis that he won't, he will not be staying unless he is paying a Jizya.

KN74 [34687-34758]

No he can't leave; he can live together with the Muslims nothing can...

KN75 [37112-37503]

no, we have to reflect what happen during the time of the prophet (SAW) in Medina, how he established, in the whole world, prophet was the first person to establish constitution, that is the Medina charter yah, between the Muslims, not a Christians and

the Jews how they have to, how they are going to live together, so their right should be given to them, they should not deny their right.

KN76 [25755-25980]

Actually ahh if there is, they can live if they so wish because they have the freedom to move. Nobody can well confine somebody and must compel, should compel somebody to live within an Islamic state, a Muslim or non-Muslim.

KN78 [39936-40105]

Well again I think I don't, I don't want to, I don't want to be placed between the red sea and the devil ehh this is a very difficult question for me to answer really.

KN80 [32205-32391]

So he can leave at his own wish, but Islam provides opportunities in the right and rights to both Muslims and non-Muslims. He can live in as long as he is not tampering with the Islam.

KN81 [17996-18068]

No. Non-Muslims can live in an Islamic state, he has the right to live.

KN81 [18280-18491]

I understand, non-Muslim has the right to live in Islamic state he has the right because during ahh during the caliphate ahh Muawiyah Abu Safyan he nominated one of his cabinet while the person is non-Muslim.

KN81 [18862-18939]

He has the right to leave, even Muslim has the right to leave Islamic state.

KN82 [22684-23136]

In Islamic state, Islamic state is not for Muslims only. It is a state that has a provision for even non-Muslims to live in peace and they should be respected accordingly. As we learned during the life time of prophet Muhammad (SAW) the provision is only that the non-Muslims use to pay jizya, as much as they are able to pay that then they are free to live and no one can terrorize them or disengage their right of been members of the state.

KN83 [13591-13736]

Yes he can leave. Nobody can impose him to comply to sharia. He has the right to stay and go and sharia is only for Muslims not for non-Muslims.

KN84 [16436-16603]

Yah he can leave, he can leave Islam, Islam cannot force anybody to stay in an Islamic state. Non-Muslim can be able to leave because there is no compulsion in Islam.

KN85 [18865-19274]

Yes, during the time of the prophet we have seen the Jews and the Christians staying in Medina and other parts of the Islamic state. Therefore in an Islamic state non-Muslims can live, reside and conduct their activities ahh without following or converting to Islamic religion, but they have to respect Islam, they have to respect Muslim, they do not have to ahh violate Islamic laws and Islamic principles.

ZA1 [21311-22172]

No, no, no. Even let us say maybe or let us say that a state in Nigeria or somewhere that establish Islam 100 percent a non-Muslim will practice is religion. There is a one incident which happened during Umar bin Khatab when Khalid bin Walid conquered a Palestine. When he conquered, he demolished a church. When the Umar came, one of the priest complained to Umar, we submit ourselves that we agree we are going to pay jizya and Khalid bin Walid has demolished our church and build a mosque. Umar command Khalid bin Walid to demolish that mosque and rebuild that church again. So it means that if non-Muslims are the, if Muslims are the majority and a state, and sharia has been established, non-Muslims has the right to stay like in those-Rasul (SAW) we have Banu Khainuka, Banu Bakar they are non-Muslims and prophet stayed with them, they lived together.

ZA2 [20873-20932]

They can leave it is free, they can leave it is free, yes.

ZA3 [17668-17935]

Toh is just most of us are not aware of what the sharia side is not for a non-Muslim to even rather prefer to stay in a community where the sharia is being practiced as it is ought to be, but he has the right to leave if he doesn't want to comply with sharia laws.

ZA4 [37025-37698]

Toh Alhamdulillah if you can remember in the time of prophet Muhammad (SAW) we have what we all Ahlul... emm unbelievers that they don't fight Islam, he allowed those to practice their Islam, they allowed the prophet Muhammad to be practicing their Islam, they don't fight them, all this people are called Ahlul... if you are not a believer in the Islamic state, doesn't fight Muslims, doesn't cause anything, is not a spy, you understand, he allows you to practice your religion, you allow him to practice his religion because Allah have said telling us that la iqra ha fid din there is no compulsion in religion, only that enemy is fighting that is (he recites the Qur'an).

ZA5 [21267-21448]

They don't need to leave, if they say that they don't what to compromise with the sharia law, they can still live their lives but based on what? Based on agreement that is just it.

ZA6 [51487-52250]

Ahh if, for example now, if in Zamfara state where it has been adopted before, if they decide to adopt sharia law again and the Christians there feel they would not be comfortable from what they have been hearing not what they have experienced, then of course they should leave, but in the actual sharia constitution, the sharia law, in the state where sharia is being practiced, the Christians there live more happily and freely than even in the democratic state because it is not as if there is a particular punishment for a non-Muslims, no. It is same thing as democratic constitution, is just it applies to everybody, if you break the rule you will be punished. I told you the difference is strict adherence to the law in sharia that is just the difference.

ZA7 [21134-21670]

Well I think, I think they should. Am not saying that in an extremist way, but I think everybody has the right to stay in any country that is if you are ready to obey by the governance of that particular country and the laws are conducive for you. So if you find the sharia laws being too hard for you to follow, I don't think you should stay because you might be, you might be pushed to probably doing one of those things or you might be ahh seriously I don't think you should stay. But I am not saying that in an extremist way, view.

ZA8 [46753-48303]

Yah. If for instance, like I said, there is what we call freedom of religion, freedom of residence or how will I call it? Now If, for instance, a non-Muslim in an Islamic state feels he cannot conform with their laws rules and regulations, he is very, very free to

leave, nobody will force him to stay because it is your opinion. If you want to stay, like I said, no country or community that you go that they don't have their laid down rules and regulations. It is either you comply with them or you leave because if you are going to stay, you must comply with the rule governing there. Is just like a school in the university, is a constitution is just an institution, not even a state, but they have their laid down rules and regulations that if you violate any one they are free to terminate your stay or send you away. So likewise the same thing applies to an Islamic state, they will have, definitely they must have their rules and regulations, you must not fornicate, don't drink, don't kill, don't steal, don't do this, don't abuse, don't back bite, so if you are caught doing one of this things, definitely the punishment you apply on you because you are staying there. So if they start saying no because you are a Christian, you are free to kill in an Islamic state, it is not going to be possible in an Islamic state. They will tell you, you are a Christian here or you are a Jew here, we leave you to practice your religion so far you are not going to go against the rules and regulations governing this state. So that is what I think.

ZA9 [24396-25041]

Ehm if they because they say in a place where there is no law there is no sin. Yah since there are sharia laws, since there are laws in that place if you know and I believe Sharia, even if sharia does not correlate with the constitution, let's take constitution of Nigeria as example, if it does not correlate completely with it, I believe 75percent it has considerable similarities. They have some similarities. So if somebody, I believe anybody who can't comply with this sharia law, in my own opinion, to avoid bloodshed and things that will make Muslims look bad, they should just leave the place if he knows he can't comply with the rules.

ZA10 [24806-24943]

Yes if they don't want to or they don't want to comply with the sharia laws, the law also give them the opportunity to leave the state.

ZA11 [19650-20196]

The sharia law is for the both religions being a Muslim or not, but it doesn't actually imply on a non-Muslim to some certain, but actually where there is a sharia law, there are limitations. Let me use an example, like a state where there is no sharia laws you find them drinking, there are prostitutions and the rest, but in a state where there is a sharia law, all those things are prohibited and in that aspect, it is mandatory there for the non-Muslims to abide by those things because there will no room for any alcoholism or prostitution.

ZA12 [10773-10835]

They should live even the prophet lived with the non Muslims.

ZA12 [11061-11293]

They shouldn't be chased out because the land belongs to everybody in as much as the rules and regulations of the jihad ooh of sharia is being understood by the Muslims, then it will only act on the Muslims and not the non-Muslims.

ZA13 [12045-12163]

I don't agree. They shouldn't leave, they shouldn't leave because they have the right to practice their religion too.

ZA14 [15365-15813]

If you look at it, a non-Muslims cannot leave because if prophet Muhammad (SAW) can live with the Jew and the Christians after his hijra from Mecca to Medina and they agree on whether they will be paying some pay, what are they going to be paying.? They are paying jizya, is in form of tax that is in our nowadays because there is suppose to be an agreement between the Muslims and the non-Muslims if they want to really live in the Islamic state.

ZA15 [18976-19498]

Yes, even in an Islamic state you don't say ok because you are practicing Islam, Christians must do, must also do what, must also practice Islam, they have freedom, because we have two types of court or we can say particularly Islamic and the other ones. So even if there is any problem, they will be given the freedom to choose which of the courts do you think we should go? Is it the Islamic or the, that is for the Christians, but as for the Muslims, it is the Islamic sharia if you are in an Islamic state that would...

ZA16 [12374-12520]

No, they should not leave because they will be treated as non-Muslims; they will not be imposed that they must follow the teachings of Islam, no.

ZA17 [13337-13437]

If they can live and comply with the sharia law that, they don't have problem they can do their own

ZA18 [17468-17864]

Ah this is an Islamic state, but they want to live in the state, but they do not want to comply with the sharia laws, will they say that? Kaga in those days when the non-Muslims want to live in an Islamic state, they will have to abide by the laws, for instance, now they will pay jizya, a kind of tax, so if eventually they say they will not pa, they will, toh then they should find where to.

ZA19 [22771-23114]

Of cause non-Muslims should live and thrive in an Islamic state without being ah being actually attacked by Muslims, you understand, because Islam allows transaction, economic transaction and otherwise between the Muslims and non-Muslims. So non-Muslims could dwell in an Islamic state without getting ah been harmed, I mean by other people.

ZA20 [13235-14093]

There is nowhere in Nigerian context where an Islamic state, you know, where ahh sharia legal system is introduced asking non-Muslims to vacate the state to their, you know, there is nowhere. In Zamfara where I know quite clearly, in fact the very person, Yarima Ahmad Sani former governor, who introduced Sharia in Zamfara State that time, was even, you know, the kind, of – what he has been doing to the Christians was even more interested in retaining their conscience to live with other people peacefully with their neighbors who are Muslims also. So likewise in Kaduna, Kaduna, Sharia was also introduced during this man, Ahhh Ahmed Makarfi. Ahmed Makarfi also the- in fact one third of the population of Kaduna are Christians if not two thirds one third at least are Christians. So there is nowhere, the constitution has not even asked them to leave.

ZA21 [18976-19246]

Of course they said if you don't want to stay, you don't want sharia to be applicable then you can go. If you so desire you should stay even where sharia is applicable then you must pay something. And that is what is obtained in the traditions of the holy prophet.

ZA22 [17784-18330]

No. They shouldn't leave. As I said earlier rasul (SAW) cohabited inhabited medina with non-Muslims so they have the right except that they have some limitations. For example they won't be allowed to be drinking openly or to be dressing the way they are for instance the way they want if at all it contradicts Islamic teaching in order not to bring confusion into the Muslim umma. So they have some limitations. But Islam has already provided their rights that Muslims must observe. Yah they have all the right to live in an Islamic state.

ZA23 [23290-23762]

Yes in an Islamic state the non-Muslims and those that do not want to comply with the sharia that is the non-Muslims, they are free to live in that state, the only thing is that if anything is against the teaching of Islam will not be practiced upon openly. Secondly then they will be paying some levy. In Islam it is called jizya. That is the tax. It is a certain amount, just a certain percentage of their own wealth they will be paying to the Islamic government?

ZA24 [29842-30291]

In a place they are using sharia non-Muslims can live there. They can stay there provided they can follow the rules, provided they can comply with the rules and regulations of the sharia. So they can still stay because during Prophet Muhammad (SAW) there were Christians in Saudi Arabia then. So they stayed together and once anyone of them committed offense therefore they- although sharia is meant for only Muslims; I think I answered your question

ZA25 [26229-26486]

As I have said, non-Muslims are allowed to reside in a Muslim state-in an Islamic state and be allowed to practice their religion. But as I have said they are obliged to pay jizya. If they refuse to pay jizya then they are free to leave without compulsion.

ZA26 [12977-13162]

There is provision. I am not an Islamic scholar. There is provision by Islam if infidels or want to be in an Islamic state there is provision for that, other scholars will answer that.

ZA27 [11225-11471]

No why? No, you cannot force anybody to stay in a particular place where he doesn't want. But in an Islamic state where you have an Islamic state or whatever, we give equal rights to both Muslims and non-Muslims. Islam treats everybody equally.

ZA28 [24130-24489]

Well where an Islamic state is already established I think it is an environment where the dominance is Muslims are Muslims. So on no circumstance should, I won't say a foreigner, they can live within if and only if they are ready to comply with the dos and the don'ts of that environment, which according to, which is in accordance with sunna and Qur'an so

ZA29 [33941-34897]

Well by saying non-Muslims they do not have to comply with the sharia laws because they are not Muslims. But there are some things that even though they do not comply with the sharia laws there are some things that they should not do which in other way affect the sharia. You know we people are selfish, even in the other- let me take a good comparison that is close to us here as Muslims and Christians are living. No any Bible whether Revised Standard Bible, whether Anglican Bible, you understand, no any Bible that permits fornication, no any Bible in this world that permits building of houses for prostitutes and no Bible in this world that permits the followers of that very book to drink till they get drunk. So and I know say that if all these things that I mentioned are things that definitely you know may be the unbelievers would not want to comply with because they would – because it would look to them that their rights are being deprived.

ZA30 [43948-44821]

Hmmm, they, as long as the non-Muslims want to stay in the Islamic state, then they have to comply. Comply in such a way that they can't do what they are doing, may be contrary to Islam publically, but they can perform their religion. There even say that the state will even build churches for them, may be outside the town and they will do their business, but may be if their business is selling beer. So it can be public, may be they will do that when they go back in their own houses. That is the kind of compliance, but they can stay where people are staying, they will do business, legal business that people agree on. So, that is the kind of compliance, but if they say no, that they will go and sell beer, so that one can may be create chaos, chaotic situation. May be they will engage themselves in prostitution, publically that one the government will not allow.

ZA31 [17560-17809]

As I have said earlier on, sharia means, sharia only impose to people that are Muslims not people that are not Muslims. The way I said it, there is no religion that force someone out of his will. So I believe non-Muslims can stay in religion state.

ZA32 [47366-48320]

Yes in an Islamic state where sharia is established, non-Muslim can be live, can live there and they can live on the basis of giving jizya tax and they can live on the treaty of peace and harmoniously living and their interest is protected when they pay jizya, they will be protected, they will be given farm for cultivation and other rights of moving within the state. Allah (SBUH) said (he recites the verse of the Qur'an), you should fight those who do not believe in Allah (he recites) and do not believe in the day of Judgment (he recites) and they do not practice a good religion, a real religion, a sincere religion that is Islam, they do not practice it (he recites) from those among those who were given book, the people of the book, ahlul kitab, I tried to jizya until they pay what, you should fight them until they pay what, they pay jizya tax, if they will pay that jizya tax, they would be allowed to live, to be living in that state, yes.

ZA33 [12832-12939]

They shouldn't leave because Sharia law is not imposed on them. It is only enforced on Muslims only.

ZA34 [28422-29110]

No. Allah (SBUH) did not make compulsion on religion, La iqra ha fid din. There is no compulsion for somebody to really come to the din of Islam. Islam has giving everybody his liberty, so far if you are a Christian you can live in a Muslims state. I gave so many examples, I talked about so many examples of Rasul (SAW) in Medina, there were so many Christians there in Medina. There were Jews that were there in Medina. There were Polytheisers – Mushrikun that were there in Medina yet he did not deprive Rasul (SAW) and the Muslims to have control of Medina. They were there in the affairs of Medina yet they lived. So non-Muslims can live in an Islamic state without any compulsion.

ZA35 [12455-12652]

Hmmm in an Islamic, in a state where sharia is established, if the non-Muslims don't want to comply with the rules well they can leave it is their own choice because, yes, it is their own choice.

ZA36 [19512-19781]

Of course they would live freely and comfortably, just the way the Muslim did then because even during the time of the prophet (SAW) he lived peacefully with non-Muslims and he gave them with shelter and protection. It is his right to protect them they are under him.

ZA37 [25373-26204]

Non-Muslims can live in an Islamic state without even if they cannot comply with sharia laws, but there are some little amount of tax that they should be paying, why because this is an Islamic state and they are living there without any renting and they are using the raw materials there for their own survival, so because of this thing that they are using therefore Islam and Islamic members, so even them they should now give some tax for the Islamic government to continue ruling it as what is happening presently in the country, one would come and open his shop, you would see someone will come and say you are going to pay

some tax to the government for your own development, so even Islamic government they should pay that tax in order for the government to use it to continue with its own work or something of that nature.

ZA38 [28903-29703]

Yah basically I don't see any reason why a non-Muslim would leave a sharia community because he did not comply with a sharia law, but you know in an Islamic society, there is, we observe, there are some social vices that is not good both in the Christianity and Islam, but see in the Christianity aspect they feel that especially the issue of alcohol, we know even in Christianity 60-70% they say is not good, if not for the Catholic that say drink don't be drunk ko? That is why you see they try to beat it down, some people, they say no, there shouldn't even be an alcohol, some would say ok, there should be alcohol but there should be a specified environment, a non-Muslim living in an Islamic society if he cannot comply with this law, is on his own reason basically it is to his own knowing.

Th13.2: Achieving Multi-religious Coexistence in an Islamic State

KD1 [50165-50495]

Just simply look at how did it happen during the time of the prophet, how did he do it? Then follow suit. Then just be a copy cat and do and follow it and there won't be any problem because it has happened over one thousand four hundred years ago. So there is no reason why it cannot happen now, if human being is still the same.

KD2 [21050-21232]

Multi-religious co-existence can be achieved in a state or in a sharia state where all people are allowed to practice their religion successfully without being embarrassed actually.

KD3 [16893-17305]

Is their own religion without stepping on anybody's... In a sharia state, the saying that, the question how can multi-religious co-existence be achieved in a sharia compliant state is that when we say a sharia compliant state it means a state that almost may be ninety nine percent of the people in that particular state are Muslims, so you rarely find the Christians there, you rarely find the non-Muslims there.

KD4 [37755-39434]

Yah, Islam or a sharia state it has its own rules, it accommodates, it accommodates non-Muslims. So as a non-Muslim since you are, as long as you agree to live under the tenets of Islam, under the wings of Islam, then Islam does not deprive you from observing your religion, but rather you should know that you are under a state which has a rule. Let me give you an example, in a sharia state, when a Muslim steal to a particular amount, he is tantamount to be cut, his hand is tantamount to be cut, but in that same state when a non-Muslim steals that same amount, he is not going to be judged according to a sharia rather he is to be judged according to the secular law. Despite he is non-Muslim, but since he is not, sharia as you see it that is one thing that always baffles me. People think that when you impose sharia law, you have to force it to be complied by even the non-Muslims. Sharia is applicable to Muslim living in that sharia state, non-Muslims as long as they accept to be under the tenets of Islam, to obey, to respect their selves, to respect the rules and regulations of Islam, then there is no problem. Whatever they want they can do it as long as they don't contradict the rules, provoke Muslims that are living in that territory because when you say a sharia state, it is totally a territory that is occupied, belong and even it is in position of a Muslim who practices the true Islamic religion. So, as long as non-Muslim will obey, we will understand this and we will tolerate and will always believe to live under the auspices, under the wings, under the tenets of Muslims then there is no problem of them being a multi-coexistent in an Islamic state.

KD5 [19419-19822]

I think that is very easy. In a sharia compliant state, I think it is very easy to achieve that because Islamic religion is a religion of peace and the leaders, they are very God fearing. So because of that I think non-Muslims or another religion can co-exist with Islamic religion in an Islamic compliant state. That is very possible.

KD6 [34487-34632]

I told you prophet Muhammad (SAW) lived the non-muslims, the Jews and others and they sat together, they were together, so we can copy from him.

KD7 [26358-26495]

Very easy. Once we are sharia total compliant, even a non-Muslim, non-Muslims from everywhere will want to come, they will want to come.

KD8 [48616-48903]

Of course it is very easy because the non-Muslim has rights. There are certain rights that he has. He has right to his life, he has right to his integrity, he has right to, so Islam has already specified the right of a non-Muslim in an Islamic state. So, there is no any problem at all.

KD9 [32868-33328]

In a sharia compliant state, the non-Muslims must abide by the rule and there would be no problem, then you can practice your religion. How do you abide by the rules, the rules of sharia, you don't because you are not a Muslim you use your religion to disturbed the society and your duties to the government, you have to pay them. So it is as simple as that. If you agree to these then of course you are allowed to be a Christian or Jew in an Islamic society.

KD10 [26228-26276]

I don't know. I don't have any answer for that.

KD11 [29079-29130]

Justice and every group is accorded it own rights.

KD12 [30954-31218]

Ah Multi-religious co-existence can be achieved a sharia state where the non-Muslims knows that the government is being controlled by the sharia and then sharia is also, it has been stated in sharia too that the observances of their rights should be maintained.

KD13 [12766-12921]

You see, you don't have anything to do with the non-Muslims, you understand, they are free to live and you are free to make use of your Islamic teachings.

KD14 [16597-17126]

Any either an Islamic state or a sharia compliant state there is freedom of religion now and normally sharia is always, is just imposed on the Muslims not the non-Muslims. If for example, a Muslim steal in a sharia compliant state there is a particular judgment for that, but if a Christian in that particular state steal we are not going to give that same judgment to that person,

maybe we have to go back to the constitution and based on what the person stole, punish that person accordingly. It is only applicable to Muslims.

KD15 [23966-24211]

Ah I have told you earlier on Islam is a religion of God, it simply means peace, so far they won't go against each other as in they won't go against the law of Islam and ahm I think everybody can leave in peace so everybody can live in peace.

KD16 [14654-14691]

That is through comparative studies

KD17 [44664-45351]

Multi-religious co-existence can be achieved in a sharia compliant state yes because Islam there is no religion that allows freedom to other non-Islamic tenants as Islam does. If you are a non-Muslim, you are not compelled to follow the Islamic law in an Islamic state. When anything is done your law or your book of your religion will be used to judge you, so the Islamic state gives you religion, gives other non-Islamic religions freedom to practice their religion as far as they don't go beyond their limits by impounding on other Muslim faithfuls their rights. Justice is just what is there in Islamic as in everybody should be treated the way they are supposed to be treated, justice.

KD18 [20526-20641]

Yes, the multi-religion can, they can exist that is if there is a mutual understanding between both religions. Yes

KD19 [27026-27427]

Yes eh multi-religious coexistence could be achieved in the sense that the rights of everybody needs to be taken care of. If the rights of both the Muslims and non-Muslims are being taken care of, then there could be multi-religious coexistence, you see Muslims and Christians and even followers of other religions living side by side in peace and harmony as long as their rights are being protected.

KD20 [20922-21016]

It can be achieved if there is understanding, tolerance, in the state or in the country, yes

KD21 [19566-19751]

As we said earlier, if non-Muslims tend to abide by the law of the Islamic state, they wouldn't attack the Muslims, they are going to pay their tax, I think it is going to be achieved.

KD23 [21077-21201]

Ah this questing is somehow bulk, is somehow bulk, is somehow controversial yes so ah I will put a stop on that question.

KD24 [62855-63461]

They can be, they can come together and have, stay inside one umbrella a normal life of peace, normal life of peace, but according to the religion's perspectives, those ones it may be impossible, but based on natural life situation, it is possible because we will work towards achieving one goal building the nation, building the country, leading the people forward, so in this I don't think they will come there and tell me this is how to pray, this is how to perform oblation, no. This one is the issue of what will make the country to be developed, then we can come together and discuss on such issues.

KD25 [82529-83111]

In as much as every religion respects the other religion, But they practice their own religion. In as much as there is respect between the religions that is all everybody practice his own, God knows eh those that are on the right path, we the Muslims should conduct ourselves in the best Islamic manner and then others Christians, Jews, let them conduct their own, but there should be that respect of religion, tolerance, tolerance, if there is tolerance and there is respect of one, of each other's religion then there will be peace, no matter the multiple religions that we have

KD26 [23955-24303]

Multi religious coexistence. I think it can be achieved as long as the sharia compliant state, then non-Muslims that are there or the other religions that are there should know that the laws guiding that state are the sharia law. So they should be able to comply with the law and then if they do comply, then definitely there will be coexistence.

KD27 [23998-24033]

It has been practiced before now.

KD28 [30061-30356]

The coexistence of multi-religions can exist in a sharia compliant state, but if the sharia is restricted to either to the Muslims or those that are affected they know what sharia means. Once you understand the sharia and you know it affects you and you follow it then you must live together.

KD29 [18238-18311]

Well the provision of sharia has permitted that to usher in the society.

KD30 [32416-32759]

Ahm it has been done once where in an Islamic state we have ah non-Islamic community and are left to practice their own religion without any interference for as long as ah they pay the normal tax as every individual does ahm it is there, there is always space for them to ahm to have their own religions so religion without any interference.

KD33 [22351-22503]

Yah it can be achieved when the Muslims practice their religion correctly and the non-Muslim or the other religion practices their religions correctly.

KD34 [24678-24964]

In a sharia complaint state, sharia is meant for Muslims even if a sharia is introduced in a particular state, it did not say that it will affect the non-Muslims and then again there is a provision in the constitution that if you are not a Muslim should be enforced sharia law on you.

KD35 [26118-26218]

Ahh it can only be achieved when only qisas is made forceful, is made forceful, is made mandatory.

KN1 [56325-56424]

It was achieved based on fairness. It has been fair to all, it gives everybody what is due to him.

KN2 [31034-31370]

Ai it is sharia compliance that translates into multi-religious or pluralism. It is sharia laws that clearly translate that issue of pluralism. When it says La kum di la kum waliyya din meaning practice your religion and I practice my own. Let us have respect for each other. So pluralism is achieved one hundred percent under sharia.

KN4 [45382-45431]

By giving all rights to practice their religion.

KN5 [26152-26330]

When we have a sharia compliant state you should just be justice the provision for eh for this thing for the coexistence is there and if you are just it is going to be achieved.

KN6 [29115-29428]

So, it can be achieved multi-religion because Islam does not mean to debunk all their religion. They would be given all the necessary protection and they have freedom to their religion and freedom does not mean maybe to spoil their others religion but this freedom should be limited to some certain specific rule.

KN7 [26054-26312]

Uhm the religious coexistence can be achieved because ehm, Islam is a religion that welcomes different ideology because ehm, it, it understands the fact that yes, there are Muslims and there are non-Muslims. So yes it can, it can coexist, yes it can coexist.

KN8 [27262-27562]

That is why I said it should be sentimentally free by permitting people's views and opinions, let everybody be accommodated by challenging peoples view and opinion, let everybody be accommodated but not basing it on religious bias. I think you understand, through that everybody can be incorporated.

KN9 [24015-24236]

When each and every, when the dos and don'ts are clearly spelt out. What this religion is supposed to do is clearly stated and what that religion is supposed to do is clearly stated then they can peacefully coexist hmm.

KN10 [18518-18877]

Yes it can be achieved in a sharia state because I can remember in the city of Medina during the prophet, during his time, there is a lot of multi-religions, there is those that are non-Muslims, there is the Christians, there is Jewish and they are all doing their religion, no any restrictions, so and Medina is Islamic state at that time, so it is accepted.

KN11 [25208-25268]

By understanding one another; by understanding one another.

KN13 [28143-28622]

Multi-religious coexistence uhm, you can-it is actually going to exist except it has been stated in that particular state that it- it is even very impossible for you to see a state whereby there are no, whereby there are no unbelievers even in Islamic state. There are some sects in the Islamic state that definitely there are some minor, there are some minority definitely that are not believers, so definitely I don't think there is a, there is a way we can tackle that issue.

KN14 [21987-22135]

Yes it can be achieved because prophet (SAW) lived ah with non-Muslims and he is his state is sharia state but there are non-Muslims in that period.

KN15 [20334-20496]

Yah multi-religious coexistence can be achieved in a sharia compliant state because it happened during you know the time of the holy prophet. It can be achieved.

KN16 [10942-11056]

Multi-religious coexistence can be achieved in a sharia compliant state because it happened during prophet (SAW)

KN18 [41122-41231]

Through tolerance now, tolerate one another, accommodate them, give them right also of worship. Its normal.

KN19 [25009-25169]

Uh it would be very hard for such to occur because other religions cannot permit sharia to be given over them, as such it will be very problematic and chaotic.

KN20 [18714-18761]

Everybody should follow the rule in the state.

KN21 [12548-12572]

In a democratic manner.

KN22 [25663-26280]

Yeah, it could be achieved because I have said it earlier on that when you follow through the early generation of Islam, we have seen where there are Jews, you know, there are Jews living close to the prophet of Islam and they are being protected, their rights have been protected, their properties have been protected. In fact during the early generation of Islam there is a treaty signed, what we call Christian treaty then, Christian treaty signed in Saudi Arabia, the present day Saudi Arabia where the lives and properties of Christians were being protected, they are seen as indigenous members of a community.

KN23 [17440-17609]

Yah, it can be achieved, like what I told you about the jizya, if a non-Muslim want to stay in an Islamic state he has to pay jizya for his security and everything.

KN24 [17216-17258]

Through harmonious and democratic manner.

KN25 [27047-27291]

This can be achieved by clearly stating the dos and don'ts of each religion. I think if every religion states out the dos and don'ts, I think it will go a long way in ensuring mutual cooperation and coordination among the two different faiths.

KN26 [25676-26297]

Yah just respect for everyone. That is largely, let me be frank with you, in Nigeria largely that is our problem. Apart from being a multi-religious state we are also multi-cultural, you understand, and ah these are things that have to do with faith and value system and there is nothing that can go deep in a man's life, when I mean a man's life I mean people's lives than things they value. If somebody values his religion, his or her religion and things of the religion, respect that. If he has cultures, there are some rituals he does, things of value he holds, respect them equally. I think this is very important.

KN27 [19797-19952]

Multi-religious coexistence can exist especially when there is this understanding, mutual understanding between the religions that exist within the state,

KN28 [15682-15785]

Well in a democratic manner. Multi-religious co-existence can be achieved in a sharia complaint state.

KN29 [513-689]

Actually both party being the Muslims available the Christians in the society should always follow the rule of law, follow the constitution and everybody will live peacefully.

KN30 [15939-15971]

Harmoniously and democratically

KN31 [23545-24634]

Well it is just everybody respecting each other's religion and trying to understand because it is only when we understand ourselves that we can be able to live with ourselves. So just understand each other's religion know what the rules of the religion is talking and the other one is talking and I think that there will be no problem as far as we respect each other's – I think so many conflicts that we have had most especially like ah in the northern part of Nigeria was as a result of may be Christians trying to violate Islamic rules. I think there are some places whereby the prophet's name was insulted and I think one other time that they said may be they did some is it Miss beauty pageant, which is against Islamic injunctions. So by the time when our Islamic or religious leaders want to sit down trying to educate people, enlighten people more about these things we understand ourselves and we –something that can easily be dialogued and- but I think conflict does not solve the problem but rather increases it because after destruction you have to be thinking of renovation.

KN32 [11722-11968]

as I have said before through a peaceful and democratic manner. During the times of the prophets He lived peacefully, harmoniously with the non Muslims and in a sharia compliance state so I think we can also emulate that by the grace of God.

KN33 [9262-9302]

Is by respecting each other's religion.

KN34 [14968-15022]

Once there is justice then everything will be solved.

KN35 [16223-16346]

This can be done through religious tolerance that is the acceptability of all the religions being practiced in the state.

KN36 [16661-16879]

It can be achieved in peaceful way if each can respect the tenet or the rules or the sharia, even the non-Muslims and the Muslims can live together and practice their religion and worship their God without any crisis.

KN37 [15094-15318]

I don't think it is necessary. Multi-religious practice is not necessary in a sharia state. It is not necessary at all. But even if it is necessary it will simply mean that respecting others to practice their own religion.

KN38 [10983-11125]

Protecting the rights of individuals both the Muslims and non-Muslims. In fact Islam preaches respect to other people's beliefs and religion.

KN39 [18907-19060]

Yes of course by respecting those non-Muslims; that is to say whenever their rules are being respected not being neglected by Muslims and Muslim rulers.

KN40 [16102-16111]

No idea.

KN41 [13479-13562]

This can be achieved in the sense that everyone is allowed to practice his faith.

KN42 [31019-31735]

Everything we have been trying to say from the beginning onward has always boiled down to tolerance. If you can tolerate my religion I don't see why we can't live together. Take example in Nigeria, there is Christianity, there is Islam, there is the religious people, the traditional worshippers. We all live together because we tolerate one another or we pretend to tolerate one another. So when there is tolerance, that's the only way forward. When people tolerate one another, they can live in peace, without tolerance, there is no hope for multi-religious country' survival. The most important ingredient in a multi-religious country is when there is peace, when there is tolerance, and there is accommodation.

KN43 [23400-23796]

Is the issue of one, people should be properly oriented, and the people should respect the religious beliefs of one another. If you are a Muslim you should practice your Islam. If someone is non-Muslim, he should be allowed to practice his religion the way he likes or according to the teaching of that religion. So if that is done I think the Muslims and non-Muslims would coexist harmoniously.

KN44 [18224-18573]

People are allowed to practice their religion. So there is nothing special about the existence of non-Muslims in a sharia compliant state. We have many of them around us, so and they have been carrying out their businesses unmolested. So I think it is quite possible to have a multi-cult, multi-religious ah society within a sharia compliant state.

KN45 [25825-26432]

Yah, I think it is easy in a sharia compliant state if they follow the tenets of the sharia. The tenets of sharia make provisions for everyone to live in peace with one another. They encourage, sharia encourage peaceful eh peaceful coexistence as shown by the prophet himself. He lived with the Jewish, he ehh he live with ehh with Christians, he even send his first batch of followers to a Christian king in Ethiopia where they were received ehh and were given protection by a Christian king and ehh it was reported that the prophet of Islam Muhammad (SAW) ehh prayed for that Christian king when he died.

KN46 [44723-45836]

Well, I think the recent history is Ottoman Empire which was ah maybe ah abolished around 1923 or 1924. It was a sharia state, but Muslims and non-Muslims were living under same leadership. I am not saying Ottoman sultanate was an ideal example of how Islamic state should be or sharia state should be, but I am just giving an historical example of what actually happened.

Yes, some non-Muslims under Ottoman sultanate complained of being oppressed or being persecuted and this should not have happened. So a multi, a multi-religious society can live happily and peacefully in a sharia state because during the time of the prophet (SAW) he encouraged this ah harmonious coexistence between Muslims and the Jews and there were no problems until certain ah treason was committed by some Jews. So to me, it is very, very possible for a multi-religious society to live peacefully and even happily in a sharia state. In fact, Islam, sharia state does not mean ah only Muslims living, an all Muslim states, no. It only means that sharia laws are being applied in the affairs of that particular state. That is all.

KN47 [43075-43280]

Ok what they should simply live, they can simply-people with different, you know, ah faith they should come together and live together, you know, respecting their own values, if they respect their values...

KN48 [13620-13747]

When there is understanding, good understanding and there is there is respect in between the, in between the multi-religions.

KN49 [23575-23690]

Ahh as long as people practice the true tenets of the religion and as long as there is justice. That could happen.

KN50 [11968-12001]

Ah respect for each other's view.

KN52 [35521-36036]

Multi-religious coexistence could be achieved by sharia compliant state by adhering to the principles of the sharia because everything is provided for in the sharia. The framework for peaceful coexistence, no compulsion in religion, the protection of the rights of all non-believers, their rights must be guaranteed, you understand, for this kind of religious pluralism to exist. So it's not rocket science. The law is there and law is very clear about what must be done to have a peaceful multi-religious society.

KN54 [9072-9126]

Let me say, well tolerance and abiding by the sharia

KN55 [9874-9908]

If the sharia is followed rightly

KN56 [16546-16599]

Through following the sharia rightly and completely.

KN57 [15673-15710]

By living in peace with one another.

KN58 [35514-35740]

A multi-religious coexistence yah that is if you are having Dar el harb where by the state allows the existence of non-Muslims. So multiple religions would abide or they would exist side by side with the Islamic sharia system.

KN59 [29528-30088]

It can be achieved by involving the non-Muslims in the state, you understand. Take for instance, now in Kano here, you understand, there is one local Government called Fagge, the local Government is in Kano, but majority of them are non-Muslims, you understand in the political affairs there, in the secretariat there I am part of them, they do engage the non-Muslim in decisions making, you understand, there are Christians, there are idol worshippers and there are Muslims, but they do engage in decision making within that local government, you understand.

KN60 [26486-26679]

So far we have the sharia compliant state, it enshrines how the right of every individual no matter his believe would be given to him. So that religious coexistence would be achieved actually.

KN61 [13408-13456]

Yah, through, through, through implementations.

KN62 [43376-43701]

Well multi-religious coexistence, this is something very difficult to understand ahh but in a nutshell multi-religious coexistence is possible as it was in the days and times of the noble prophet. He lived in Mecca and Medina with ah different people that were not ah Muslims. I believe in this, so it is very much possible.

KN63 [31611-31978]

Sharia doesn't forsake other religions, even though you are practicing sharia in Kano, for example, now that doesn't stop maybe the Christian or whatever to stop their own religion or to drive them away. They still allow them to practice their religion and as expected of them. So sharia doesn't preach maybe only Islam should be in that locality or whatever, is not.

KN64 [22632-22684]

You will give the right for religion for everybody.

KN65 [27645-28077]

Yah, multi-religious eh coexistence can be achieved if only we respect each other and follow what the sharia say on how to treat non-Muslims even in the period of Rasul there are non-Muslims residing in Medina, there are also non-Muslims residing in Mecca and there is ah coexistence that was ah established, you understand. So if we learn to respect each other's religion, therefore, that means there is going to be coexistence.

KN66 [16344-16589]

Multi-religious coexistence can be achieved in a sharia compliant provided the non-Muslims can pay up, can be able to, provided the non-Muslims can be able to pay up the jizya tax which would, which would segregate them from the, from the laws.

KN67 [17242-17388]

Well if the people and the government follow the sharia correctly. I think if you follow the sharia as it is then there would not be any problem.

KN68 [8591-8635]

Through justice and giving to each his due.

KN69 [30435-30592]

It would be achieved by considering their freedom and right in so far as that freedoms will not abuse what has been provided under the principle of sharia.

KN71 [52338-53610]

It can be achieved through dialogue, dialogue (recites a verse of the Qur'an) let us come together, let us come together, let us discuss, let us know the right thing to do. We know you are Muslim, we know you are Jewish, we know you are Christians, we know you that you are traditionalist, you know we are Muslim, but these an Islamic state and you should know the right of Islam, let us know your right too. How do you want us to protect it, let me give an example, there is this, I don't know whether he is dead or alive Aku Okar of Wukari, I heard him say it himself in one of their conferences that during Sultan Abubakar, you know Sultan Abubakar of Sokoto, any circular from the office of the Sultan would circulate all the Emirs, all the chiefs of the northern state, not only Sokoto caliphate and they abide, he was saying it himself. He said now because you discriminated us, you only consider the people of Sokoto caliphate, that is why we are your now having problem, but before they were all under the Sultan. Even the fasting circular that the moon is sighted somewhere, the Sultan will now post the letter out Aku Okar of Wukari in Tarabe state, a non-Muslim because his religion is recognized in the state not for his religion but for the people under him.

KN72 [28981-29166]

Through tolerance, through tolerance, we have to tolerate the difference between, that exist among us. That is all what we can eh that is what can help to exist in Islamic state, yes.

KN73 [28283-28445]

It has happened in history. It is not the first time and it has happened in history. So when you dig back into the history and we can find that it has happened.

KN74 [39342-39513]

Okay eh this can be eh okw multi-religious coexistence can be or can only be achieved through the integrity that is the unity cooperation among Muslims and non-Muslims.

KN75 [42448-42576]

Yes, if there is a cooperation or understanding between the religions, various religions in the society yes sharia can coexist.

KN76 [30657-31166]

Well it is very possible because that sharia is for the Muslims, not for the non-Muslims and the Muslims and non-Muslims can exist in an Islamic sharia state in harmony in as much as the non-Christians do not try to infringe on the right or do not ahh actually ahh look down upon the practice of the religion by the Muslims and vice-versa. Muslims should also rule, should not look down upon the religion of the non-Muslims and should not infringe on the rights of the non-Muslims to practice their religion.

KN78 [47835-48567]

(Laughing) Well Islam in history has really, ahh in the past history ahh for more than 1000 years, has been living side by side with Muslims and non-Muslims. It is there in the history of Islam from the time of Muhammad (SAW), there are people who are not Muslims, but ahh by the way, who even prefer to live under the Islamic state because of the just and fairness ahh then ahh during the time of Muhammad, of course during the time of other Islamic rulers you can see like Umar bin Abdulazeez, like, in fact it is part of, so multi-culturalism is not a new phenomenon per se. It is only new in magnitude, in degree but the even in the past centuries, Muslims and non-Muslims have been living side by side under the Islamic state.

KN80 [37388-37702]

Yes, yes this can only be achieved when the both ah religions, both the Muslims and Christians understand that they are all created by God and it is by God's which one becomes Muslim and one becomes Christian. So once this is understood so a lot of conflicts will be eliminated and understanding will be improved.

KN81 [22959-23085]

Okay through agreement, discussion between Muslims and non-Muslims like what happen during the life time of the holy prophet.

KN82 [26347-26479]

Sharia has a provision for both Muslims and non-Muslims. So it is possible for Muslims and non-Muslim to live under sharia system.

KN83 [16940-17055]

Actually it can be achieved through mutual agreement between Islamic government and other non-Muslims communities.

KN84 [19711-19944]

I think I will go back to history and this will be achieved based on what prophet Muhammad (PBUH) during or did in Medina where Muslims, Jews, Arabs and other tribes come and negotiate to make law abide by all religions and tribes.

KN85 [25942-26321]

Yes the right of non-Muslims should not be trampled. It should be protected. It should be observed, the state and its leaders should be just, they should be fair and they should be ahh benevolent to all. In such a situation you even see non-Muslims in other parts of the state, society coming into that part which is under the Islamic state because of the justice in that state.

ZA2 [27778-28059]

You see achievement of this is it not when people at that area are sincere, knowing, giving everybody is legal rights, allow everybody to participate in his own religion that will not bring disunity and lack of peace in the society. I think that is only way this can be achieved.

ZA4 [43219-43431]

It will take a very, unless you have to quit your seat by yourself because in multi-religious system like Nigeria I see you make them gabadaya to be Muslims. There is a problem is not possible, is not possible.

ZA5 [25050-25153]

Yes is by obeying the law and rules and regulations of that particular community or particular state.

ZA6 [59907-60201]

Ahh of course multi-religious coexistence would exist in a sharia state because there is a provision of freedom of religion in a sharia state, so every and there is no compulsion in religion like I previously told you. That is Islam. So everybody is free to practice is religion under sharia.

ZA7 [26591-27016]

Well multi-religious coexistence, from the question, I believe it is an Islamic state that has other religions there, I think it should be by respecting each other's religion, the fact that your the state is an Islamic state does not mean you should be aggressive on any other person that is not an Islamic, is not a Muslim. So I think it should be by respecting each other's religion and it should be by avoiding violence.

ZA8 [59208-59339]

It would be achieved if all those other religions are not going against the rules and regulations of the sharia compliant state.

ZA9 [31031-31126]

As long as everybody, as long as everybody behaves according to the laws. Like I said earlier...

ZA9 [31148-31366]

The sharia law, like I said earlier, sharia law gives room for other people to practice their religion. It does, it does because there are rights of a non-Muslim even in an Islamic state. They have their own rights.

ZA10 [28983-29154]

Is just to, is the awareness, Islamic awareness that is jihad fi sabilillah, when they have Islamic awareness, they know what Islam is they will have strong coexistence.

ZA11 [23919-24089]

By having a very good leader and in the Qur'an and the hadith and the rest, we have a way of living that is conducive for both Muslims and non-Muslims, so it is allowed.

ZA12 [14494-14565]

Is by setting the rules and regulations for each as in for the state.

ZA13 [14583-14606]

Through understanding.

ZA14 [19236-19326]

By cooperating and preaching what Allah said and follow what prophet Muhammad (SAW) said.

ZA15 [22544-22583]

When you give everybody his due right.

ZA16 [15780-15811]

By giving everybody his right.

ZA17 [17702-17929]

Ok where there is so many religions there while sharia is practiced, ok it can be done when you know your own, I know my own, both of us are trying to understand the way and manners we suppose to live in, that is the knowledge.

ZA18 [22141-22506]

You see, the Islamic religion has made provisions for everything. The prophet Muhammad (SAW), as I have told you earlier on, that he lived with Jews and the Christians hmm. So there are certain rules whatever, so we will now go back and study those ones, yauwa, then we practicalize, the Islamic religion has provision for everything and at whatever circumstances.

ZA19 [30428-31052]

Ah it could exist because of certain factors. Muslims are the ones who are known to have a sharia state while the other religions could thrive in that particular state for virtually economic reasons that is transaction of trade and services, to work for Muslims and Muslims would pay them just as it is allowed for a Muslim to work under a non-Muslim without cheating him, without actually violating the teachings of Islam because Islam discourages cheating and so many other things, so non-Muslims or multi-religion could thrive in a sharia state without actually having violence or conflict among these various religions.

ZA20 [19588-20640]

In a Sharia compliant state like in my home state, there is an interfaith group, interfaith organization that involves the Christian representation and the Muslim representation all of them as a group. So they stand out in uniting people in the state. Here in Kaduna it means the same thing. Recently, not even up to a week ago, El-Rufai, governor El-Rufai , governor Nasir Ahmed El-Rufai has inaugurated a committee called Public Resolution Commission, Public Resolution Commission. This is an organization, a parastatal that was inaugurated by the state governor Nasir Ahmed El-Rufai with a view to curtail you know all sorts of conflicts that is happening in the state. You know those things as communal clashes characterized by religious mentality between Christians and Muslims, and mostly it is the quest for power that brings this not necessarily in the defense of the religions between the two faiths. But this committee inaugurated by El-Rufai will be helping the state in the near future. So Kaduna will remain in peace forever insha allah.

ZA21 [24252-24476]

Well we can say if somebody can be kind and generous to non-Muslims they can even convert to his religion which is Islam. Therefore if one is treated fairly and justly, mutual coexistence will also prevail in that society.

ZA22 [21641-21921]

As I said-as we said earlier they have their religion we have ours. They know their boundaries and limitations then they should just come we can coexist together. There is no any problem if somebody should adhere strictly to the instructions or to the teachings of his religion.

ZA23 [30866-31050]

Only where every member of a religion will comply to the teachings of his religion and the government of the day should make everything possible to see for that peaceful coexistence.

ZA24 [36394-36904]

Multi-religious coexistence can be achieved in a sharia compliant state because before we can establish sharia state it means that majority in that state are Muslims. So therefore if other religions are there, the only thing we show them the way, the right path to Islam. If they didn't embrace Islam we allow them, we leave them so far they are paying their tax, they are not disturbing us or they are not hypocritical to our religion therefore we can leave them and worship their whatever they believe in it.

ZA25 [31916-32270]

Yes it is by making decisions that Muslims should not harass non-Muslims and as I have said earlier justice should prevail in case there is a conflict between Muslims and non-Muslims. So the table should not be turned against non-Muslims just because they are non-Muslims. So it is only with that the coexistence will be achieved and perhaps sustained.

ZA26 [16272-16419]

Sharia respects anybody's rights. So sharia compliant state will give anybody equitable equal rights to participate and contribute in its own life.

ZA27 [14696-14752]

It is for each individual to respect other religions.

ZA28 [27607-27938]

Well if there is a very good understanding between the two or since they say multi- between the religious beliefs among the followers I think – the basic thing here is for everybody to respect the opinion of the other religion. So with this I guess they will have a peaceful coexistence between them and conflict will not arise.

ZA29 [40135-40382]

yes it can be achieved when the rules and the regulations of the religion is observed because the religion of Islam has given room and rules and regulations in which multi-religion can be practiced without chaos or conflict or misunderstanding.

ZA30 [51551-51712]

So, as I said earlier, I even made mention of treaty of hudabiyya. So you just refer back to our book that is the Qur'an and Sunna, everything is written on it.

ZA31 [22462-22474]

No idea.

ZA32 [58912-59192]

Ahhhh, the multi-religious co-existence, co-existence can be achieved by giving a freedom. Ah freedom of religion to everybody, to Muslims and non-Muslims and even to pagans giving them freedom, yes. We are not just going to deny them their right to practice their religion, yes.

ZA33 [17305-17572]

Yes it is achieved through mutual understanding and through coordination and sound and well established body that exists between the multi-religious states so that they will have a kind of mutual understanding of each other on their different religious backgrounds.

ZA34 [36022-36636]

One, as I said, the followers of the religions must know the teachings of their religion. If you are a Christian you should be versed in Christianity. Know the teachings of your Christianity. If you are a Muslim be versed in the knowledge of your religion. Know what the religion asks you to do, what it prohibited you from, if you are a Jew, like that, if you are upon other religions, like that. So you must or have to have the basic knowledge of the religion. Know the dos and the don'ts of your religion. That is that. And that is how you live with your other co-creator, your co-partner in the same society.

ZA35 [14966-14975]

No idea.

ZA37 [30225-30515]

So the issue of archiving that one should not arise because what we want is unified single religion. So we are not looking for the achievement of multi-religions or even those that are in the Islamic state now we are even trying to see that they understand Muslims (he recites a verse).

ZA38 [34188-34295]

It can be achieved when there is justice, equality and where we abide by the teachings of the sharia law.

ZA39 [46138-46807]

You see in a sharia compliant state, we simply mean a state that practices sharia that is an Islamic state. So we talk of non-Muslims, multi-religious co-existence I think this question is like a contradiction to itself, when you talk of multi-religious co-existence, then we cannot talk of multi-religious co-existence be achieved in a sharia complaint state. What is sharia complaint state? Of course let's say, ok, in this way it can be achieved where the sharia protects their interest and rights, freedom is fully protected that is freedom of non-Muslims in that state. So I think by doing this that is the only they can believe in it and allow it to continue.

Th13.3: Non-Muslim Political Participation in Islamic State

KD1 [51151-51165]

I don't know.

KD2 [21811-21962]

I think they can, the non-Muslims can participate in the political life of a state, in a sharia state if they comply with the teachings of that state.

KD3 [17851-17932]

They can just go about their normal life. There is no way they will participate.

KD4 [40242-41181]

I think I have already made this assertion clear. In a sharia state where there is need, there is a position, there is a place where they feel that non-Muslims can add impact, can add value to that state can be in, can be assistant in that state, then they can give him that position, they can bring him, for what, for the benefit of that same community because he is part and parcel of the community since Islam has accepted him to be under their upspring. I think there is no need of demarcating or taking or saying that a non-Muslim cannot have a position in a political life of an Islamic state. But it is advisable, it is advisable when there is a Muslim, a capable Muslim that is capable of occupying that place, he should be given rather than bringing a non-Muslim to occupy that space. That is my own view and my own assertion.

KD5 [20503-21019]

I don't think there is any way since there is no voting system in the appointment of leaders in a sharia state and the requirement for someone to be nominated to be a leader in a sharia state is vast knowledge of Holy Qur'an and the Hadith and the books of Islam. So, since those are the necessary things needed, I think there is no any way which non-Muslims can participate in the political life of the sharia state since it cannot be part of votes eh voting or part of the leadership. So, he cannot play any role.

KD6 [35333-35921]

A non-muslim will still participate, we are talking about modern days. So, you cannot get elected, even if it is jihad, you have to do mubaya'at to your leader and leader does not elect himself. It is among you people that you will elect your leader. How do you elect your leader? Is still by vote, is still by maybe secret ballot, anything you say is still by voting, whether you like it or not. I will not come today and say I am the leader of you people, you will never allow me. A leader is somebody that was allowed to take control over them willingly, that's the meaning of leader.

KD7 [27098-27339]

Non-Muslims, if there is a sharia state and there are non-Muslims in the state, they will always want to have a voice or a person that represent them that represent their way of life. So, he will always come out or she will always come out.

KD8 [50022-50568]

Ok a Christian participating in the political life of a sharia state. Well, that on I think it is a question that I don't think if I would be able to answer. How a non-Muslim can participate in an Islamic state, but fundamentally an Islamic state is a state that is ruled by the principles of Islam, rules and regulations of Islam. If you can abide by that, you can do it because if you look at like Egypt, there are Christians, if you look at Iraq, there are Christians, you understand. So if you abide by that, you can participate of course.

KD10 [26720-27132]

That is if we cannot get a Muslim to do that and we need it. If maybe the non-Muslim is the only non-Muslims that can, in social field, so we can employ them to work for us and pay them and that's all in an Islamic state. In an Islamic state the Christians can also live there, we can benefit from them, we can benefit from their knowledge even if they are Christian or they are non-Muslims in an Islamic state.

KD11 [29575-29911]

They may have their role especially if it is, if it has to do with their own governance, for instance, if it is in an Islamic state and we have a group of minority who are non-Muslims, he may be allowed to be an integral part of their administration in as much as they've recognized the legality of a state by paying jizya that is tax.

KD12 [32015-32645]

Ah they can participate very well Islam allows them to participate very well, where they know that they are going to maintain Islamic laws like we employing them into schools, we Muslims that have established schools we employ non-Muslim teachers there, but it is under compulsion that they must maintain principles there, they must not come to school bald headed. Firstly so what is been thought examples has to be given from the Muslim names and so on, when they can maintain that one there is no problem there. We Muslims too they employs us in their schools too that we obey what we obey their rules and regulation there too.

KD13 [13425-13439]

It is rare.

KD14 [17532-17635]

They can participate to contribute for that growth of that particular state. There are many ways now.

KD15 [24603-24737]

By obeying the law of Islam, ah by obeying the law of sharia and still by doing good deed and good character, so you can comprehend.

KD16 [15062-15078]

Please go ahead

KD17 [45865-46629]

A non-Muslims participate whereby the sharia is being established in the state. You can participate in various ways by allowing religious co-existence you are participating in one way. Living peaceful with the Muslim faithfuls you are participating in another way. Your social life, by the time you see people ok you are trading, you are doing one or two business, the Muslims can gain also, your too you will gain from the dividends of it. So there are different ways, you practice and there is freedom also for you to practice your religion because in an Islamic state, you are not disallowed to practice or you are not disallowed, you are given freedom to practice your religion the way your religion teaches you. In Islamic state there is freedom of religion.

KD18 [21411-21767]

Ah I don't think it is possible. It is not possible because the Qur'an is not just a book because those people you know they are following the Qur'an and hadith and those people when they come in they might misbehave, misbehaving and all this kind thing, so it is not possible for them to practice their things in a Muslim country, it's not possible. Yes.

KD19 [27780-27902]

Well, where sharia is being practiced, a non-Muslim cannot participate in the affairs of the Muslims. It is not possible.

KD20 [21533-21814]

There is no way they can participate because they, first they are non-Muslims and they know nothing about our rules and regulation so, they have to stay in a place where they are given and they should not cross their boundaries. That's it, they are not given that opportunity.

KD21 [20146-20456]

I still go with the example in my state Kano state Nigeria, has had sharia far back as early 2000, in places like Sabon gari with the Igbo and the Christians having a majority tend to have their own representatives, they should be allowed in a place where they have a vast majority to bring up representative.

KD23 [21600-21653]

So this question is supposed to go to a big scholar.

KD24 [65022-65043]

They can participate

KD24 [65092-65529]

Ah in life no single human being can stand, will stand on his own that is why God, Allah (SBUH) has created us and just like he said (recites in Arabic) even though he created you (he recites in Arabic) different perspective, different eh locations different traditions, but he said (recites in Arabic) you may know each other, you may interact with each other, one will depend on the other, one will gain from the other then actually.

KD25 [84074-84434]

Yes they can, in as much as it is within the reach of Islam or there is no how we can deny the non-Muslims even though it is an Islamic state deny them from maybe participating in the politics or maybe interacting with them, engaging in other things with them that does not mean anything. In as much as we don't practice their religion, we are still Muslims.

KD27 [24377-24453]

They can become part of governance. I told you there are precepts for that

KD28 [30962-31349]

Well non-Muslim can participate you know in a political in any provided where sharia is in the state, if they say that you follow the constitution and you know that you will not use to tamper the life and the practice of the Muslims, you have your freedom and you give them their rights, you give them their freedom of what they are doing then you can continue in whatever you are doing.

KD29 [18903-19095]

Well since ah Islam has ah permitted election, it is a result of the election that will justify. If somebody as a non-believer is found to be honest, trustworthy he can be elected by Muslims.

KD30 [33209-33388]

Ah not to a lot of extent because ah part of the criteria for you to participate in an Islamic state is you have to be a Muslim, so I think they don't have a major role to play.

KD33 [22969-23189]

A non-Muslim can participate in sharia state where there are, where they think they can help so there is no, there is no objection for any non-Muslim to participate in political, in politics in emm in an Islamic state.

KD34 [26036-26611]

Hmm there is different way they will participate because base on the constitution of Nigeria, people from a particular region they participated in the activities of their own state. If you are living a particular state which you are not the indigene of that state you will participate at the federal government levels, so a Muslim or non-Muslim can, a non-Muslim can participate in a state where is a sharia within the limit of the constitution, like doing their own private businesses, private companies or participating into a federal parastatals of that particular state.

KN1 [57092-57201]

In many ways. Now am saying under the leadership of Shehu Usman Danfodio, non-Muslims were given positions

KN1 [57255-57499]

can they contest in an Islamic state

Ans: It depends on how positions are given. Is it by appointment or by contesting? If it is by appointment the leadership can appoint them and give them positions. If it is by election they can be elected.

KN1 [58436-58597]

Well first of all they have to go through showing others the advantage and the beauty of their religion. That is how they should go about it, enlighten people

KN2 [31572-31819]

Their participation is minimal. There political participation is minimal, because being non-Muslims they will not have an opportunity for being among the leadership because Islamic state must be governed by a Muslim.

KN4 [45921-46334]

If he is of high quality, if he is of good character, if he is has a good history, you can contest, you can be anything, you can be part of the government as usual but all what people are looking is your identity, your quality, your confidence, your life are in the midst of the people is what will determine your leadership is what will determine your position, you can contest and have the sit in sharia state.

KN5 [27507-27734]

Where there are experts, only where there are experts or the best in a particular field of study or something like where they can contribute the best if there is need for that you give them if there is no you don't give them.

KN6 [29985-30288]

Through this justice, it can be happen through this justice, like I said it earlier, even some during the Sayyidina Umar there is some instances that occur that arise between Christian and Muslims and Muslims already build some ah churches to the Christian so there is no problem, they can participate.

KN7 [26849-27499]

Hmm, well that is if the need warrants, if the need warrants, I think, there should be places they can be slotted into and well if you look at a situation whereby there is a large number of non-Muslims that exist within the state. You should look for also a non-Muslim that has the ability and a capability of talking sense into other non-Muslims. As he would be in a better position of understanding and ehm understanding their languages, their complains and em he also is also a non-Muslim and he possess the same qualities with them. I think ehm, in one way or the other, yes they can be slotted into the political activities of an Islamic state.

KN8 [27984-28186]

It will be very difficult because the basis of an Islamic state is sharia, Quran, whereas the non-Muslims are not conversant with this, so I think this would be very difficult for them to participate.

KN9 [24909-25172]

Well, if, if as a last resort, if they must, if they must participate in government, it has to be, they have to occupy the least tangible position that is they have to occupy positions that are not sensitive, yes; just does positions that are at the grass root.

KN10 [19384-19453]

Ah, it is not allowed, it is not allowed for non-Muslims to do that.

KN11 [25736-26055]

He can participate even during the life time of prophet (SAW) Christians came to the prophet (SAW) and they made some complains and the prophet (SAW) gave them chances. But really, of course in Islam, the Qur'an is against or the Qur'an warns that not to hold or not take non-Muslim as our leader yes, I can't deny it.

KN13 [28857-29209]

Yah, non-Muslims can participate by definitely observing this major, the major rules of that particular society in the sense that ehm they pay their normal tax, they yah, in as much as they follow in the, the sharia according to order because it has been stipulated in a particular society that there shall not be done it shall, it should be followed.

KN14 [22775-22900]

So, non Muslim has nothing to do in a sharia state because ah ah as, from the name, sharia state, it has to do with Muslims.

KN15 [20802-20906]

I think a non-Muslim cannot participate in a state where sharia is in place, I see no reason for that.

KN16 [11350-11445]

Non-Muslim cannot participate in a state where sharia is in place, unless in personal issues.

KN18 [42458-42657]

Ah through participation now, in the political activities because in a sharia state if that state has a population of non-Muslims does not deprive the non-Muslims participation in the normal process.

KN18 [42674-42767]

Uhm it doesn't deprive them that right, they can participate because they have the right uhm

KN19 [25875-26088]

In that situation, I think in every Islamic society a non-Muslim is not allowed to rule over the Muslim because the person cannot rule according to the willing of the Qur'an so as such it will be very difficult.

KN20 [18995-19079]

They can participate so long they believe in the in the constitution of the state.

KN21 [12865-12910]

In a number of ways but it must be limited.

KN22 [26607-26973]

Yah, non-Muslim can participate in sharia state, but with the intention and with the objective of following the sharia legal system. He is not a Muslim but he will dispense his responsibility based on sharia doctrine, then non-Muslim can participate. We have seen that in the Middle East. We have seen that in Egypt and we have seen the Coptic Christians in Egypt.

KN23 [18329-18367]

Yah, commercially they can participate

KN24 [17613-17681]

They should perform just like any other Muslim but with limitations

KN25 [28020-28440]

Well I think it is, I basically believe it is allowed for non-Muslims to occupy positions in an Islamic state but they should never ever be allowed to the top position. Whatever position they must occupy must be a position at the grassroots, just in order to give them the idea that-the notion that they are among the government that they are part of the governing body, to give them a sense of belonging in the state.

KN26 [27662-27780]

Mostly is just of respecting the life of the Muslims and also knowing how to channel their own wants and desires, yes

KN27 [20414-20805]

There are other activities, let me say, that are not very significant enough that we feel ok yes a non-Muslim can take care of this position. And you feel ok in may be mobilizing the non-Muslims and in passing messages to them, you feel a non-Muslim can do so. Yes you can appoint him as may be a transmitter. And as a transmitter I don't think this position is so significant enough, yes.

KN27 [20871-20927]

Yes they should, but there should be limitation in it.

KN28 [16206-16403]

It actually goes with the compliances of the state itself, the sharia state. The non-Muslims should-only if they can go with the principles of the Sharia state. That is the only way out I believe.

KN29 [1247-1517]

Since sharia is in place and they are non-Muslims there should be a limit to everything they do. Since they are non-Muslims and sharia law has given us modalities to follow, they should be restricted; there should be a limit to how they should participate in politics.

KN30 [16300-16340]

They should participate but with limits.

KN31 [25793-26017]

Ah actually now, you know, that can be very, very possible. Just like I have said if they will try and commit their selves to live in accordance with Islamic laws and give also come out to fight for their political rights.

KN32 [12382-12440]

It should be in of course a limited and restricted manner.

KN33 [9609-9634]

As like normal citizens

KN34 [15931-16318]

Like in their business activities. Nobody will stop them from participating maybe to contribute their own part in businesses of that particular area. So equally maybe in working in that particular state, nobody will prevent them. So even in education they should also fulfill their quarter nobody will say just because you are non-Muslim you should not participate in particular aspect.

KN35 [16675-16834]

Since the non-Muslims are also part and parcel of the society, they can vote and be voted for so they can make their own contribution to the society they live.

KN36 [17367-17616]

He can participate at all if he can obey the rules and regulations of the sharia because even in the time of Rasulu (SAW) he lived with non-Muslims and they carter for their own needs without any crisis like what we are having in the society today.

KN37 [15686-15905]

In a number of ways. Firstly, let me just say, they can contribute to national decisions of the sharia state and they can, in one way or the other, be the bureaucracy keepers of the Muslims living in the sharia state.

KN38 [11390-11541]

They can be part of the state by giving helping hand to the state, being good citizens, advising the government, vote and be voted and so many others.

KN39 [19552-19750]

Really of course there are so many procedures where non-Muslims can participate in the Muslims politics, for example, by engaging into elections and by also making a social life with those Muslims.

KN40 [16371-16380]

No idea.

KN41 [13909-13968]

I am lost at this please can you move to the next question

KN42 [32484-33026]

When a non-Muslim is seen and said to be actually trustworthy, he is allowed to own political offices even within an Islamic state. If he is seen to be nice, to be good, to be accommodating, to be nice to his neighbors, his fellow brothers and his fellow human. He is actually considered a nice citizen and then given a position of trust within the Islamic state. There is no discrimination whatsoever in an Islamic state of who can and cannot own a political position as long as the person is transparent and has got the right credentials.

KN43 [24564-24892]

Yah, by obeying the rules and regulations governing the state. That is the most important participation is even to me more important than holding an office. The essence of rules and regulations is to be obeyed. So if you obey the rules and regulations, then you participate indirectly in that ah political, you know, apparatus.

KN44 [18894-19121]

We have said it before that non-Muslims are allowed to practice their religion and they can be given some level of political freedom in what is perhaps, regarded as an Islamic state. They can be allowed some political freedom.

KN45 [27023-27411]

Ahh, I think he is free to-a Muslim let me say one thing that will answer all these types of questions. A Muslim can conduct any business; a Muslim can be involved in any kind of thing if that thing eh or that business eh is not clearly eh in conflict with the Islamic law. If it is not in conflict then a Muslim can participate in all endeavors and excel and Islam encourage that too.

KN46 [46529-47059]

As they normally do in any other, in any other setting whether it is sharia or not, whether the state is sharia compliant or not. They should participate fully, they should give their support to their leaders because the problem of not having a good governance in place is the biggest problem because without good governance, even if you have people are who claim to be applying sharia law, you will not have what you want. You will not get a good life, you will not live peacefully because there is this mis-governance in place.

KN47 [43954-44363]

Well, you can simply-there are many other ways that you can say non-Muslims participate in the political life of a state because in Iraq, Tariq Azeez, Tariq Azeez in Iraq even though Tariq Azeez was a Christian he held a very, very high position in the Saddam's government. So you can simply be of use in the process of leadership even if you are not a Muslim, So nowadays there is understanding between you.

KN48 [14079-14198]

Hmm, since there is equal right, I think it should be in a normal way Muslims are doing there's, are doing their own.

KN49 [24053-24230]

Of course in the relevant ways. If there are relevant ways and there are, there are roles for them to play, I am of the opinion that they should be allowed to play those roles.

KN50 [12329-12469]

Ehh a non-Muslim can also participate the way Muslims participate in non, in non sharia compliant state, sorry in a sharia compliant state.

KN52 [36456-37168]

Well they can of course participate like, for instance, I don't know if Kano is still a sharia state but theoretically, perhaps, it is, but I remember there was a time that recently Kwankwaso appointed a non-Muslim as a Legal adviser or the chief judge of the state, yes she was from Kano, but was not a Muslim. It doesn't matter. That's the point I am making, so it is possible for a non-

Muslim to be part of the governance of an Islamic state, you understand? But that might be in an ideal situation perhaps, but technically or rather in practice, it could be difficult, it could be really difficult because of the experiences we have had of religious and interreligious relations in Northern Nigeria recently

KN54 [9414-9459]

Ok, in a way as to bring development to all.

KN55 [10198-10229]

By contributing in their ways.

KN56 [16977-17053]

They should strive to contribute to the overall development of the society.

KN57 [16184-16212]

Tolerance with one another.

KN58 [36276-36637]

Ahh there are certain limitations. They can participate in the economic sphere whereby they can trade in as much as they obey. They have rights to own properties. They have rights to interact. They have rights to even advise the government. These are all participation. It is only when it comes to full political participation that there would be limitations.

KN60 [27125-27571]

You see so far you have, you have a segment of people living among other people, there is no harm if you appoint a non-Muslim to perform a certain action under the Islamic state, there is no harm. At least he would be given some guidance on the rules and regulation that is now give him the rules and regulations that would now tell him this is what we want you do and this is what we don't want you to do. So it is allowed and it is permitted.

KN61 [13802-13831]

It has already been stated.

KN62 [44640-44895]

Yah, ah I can't say anything about this because I have never read and I have never discussed this issue with anybody whether a non-Muslim can participate in the political life of a state where sharia is in place. I really don't say, I can't say anything.

KN63 [32624-32939]

Ah, it can, of course it can be, it can guarantee them ah they can do their trading their successfully, they can practice their religion successfully, they can school, they can do whatever they like in that society as we huh, you know, so even their right is guaranteed and their occupation whatever is guaranteed.

KN64 [23045-23076]

Yes, they can contribute, hmm.

KN65 [28512-28876]

Okay, a non-Muslims cannot not participate in a sharia state, yes, he cannot participate because when we are talking about a sharia state, people or individual would be now divided into Muslims and non-Muslims. So the right of Muslims, non-Muslims is limited because the Muslims now have the majority, you understand. So they now have a limit to what they do, so.

KN66 [17176-17326]

Yah, places where sharia, places where sharia takes place, non-Muslims, non-Muslims should play the same role as the Muslims. That is what I believe.

KN67 [17883-18167]

There should be some ways in which even in learning, a non-Muslim as a teacher can come and teach other Muslims as students and other, other people. Even in the ways of ah health you can say in the hospitals and some other places. So there are so many ways that cannot be mentioned.

KN68 [8906-8923]

They should not.

KN69 [31451-31978]

A non-Muslim in an Islamic state can only be participate in politics to held office, but in the sense of an appointment, but a non-Muslim in a purely Islamic state is not expected to say that he would participate in politics in order to rule with the Muslim people, there is no basis for that and at the same times a Muslim, a non-Muslim is expected to have or to be appointed if he has certain skills to render, or to be rendered in that particular Islamic state and he is only the person who is knowledgeable in that regard.

KN71 [54877-55293]

Of course in trying to understand their rights and bringing forth to the government for their rights to be protected, just like that other person I told you when he was slapped by a Muslim. He took the matter to the prophet (SAW), instead of being biased and taking revenge, he took the matter to the authority concerned. So that is what they should do. That is why I say the whole issue is dialogue, understanding.

KN71 [55433-55771]

That is what I am telling you, a through dialogue, through writing memorandum, through presenting themselves to the government, through presenting their rights, their needs and their demand and even declaring their support to one political, to one leader or the other. If it is in political, partisan politics like what we are doing now.

KN72 [29752-29918]

He can contribute because maybe he has experiences over politics and that experiences is very effective to the whole state so he can participate, he can participate.

KN73 [28959-29077]

By his activities; by his practices that he is a pious man and has good understanding between Islam and Christianity.

KN74 [39973-40136]

Okay, the only way that he can participate, the non-Muslim can participate is cooperation, just to cooperate according to the rules and regulations of the sharia.

KN75 [42969-43453]

Yes they can participate in the political life, let us assume that in the government, they may have representative on what to do and what not to do in the affairs of the state. Let me take a typical example during the time of ehh Shekarau, the Igbo's have their own representative in the government of Kano state and they are not Muslims, and the Kano state sharia and the government they comply with the dos and don'ts of the Kano state based on their representative in the council.

KN76 [31748-31882]

Well I don't, I think they can participate at least to represent the views or to represent their community within the non-Muslim state

KN78 [49457-50047]

Well, for as long as, if we have sharia at all, you see, am very careful in ahh giving opinion when they talk about sharia, maybe I will prefer to say an ideal sharia state, an ideal sharia state, for Nigeria we don't have a sharia state and, as I said, I want to be very consistent with emphasis that is for now, it is practically, not impossible, but extremely impossible ahh to really have an Islamic state. But by the way, when you talk about ideal, yes a non-Muslim can have all the protection he needs for as long as his own culture does not violate some of the Islamic teaching.

KN80 [38692-39173]

So it depends on the ahh ahh, so ideally whatever that has to do with Muslims and Islamic state it is what it affects the Muslim only, but Islam uses some instruments and tools in order to spread the religion, so one of such ahh ahh instruments are what, free passage, free living, free movement among the non-Muslims so maybe through these elevations, the non-Muslims will be invited into the Islam as a true religion because the Islam carry all people including the non-Muslims.

KN81 [23834-23912]

I think there is no room for non-Muslim to participate in an Islamic state.

KN82 [26828-27094]

Yes a non-Muslim in an Islamic state is restricted to work as civil servant and enjoy all the rights, but there are some scholars that view to be a leader Islam is the paramount condition. You must be a Muslim before you are qualified to hold any political office.

KN83 [17573-17730]

I think is not allowed for non-Muslims to participate in Islamic political life because he was not abide by Islamic law, so how does he has political power

KN84 [20257-20410]

I think he has, I think if he has good conducts and he is loyal to Islamic state, he could participate in the political life of sharia compliant state.

KN85 [27182-27612]

The non-Muslims can participate in political life of a state even though it is under sharia by ahh carrying out, by performing and observing their own civic duties. They should come out and register, they should come out and contest, they should come out and elect leaders, when leaders are elected they should show obedience to them, they should support government, they should contribute towards the maintenance of the society

ZA1 [28647-28984]

If there is a sharia in a state where the inheritance that is the people of that area are Muslims and non-Muslims, he has the right to participate in a politics to govern is people, to represent his people, but if you are talking about to vote for him to become an imam, I will say no, no he can't be an imam to lead people in prayers.

ZA2 [28737-28966]

It is allowed, let him come out. It is attitude, his way of doing that people watch and study. If he is a good Christian who they know he want to do and the non-Muslim is good is going to go by the rules, let him be, let him be.

ZA3 [22522-22740]

Emm they can participate as emm depending on the level. He could vie for a post too if they also have majority, but in an environment where there are dominant people in the environment, he will just be normal looker.

ZA4 [43850-43992]

Yes they will allow them to participate in terms of getting jobs, companies and all that, development of the society, this worldly material.

ZA5 [25478-25491]

By voting.

ZA7 [27536-27952]

Yes they can participate in voting. They participate in offices because yes if they are indigenes of that state, the fact that it is sharia laws as in sharia law state, does not mean they cannot participate in political office. They should participate and they should be able to also come out openly and say preach about their religion and go about their daily activities as they should in other parts of the world.

ZA8 [59988-60087]

Of course he can participate so far he is going to, he is not going to break any of the laws too.

ZA9 [31789-32168]

Ehm he can participate to an extent as long as whatever he believes in does not negate sharia law, as long as he follows the law of sharia. Being a non-Muslim does not mean you do not have a good idea or a good prospect things that will help move the particular place forward, so as long as he follows the teaching of the law or the sharia law. I believe there will be no problem

ZA10 [29581-29884]

It is a free will activity, if a non Muslim will like to participate in any of the activities of a Muslim in the sharia state because if he has not accepted Islam, he will not know much of teachings, so but the social teachings, social activities that is Islamic that he can do, he is freely welcomed.

ZA11 [24495-24518]

The qualities matters.

ZA13 [14891-14913]

I have no idea sorry.

ZA14 [19649-19925]

Yes you mean non-Muslims participating in Islamic states? They have the right to participate in politics. In so many ways in so far they are participating in business, they are also elected into office, so far they can be elected, they will be given the chance to contribute.

ZA15 [22894-22921]

By also involving himself.

ZA16 [16155-16203]

Yah they can only participate by giving advice.

ZA17 [18370-18609]

Since he is among the citizens of that place, he can participate, it's the problem, problem of the people around him to know that ah this one is pious, this one is not pious that he cannot be a political or he cannot have any government.

ZA18 [22983-23060]

In some many places, there are a lot of places, they will perform, honestly.

ZA19 [32273-33223]

Well in a situation where you have technology that drives your processes and you need efficiency and productivity in your state, be it a sharia state or non sharia state, ah looking at the ah contemporary or global settings we have nowadays, most of the highly technological experts people were virtually non-Muslims of China, America, Singapore and so many other non-Muslim countries. So ah in a situation where a sharia states needs some developmental projects and of course these developmental projects are political lives, touches political lives, the populace of that sharia state, so in that case, they could employ these technicians or experts who are non-Muslims from a non-Muslim state to come and actually hold political offices in providing advices and so many other way forward in establishing a global or let me say productive way which will positively affect or impact on the lives of this ah he people of that particular sharia state.

ZA20 [21042-21688]

In two ways. Shura committee, some certain personalities, the elites, some important personalities who are highly respected in the given community can make nominations, consensus of any man or any person that is fit for a certain position either as governor, as commissioner and whatever will be invited to the- but the problem is if you are saying in a state like Zamfara or Kaduna or any other state, now we have one unique law from top to down that works for every state in Nigeria like as it contains in Nigeria's constitution, this principle cannot be applied-the Shura committee. It cannot work there, but they will help in so many ways.

ZA21 [24993-25804]

They can participate fully in a situation whereby their service is needed, when they come and offer their services then they should be paid. I can say with all sense of humility if for instance I that I am a Muslim now I cannot-I am not a doctor and I cannot practice being a medical practitioner in the hospital and somebody that is a non-Muslim and can act like that or he can practice this profession then why not call him and help you? So non-Muslims can partake fully in the issues of sharia. As you can see even the issue of JAIS bank that is prevailing these days, there are a lot of non-Muslims that are into it. And I once heard that Britain the United Kingdom have a lot of share in JAIS bank. So there are instances when somebody is not a Muslim and he can partake in the affairs of Islamic nation.

ZA22 [22555-23019]

Yah it is very difficult for them because it is something politically inclined. Anywhere ahh any state that sharia is implemented when you look at it you see that majority large majority are Muslims. So there is no way they can maybe come out and seek political office in such a state because even if they come out they don't have the majority. Nobody will vote them and the people there they like that sharia to be implemented. That is what makes it impossible.

ZA23 [31676-31982]

I don't know of the teachings of Christianity or other religions, but to the best of my understanding if a non-Muslim is living in an area that is dominated or predominantly Islamic state, they will live freely, they can participate in the politics that is when there is election they come out and elect.

ZA24 [37549-37755]

Non-Muslims can also participate in politics – if it is in sharia state non-Muslims should not be allowed to participate in politics so we cannot give them any leadership because we are using sharia law.

ZA25 [33613-34085]

Yes in the political life? I don't know. As a non-Muslim first of all they can only contribute in terms of making sure that they are peaceful. They are allowed to stay and practice their religion. They should practice, they should not delve-they should not start backing some group of Muslims against the other. They should remain neutral. In such a way the true Muslims should carry on institutionalizing the true practice of-teachings and practice of Islam in the state

ZA26 [16745-16835]

The way they will participate in-they shall stop corruption and they have the clean mind.

ZA27 [15033-15216]

No there is no any denial that a non-Muslim cannot rule in an Islamic society. What Islam is all after is justice and peace. So whoever is clean and good should be allowed to rule.

ZA28 [28482-28918]

Well this question is directly linked to amm former question that was asked that should a Muslim vote for a non-Muslim? So if a Muslim is in an environment which both for instance when it comes to voting and both candidates are Muslims I don't think-the best thing for the Muslim here is to look among the two candidates which one is, which one he thinks would be the best for such a particular position. So he should go for that one.

ZA29 [41212-42017]

Well in the way that he will participate actually, you know, if it is an Islamic state you know that it is being controlled, the leader, let me say the president or the king of the state must be a Muslim. But the other part, you know let's assume you have a complete state, it's like let's say Kaduna state for example being an Islamic state and you know that very well the governor has to be a Muslim, so let's assume that here in Samaru you have the dominance of the people living there are the Christians, well you can give it to the Christian to be the chairman of that very local government, you let them observe whatsoever they are doing and the Muslims living there they have to, you know, participate and they have to operate under him. But they have to do what does not interfere with the religio

ZA30 [52084-52101]

In all the ways

ZA31 [23194-23203]

No idea

ZA32 [59853-60085]

They should be participated by giving suggestions or advices and they should participated also by giving a right to talk by giving a right to say their mind and receiving advices from them, and asking them about their demands, yes.

ZA34 [37786-38085]

He can participate one, by voting; two, in giving advices because he is also a citizen. There are some needs that he has that he can blow out his needs, his aspirations and even his thinking he can do it. Thirdly, he has freedom to practice his religion. So he has so many ways that he can partake.

ZA35 [15315-15348]

By obeying the law of the state.

ZA36 [23198-23230]

Kai I don't have idea on that.

ZA37 [31020-31217]

The only way that he cannot participate are very few, but about 80% of the political life, he is allowed to practice it the way Muslims can practice it, but the only places are very few as I said.

ZA38 [34981-35272]

Yah when the population are much and they need a representative, they would come out because if it is a democratic set up, they would come out and they would voice their voice with the promise they make, it is allowed. Nobody would stop them from not doing it unless otherwise I don't know.

ZA39 [47640-48062]

The same way he interacts with the people that is how he participates. It just depends on the notion and their relationship, it is the coexistence, the peaceful co-existence that exist among them that would determine his participation with the, his relationship with the Muslims in the state, a non-Muslims relationship with Muslims in a state where sharia operates determines his participation especially in politics.

Th13.4: Rights of non-Muslims in an Islamic State

FG1 [38554-38588]

All the fundamental human rights

FG1 [38590-38625]

Rights to practice their religion

FG1 [38627-38677]

Rights to own property, to marry, to do business

FG1 [38679-38773]

Rights to politics

- No no they can't

- Yes they can it is just that they will not succeed

FG1 [38775-38896]

They cannot be able to engage in politics because one of the qualities of an Islamic leader is that you must be a Muslim

FG1 [38897-38963]

I said engage in politics I didn't say they will be leaders and

KD1 [44276-44848]

They certainly have rights to draw on their commercial activities. They also have right to be catered for by the government of the Islamic state and they have rights to their freedom of religion, to practice their religion. The only thing me I know is that they certainly pay allegiance to the leadership and pay tax, pay the taxes that is compliable as in applicable to them. So there is nothing special about it because it is just that the faith is different. They have a different religion from the government or how the things operate. So that's just the bottom line.

KD2 [17489-17932]

They should have, there is right that they do have, just as the Muslims do have because they have their lives, they have their property, they have their children, they have their family, everything in that state. So it is the right of the Muslims to protect those, it is the right of the leaders in an Islamic state to protect the rights, the lives and properties of all citizens and all inhabitants in that state not necessarily the Muslims.

KD3 [13736-13877]

Okay, the rights for non-Muslims in an Islamic state is that they have right to practice their religion and go about their daily activities.

KD4 [28939-29442]

Yah! Muslims already know that power, all power and authority belongs to Allah and its Allah alone who gives power. So Muslims already know this, so when they are not in a position of power, they just feel like yes, it is the will of God that power is not in their hand and they should act according to what the scripture said, they should be patience that is the sabur, they should hold sabirin because God almighty likes the sabur (he recites in Arabic) he is with the Sabir those that have patience.

KD5 [15473-15676]

I think non-Muslims should have equal right as Muslims which is freedom to practice religion, freedom to live, freedom of movement, freedom of speech. I think they should have equal rights and justice.

KD6 [29958-30015]

They have every right if they are paying their taxes.

KD7 [21496-21752]

They have the right to live. They have the right to practice their religion. They have the right to do business, and they have the right to be protected by the state in as far they agreeable to live within the condition of what is known as a sharia state.

KD8 [42966-43172]

They should have rights to life, they should have life, I mean rights to freedom, you understand? They should have rights to enjoy all what is provided by the state. They should have those kinds of rights.

KD9 [26490-26714]

They have right to protection you, right to worship as long as they are not going to cause a nuisance in the society and then all other rights that normal human being we have, but of course they have duties also to perform.

KD10 [20621-20890]

In an Islamic state the non-Muslim is going to be paying jizya, they call it jizya. The non-Muslim is going to pay jizya every year to the treasury of the Islamic state and by so doing they are going to preserve his honor, dignity, life, property and aqlu that is it.

KD11 [24555-24777]

They should enjoy every rights, every right, basic rights, fundamental human rights. The right to live, the right to any right, freedom, liberty, right to transact business with whoever they want and so on and so forth.

KD12 [29963-30080]

They have right of living, they have right of doing their worship, they have right of sharing everything that is it.

KD13 [10404-10941]

It is fairness, the role needs to be played to any human being according to Allah's injunction. You see this man not in an Islamic state, you see, everybody is born Muslim this is something I want you to understand. Both the Christians if you listen to the

Qur'an it says the Jews became the 71 sect, the Christians became the 72 sect while we the Muslims become the 73 sect and we knew that everybody was born a Muslim only they deviated in their teachings in their glorious Qur'an that they deviated after the truth has come to them.

KD14 [12880-13049]

The same right the Muslims have would be the same rights the non-Muslims have. They are free to practice their religion and the Muslims too are free to practice theirs.

KD15 [20130-20393]

In state where there is secular law and Muslims stays, it will be proper and okay for a Muslim to follow the laws and rules of that state so far the law won't go against the law of Islam. So I don't think there is nothing bad there, it is okay a Muslim can stay.

KD16 [10728-10737]

Go ahead

KD17 [35861-36098]

What right? It should be the right that sharia says they should have. What the right, the right the Qur'an and the Sunna gives them is their right. That is just their right, anything the Qur'an and the Sunna establishes is their right.

KD18 [16810-16885]

They should have the freedom of movement, freedom of speech. Yes and so on.

KD19 [22396-22827]

In an Islamic state, the non-Muslims should have equal rights as the Muslims. Whatever rights that are given to a Muslim is also given to a non-Muslim, but to some extent. I think the only thing that a non-Muslim is not allowed to do in an Islamic state, a male non-Muslim is that he cannot marry a Muslim lady, he doesn't have that right because he is a leader, but a non-Muslim lady could marry a Muslim man in an Islamic state.

KD20 [16451-16613]

They should give them freedom since they are not going to break the rules and laws of the land, they can be allowed to live peacefully in that state or country.

KD21 [14988-15140]

They have the right to be protected as other Muslims in the state. They have the right to do their businesses, marry as they wish and all those stuffs.

KD23 [15573-16262]

Non-Muslim have many rights in an Islamic state. He have eh uncountable rights, so one of the rights is that he should also allowed to do, he or she is also allowed ah be allowed to do his religion and to do his activities, but they are some rights that maybe it will ah it will bring a problem, maybe the non-Muslim is living in a Muslims dominant area, so that person maybe ah will not so will not be allowed to do some things that will bring eh a problem so to the people of the community because of the dominance of ah of the people that of the Muslim that they are living there, so with all his rights and duties should be granted to him so be ah so that conflicts should be avoided.

KD25 [75360-75793]

They have rights to live. They have rights to work. They have rights to sustenance of basic necessities of life, they have rights to neighbourhood yes, when you have the Christian neighbour it is compulsory upon you, it is his right upon you, whenever you wake up in the morning maybe you are passing by you stop, you stand by him and greet him and ask him about his family that is a right, it his right upon you. You have to do it.

KD26 [18325-18613]

They should have the right to practice what they believe in, but not at the detriment of Islam, but they should live modestly, the way it is prescribed by the sharia law, but I think they should have settlements, they don't have power of authority, no. That one is not a right for them.

KD27 [21749-21804]

The rights as stated by the Sunna of the prophet (SAW)

KD28 [24864-25319]

You know the rights for a non-Muslim in an Islamic state is to give him the chance of what he is doing but he should not disturb the peace of the Islamic brothers in their religion and in their way of life. Whatever they say is their way of life, don't go contrary to it. And you know the Islam, the Muslim should not oppress the non-Muslims in their way of life. Your own is just to make them understand that this is it, this is it, let them understand.

KD29 [15302-15398]

Rights of absolute protection, rights of absolute equity and just when it comes to litigation.

KD30 [26582-26789]

Ahm the right, he has ahm a total a total right ah as an individual as a total individual of a state for as long as he will pay his tax, he will enjoy the protection and the liberty of freedom in the state.

KD31 [16243-16267]

He should be protected.

KD32 [23713-24013]

They have the rights to do their businesses, they have the rights to practice their own religion, they have the rights to live their normal lives as long as it is it does not go contrary against the sharia law, so there are some businesses that are against sharia law so which should not be allowed.

KD33 [19348-19499]

They have every right of protection to live, do everything they are have all right to live, practice their religion, they have right to be protected.

KD35 [21891-22007]

He has the right to live, he has the right to live, he has the right a right to practice his own religion whatever.

KN1 [49182-49348]

They have right to practice their religion, they have right to own property, they have right to engage in trade or economic activity, they have rights to their lives.

KN2 [27225-27593]

They have their rights to their religion. They have the rights to freedom, rights to freedom of speech as long as it does not abuse any person or any religion. They have the right that their religion should not be abused. They have the right that what they are worshipping should not be abused. They have the right that what they are practicing should not be abused.

KN4 [41115-41229]

Full right of religion, he can practice his religion inasmuch as he would not or he cannot harm any other person.

KN5 [19890-19942]

Right-their property and life should be protected.

KN6 [22885-23893]

He has a right of movement, he has right of ahh his religion to display or to display his religion. So this is some basic right that he ahh and he must live in peaceful and nobody will go may be and destroy his own property and nobody would come and kill him, for example, what is happen during the Sayyidina Ali so, Umma Hani he says there is nobody will kill that person and he remain in peaceful manner and this it happened during when Sayyidina Abubakar ah try maybe to go from try to migrate from Mecca to Medina and one of the Christian, one of the maybe Jews come back with Sayyidina Abubakar and he say he is under my own protection and it is happened the prophet Mohammed (SAW) said and his Sahaba Christian, prominent Christian leader. So, the issue is justice whether it is Christian state or it is Islamic state. The main concern is justice. If you follow the rule, if you follow the teaching of your book, so everyone will come, will ahh ah will come will ahh will prepare to come into a state.

KN7 [20874-21115]

They should have ehm virtually all rights; they should have rights to their religion that is the most significant. I think that is why we call them non-Muslims, the ideology they have, I think they should have rights to their religion, yes

KN8 [21760-21943]

The non-Muslims would find it hard to find right in an Islamic state because the basis of what is guiding the Islamic state they cannot comply with it as such there would be problem.

KN9 [20395-20787]

Basically, the right non-Muslims have in an Islamic state is the right to their religion, the right to ah peaceful ah business transaction without any other-without any aggression and ah they also have the right to schools, they also have the right to occupy offices, but the offices must be occupied at the very grass root levels, they are not allowed to occupy any tangible positions yes.

KN10 [15351-15579]

The rights? He has all the rights, he can, he can he has the rights to ah do his religion, do business, whatever, whatever, a lot of things. There is a lot of rights that non-Muslims have except that there is restrictions, yes.

KN11 [20279-20644]

I have just said it, you will be prevented, your life and property will be prevented because no one will against you, as I have said, I have told you recently that if the prophet (SAW) warn if anybody kill a dhimmi a non-Muslim who comply, who promised to live with Muslims peacefully, the prophet (SAW) said you will not see the kingdom of God. I said it earlier.

KN13 [22831-23277]

Rights. They should have the same right with the ehm with the uhm Muslims in the sense that they-even in the secular society both the Muslims and non-Muslims have the same right, so I think they should-although in terms of the religious perspective there right should be, they know their right, there are some things they are not suppose to do as non-believer. So definitely I think their rights are defined in sharia, they are stated in sharia.

KN14 [16713-16814]

The right is to perform his religion, to do his religion without any ahhhh what can I say harassment

KN15 [17408-17490]

Yes a non-Muslim living in Islamic state should be protected with his properties.

KN16 [9022-9042]

Like others rights.

KN17 [22526-22615]

They should have the particular rights like Muslims because if you look at it right from

KN17 [22633-22807]

No not restricted they have the particular rights but definitely the tax they pay or the baitul mal institutions collect from them is different from the one the Muslims pay.

KN18 [35829-35959]

They have, they should have a right of worship, right of worship, right of ah association and respect from all and recognition of

KN20 [16099-16188]

Ah they do have a right so long they can abide by the rules and regulations of the state.

KN21 [10142-10209]

To live a normal life, move freely, just like every other Muslim.

KN21 [10245-10278]

Yes just like every other Muslim

KN22 [19021-19528]

In a situation, already there are yardsticks for this. They can stay in a sharia society and their lives and properties will be protected by the government or the Islamic leader. In as much as they are paying what is called jizya to that particular government. But in a situation where they are not paying jizya, a kind of tax system, they will be forced to pay that jizya or government will remove that its obligation of protecting the lives and properties of non-Muslims. They will remove the obligation.

KN22 [19594-19635]

They have every right in an Islam state.

KN23 [14498-14584]

They have right to involve in activities: commercial, economic and social activities.

KN24 [14777-15031]

They have to be given right of movement and businesses. They have all rights to move and live the way all people are living. But there is a dress culture. There dressing culture has be the way Muslims are dressing. It is all part of the policy of Islam.

KN25 [21294-21537]

They are entitled to so many rights but the rights, basically the rights they do not have is the right of challenging the authority of the Islamic state that is challenging and questioning the teachings of Islam. They do not have that right.

KN26 [21459-21670]

Of course they have the right to practice their own religion, yes and their rights should not be infringed upon in any way as much they also will not infringe on the rights of Muslims also in practicing sharia.

KN27 [16375-16533]

As much as possible they should have the right to live freely, freedom of speech. They should also have the right to the market where they earn their living.

KN28 [12891-13048]

Non-Muslims have the right to live, they have a right to freedom, they should be able to run their business and they should be free just like everyone else.

KN30 [14415-14451]

The right to do whatever they want

KN31 [19187-19459]

Well they should have the right to do their own worship according to what they believe, they should be even given rights to do their activities in terms of trading to earn a living because they have to survive despite they are living in a state and do their own worship.

KN32 [8840-8977]

it should be a very, very clear something. Their rights should be like that of the Muslims but should be very, very limited and restricted.

KN33 [7461-7507]

Non Muslims have the rights like the Muslims.

KN34 [11076-11457]

Hmmm there are so many rights. For instance, he has the right to practice his own religion which is fundamental, he has the right to own a house, he has the right to education etc. These are the majority-he has equal right as a Muslims nobody has the right to take his life just because he is a non-Muslim; right to life, right to all the rights contained in our constitution.

KN35 [13247-13388]

They have rights like Muslims, they have right to own property, they have right for their lives to be protected even the right to religion.

KN36 [13653-13843]

They have rights like Muslims, correct Muslims because they have right of property, do their business, movement and do whatever they want to do but it should not be contrary to the sharia.

KN37 [12500-12750]

As far as a non-Muslim have agreed to stay in an Islamic state definitely he must have agreed to abide by the norms and the tradition of the sharia, and if he complies by that then he should have, let me say, the same right as a Muslim in the state.

KN38 [8829-8930]

Right to practice their own religion, their own beliefs and the right that everyone should be given.

KN39 [15327-15719]

Non-Muslims have so many rights if they find themselves living in an Islamic state because I could remember even the holy prophet really ensured that the lives of those non-Muslims who were living under his leadership; there economic, there social and there religious life were not threatened. They lived a peaceful life according to the rules and regulations as embodied in their religions.

KN40 [13958-14013]

Everybody has the right to worship his or her own God.

KN41 [11643-11672]

Equal rights as the Muslims.

KN42 [24530-25141]

They have all the rights whatsoever. They have freedom of worship, they have freedom of government, freedom of ownership, they are allowed to own anything as long as they can afford it, they have freedom of employment, they are allowed to be employed if they have the necessary criteria or what they are looking for. A non-Muslim actually have every right in an Islamic state. They have the right to live, they should breathe, they have the right of association. The only right they don't have is they don't have the right to misbehave. They are allowed, they must comply with the rules of the Islamic state.

KN43 [19978-20274]

All the rights that Muslim have except the right of leadership. They have the right to practice their religion, they have the right to engage into business, they have the right to, you know, relate with Muslims. In fact there is even a provision of intermarriage between Muslims and non-Muslims.

KN44 [14620-15250]

They should enjoy all of their fundamental human rights because they should be protected by the Islamic state, which is very fundamental. They should agree to practice their, their religion in fact all the rights and privileges that are supposed to be enjoyed by the Muslim there, there in a way supposed to have enjoyed such rights because being non-Muslims does not make them to be exposed to so many problems and ah by extension so many dangers. So Muslims or rather non-Muslims in Islamic state are supposed to enjoy all fundamental human rights in terms of their worship, in term of their businesses and so many other things.

KN45 [18687-19158]

I think they have ehh all the rights, all the rights a human being is supposed to have. They have all the right, they have the right to their faith, they have the right to do their business, they have the right to worship the God they want in an Islamic state, yah and also there are certain rights of the state on them, maybe they would have to pay tax like other citizens, they have to obey the rules and the regulations of the state I think for the betterment of all.

KN46 [36497-36616]

They have every right enjoyed by the Muslims citizens as far as I know, as far as I know. Any citizen has same rights.

KN47 [36446-36975]

They have right to live, they right, I mean, to life, you understand, to live, not to leave the place, but they have right to to life, they right to own property because in Islamic state everybody is encouraged to own, you know, property and the only thing is you are encourage also to give the alms dues which is now even to the non-Muslim, you know, they practice, you know, the foundation. This kind of foundation they just establish to give charity to people who need it. So I don't think this is a problem, they can simply

KN48 [11215-11259]

They have the same rights with the Muslims.

KN49 [19986-20536]

Every right. They have the right to security, to life, to property, in fact Islam encourages people to be free, people that are not Muslims, people that are even pagans or idol worshippers. It protects their dignity, their right, their right to life, their wealth and everything. It gives them justice even for, even against Muslims that have oppressed them. Ehm Islam doesn't give any Muslim room to oppress or to cheat or to slander people that are not Muslims, that are living within their territory or their area of living or their jurisdiction.

KN50 [10008-10060]

They have all the whole right all Muslims have too.

KN52 [27271-28022]

Rights yes, like I mentioned, the most important thing is that they should be protected. They should leave in peace I mean they should be protected first and foremost by the state, their properties, their religious right, they should have right to practice their own religion because it is a fundamental principle in Islam that there is no compulsion in religion (he recited a verse in Arabic) that is a fundamental creed of coexistence in Islam. So there is a religious right, the right to practice their own religion, the right to life, the right to preach of course, you know. I think these are right that non-Muslims must enjoy in an Islamic state. That is what I think is the meaning of the protection under which they live in an Islamic state.

KN53 [13597-13750]

What right should they have? They should have the whole right that all other individuals of that state have, so equal right is expected for everybody.

KN54 [6772-6819]

Well anyone that Muslims have if they pay tax.

KN55 [8063-8090]

The ones allowed by Islam.

KN56 [12811-12950]

Non-Muslims have some rights ah have all the rights they have in Christianity in an Islamic state provided they can pay their jizya tax.

KN57 [12957-13012]

To live peacefully with all the Muslims in the state.

KN58 [29412-29747]

They have rights. They have several rights. They have rights to practice their religion. They have rights to interact with Muslims. They have rights even to trade even with Muslims in as much as they perform their trading activities within the confines of Islamic economics. These are some of the rights they are supposed to enjoy.

KN59 [22230-22772]

Hummmm based on my understanding the right they should have is that hummmm they have virtually all rights, you understand, they have virtually all rights, but I think the only thing, based on my own understanding, is they shouldn't be judged according to the Qur'an, I think actually they have a right as a Christian in a state, they have all the rights. We shouldn't molest them because they are not Muslims, but if justice, we have to play justice on them in case of anything. I think they have, not equal rights, but they have rights too.

KN60 [23036-23247]

They have every right to do whatsoever they want to do except that they cannot come out and be intoxicated, but they have every right to practice their religion and what have you. That freedom is given to them.

KN61 [11155-11320]

Ahh, they, at least free from what they are, free of what they are doing, non-participating or non-concerning with others, if they can do that, they can stay alive.

KN62 [35813-36081]

Rights should non-Muslims; they have every right, whatever right that a Muslim has in that very state, a non-Muslim has the same very right ah that is what I believe as long as they live peacefully with their fellow non-Muslim brothers. That is what I believe hmm mm.

KN64 [19073-19107]

The same right with Muslims, hmm.

KN66 [12817-12966]

The only right non-Muslims have in an Islamic state if they decide to stay is just to abide by the rules that is being played in that Islamic state.

KN67 [14401-14537]

They have the freedom to practice their religion as far as it did not create or it did not go against peace and harmony in the society.

KN68 [6743-6812]

The ones allowed is Christianity, provided they pay their jizya tax.

KN69 [25973-26402]

Non-Muslims has rights in an Islamic state to the fact that he has right to life, he right to his own religion despite that he is not Muslim and he has right to do any of his commercial dealings in the state in so far as that commercial dealing is not, in Islamic law is legal, but at the same time there are some duties on that particular non-Muslim living in an Islamic state and he must make sure that he observe that duties.

KN71 [44953-44976]

They have every right.

KN71 [44995-45441]

Yes, they have every right. Don't you know, cant you remember a situation whereby a Muslim married a, slapped a dhimmi, a non-Muslim Dhimmi one who owe allegiance to the Islamic state. When he went to the prophet (SAW) he said ya Rasulallah have I no right, have I no right for you to defend ehh, have I no right for you to repent in this state? After all I have been paying jizya. Why should so, so person slap my face? And he was compensated.

KN71 [45582-45693]

As far as their territory is concerned, to defend their own right yes. It is depending on the nature of place.

KN72 [23617-23755]

He has right of movement, he has, has so many rights in such ehh only exception is interfere into the Islamic ehh activities. That is it.

KN73 [23193-23267]

Non-Muslim, he has every right in an Islamic state, he has every right.

KN74 [34920-34995]

Okay he has a full right, he has everything, he has a right to live there.

KN75 [37578-37662]

They have their right, they have the right of, they have their own religious right.

KN76 [26205-26351]

They should have every right to practice their religion, to engage in economic activities and to also engage in the political life of the society.

KN78 [40168-40452]

The rights that was enshrined by the Qur'an and the Hadith of Muhammad (SAW), the rights to assert their own identity, local identity, the rights to practice their own religion, what do they call it religious consciousness, the right to live as any other human being in the society.

KN80 [32455-32570]

He has the right of ahh justice, security of his ahh soul and property and even the rights of ahh good governance.

KN81 [19197-19458]

Well he has full right like a Muslim, but having not right to rule affairs of the Muslim, non-Muslim has the right to live in an Islamic state despite the fact that he can say some what do we call it, Jizya but he has the right to live in an Islamic state.

KN82 [23204-23436]

In an Islamic state hmm the non-Muslims have right to live equal with the Muslim just that non-Muslims are disallowed of holding or exercising political power, but they have right to live and worship whatever they want to worship.

KN83 [13805-13971]

All rights like a Muslim but he will pay jizya for security purpose because Islamic state cannot protect the life of non-Muslim until he has pay this security dues.

KN84 [16667-16776]

Yes I think he has right to live as Muslim, but he will pay 12 years for that is jizya for security reasons.

KN84 [16832-16852]

No he doesn't have

KN85 [19337-19677]

Yes like the Muslims, they should have the right to live, they should have the right to ahh ahh have and maintain property, they should have the right to practice their religion in their own localities, they should have the right to be protected from ahh other people who wish to harm them, they have a lot of rights in the Islamic state.

ZA1 [22236-22406]

If you are talking about Islamic state, he has a right for his life, for his property as far as he didn't transgress. He can purchase, he can sell, he has that right.

ZA2 [20997-21798]

They have equal, they have a right, they have to be given their own equal right. their way of life, well look go back to the life pattern of the Prophet (SAW), at the time after they conquered, after the conquer of Mecca do you know that even the key to the ka'aba Which Muslims have taken over, he still called the non-Muslim say okay the key is bestowed upon your position, just that is given him a, given them their own right because they are the ancestors of that particular something, they were in the control in initial stage. So these are things that Islam doesn't –it didn't say because you are not a Muslim, we don't go along with you, you don't have a legal right in the place, no, we give you legal rights, if we share food we give you your share, your own food. We don't deny your right.

ZA3 [17999-18186]

They have actually all the rights that a Muslim have accept some few, the rights that specifically is applied to the Islamic state and he is also expected to comply with some of those.

ZA4 [37762-38158]

Non-Muslims, yes he should have right to justice, they should be fair to him, they should note all the needs, at least his needs they have to be taken care of, you understand, they should not show him any differences or any that he is not a Muslim, they should be kind to him and they should be just to him in any aspects. So that so he needs, unbeliever needs justice, they will even be happy.

ZA5 [21512-21684]

So far there is agreement between them, if the Muslims are the majority, there are some agreements they make, is either they pay jizya that is like tax, they pay like tax.

ZA6 [52316-52533]

Rights to life that one is sacred, right to practice your religion, right to association, right to free movement, every right you know, every right you know in a democratic state is still there in an Islamic state.

ZA7 [21734-22186]

Yes they should have the right to speak. They should have the right to ownership as everybody has the right to. They should have the right to virtually everything that affects their day to day activities. But they should be in accordance to, they should respect the laws and regulations. I don't know that is about all. But they should have the rights to whatever, their business, their houses, ownership and whatever it is that they have worked for.

ZA8 [48367-48466]

They have all the rights also, any right that a Muslim has, a non-Muslim has in an Islamic state.

ZA9 [25106-25283]

Right to his own religion as long as it does not affect other people negatively. I believe they have their own right. He has is right of religion as long as it does not affect...

ZA9 [25341-25683]

I think that is the main problem that I happening in northern Nigeria today. Their own, the practice of their own religion, I believe a non-Muslim should have his right of his religion as long as it does not affect the Muslims, as long as it does not affect them negatively, as long as it does not stop them from practicing their own, yes.

ZA10 [25012-25262]

They should also have same rights as other Muslims have because one, they are, the religion is free, it is not a force thing, so they should have same rights since they are living in the same society and they should abide by the rules of the sharia.

ZA11 [20266-20397]

They have an equal right, you have the right to reside, the right to run your business, right of education and to set up a family.

ZA12 [11358-11428]

I think it should be stated in the constitution of an Islamic state.

ZA14 [15881-15964]

They should have full rights to worship, to do their business and so many things.

ZA15 [19567-19636]

They should be given the freedom to practice their own religion too.

ZA16 [12589-12685]

They have all their rights so far that the rights did not contradict the teaching of the Islam.

ZA17 [13520-13631]

Their health, property because if they pay jizya they were ask to protect, to protect their health and wealth.

ZA18 [17932-18120]

They have rights of everything, they can, they have right of education, shelter, wealth whatever. Whatever, you see, the right to enjoy, they too enjoy without any difference or whatever.

ZA19 [23183-23604]

Well its quite enormous because Islam has never preached that Muslims should attack non-Muslims in any way, you understand, in fact Islam has categorically stipulated that you are not allowed to touch or to humiliate a non-believer or a non, a person outside the Islamic religion, you understand. So actually he has a very sound and enormous rights over the Muslims by not touching them and vandalizing their properties.

ZA20 [14157-14505]

Right to live, right to survive and the freedom of association, right to stay with them as neighbors, they have that right. So they have the right if they are indigenes of that state. The state treasury, you know, the money of the state that belongs to the Muslims also belongs to them. They must be treated with equality and equity and justice.

ZA21 [19313-19413]

The right to live there peacefully and the right to be given fair and equal treatment and justice.

ZA22 [18403-18554]

Freedom of speech, freedom of their religion, freedom of even living within the Islamic umma, freedom of how do they call it- transaction with Muslims.

ZA23 [23827-23893]

They have right to live, right to freedom- they have all rights.

ZA24 [30360-30782]

They have equal rights with Muslims the only thing is that if they are not hypocrites they have equal rights. And we should not destroy their properties and we should not destroy their –we should not tamper with their rights. So they have human rights. So everybody has his own human rights. So in an Islamic state non-Muslims have their freedom of right, freedom of speech, freedom of worshipping and so on and so forth.

ZA25 [26553-26994]

Now the first right is that eh they have the right to justice. That if a conflict should ensure between a non-Muslim and a Muslim, if the Muslim is guilty such a Muslim such pronouncement be made that the Muslims is guilty and he should be sanction accordingly. They should not start accusing the non-Muslim just because he is a non-Muslim. Another aspect as I have said earlier, they are free. They have the right to practice their faith.

ZA26 [13228-13603]

In Islamic state non-Muslims enjoy even sometimes even better than some Muslims because the leaders must make sure that they guard them they are their neighbor. I know a neighbor of prophet (SAW) use to throw dust and other refuse in his house. When he was sick the prophet asked where is that man, for three days he never dump any refuse in my house. He was kind to a Jew.

ZA27 [11537-11800]

equal rights as Muslims because it happened during prophet Muhammad (SAW) a Muslims cheated a non-Muslims and they went to the prophet (SAW) and the prophet (SAW) collected that thing from him and gave it back to the non-Muslim. So they should get equal rights.

ZA28 [24568-24720]

Ah they should be calm and then they should know that whatsoever power comes from God and he gives to those he wish and he collects from who he wishes.

ZA29 [34966-35119]

Well the rights they should have is to observe his own religion as he is being told and not to do what will interfere with the other people's religion.

ZA30 [44890-45695]

They are...they have more than enough, they have more than enough right. They will do their religion. They can do all the things they are, even business, even when the Rasul died (SAW) his own Sulke that is the protector that thing they put during war, he has given it out to oneYahud, one Jew for, how can I even say it, ya bada jingina, I don't know how to use this word, it is like you get, you take something that belongs to you, you give somebody, you collect some money with the aim that when you bring the money back, he will give you your thing (collateral). So, you will see there are that kind of relationships between Muslims and non-Muslims even before, and that is why we say we should stick to Sunna, everything is written in our book, either in the Qur'an or in the Sunna of the Rasul (SAW).

ZA31 [17876-18316]

Hmmmm, to some extent, they should have their own rights but the only thing that would, that they should do is to comply to some extent with their, with their, how can I, their act, their rules and regulations because religion, Islam doesn't, it doesn't tolerate dressing half naked, it doesn't tolerate that, if the can try, if they can comply with that all those kind of tings, showing nude, I think they should, they won't have problem.

ZA32 [48387-48880]

Non-Muslims should have ehh right of practicing his religion, eh should have the right of interaction like buying and selling with Muslims. He should have the right of marriage within, within his members, yes, he has that right of marriage, he can marry, he can born and even the children he born can be lived, they can live there, in that and he will be given the right to cultivate, to use a farm, and other rights and he will be, have the right to sell and buy without any violation, yes.

ZA33 [13005-13252]

They should have equal rights as Muslims that is the rights to practice their religion, the right to live, the freedom and the right to express their opinions as long as such opinions do not contradict the teaching of Islam and the prophet (SAW).

ZA34 [29175-29621]

The rights of a non-Muslim in an Islamic state are mentioned clearly in the Sharia of Islam. One, you have to protect their lives; two, your protect their wealth, their property, you protect even their progeny, their families, their relations and others. Then you

protect their religion also. Do not allow somebody to intrude and make confusion into their religion. And then they have the right to interact and live as others are living.

ZA35 [12745-12769]

They don't have rights.

ZA36 [19845-19944]

Freedom, they should have their freedom to practice their religion and to do what they want to do.

ZA37 [26268-27207]

Apart from this one? It is under this question. This question answers that one. This question number one answered the following question. This is the only thing, apart from that they can go and worship whatever they want to worship, even if they don't worship anything is left to them. And one example I would cite under this one, and there is one boy, he was a neighbor to the holy prophet (SAW) he was his house boy, a Christian even his father was a Christian and they were Jews, but the boy was house boy of the holy prophet (SAW). One day he was sick, the prophet went to the house and visit him it is at that very point that he even present Islam to him, see how long are they together, but it is that very time that he present Islam to him and the father said you shall accept Islam, accept this person, Najib.. Kasim, you see how prophet (SAW)'s relationship between the non-Muslim is. I think this one would put light on this.

ZA38 [29770-29858]

Right to justice, right to live, right to free movement, in fact right of association.

Th13.5: Treatment of non-Muslims in an Islamic State

KD1 [50641-51041]

The thing is there is need for respect and just like even when there was jihad and they said whoever enters the house of so, so, so person is safe, whoever enters their worship places that's of non-Muslims is safe. So you can see there is still level of respect for the non-Muslims. So I think they should be protected. The bottom line is that they should pay their own taxes and everything is fine.

KD2 [21377-21701]

Sharia law is being governed, guides only the Muslims. It doesn't affect the Christians or the non-Muslims. So, where non-Muslims are resident in an Islamic state, they are bound to be governed by their own teachings, by their own books. So they are not allowed to be guided with Islamic teachings or with Qur'an or hadith.

KD3 [17454-17741]

There is no ehm so a state under sharia should threaten the non-Muslims, there is no rule pertaining because Islam actually has everything the way you deal with Muslims and a non-Muslims and then normally sharia, the law of Islam that sharia is only bonded on Muslims not the non-Muslims.

KD4 [39584-40132]

Yah! As long as the non-Muslims agree that they will live under Islamic tenets in a sharia state, automatically they are living under the protection of the Islamic leader and when you are living under the roof, under the protection of anybody, your life, your property, your business all are protected and then Islam is always a religion that preaches peace, that tolerate, that protects and respect even strangers. So, they have the right, their business, their private lives, all are going to be protected, all are protected in an Islamic state.

KD5 [19967-20393]

Ah it is allowed for non-Muslims to practice their religion, businesses, and to build their houses also to live within a territory of Muslims or to live within a sharia state like in the northern Nigeria that you mention. Let's take Zamfara state as an example, they are practicing sharia state during the period of Ahamed Sani Yariman Bakura and Christians lived in that part of the state and they live in peace and harmony.

KD6 [34777-35223]

Islam do not forbid you to do transaction of business with non-muslims, even to eat their food, even to some extent, some scholars say you can eat their slaughtering. While Qur'an says (he recites the verse) your food is halal to them and theirs also halal to you provided they did not kill what is haram. Some scholars allow that, some scholars say no if it's them that slaughter the ram, you can't take it, some said take it and say bismillah.

KD7 [26640-26988]

Like I said before, when you are a Muslim and you are in a state that practices sharia law, that sharia law encompasses everything of your life as a Muslims, but if you are not a Muslim, that law does not bind on you except, except when it infringes on the rules of the Muslims, except when it infringes on the laws and obligations of the Muslims.

KD8 [49052-49913]

In Islam we have, it has been specified the way we are going to carry out our businesses, it has been specified. You have to fulfill promises. There are certain things that are within the jurisprudential context, what am trying to say is that there are certain prescription in fiqh that this are the ways that businesses should be conducted in an Islamic ehm state. This is the way that banking system should be carried out in an Islamic state. So, a Christian does not have any problem living in that because you will see fairness with just or justice rather. So he doesn't have any, there is no any problem operating businesses, relating with Christians and Muslims, there is no any problem because Islam is a very fair and just religion. It protects the right of everybody even during the time of the prophet (SAW), the rights of even the Jews were protected.

KD9 [33470-33606]

They should treat them well. They should show them the beauty of Islam, with time they can even because of your attitude embrace Islam.

KD10 [26417-26611]

Ah they should be treated well, they should be treated well, but don't cheat them. Allow them to practice their religion, but not in a way that is going to harm the Muslims and their religion.

KD11 [29271-29468]

They should treat them with justice, equity and of course fairness. They should allow them to do their businesses after all even the prophet conducted businesses with non-Muslims during his time.

KD12 [31352-31906]

Eh what is there is that the bite and go principle of ah non-Muslims plus cannot be tolerated in Muslims because we believe that if we realize any kobo it is going to be enjoyed by everybody. So the principle of Islam does not put or does not allow any cheating. So in such a way it has to be merged today in such a way that there is also know that the ways they are doing is not

fitting totally for human being. The Islamic principle that opens way freely, opens things that and everybody knows that if it is being done accordingly, people will enjoy.

KD13 [13062-13317]

The non-Muslims should be treated with perfect love because the prophet (SAW) says that if you go against any of these ones and you treat them and you maltreated them he said on that Day of Judgment he will stand by those people and you will be rejected

KD14 [17269-17425]

As I said earlier sharia has nothing to do with non-Muslims. So I don't think there is any special treatment it just a matter of give everybody his rights.

KD15 [24353-24495]

By doing good deeds, by doing good deeds, by saying good words ah by ahmm by saying good words and doing good deeds. I think that is okay ah.

KD16 [14832-14952]

They should be treated very well, the way they want to be treated, the Muslims want to be treated in a secular state.

KD17 [45493-45758]

Northern Nigeria states, which northern Nigerian state is practicing the sharia? Which northern Nigerian state is practicing sharia? The true sharia, which northern Nigerian state is practicing sharia? There is none, so I cannot even bring an instance from that.

KD18 [20781-21191]

They can be together, they can stay together, they can be even friends, if they will not break the rules and regulations of that state or countries so that there is going to be the, there is going to be the harmony and corporation. So if they can be able to follow those rules and regulations without breaking it and I am sure their culture and all these things will not be violated by the Muslim communities.

KD19 [27568-27675]

A state in a, a state under non-sharia should treat everybody as equal both the Muslim and the non-Muslim.

KD20 [21153-21428]

I think they should treat them equally they should give them a chance for their business and other activities. They should give them freedom in as in since they are not going to break the rules and regulation of the country or of the state they can live together with peace.

KD21 [19891-20041]

In as much as they don't comply to sharia law as their way of life, I don't think when a Christian is caught stealing his arms should be amputated.

KD23 [21341-21495]

It should be ah well it should be ah treated in a good way, they should not be intimidated yes, they should be treated according to the laws of the land.

KD24 [63615-64636]

They should give them right to follow their religion the way it is, and ah another thing is they should make sure that they follow the real religion not following another thing different because we are seeing, for example, we normally bring or cite example with the Christians because we more or less closer to them, we have the real book, they have the real book, we have prophet which we believe in and they have the prophet which they use to join themselves with, then we are so more or less so close only that we have some simple things which we have ah misunderstanding because we accept and believe with our own prophet and their own, but they said no, they believe in their own and they did not believe in ours then if that should be the case, they can sit down under own umbrella, follow their religion the way it is, if definitely they will follow it the way it is we don't have problem with them, but if they will follow another thing different entirely then actually they will enter into our own environment.

KD25 [83269-83953]

Hmm is all on the Islamic ah provisions; they aren't supposed to show rancour or malice for them because they are non-Muslims. Of course they can trade with them, they can trade, buy and sell with them, they can ah allow them free, freehand to interact with the Muslim, they shouldn't be so strict and rigid to the non-Muslims. They should treat them I mean all the, all the ah softness and mildness that Islam encourages a Muslim to do so that ah they, you see generally the Muslims are not supposed to be seen as ah monsters, people running away from them ,they are supposed to be seen as good people, people trying to come close to them. So it all depends on their good manners.

KD26 [24446-24643]

I think they should treat them as long as they do, you can conduct business with them. But you don't adopt their practices, you don't adopt their culture and then they don't pose a threat to you.

KD27 [24175-24269]

I think there are precepts and the Sunna of the Prophet (SAW) and the lives of the sahabas.

KD28 [30498-30855]

You know as in Islam as I have earlier told you, a Muslim you have a right to a Muslim brother to non-Muslim, you have your right to a non-Muslim, you have a right to commit to your neighbor and those that even are passing by, you have the right to them. Once you give them their rights then there must be existence, the relationship will continue to stay.

KD29 [18618-18790]

Well the sharia teachings have ah has permitted them these basic rights ah to really ah enjoy under the arrangement, so as far as I am concerned they have nothing to fear.

KD30 [32904-33100]

Ah they have been treated fairly and as I said they have always enjoyed the protection of the religion state as a full member of the ahm of the state as long as they pay their tax and everything.

KD33 [22653-22860]

Yah state under sharia should treat Muslims, non-Muslims with the fear of God and they should treat them as stated in Islam with love and all necessary needs that they will need in order to live with them.

KD34 [25109-25772]

Ehm there is sharia law, we have sharia court and we have customary court. So everybody have almost equal right in the northern Nigeria to practice his own religion because as you see if there is no market in northern Nigeria, let me use example of Kano state, there is an area which is even dominate by a non-Muslims like in Sabongari and the rest, so there is no a particular state even Zamfara state which become popular, people are saying Zamfara sate is a sharia state because they are the one to first

introduce sharia into their state here and there, so even in that state, you find a non-Muslims doing their business, living peacefully among the Muslims.

KN1 [56589-56997]

I told you earlier that they are entitled to own goods to ownership, they are entitled to economic activities, they are entitled to their lives. They are entitled to practice their religion as far as they have not transgressed into the religion or right of the others. And that is how every society is. If you don't transgress into other persons or the other party's rights, you are entitled to your rights.

KN4 [45571-45811]

If there is justice, equity because Muslim is all about justice, peace and harmony that can extend hand of friendship to any other person and come to him, you can stay with him, you can do your religion and he can do his religion: justice.

KN5 [26627-27273]

Ah how should a state under sharia treat non-Muslims and their culture and business practices - most of the-for example in Kano state, we say they have to comply in an Islamic sharia state so the best thing is to stop them from selling alcohol openly, selling it everywhere, you can restrict whoever among them. Islam has not permitted encroachment of other people's culture. If they want to practice something, let them practice among themselves but not among the Muslims. So if you say let them go to Sabongari and sell it eh that is something different it is predominant area of theirs, but everywhere in Kano state that is faulty actually

KN6 [29575-29874]

It can be treated when you go back to the history of Sayyidina Umar, when you go back to the history of Abubakar because during that time there is no-there is some Christians those who lived under this Islamic system. So if we want to practice we should go back to the history of our forefathers.

KN7 [26454-26737]

Well eh, hmm a non-Muslim is a creation, is a creation of Allah and as we all, we all, we are all even a Muslim is also a creation Allah, blood flows in our veins both. So I don't think they should be treated in any separate manner, different from the way Muslims are being treated.

KN8 [27707-27872]

Let everybody be accommodated. Let them be permitted to embark on their business for everybody has a right to life because the land belongs to God, not to anybody.

KN9 [24379-24798]

A state under sharia has to understand that even under sharia law there is respect for non-believers and there is actually a provision for how to treat them. So they must be treated like a, they should not be treated in a hostile manner, they have to be accommodated, and they have to be allowed to practice their religion and they must be allowed to engage in trade in order to ensure their survival and continuity.

KN10 [19024-19272]

No, if you can see in this northern Nigeria, there is no any restriction in their business. They are free to do whatever they want; non-Muslims are free to do all their activities. So there is no any restriction except if pertaining the religion.

KN11 [25412-25625]

Yes, ah in Islam you will allow non-Muslim to worship according to their culture. You cannot force or even in jihad, you cannot demolish or you will not destroy the place of worship, so it is prohibited in Islam.

KN14 [22276-22536]

The Muslims should be good, obedient, should be ah respect non-Muslims because our religion does not say that if you are non-Muslim, you should be harassed, you should be denied your what you are ah ah ah what you are entitled to. So you should be respected.

KN15 [20637-20694]

Precisely, they should be treated in a very good manner.

KN16 [11201-11242]

They should be treated in a good manner.

KN18 [41504-41647]

They should treat them based on their own religion and culture and if it is not contravening the teaching of the Islamic, ah that Islamic state

KN18 [41696-42236]

They should be treated fairly, if they are now operating and that they, maybe they are want to sell alcohol, you know this contravenes the teaching of Islam and that state, Islamic state. They cannot sell, but if they are going to use it among themselves in a hidden manner they can do it, is among themselves because they believe they want to take it, but in such a and if they whenever there is anything that a court to be treated fairly they they deserve to be treated fairly and equally and they deserve all rights of all the citizens.

KN19 [25539-25770]

There they can persuade them, they can make them to understand that what they are doing is not good, they can bring them closer and teach them the word of God through this probably they might comply and even be part of the Islam.

KN20 [18859-18890]

They should be treated fairly.

KN21 [12714-12751]

In a peaceful and harmonious manner.

KN22 [26425-26497]

Yah, the state under Muslim governance should treat non-Muslim equally

KN23 [17979-18105]

Ehn they should be treated well and the non-Muslims are the ones not to like behave themselves according to the Islamic law.

KN23 [18146-18223]

They should follow the Sharia law if it is necessary for them to stay there.

KN24 [17398-17446]

Peacefully, cordially just like their brothers.

KN25 [27432-27913]

Well during the time of the prophet, non-Muslims in the Islamic state were given the right to trade. They had every right to trade, they had every right to practice their religion, they could join schools, they could enjoy all the basic social and political amenities

based on what, the fact that they pay taxes that they are supposed to pay that is jizya. It is called jizya. This is a certain fee that non-Muslims pay in an Islamic state to cover for their stay and everything.

KN26 [26445-27469]

As it is, well apart from-I would largely to some extent disagree with that. For instance in Kano sharia law is been practiced as it is on paper, but practically the Christian clustered areas, for example, the Sabon Gari area in Fagge local government area you find where-this is one of the hot spot where night life flourish in Kano, you know, a lot of alcohol and some- and these people are allowed to do that and Kano is said to be practicing sharia law. So you can see somehow that can be a laxity in a way, but in a way somehow it is what it is, you know as sharia law is being said to be practiced viz-a-viz also those that are not Muslims practice their own lives but in as much as they don't encroach in other areas and I assure you there are also other areas that are largely Muslim areas and even if non-Muslims go there to sell alcohol commodities I hear they are sometimes being caught by the Hisbah that is the board that is being created by state government to actually enforce the Islamic law in the state.

KN27 [20087-20308]

I think they should be treated fairly. They should be treated fairly because we are all human. They are human because blood flows in them just like it flows in other Muslims too. So I think they should be treated fairly.

KN28 [15924-16100]

This should be equally manipulated and there shouldn't be any differences or divergences between them because I believe all are equal and all are looking of greener pastures.

KN29 [828-1140]

Non-Muslims should be respected giving them the free role to do anything they want to do so long they follow the due process of what is happening in the constitution, they didn't like go contrary what the constitution says then they should be free in their businesses, their religion, should go free with them.

KN30 [16109-16193]

They should be treated fairly because they have their own religion to practice too.

KN31 [24777-25680]

Well just like I said the way it existed during the time of the prophet if really, really we are practicing Sharia that we are trying to practice from the times of the prophet. There are non-Muslims existed then, they allowed them to practice their own culture, to do their own trade and to do their own this thing because the-this is the thing of attitude. If you even live among them you allow them live among you and you try to do your religion the way it is supposed you could get them attracted. So many people have converted to Islam like that as a result of the kind of attitude or the kind of kindness the Muslims show them. Even the prophet, there are people who have tried to molest him and what have you, but he never showed them as if he was angry with them or retaliated. So, that good attitude of his made them to convert to Islam. so I think we should also try to imbibe that character.

KN32 [12112-12258]

I you see non Muslims should be treated fairly, justly, democratically of course by so doing we will have a peaceful co existence in the society.

KN33 [9441-9505]

This is to treat them fairly and also recognizing their rights.

KN34 [15161-15826]

They should treat them according to the principles of the hadith, according to the sharia laws. There are certain guidelines that are contain either in the sharia laws, when you look at what is obtainable in other places, their businesses should be protected, their rights should be protected and whatsoever, even their places of worship should be protected. These are some of the principles that were contained even in the sharia because they have nothing to do with sharia it does not mean that it would be that should be an excuse for a Muslim to either do anything that will contradict the provision of the law or abuse their rights, their fundamental rights.

KN35 [16491-16570]

Non-Muslims also have the right as to enjoy the same rights the Muslims have.

KN36 [17019-17263]

They should be given the same respect, they should be given the same treatment like Muslims in the society because if there should be differences that is what leads to always crisis, but if they have equal treatment there would be no problem.

KN37 [15464-15582]

Fair. They should treat them fair and they must make sure that the Muslims are not favored more than the non-Muslims.

KN38 [11271-11285]

With respect.

KN39 [19206-19447]

Really of course respecting the cultures, rules and regulations of those non-Muslims is really what Islamic members, Islamic state members are supposed to be doing, in so far as those rules and regulations don't contradict Islamic teaching.

KN40 [16257-16266]

No idea.

KN41 [13702-13804]

I guess they should be treated accordingly or equally. They should be treated equally to the Muslims.

KN42 [31880-32376]

A state under sharia should treat non-Muslims fairly. They have the right to own properties, they have right to family, to movement, to associations, to their own, they have freedom of worship also. They should treat, they should allow them to worship what they want to worship, how they want to worship it, own properties as long as they can afford it. Give them opportunities to own land have residency within the state and that is the only way for them to show that they could live together.

KN43 [23943-24457]

Yes, all the non-Muslims in sharia state of northern Nigeria are given one, right to live in those states. Two, are given freedom to practice their religions are given freedom to establish their place of worship and are given freedom to engage in business provided those businesses do not contravene the teaching of Islam like selling of alcohol, you cannot come to an Islamic state and be selling alcohol publically that is very wrong. You don't respect the rules and regulations, the laws that govern the state.

KN44 [18721-18791]

That has to be answered by a specialist in Islamic studies, honestly.

KN45 [26577-26916]

I think this is all the issue of going back to the real tenets of the religion. If they follow the tenets of the religion without any selfish or political interest, then the Christians will no eh will not have problems at all living in a sharia state because sharia has protected their right as they protected the rights of the Muslims.

KN46 [45977-46422]

Well, ahh they should be treated equally as enshrined in the Federal Republic, in the constitution of the Federal Republic of Nigeria. They should practice their religion without hindrance; they should go about their businesses without ahh being ah, without being maltreated. As far as I am concerned, I don't think just because you are a non-Muslim living in a sharia state you should be treated differently from that of other Muslim citizens.

KN47 [43427-43847]

Yes. The government should protect the lives and properties of the non-Muslims and then the proper ah orientation and why they should be created and then, you know, a lot of people should be, should be mobilized, you know, towards what ... other peoples, you know, values and properties. So we should just live as partners of development so we unite, you understand, we try to integrate into one and see ourselves as one.

KN48 [13893-13974]

They should be treated in accordance to the way the Muslims are being treated.

KN49 [23837-23946]

With justice, with equity, with ah all the good values that ah associated with Islam and Muslims as a whole.

KN50 [12149-12222]

Ah, they should be friendly and wish them what they wish for themselves.

KN52 [36184-36348]

With respect, dignity and honor. This, I think, should be the guiding principles of the relationship between the Islamic state and non-Muslims in northern Nigeria.

KN54 [9266-9307]

Well they should be treated with justice

KN55 [10060-10091]

They should be treated justly.

KN56 [16746-16870]

They should be treated the way the Muslims can be treated provided they can pay that jizya tax I talked about previously.

KN57 [15851-16077]

You see, in sharia state, non-Muslims have rights and it was mentioned in a hadith of the prophet Muhammad (SAW) and some verses of the Holy Quran as well as some rights Muslims have. So also a non-Muslim have his own rights.

KN58 [35890-36170]

They should treat them as citizens or as indigenes of that state. They should exercise all their rights because Islam allows that even the Prophet (SAW) during his time, he existed side by side with the Jews and all these Jews exercised their right that is bestowed by the state.

KN59 [30235-31130]

They should treat them in accordance. Take, for instance, now in Sabongari in Kano state, there is a place called Sabongari market, you see, that the dominant there are Igbos and they are non-Muslims, you understand. So like in Kano state they allow them to practice their businesses. They allow them to practice their din, you understand, without any discrepancies you understand, their culture, we accommodate their culture and their religions and I think during the Sahabis and the Caliphate, I think they allow the multi-religious freedom there. The only thing is for them to pay their tithe and their tax so that is the only thing. So if they are able to pay that there is no problem, you understand, but I think in Kano state here they do pay their tax, as non-Muslims, they call it haraj which is being imposed on them to pay and they normally pay. They do comply with it, they pay.

KN60 [26825-27018]

They should be protected and they should not and nobody should be allowed to cheat them or to even harm them or to destabilize their business activities. They should be given total protection.

KN61 [13603-13696]

Ah, it depend on the maybe the constitution and the nature and the situation in the society.

KN62 [43991-44413]

This is very simple. A state under sharia treat it's non-Muslims as Muslims because everybody living under your leadership, if you are a leader, is actually having a certain ah right and the right is not differentiated based on religious lines, be it you are Muslim or non-Muslim, you share the same right of being a citizen of that very state. So you, you are entitled to everything as a Muslim. That is what I believe.

KN63 [32126-32511]

Sharia abide, sharia abide by ahh their rights and privileges. Sharia doesn't drive them, even though they are not Muslims, sharia doesn't drive, doesn't deprive them of their right and duties, it is not possible huh. There trading on a thing, their religion of a thing, you know, all those things are being guaranteed in sharia. So sharia doesn't deprive them of any of those things.

KN64 [22831-22917]

The Muslim state should allow them to practice their religion and their businesses.

KN65 [28223-28398]

Okay, I would say in a sharia, non-Muslims should be treated with respect and their culture, business practices as long as they do not contravene what the sharia ahh decrees.

KN66 [16819-17063]

It should treat non-Muslims and their culture well, because especially in Africa, Africa is a continent of cultures, it permit cultures so the way the sharia is being permitted so also their culture is being permitted, so they treat them fine.

KN67 [17530-17771]

Well, they were, they are allowed to practice their religion as said before and then their culture, they are also allowed except if there is anything that would create violence or anything will disrupt peace, then that will be an exception.

KN68 [8783-8793]

Peaceful.

KN69 [30741-31338]

Islam is a comprehensive way of life to Muslims and it is a code whereby it provides all things to be done in this world, right from the place of your issue of your religion, how to conduct your religion, how to perform salat, how to perform zakat and some ahawali shakhsiyya that is personal law and all thing that you know that will come to your mind, Islam accommodates that. So even if a non-Muslim is in an Islamic state, he would be allowed to do his transaction in so far as that transaction is legal, and even if the transaction is illegal a non-Muslim, a Muslim is not expected to do it.

KN71 [53760-54751]

It is all a matter of fair play, as I said, we have an example in Zamfara state. The non-Muslims were comfortable there. They are given everything. In Medina, during the era prophet (SAW), were there any non-Muslim who was denied any access to market? No.

Any access to employment? No. Any access to whatever opportunity that he can use and live a better life? No. Don't we remember during the era of Umar bin Khatab, the old, the old, I mean the old people of old ages were given allowances out of the baitul mal of the Muslims and they are non-Muslims. That was the first, what do you call it, pension that was created, it was created by Umar bin Khatab. He saw an old Jewish person moving by, he said old man where are you going? He said I am going to seek for how I can pay for my jizya. He said wallahi we cannot utilize your youthful age and maltreat your old age. Go back home instead we will be giving you allowances every month and he was Jewish, you understand? alhamdulillah.

KN72 [29562-29634]

Yes based on ethics, it is only ethical aspect that can maintain this.

KN73 [28595-28834]

Ah, non-Muslim they have all right to do their culture, their religion and their activities. What happened in northern Nigeria, how many non-Muslim are there and are living having their practices their cultural activities, their festivals?

KN74 [39663-39861]

Ehh this is, treat them normally because sharia gives every person the right to live. Therefore, there is no anything that will not allow non-Muslim to live in a Muslim state because of the sharia.

KN75 [42721-42858]

Yah sharia give them freedom of movement, give them movement of transaction, freedom of religion, he never deny their right in any case.

KN76 [31310-31641]

Well from ahh looking back at the history of Islam you can see that all the Islamic state there were non-Muslims that lived under those states and they were given the right to practice the religion, they are given right to engage in businesses as you are given right to live your own life according to the religions and cultures.

KN78 [48717-49206]

In fact ahh I don't want to be very arrogant or very chauvinistic in a way, I would had said you can even tell from the numbers of other tribes or other people who are not Muslims, who are living peacefully with the Muslims, who even prefer to stay in the Muslim society than they prefer to stay in their own areas. This is a good illustration of the fact that Muslims are accommodating, Muslims are the welcoming type, they have degree of tolerance to other people that are non-Muslims.

KN80 [38020-38587]

According to Islamic provision, so a Muslim ah non-Muslims that are residing in Muslim state should comply with what Muslims are doing in terms of their day to day activities. They can only have the freedom of practicing their religion because it affects them only, but in a matter which affects the states because the states have interest on practice in Islam and also the individual Muslim, so whatever matter combines such ahh ahh rights, given them rights, so the non-Muslim should subject in complying with even if he has the direct ahh believe in the religion

KN81 [23222-23650]

They have right to practice their religions, but it is not allowed the culture and their culture. In northern Nigeria there is underground problem between Muslim and non-Muslims. Q: okay so you mean that the non-Muslims have the right to practice their religion to practice their culture business and according to Islam but in northern Nigeria there is underground problem. sir what is the underground problem that you mentioned

KN82 [26623-26719]

Sharia made a solid provision to protect and to offer freedom to non-Muslims with all respect.

KN83 [17262-17461]

Ahm they have right to do business, to practice their culture, but in accordance with the sharia. They cannot do anything which will violate public law in an Islamic state or sharia compliant state.

KN84 [20083-20150]

I think stated under sharia we treat them based on what Allah says.

KN85 [26460-27080]

Yes ahh a state under sharia should respect the rights of the non-Muslims to practice their own culture, to do their own businesses and even practice their own religion as it is in their own religious and cultural practices. They should not contravene the Islamic sharia, they should not do things that are not allowed in Islam, they should not do them in Muslim societies. For instance, bear drinking they can be allowed to do so in their own localities not in Islamic societies. Therefore, ahh the rights of the non-Muslims to practice their culture and religion should be protected, should be observed and protected

ZA1 [28148-28540]

Now, if you are talking about the world, don't separate northern Nigeria in general. A non-Muslim under Islamic state has a freedom as far as he didn't transgress. What I mean by transgress, he didn't go beyond a limit. No any country, in this country will leave a citizen or non-citizen to go beyond its law. A non-Muslim has the right for everything unless if he go beyond that his right.

ZA2 [28200-28631]

When we look at in a north there was time sharia was practiced in some of the states...the non-Muslims are there, they are given a legal rights. These things that are un-Islamic we don't go there, we don't deny them that is their own area. It is only if you are a Muslim that you might be involved, when you are caught, if you are caught doing this is against the rules of Islam, so since you are a Muslim you should go against it.

ZA3 [22154-22405]

Of course the sharia encompasses all the ...There is justice for whatever transpires between a Muslim and non-Muslims. There are rules of engagement for all what should be carried out and once it is spelt out, most rules there are difficult to come by.

ZA4 [43573-43738]

It should be just to them, kind to them, allow them to be as long as they don't cause any problem to your feet, you allow them to participate with some guidelines

ZA5 [25293-25376]

Yes, you have to treat, you have to treat them well. You have to treat them well.

ZA6 [60344-61991]

Ahm in ahm the Muslim, the sharia would definitely treat the non-Muslims as they treat the Muslims. That is in fairness and you know ehm equity and justice. They treat them well, definitely, since you are free to practice your religion, definitely you will be treated like a Muslim should be treated. Every right allocated to a Muslim is also allocated to a non-Muslim. Every benefit

allocated to a Muslims under sharia is also allocated to a non-Muslim and then the businesses even flourishes more and we have instances where you see Christians in a sharia state becoming billionaires hmm as far as you abide by the rules and regulation of the state then you are free to, then as far as your business is legal and accepted in that particular state and that particular region you are doing that particular business, definitely you are allowed and you be even given a good backup and support by the government. Ehh there are, a non-Muslim can, it depends on the state, it depends on the state, a non-Muslim can definitely participate in the political life of a state in that is under a sharia constitution. It depends on what he can impute to the state. If you have something they need, something that can bring positive changes to the state, definitely they will use you. We have instances of people, Christians occupying emm high positions that are in states, in Arab states they practice Islamic sharia constitution because they have the input, they have what it takes to bring a positive change which is the aim of every government.

ZA7 [27157-27432]

Yah it should, it should treat them nice because it should allow them the comfort to be doing their businesses and practicing their culture as it is because Islam does not prevent someone else from practicing his religion. So I think we should be welcoming to them as well.

ZA8 [59480-59519]

Treat them with fairness and justice.

ZA9 [31504-31687]

They should treat him according to the teaching of the holy book, no victimization because he is not a Muslim because we all have freedom of religion. He should not be victimized.

ZA10 [29307-29470]

In a state that Islam has, sharia has been imposed, is just to enlighten them and make sure they have modify some of their activities and things will all be fine.

ZA11 [24236-24379]

They have freedom, like we said, for everything which is called democracy in the secular law. So provided it does not contradict, like I said.

ZA12 [14704-14757]

Is by following the lay down rules and regulations.

ZA13 [14747-14784]

By abiding by the law of the state.

ZA14 [19473-19538]

They should treat them with respect as they are all human beings.

ZA15 [22728-22784]

Ehh they should be allowed to practice their religion.

ZA16 [15956-16044]

Yes, in sharia state or under sharia, non-Muslims should be treated equally as Muslims.

ZA17 [18075-18255]

It has to be amicably, amicably because we are not to cheat anybody, if you are good Muslim, you are not to touch anybody's property, you are not to kill or to do anything wrong.

ZA18 [22648-22873]

You treat them normally, you understand, whatever that is due to them, you give them, you don't cheat them, you don't insult them and say you go away, you are kaza kaza, you are not a Muslim, we will not give you this, no.

ZA19 [31193-32164]

Ah well we never witnessed a sharia state in northern Nigeria actually, so if I am to say how should a sharia state treat non-Muslims and their culture and business practices in that particular state, I am not actually making reference with northern Nigerian state. It is quite simple because nobody lives in isolation and there never a country in the world where the demography of that particular country is 100% Muslims or 100% Christians. At present day Saudi Arabia and all Muslim dominated countries, there are Christians and so many other religions which dwell in there and of course there is no grievances, there is no violence, they are being treated nicely because this is what Islam preaches; treat them, treat your neighbor nicely just as how Bible also says love your neighbor, love your enemy, so Islam actually does not say you are to cheat or to actually chase them or to persecute them from your state, so long as they do not touch you and your religion.

ZA20 [20782-20935]

Islam has explained everything about them. There are no differences there. They have their own due rights to that effect and it will be given to them.

ZA21 [24614-24885]

Well sharia as we say is being fair and just to all and sundry. So sharia is to treat non-Muslims- they should practice their religion, they should practice their culture; they should practice so long as they have not intruded into their rights and abilities of others.

ZA22 [22064-22447]

We should treat them with all justice. We should treat them with all kindness. We should allow them the freedom of their business, freedom of their culture provided it does not contradict the teachings of Islam even if you are a Muslim you bring you culture maybe ethnic group something, you bring it into Islam it will be rejected talkless of a non-Muslim. That is the only thing.

ZA23 [31193-31568]

As I have said earlier I think I have said something like this even though in explanation that non-Muslims are free to live in the most Islamic state, trade, only that anything that is against the teaching of Islam, take for instance if they believe in taking alcohol, they should take their alcohol in house not outside where the children of the Muslims will see and copy.

ZA24 [37048-37442]

In a Sharia state, Sharia does not mean we should maltreat non-Muslims or yes non-muslims in a sharia state. So we give them rights to practice. In fact we can even interact together, we can do business together. The only thing is we should not do – we should not follow them to do their religion. That is the only thing. Apart from that other things in human endeavor we can do it together.

ZA25 [32417-33503]

That is a good question. First of all they are supposed to be made to understand that Islam is not an Arabian culture. That it is divinely prescribed way of life. The non-Muslims should be made to understand that Islam is not a Hausa-Fulani religion. It is not a northern religion to start with. They should be made to understand that there are Hausa-Fulani cultures that are not Islamic and hence Muslims are trying, Muslims in the north are trying to fight that even in the north. Non-Muslims especially from other part of the country should be made to understand that Muslims are not after them just because they are not northerners. That is to

start with. We should make them understand that this practice you are doing is anti Islamic we are not saying it is anti northern it is anti Islamic. They should be made to – given logical reasoning, proper reasons what makes it bad such as alcoholism business and what have you. We know that even in alcohol and cigarettes they will tell you that smokers are liable to die young. So anything that is harmful to the health is not Islamic.

ZA26 [16563-16637]

The prophet (SAW) stayed with the non-Muslims and he did well with them.

ZA27 [14893-14926]

Treat them equally with justice

ZA28 [28081-28374]

They should treat them as kind according to what they know of Islam as it teaches how to go about it, Amm their counterparts which are the non-Muslims, so they should not cheat them, under no circumstance should a Muslim cheat on non-Muslim because he must account for that in the hereafter.

ZA29 [40529-41100]

Yes the way it is being treated is the way that you see it being treated around you because I believe you see how it is being conducted. The way they do it, is they will tell you not to do what do not resemble their culture. Like take for example Hausa man a typical Hausa man will not allow you to walk on his street with a lady, you romancing a lady on the street, a typical, typical Hausaland you should not do that, that is against their culture; and looking at it on the other side against their religion. so if those things are avoided, there will be no conflict.

ZA30 [51881-51976]

Islam also protect even animal rather than non-Muslims, rather than, rather than human being.

ZA31 [22619-22963]

So the way I said earlier on, if a non-Muslims is busy in an Islamic sate, which the Islam, the Muslims are the main dominant, I know I said, as I said earlier on, there are some rules, rules by dressing, not to criticize their religion, if a non Muslims can obey and agreed and obey this, I don't see a reason why you he shouldn't stay there.

ZA32 [59535-59743]

Ah the state, the state under sharia ko, should prevent and should protect, should give a protection to the culture of non-Muslims, Muslims practices as happened during the life time of the prophet (SAW)..

ZA33 [17715-18174]

Sharia treats non-Muslims and their culture, business practices as well as their well being in some northern states in Nigeria because Islam gives rights, equal rights to people irrespective and in return with that freedom rights the non-Muslims will now see it and emulate the religion of Islam. So the Sharia allows non-Muslims to practice their culture and religion. Hindering them is like deviating or making them to run away from the religion of Islam.

ZA34 [36779-37678]

A good example is to look at our history, the history of Islam during Umar bin Abdulazeez, one of the Umayyad rulers. There, there are people that are non-Muslims that are living within an Islamic state. Umar bin Abdulazeez was the Khalifa by then. He treated the non-Muslims in a good way that even some of them embraced Islam by his character. One, as I said, protect their wealth, protect their lives, give them their due rights, establish schools for them, build special places for them to have businesses in their wealth and then give them a security to protect them as such they will know that Islam is a religion that have mercy on all human beings not only on the Muslims because Rasul (SAW) was not only sent as a mercy to the Muslims but even to the non-Muslims because Allah (SBUH) says wa ma arsan naka illah rahmatan lil alamin-we have not sent you only as mercy to the entire mankind.

ZA35 [15122-15207]

I think they should be giving freedom of movement and even worship in the state, yes.

ZA36 [22976-23091]

They should allow them to practice their faith too O!, to do their businesses and practice their religion freely.

ZA37 [30663-30913]

All this one has already passed, we discussed several times about this, allowing Muslims to interact with non-Muslims, issue of this maybe trading and so on. Muslims are allowed Islamically and in an Islamic state whether with a Muslim or non-Muslims

ZA38 [34443-34874]

First and foremost we must respect what the religion first brought, the rules. We must not distance ourselves from the religion, but then the non-Muslims, their own teachings varies from ours, we look the ones that are ok that did not contravene the teachings of God who allowed it and other businesses that are not ok, we would go into consensus whether they go far, they distance themselves from the community or they stop it.

ZA39 [46951-47533]

Actually what is happening in northern Nigeria, you know, there is we operate constitution, there is a constitution and there are some state that practice religion, the Islam or the sharia only affect those people who believe in Islam. It does not affect the people who do not believe in Islam itself, so that is it. A person should be allowed, I mean a non-Muslim in an Islamic state in northern Nigeria or in a sharia state, where they operate sharia is allowed to also practice his religion and is protected and all his rights and privileges are protected by the constitution.

Th13.6: Non- Muslim practice of faith and Building Worship Places in an Islamic State

KD1 [51326-51420]

That's serious. I have actually not, I don't have an idea of how that should come into place.

KD2 [22129-22261]

Of course, of course, they are allowed to, they are allowed. They are being allowed to practice their faith the way they feel like.

KD3 [18096-18411]

In a place where sharia is in place, you can't stay anywhere because even though a place where sharia is not in place, you don't just build a place of worship anyhow. There are limits and laws guiding it. Let me just use like Abuja for example now, even religious center has there own particular place they build.

KD4 [41342-41922]

Ha my brother, this is viable, this is viable and it is even seen in our community today. Non-Muslims that is the Christians in particular if you look that the type of churches, the type of worshipping places they build in the northern Nigeria, you will not find it in the eastern Nigeria and if you look at the Muslims always tolerate them and leave them to worship the way they want,

to have their places of worship without even giving them any barrier, it is open, they observe. So, I don't see any need for bringing this question, they are allowed and it is allowed in Islam.

KD5 [21185-21520]

Hmmmm I think the answer is yes and no. Non-Muslims can be allowed to build their places of worship in a sharia state, but not anywhere or wherever because in the modern situation, it is not everywhere that anything can be situated, so I think they can be allowed but not everywhere or anywhere. That's should be in a particular area.

KD6 [36088-36302]

It all depends on the word you people are saying. Like in Nigerian this thing, you thought we practicing, so, they are allowed to do their religion lakum di lakum waliyya din. We are their already not converting.

KD7 [27500-27676]

To the best of my knowledge during the time of the prophet (SAW), there were guidelines, and you do not force somebody to your religion, you do not touch his place of worship.

KD7 [27771-27949]

No. There are always laws and regulations guiding everything. You cannot go and build mosque anywhere you like. So, how can you build church anywhere you like in a sharia state?

KD8 [50735-51133]

Not however because there are rules and regulations even under secular states there are rules and regulations, but they should be allowed to practice their religion, they should be allowed to build their places of worship wherever they find themselves in as long as they are complying to rules and regulations because they have rights to their religions. They should not be denied, but not anyhow.

KD9 [33897-34558]

They should be allowed to practice their religion, but not anyhow and however building their churches everywhere, anywhere, anyhow, no. There should be regulations. You are in an Islamic society. These are the things that cause conflict. You do things the way you like,

after all the Christians, the religion they claim to follow they are not following it the way the original script thought them. So by so doing they are doing whatever they like and whatever you like in an Islamic enclave, of course you are going to create problems. You are going to end up bringing about conflict. So these things should be regulated, if they follow the regulations, fine.

KD10 [27301-27804]

Yes you know you are not to allow them where sharia is in place, they should not allow them to erect their place of worship. Like in Saudi Arabia, there is no one single church there, the Christians wants to build church there, then the Muslims did not allow them because Saudi Arabia is Dar el Islam, the state is Dar el Islam. In the whole world, there is no where they are practicing din like Saudi Arabia. Are you getting me? I Am not saying that Saudi Arabia they are free from errors completely.

KD11 [30073-30988]

O yes. This depends largely on the community I mean to be just and fair I for instance, let me cite and example, there is just no way you can have a church in Kano municipal why I think the simple reason is how many population of Christians do we have there, very few that is if there is any residential, any Christian residence or non-Muslim residence. You can't have less Jews, less Christians anything there. So it won't be realistic for them to have their church there. But for instance in such areas where they have whether it is in the city or any other village, if they have a substantial amount of their population there they can have, they can establish their churches or and be any other this thing, their temples or even the synagogues in as much as they have a considerable amount of population there, but where they don't have any population, they come and that is, that wouldn't work to some extent.

KD12 [32813-33079]

Hmm if sharia has come ah if sharia has conquered a state or has maintained a state like what happened in Medina where the prophet was there you see they already establish one, it doesn't give room for any Muslim to destroy them, but new ones cannot be established.

KD13 [13608-13613]

Yes.

KD14 [17803-17990]

This saying I could say in any place where there is sharia that is the Islamic law maybe Islamic state any place that is an Islamic state you rarely find Christians there or non-Muslims.

KD15 [24905-24983]

So far they won't go against the law of Islam they can do whatever they want.

KD16 [15244-15262]

Please go ahead

KD17 [46792-47089]

Where sharia is being practiced if they want land there are processes or procedures they will be given to practice to go to establish their synagogue or their churches. All these things are in the sharia laws. You need to study what the predecessors did, what the Salafs did in all these places.

KD18 [21928-22059]

It's not possible, they cannot allow them because it's going to be contradicting their own believe and the book they follow. Yes.

KD20 [21984-22156]

That is no. They cannot give them the place of their worship especially in the sharia state or country. Some states can tolerate that while some cannot tolerate that, yes.

KD21 [20668-20971]

And wherever however they want. I think even a Muslim in an Islamic state wouldn't be allowed to build a place of worship anywhere and however. We have market places, we have business venues only because it is an Islamic state, he doesn't have to go and build a mosque over there, so it's not allowed.

KD23 [21815-22143]

Yes because if you like ah if you look Kaduna before the sharia crisis, you will see, so even in my area, you will see ah there is a mosque and there is a church eh beside my mosque is looking at a at one church, one deeper life, so it is very, very close to and everyone is doing his religion without any problem at that time.

KD24 [65890-66496]

They are allowed in some certain places, not all. For example, if you consider Nigeria, we don't have separate places, but in Saudi Arabia, for example, there are sacred places that they are just meant for Islam, they are just meant for Islam, for example, in the Saudi Arabia Allah (SBUH) says in suratul Tauba (recites in Arabic), they should not come near the sacred mosque in Saudi Arabia, see if it is that Allah said they should not come near it, they themselves, you see this one is talk-less of them coming there and build their, so apart from such places that Allah has mentioned apart from the...

KD25 [84612-85400]

Ah when sharia is in place, you cannot just deny the non-Muslims; if Muslims agreed for them to stay with you, you cannot ah I mean deny them from entering into their churches. But it has to be without reasonable limits, all these shouting or let me say singing they are singing, it should be done in a very lower tone so that it will not cause any havoc. It should be within limit and it shouldn't that ah kind of street preaching or the street choir or these what, what do you call it? They call it from midnight to the next day shouting maybe singing all over in an open place that shouldn't come because it is no more a secular state, but an Islamic state. So it should be, in as much as they are ready to comply with the rules and the regulations of Islam, they should be contained.

KD26 [24806-24879]

I don't know, I don't know o, I don't have an answer for that question.

KD27 [24618-24621]

No

KD28 [31941-32158]

You see seeking for an Islamic rule in this present disposition we are it depends on the locality of the area where you are you understand so depending on the state you are that will bring the formula you need to apply

KD29 [19264-19450]

Sharia has provided ah enough for the non-Muslim to practice their religion and ah exercise to the extent of the provision of the sharia law, what is supposed to be beneficial to them.

KD30 [33554-34329]

Ah I think ah in an Islamic state ahm there is organization ahm there is distribution of ah the pattern of rich people settled these the non-Muslims of course will always feel comfortable when they live in a place where they can occur together, where they mix within themselves, they always find a place for them so they don't feel oppressed by Islamic law maybe find a place for them where they can build place of worship and ah their place of social activities ahm far away, quite away from the Muslims because in Islamic state we don't ahm the taking of alcohol ahm is not permitted and ahm doing such conducts we will offend Muslims in their midst, so it is always better to get a place where we can collect them generally so that they can do the whole their activities.

KD33 [23355-23771]

No, no I don't think non-Muslims should be allowed to, they should be allowed to practice their faith, but not build their places of worship anywhere and anyhow because building anywhere anyhow they can come near mosque or where Muslim practice their religion and that will gradually will cause conflict so they should be allowed to practice their faith freely and build their places of worship but not everywhere.

KD34 [26776-27094]

Yah definitely, but I as I said earlier the freedom of religion the freedom a word freedom has its own limitation, like for example, if there is a place they come to a place where there is a mosque, they were allowed to build a church but not very close to that particular mosque because of the conflict of interest.

KN1 [57685-57945]

As far as it has not contravene somebody's rights, as far as there is no cause for alarm. Like now I give you an example I told you that I agree here in Kano it is not everywhere that they should be allowed to build their places of worship for their own sake.

KN1 [57975-58234]

Of course for their own sake, because now I want you, I know that you know Kano, I want you to assume a church built near the Emir's palace. I want you to assume what will happen. Definitely you know something will happen and you need to protect that person

KN2 [32416-33179]

Somebody who is a non-Muslim can still build, but in northern Nigeria we see that they are destroying places of worship, why is that so? Are they disobeying the injunction?

KN2 [31988-32032]

Yes. Islam has given them that opportunity

KN2 [32079-32413]

That I go back to the word no compulsion in religion. There is another verse in the Qur'an which says you should not abuse what they are abusing and there is a tradition of the prophet that says even during a jihad you should not destroy places of worship. If places of worship have been protected it means they can be established. That one is called mob action. Mob action is a reprisal attack when something happens. And the mob is a group of people who gather together but without a direct leadership having a miraculous wonderful idea will attack certain points without any leader telling them to attack. That is what is called mob action. Like a riot is a mob action, political issues. They are people who gather together and make that attack. It is a reprisal, they are not doing it in the name of Islam and they are not doing it as violating Islam. They are doing it for a purpose far away from Islam itself.

KN4 [46496-47347]

Yes, you can build, you can build your place of sharia a eh a place of worship in the sharia state, you can have your own place, you can have your own land, even in Saudi Arabia now where they practice complete sharia there is church because Islam right from the word go recognize others religion. It recognize the Christianity, it recognize Jew, it is allowed but not in a way that people would move to where there are no majority like we depending on the constituency ward, it is just like a eh for you to come to where you are not there, in the middle of the majority and place of worship it has no meaning and you must have a different of a views and and, and understanding but you can go to where you are dominate and build the place of your worship. I think normally in a right perspective and in an objective way that is how it should be.

KN5 [27901-28298]

Not anywhere actually ah ah if they believe they want to be in a state where sharia is practiced as I said that means the government is powerful ah and ah it has all the powers to make and unmake in the state so there should be directed to where they are supposed to be and not everywhere as it is in the midst of the Muslim Umma, they may say something that will lead to killing and all that.

KN6 [30455-30793]

Yes Islamic allow them to build their place of worship but this building it should be based on certain rules and regulations and even in this Islamic system of sharia maybe there are some places which ah you can't allow Muslim to go and build his place of worship. So and this building it should be based on certain rules and regulations.

KN7 [27865-28432]

Well, I think when we are talking of, we said, we said earlier on that yes, an Islamic state should be as much as possible democratic enough. So, in a situation whereby yes we ehm non-Muslims exist within the society, I think they should be given the right and the opportunity to practice their own religion, even though if it warrants, even if its warrants ehm, a situation whereby they are to be given a special places to worship so as not to cause any crisis within the society. I think yes, they should be given their own separate places for their worship, yes.

KN8 [28355-28646]

I think in order not to cause a problem preferably it is just like when water and fire is walking together. There is right to life but the non-Muslims should not bring a commotion of establishing their own probably it is better for them to relocate another where so as to bring about peace.

KN9 [25344-25620]

Of course, of course, there has to be, they can build their places of worship but it has to be very far from where the initial Muslim places of worship are. I think there are certain distance they are supposed to give in order to avoid, you understand, clash of interest, yes.

KN10 [19622-19704]

Not everywhere, not however. There will be restricted in the state of Islam, yes

KN11 [26226-26569]

Yes anywhere they want, the word anywhere should be removed here, but non-Muslims must be not be allowed, must be allowed to practice their faith. La iqra ha fid din, like I have said, and we saw it in the –during the life time of prophet (SAW) there were Mushrikun in Mecca and they worship their faith, and prophet (SAW) didn't allow them.

KN13 [29382-29386]

No.

KN15 [21076-21191]

Definitely, they should be allowed but not anyway they want but they should be allowed to practice their religion.

KN16 [11615-11676]

No no no they should be allowed but not anywhere they want.

KN33 [9798-9849]

Well not in every area where Muslims are dominant.

KN34 [16480-16596]

Yes they should be. I see no reason why they should be denied because Islam allows them to practice their religion.

KN35 [16991-16994]

Yes

KN36 [17778-17924]

No. Worship place should not be built closer to the Muslims or there should be strategic areas where the non-Muslim worship areas can be located.

KN37 [16067-16253]

You see when we say a state is a sharia state, I believe that some practices should be restricted and as such the building of places of worship by non-Muslims should also be restricted.

KN38 [11703-11709]

Ah no

KN39 [19912-20254]

Actually yes they can practice their religions, but saying that they can be able or they have the capability of building their places of worship everywhere is something which is actually not in accordance with the physical living between the Muslims and non-Muslims. They can be able to build their places of worship where they are close to.

KN40 [16542-16646]

Everybody have the right to worship whoever they want to worship and build their own worship place.

KN41 [14129-14139]

No idea.

KN42 [33196-33516]

As long as yah, non-Muslim should be allowed, but Islam is more accommodative of Christianity rather than Paganism. Islam doesn't see paganism as a religion. He sees it as a way to offend God. As long as it is not paganism, they are allowed to worship and build their altar of worship so as to communicate with the God.

KN43 [25058-25427]

It shouldn't be anywhere and anyhow because if you build your place of worship in the midst of the, you know, majority ah religious ah groups definitely you will face a lot of challenges. It is not constitutional wrong but you should get somewhere and establish your place of worship where you would do it without any distractions and you know if you like persecution.

KN44 [19288-19800]

No, that, even the Muslims themselves, they are not allowed to build their place, I mean place of worship anywhere and kuma however. Even Muslims are not, there are certain rules and regulations that have to be followed even in terms of building of a Muslims' place of worship. So if that can be regulated on the part of the Muslim that should also be extended on the part of the non-Muslims. So there is no way that place of worship can be built anywhere, anyhow, ai it doesn't sound, it doesn't sound logical.

KN45 [27577-27998]

Ehh, you see I that anyhow, there is something here ehh nothing organized can be done anyhow. So they can be allowed to establish their ehh places of worships yes ehh freely as ehh Muslims are allowed to build their places of worship too, but at least within the law of the state. The state must come in to ensure that there is regulation in these matters at least to avoid ehh any ehh conflict yah or any tension, yes.

KN46 [47223-49607]

Ahh, I think they should be allowed, not they should, they must be allowed to practice their religion. They should even be encouraged to ah, to practice their religion, in fact a state cannot be a sharia compliant state unless it allows non-Muslims to practice their religion the way ah ah they want to. The only thing is ah there is no country whether it is secular or sharia compliant state, no country that allows people to do their or to operate just the way want to. There must be certain rules which

govern the affairs of the people so that ah some other members would not be ahh negatively or ahh ahh will not be at the-the practice of others will not be at the detriment of others. For example, me as a Muslim I do not like and I do not approve the practice of some Muslims who invade the street during the prayers of Juma'at, I do not like that. So I think this is not what Islam allows us to do because we obstruct the way of others. Some people have their businesses, even if they are Muslims, they may not like to pray at that particular mosque and you block their way. Some of them were going to attend to their own businesses, some were traveling, and you block their way. Some are sick and their family wants to take them to the hospital, and you block their way. So what is this? So to me, it is not, it is not Islamic to allow people to practice their religion the way they want to, no. A sharia compliant state should allow people, must allow people to practice their religion, but not the way they want to. Yes they should practice their religion according to the teachings of their religion without making or inconveniencing the other citizens and even if you go to other mosques you will see in the night they will use the microphone, they engage in certain things which that particular thing may inconvenience the people in the neighborhood. Some of them might be sick, they want quietness. Some of them were tired, are tired and they want sleep, and that activity, particular activity because of the noise it causes, they would not be able to sleep. So you can see that this cannot be considered as Islamic, and any sharia, and any state which allows this to persist without making any effort to address this inconveniences made by followers of any religion to others could not be then ahh in that particular area, it is not practicing what sharia ahh teaches.

KN47 [44528-44825]

If non-Muslims, yah of course they should be allowed because they have the right to practice their religion. So, and there is no way you can say they should not practice their own religion in your land because you just have them as partners, and sometimes they are also indigenious in the society.

KN48 [14369-14396]

Yes, they must be allowed.

KN49 [24397-24467]

Actually there should be rules and laws and regulations guiding such.

KN50 [12628-12633]

Yes.

KN52 [37333-37803]

Yes of course why not? There was a time, I think, in history the prophet was said to have allowed some Christians to perform some religious rituals in a mosque in Medina. Even recently in the U.K, in London I think when there was a backlash, an attack against Muslims following a terrorist attack against a British soldier, the Muslims were harassed anywhere in London, I think, a non-Muslim community allowed some Muslims to pray in a church or so if I remember well.

KN54 [9623-9644]

This is serious, no.

KN55 [10392-10416]

It shouldn't be anyhow

KN56 [17216-17343]

No. It shouldn't be anywhere and anyhow they want it should be regulated. It should be regulated by the government authority.

KN57 [16376-16552]

No. They are restricted to some certain degrees. They are not giving 100% or I can say automatic ticket to do whatsoever they like. They are restricted to some certain degree.

KN58 [36800-36994]

That is, as I said earlier on, if the state operates in dar el harb because they have the right to practice their religion, it is allowed.

La iqra fid din, there is no compulsion in religion.

KN59 [31421-32129]

Actually they should be allowed to practice their faith, yes, but the issue of allowing them to build their places of worship, gaskiya is not that allowed, like in Kano state there is a reserved place for them to build their places of worship, which is this Sabongari because they cannot come to a place that is fully dominated 100%, 99.9% dominated by Muslims and Hausas to build their places of worship. By allowing them to build their places of worship it can lead to chaos and conflicts. But the government of Kano state has created, give them a reserved place whereby that is where they normally engage in their business, that is why they give them that place to kind of build their places of worship.

KN60 [27735-27751]

It is allowed

KN61 [14001-14045]

There must be a condition attached to that.

KN62 [45065-45261]

Yah I believe they can do so, I believe they can do so. They have the right to practice their religion, to observe their religious ahh forms of worship for whatever. They have the right to do so.

KN63 [33112-33663]

Of course they are being guaranteed to do that, but, but, you know, they cannot just do that anywhere in any part of the country because like now, if you take Kano for example now, you know, they can carve out a particular region, where may be they can site their churches and place of worship, for example, because in fact that really will go a long way to safeguard them because they cannot just site their churches in any part of the state. So carving a section of the state where they can be allowed to stay and build their churches, it is okay.

KN64 [23242-23282]

This depends on the on the place, hmm.

KN65 [29038-29935]

Ehm to me, non-Muslims should be allowed to practice their faith, but building there places of worship anywhere because they use the word anywhere, no. That is what I do not agree with, yes there is nothing wrong, a state can provide them with a place, okay this is where has been earmarked for you to build your religion, you understand, apart from that you are not going to build anywhere, you understand. In every sharia state they should allocate a place for them. Like here in Kano, not only in Sabongari there are churches everywhere, you understand, go to Badawa, you will see churches, go to Naibawa you will see churches, even here in Brigade there are churches, you understand. So that is what the idea I did not buy, okay lets get them a small ehh a place sorry, let us get them a place okay fine, this place you can build your churches or your place of worship, but not everywhere.

KN66 [17495-17522]

Yah, I believe so, like,

KN66 [17686-17834]

Strictly in places where sharia is being practice, non-Muslims under those sharia laws are not even allowed to practice or build places of worship.

KN67 [18331-18670]

Well, I think there maybe some, should not be anywhere or anyhow. Building even building mosques and other Islamic worship places, they have their own limitations and other rules and regulations that are given by the state. So non-Muslims should observe the rules and regulations of the Islamic state in building their places of worship.

KN68 [9137-9165]

Yes, but with restrictions.

KN69 [32155-32634]

Well, if sharia is in place or if a particular state where Islamic sharia is applicable is dominant, I think, though non-Muslim could be accommodated, but Islam or that particular state must give right to the non-Muslim in order to practice their own religions, but it will not be possible for a non-Muslim to contain that he must, he must build a place of worship anywhere he so wish in an Islamic state because it is the state that will allocate the appropriate place for him.

KN71 [55945-56185]

That one, the issue of anywhere is what I cannot really say, but I know the non-Muslims are given the right to practice their religion in a place suitable to them. Anywhere is what I cannot really say or a statement that I cannot answer.

KN72 [30083-30196]

Exactly. They have right to build their worship ehh places since Islamic ehh recommended the right of religions.

KN73 [29240-29746]

Non-Muslims should be allowed of course to practice their own faith, but should not be allowed to build their worship places everywhere, they should not be allowed to build everywhere, even a Muslim ai is not allowed just to do, to build a mosque everywhere you find, everywhere you feel it. There is provision for how and where and how distance will you build a mosque and why mosque should be built. You get me? Even in Islam there is a provision, mosque how distance will be built talk less to worship...

KN73 [29834-29888]

Of course they have instructions, but not everywhere.

KN74 [40310-40445]

Yes, we can allow them to do such a kind of thing provided that it will not ehh it is provided that it will not be against the sharia.

KN74 [40556-40620]

Yes, yes provided that it will not against the rules of sharia.

KN75 [43618-43661]

They should not deny them for worshipping.

KN75 [43792-44054]

Here is a restriction, you cannot come here now and you want to build a church in Islamic society or a community whereby we have a, they have their own separate place by which they right can never be denied, but they cannot use their religion to disturb others.

KN76 [32120-32917]

Well due to the sensitivity of the religion, I think that there is need for having a an area that is ahh well I mean a religious worship places like mosque or church, they should be separated, at least there should be a distance if you look at the Kano state or Kano city you will see that most of the non-Muslim are concentrated in Sabongari area and most of the churches are there, that is why when there is conflict between the Muslim and Christians in Kano state, the conflict is easily put under control but take an example of the Plateau state whereby all the churches and the Mosques are everywhere and they communities lived among each other, when the conflict erupted, it was very devastating and many lives and properties were lost and places of worship were torched, were set on fire.

KN76 [33051-34193]

Of course, let me give you one example there was a time that a conflict was evaded in Kano because there was a year that Sallah comes on a Sunday and when you go to Bayero University, the Christians perform Sunday service in the open theatre in those days and that open theatre is very close to the central Mosque in BUK of Old site and when the Muslims were performing their Eid prayer, the Christians were worshipping, singing and drumming and at the end of the prayer the whole Muslims or majority of the Muslims rose against, rose towards the church and only God saved religious conflict that year and later on the federal government deported one of the lecturers in Bayero University, that was professor Mortimo because he was part of them and he was the one who insisted that the Christian must also perform their worship at that very particular time. But if to say the church was located somewhere within BUK premises or maybe in theatre one ah theatre two, six, seven far away from the mosque, they can practice their religion without disturbing the Muslims and the Muslims could practice their own without disturbing the Christians.

KN78 [50382-50883]

If it is an ideal sharia, I think certain areas are located for non-Muslims for the convenience of practicing their religion. I remember in the northern part of this country particular here in Kano state, during the colonial period, they discover that there are areas specifically designated or provided for people who are not even non-Muslims or who are not even Hausas, for the simple reason of practicing their culture or their religion conveniently. I think we have Sabongari areas for instance.

KN80 [39340-39489]

Yes he can be permitted to practice his religion, but building his place of worship should be subject to the approval of those that are in authority.

KN81 [24401-24744]

No there is restriction maybe if there are many they can assign the can ahh go out to within their, within the dominant of ahh Muslims to build their ahh place of worship, but is I think it is not allowed to build around to build ahh within the Muslims. They can only build their ahh place separate from where Muslim places of worship are.

KN82 [27262-27415]

Yes, yes even during the prophet Muhammad (SAW) lifetime, there were such ahh ahh worshipping Centres, worshipping places, they existed and didn't ban them.

KN83 [17898-17955]

Yes, but there is restriction not everywhere as he wish

KN83 [18020-18111]

So he is not allowed to go anywhere and preach. There are some certain places he will be.

KN84 [20572-20776]

Accurately no. There is specific place provided for non-Muslims to build their place of worship in an Islamic state, where they will not be chased away, will not be harassed, where they will be protected.

KN84 [20828-21088]

No they are not allowed to build everywhere because we don't want them to be harassed by some who are, you know, illiterate, some who are not ahm good peace keeping. So that is why we decide, they are deciding to build in an area where they will be protected

KN85 [27777-28322]

Ahh on-Muslims should be allowed to practice their faith in a sharia state, but when it comes to building their places of worship, it is not anywhere, it is not anyhow. In an already established Islamic community non-Muslims should not be allowed to build their places of worship in those areas. They should be allowed to build their own places of worship in their own localities. As such they can practice their own religion, but there places of worship should be built in their own localities not in an already Islamic established societies.

ZA1 [29149-30142]

I told you, I said that during Umar bin Khatab when Khalid bin Walid conquered a Palestine, one of their churches have been demolished and rebuild mosque and Umar ordered Khalid to demolish the mosque and rebuild the church. But if non-Muslims are under Islam are under state, are under Islamic state, they have the freedom to build their churches, but my question is this, like in Nigeria now, in northern Nigeria, northern part of Nigeria, no any local government that you will not find a church, but can you tell me in Onitsha, in this Bayelsa, you can't find a mosque, why? [The religion is not practiced there] No, they didn't allow Muslims to build, but now you are talking about Muslim should, non-Muslims should be allowed in-go to Sokoto seat of Caliphate, you are going to see church. Their church is bigger than the mosque. So it means that this are the signs that Islam give each and every individual right to worship as far as he didn't transgress, he didn't go beyond his limit.

ZA2 [29128-29970]

That question we have them all over, where do they go to (interviewer being rowdy with the respondent, which shouldn't be) they are only given one aspect, the Muslim have that freedom of giving you that legal right, but when you go back to the southern where we have large number of Christians they disallow the Muslims to have more freedom. So in fact it is, but we are more free, we feel free that we go by the teaching that we have derived from our creator, but they, I don't know where they got their own teaching because I could recall back that during the prophet Isah whom we today we honor, some say they worship, I think he goes with everybody, he allows everybody to practice is religion when he comes in the Lord, from his Lord. So I don't know what is wrong. But we don't have that problem. Come to the north you see churches.

ZA3 [22902-23485]

You know as I have said as if there is freedom of religion and depending on their number then there would be reserved areas for such individuals in order to give them their own sense of belonging and in Islam we say even in war we should never go to places of worship and destroy them and even during war if anybody finds themselves in their places of worship that they are saved. So Islam giving room to such an extent even in war, so in some of these fighting and they run into their places of worship you are not supposed to go and evacuate the victim at the places of worship.

ZA4 [44154-44450]

Yah actually if there is sharia government is going to give them their secluded place for their own place for worship so that- where they will have their own rights. So they don't have to scatter it anywhere that is a very controlled place that will give them their own place, they can do it there

ZA5 [25652-25717]

Yes, because they have the freedom of worship.

ZA6 [62153-62517]

Ahm non-Muslims should be allowed to build, of course, to practice, you know, is the right, is their right. They should practice their religion, build their places of worship, but not anywhere they want. It is not possible for you to say anywhere they want. Definitely there must be provision for that. You cannot say everywhere they want. That is to be sincere.

ZA7 [28113-28680]

Well I think even in non-sharia states, one cannot just build places of worship everywhere; he can't build church or a mosque in front of a high way. So I think it should, it should be taken into consideration and the location should be taken into consideration if it is conducive enough or if it is well enough for construction and if it won't affect emm any other person. They should be able to do and they have the yes they have the ownership to that land they want to build their places of worship, I think they should be able to build their places of worship.

ZA8 [60248-60980]

Yes they are allowed. If there is peace and coexistence between the two religion and there is understanding, they are allowed.

Like I told you, during the time of the prophets, no mosque, there are churches even then in Jerusalem when the conquered Jerusalem. The Umar that was the successor, the third successor, the second no, yes the second successor to the prophet, he came to Jerusalem when they conquered, there are already churches there, Christians are already living and they told them that nobody will touch any of them, their lives are safe and they told them that nobody will touch their places of worship that is their churches, they will still remain standing, they are free to do their worships. it was done that way.

ZA9 [32336-32914]

They should be allowed to build their place, their places of worship as long as it does not affect the practice of Islam. I remember in zamfara state, I have been to zamfara state like three or four times before and we have churches though those churches are not, they are not in the core places, they are in the few places, remote areas. Same thing with Imo, Imo is a Christian state before you find a mosque in Imo state maybe it is a central mosque that you find in Imo state, most Muslims hat are there pray individually in their houses. So it is synonymous to each other.

ZA10 [30052-30097]

Actually No, because it will cause problems.

ZA11 [24682-24836]

Anywhere, however they want, making emphasis on that. It doesn't sound okay, anywhere, however meaning there is no law to it. So and then where is the law

ZA12 [15076-15144]

Well, it should be allowed but anywhere? There might be restriction.

ZA13 [15077-15143]

They should be allowed to practice their religion, sharia is not.

ZA14 [20093-20342]

No, even though they want to be given a place to worship, they have to be outskirts of the people because if you look at the way they do their religion, they always disturb people because of that automatically they need to like adjust a little bit.

ZA15 [23186-23385]

Definitely they should be allowed to practice their, you cannot, that is what I am saying there is no compulsion in Islam, it is not compulsory in Islam they should be allowed to practice the faith.

ZA16 [16371-16376]

Yes.

ZA17 [18772-18971]

We are not ask to burn their place or not allow them to build their place, if there is a position they can build their place of worship, our own is to preach to them, to be teach them, be guiding them

ZA18 [23224-23692]

They should be allowed to, but with a restriction. Ask me why, you see, where they are few, you understand, and if it happens the majority of the populace there are Muslims, it will not be right for them to go and build their churches, you understand. So also the Muslims, if they are just few in a place, in fact, you are not even allowed to go to where there are predominantly (Christians) ehen, you come to your people and is for convenience sake, you understand.

ZA19 [33386-34410]

No. Ah even in Nigeria presently where it is or we are not practicing a sharia state, ah place of worships were not allowed to be built anywhere and at any time and at every form because when you said it should be established in anywhere and at any form, definitely it might call for violence because you cannot come and establish your worshiping ground in my own field or where I am actually performing my own prayers and so many other religious acts. For instance now, if Muslims build their mosque in one particular place, you cannot say Christians should also come and build their own church besides their own mosques because when they are calling for prayer virtually it might be a very time when the Christians might also embark on prayers, so definitely there would be this kind of pandemonium in the society where grievances might escalate in one way or the other. So I suggest that ah in a sharia state, Christians or non-Muslims should establish their worshiping grounds where they are appropriate, so do Muslims.

ZA20 [21852-21978]

It happened during the time of the holy Prophet (SAW). They were allowed to do their own faith, to practice their own faith.

ZA21 [25968-26292]

Of course we said somebody can practice religion other than Islam. If that person says he cannot accept Islam or he will not accept Islam then you have no choice than to be preaching. As I said earlier on even the prophet (SAW) was said to have got a command from Allah that his own is only to preach sharia is from Allah.

ZA22 [23184-23462]

No. They have the right to display their faith, to practice their religion, to build their worshiping centres, but not the way they like, but the way the Islamic sharia determines and there is provision for that in Islam. But they will not be denied practice of their religion.

ZA23 [32146-32330]

Yes of course because there was even a saying that the holy prophet (SAW) sometimes in Medina he even gave his masjid in Medina for some non-Muslims to practice their worship there.

ZA24 [37914-38454]

Yes it is allowed. You can allow them to build their places of worship and worship their God. As I have been insisting from the beginning that these people are not the ones who made themselves like that, they have been destined by God because there is one sura that said that Allah said he created believers and non-believers. And Allah created aljanna and hell fire. So it is people that he is going to put there. So therefore in sharia state we can allow them to build their places of worship as long as they are not disturbing our own.

ZA25 [34248-34954]

Yes and no. As I have said they are allowed to practice their religion in a sharia based state to the extent that they do not interfere for example that expression that says to build their places of worship anywhere and however, that means they can even go to the id ground and put up their church there. It is not done that way. They can only—they will seek for approval, if they state will give them the approval of a particular location then they will allowed to – in as much as they are allowed to practice their religion, they are also allowed to put up structures of their places of worship. But the Muslims are seriously urged to continuously preaching to them in terms or –in words and in action.

ZA26 [17000-17504]

Yes. Let me tell you one thing. This issue is not from Muslims. I believe there is a conflict in Sokoto where they want to build a church, so the Sokoto people said give a similar place in Onitsha or Anambra to build a mosque, but this people they keep this thing. Right from there, there is no issue of that one. So it is not the issue of Muslim being very strict or in conflict, even this people-any other religion will try to protect their own religion because it is a political issue not religion.

ZA27 [15381-15698]

Yes they should be allowed, but with conditions. They should not do anything that will cause chaos between both religions. They should not-like for example now a non-Muslim because right of religion should not go and may be accusing prophet Muhammad (SAW) or do anything contrary to cause crisis within the society.

ZA28 [29077-29345]

Well you see where sharia is in place, there is normally order hmmm there is normally order. So and a true Muslim is known not to go against orders. And every setting has plans. You can't just find a T-junction and try to build a mosque because it is a sharia state.

ZA29 [42191-42512]

Well in this case I will tell you yes because in an Islamic state, from the name Islamic, meaning it is a state where Islamic practices are observed, truly observed, and when Islamic practices are duly observed, it is expected that there should be no non-Islamic practice in that state. So restriction is applied.

ZA30 [52262-52289]

Exactly, as you just said.

ZA31 [23364-23384]

Yes, it is allowed.

ZA32 [60256-60624]

Yes they can be allowed, yes they can be allowed to practice their faith, but not to build their places of worship anywhere and however they want, but rather in an organization.

For example, you cannot allow a non-Muslim to come and build his church close to the mosque, you understand me, yes so that, they can be allowed to practice faith but not anywhere and anyhow

ZA33 [18340-19093]

Non-Muslims be allowed to practice faiths and their places of worship. Yes they should be allowed to practice their faith and to build their various places of worship wherever they like and wherever they of course feel even in the state where there is Sharia. This will now make them to see that they are like among with them, but to some extent there should be a restriction on that if on the other hand establishing such places of worship will bring conflicts where the Muslims are majority in that place, such should be-there should be created a dialogue to find a suitable place for them to build their places of worship. But categorically Islam allows them to do such as long as they can live peacefully and in harmony with their fellow Muslims.

ZA34 [38245-39063]

Actually to that it depends on the settlement. If the settlements are purely a settlement of the non-Muslims they can be allowed to build their worshiping places and other things. But if is a place that is dominated by Muslims and now non-Muslims wanted to create and maybe build a place of worship that will bring misunderstanding between the Muslims and the non-Muslims that should be prevented. And a non-Muslim is allowed to practice his religion as far as he cannot intrude into the affairs of other religions. As I gave good examples during Rasul (SAW) people have been practicing their religion without any interference, without any problem. During Umar bin Abdulazeez is also an example and other companions. I can remember during Umar (Rabiyyalahu) he gave the non-Muslims freedom of their own religion also.

ZA35 [15510-15518]

Yes.

ZA36 [23394-23398]

Yes

ZA37 [31380-31592]

No it is not possible, even presently in this our present state that is not an Islamic state, you cannot just go and build your place of worship everywhere and anyhow even in this present state that we are in.

ZA38 [35436-35762]

The issue is you can't stop people that are non-Muslims from not worshipping, if you allow them to worship probably they would build a place of worship, you understand. It is allowed. I did not see, I didn't know, I didn't see anywhere they say that you should not allow people to worship. There is no compulsion in religion.

ZA39 [48226-48742]

Yes, a non-Muslim is allowed to practice, in fact must not even politics, it is mandatory under Islam, it is mandatory, you cannot compel me to accept your religion neither would I do the same to you. So be it a Muslim or not, he must be allowed to practice his faith and ordinarily this practice is everywhere he is living in the community particularly a person cannot just go and build a church where he is alone, I believe he must co-exist with other fellows sharing the same faith, so therefore it is mandatory.

Th13.7: Muslims Hindering Freedom of Worship and the Building of Worship Places

FG1 [53887-53965]

It is true, even here presently in this school they have no place of worship

FG1 [53967-54465]

In this school for me I may say it is right. Even me if am opportuned I will not allow them to build their places of worship not because am against any form of their religion, because we say history shapes the future. This school was originally built on Islamic basis. Kano state is one of the highly recognized Islamic states not only in Nigeria but in the world today. So this school it may be an abuse not to the general society but even to the religious practices of Islam in the state.

FG2 [44783-45538]

Practicing of religion to my understanding, yah calling people to religion is also practice of religion, but it is not a major part of religion. I don't know if you understand what am trying to say. What am trying to say is unlike where a Muslim has to pray five times daily, has to pay zakat that is the criteria of the practice of religion, a Christian needs to go to church on Sundays. In so far as they can build their churches, go to their church on Sundays do their religious activities, I think if not for propaganda in the real sense that the mere fact that this line was drawn for them not to go into Muslim territories and call people to their religion I think it will not amount to of the freedom of practice of religion to my own expression.

FG3[82340-83073]

I am eager to tell you no, it is not the truth. The reason is that I schooled in Sokoto my secondary school is Federal Science School, Sokoto. If you go to Emir Yahaya that is almost the longest line in Sokoto and Sokoto is referred to as the Caliphate in northern Nigeria that is almost the mother of Islam in northern Nigeria, but in Emir Yahaya I think there was a time I counted 14 churches without reaching a single house in that area. Go to Kano in Sabon Gari enter there and count the number of churches triples the number of mosques in Sabon gari. Come to Sabon Garin Zaria it is almost the same thing, the number of churches and theyyy all these churches located in the northern Nigeria. So I disagree with this statement.

FG3 [83147-83183]

Yes. Restricted to a particular area

FG3 [83191-87409]

I think in this part now I will like to put, I got what the question is saying. When you said northern part of the country, when you take Kaduna for example, Kaduna is one of the most multilingual and most multicultural state in the north. Take Katsina for example, in Katsina the most dominant group, 98 percent are Muslims. If everybody here should bear me witness in Katsina 98 percent are Muslims. Now take for example katsina 98 percent are Muslims, somebody from Delta came in the form of business he came and he started they gave him home, you reside, you started, you know they called themselves home of hospitality, so they showed you hospitality. You came, you stayed, you started doing your business. One day you wake up and you said that that home they gave you, you feel that ok I am home, you understand and the next is that actually I would like to have a place of worship, give it to me, it is my right, you understand, you showed to them that it is your own right to own that place. To them it will be like you just came from nowhere, in fact you have not spent the years that will give you the right to... what I am saying it happened I am a witness, I saw it, actually the Christians were asked not to build the church there, they were stopped and till

today they did not build it. But still it is just that one that were stopped from building, but still there are churches, you understand, there are still churches, there are still churches. For that reason, for what he did, he was saying that I am a Nigerian so I have the right to build my own place of worship anywhere and everywhere. Then the man said, the man that is telling him, then the king said this is our father's land, my own fatherland, you started building here and I have the right to tell you what to do and what not to do. And at the same time now take reference to the Far East if you go there, you as a Muslim, just go there, to give you a house to stay, I am not being sentimental I am saying the truth because it is from the experience, to give you a place to stay, one it is difficult. If you successfully earn a place to stay you dear not even try, you dear not ever try, we are saying this things from experience, you dear not try to show publicly you are praying, not talk of you saying you want a place to build a mosque. It is not because I am a Muslim because I am saying the truth. Even them themselves they tell me, those that we live around here, they tell me that you can't even see somebody praying, he is a Muslim, but he cannot show that he is a Muslim. But here we want you to show that you are a Christian. We give you that opportunity to do, we let you. They know that the hospitality lives here but when you go there it dies. It is the fact.

- He almost said everything but the only thing I want to add is this, because the question said they are restricted. They only felt restricted but they are not. The reason is that maybe Zaria was built already inside the city before they came, it is like they came after the city has already been built. So when they came they usually give them outside city to build a community that is why they call the place Sabon Gari –meaning inside city has filled up but they have Sabon Gari Zaria. Funtua I could remember was filled up but they gave them BCJ because houses are already filled up so that is why you will see the areas most be, even in Kano it is the same thing-Sabon Gari. But in Sokoto I told you Emir Yahaya is within the old city of Sokoto. If to say you can compare, it is Muslims that are supposed to cry, if you can compare the number of churches that are northern Nigeria today, take for example let me say Igboland there was a time we visited our sister school, I attended one of the Federal Science College in the country, one is in Sokoto one is in Ogoja Cross river state, when we visited that school, the Muslims we found in that school are only 6 and they were not permitted to have a place of worship. They only have one place that they put this, but I our own school we have church in Sokoto we have mosque. So you see up till tomorrow I think Muslims are more justice, I don't know how to use this word. So I disagree with this statement.

FG3 [87410-88053]

And again, sorry let me not cut you short. And being that you talk about restriction. They are not restricted. Even if they were given that portion to go and ok start Sabon gari, they started from one person to group. So subsequently if anybody is coming he will prefer to go to where someone that have the same faith with him to settle so that is how they kept growing and they will now name it a particular street. If they should go maybe possibly go to other streets and maybe try to secure a place, in a Muslim state or in the northern part nobody will stop them from doing that. So they just restrict themselves to a particular street.

KD1 [63100-64147]

I think the accusation is baseless because I for one I studied at Minna. And right in front of the Mobil roundabout, we have a very giant ECWA church. I have traveled to Ilorin, right on that the main road at Ilorin, we have several churches, you hardly see a mosque. When you see large big structures, you realize that they are churches. Several other places, you see giant big churches in the north. Even in universities, you see big churches, in fact you see two, one for catholic and one for protestants. So that cannot be true and all in no place in the world, no places that Christian place will you be allowed to build your worship place any where. In even in this same north, you are not allowed to build your mosque anywhere. So it has to follow maybe the city plan or places in according to the instructions and of course in some places, mosque and churches have to have according to the Nigerian rule, hundred meters apart, so all these things have to put in place. So that's just crying wolf, that's just crying wolf, that's not true.

KD2 [34267-34905]

This is purely an accusation that is not true. Move around the country, move around the northern part of the country. Go to Sokoto where I studied, there are so many churches, very large ones beyond your imaginations that are built by the Christians, at times, they are being even assisted by the Muslims so for them to build their places of worship. In my house, my neighbor, opposite my house is a church, and we've never disturbed them, and we've never told them they are disturbing us with their songs or with their early morning activities. So they are been allowed to build their places of worship all over the country and however.

KD3 [24865-25234]

This accusation is completely false because even most of the religious centres that are built in northern Nigeria does not exist in the south, in terms of size and even the specific beauty of that building. At times, you even wonder, and they build those buildings in a strategic place that it attracts any new comer coming that is just entering that particular state.

KD4 [57208-57403]

Thank God you call it accusation and let's leave it to be accusation and it will continue to be accusation and accusation will remain accusation. There is no element of truth in this accusation.

KD5 [33418-33822]

I don't know of other part of the country, but here in Kaduna, I don't think this accusation is correct because here in Kaduna I don't think there is any area by which the Christians want to build their place of worship that is been denied to them. So, I think they are allowed to build their places of worship and they are allowed to worship in the night, in the morning, and whenever they feel they wan

KD6 [51312-51859]

He did not apply to non-Muslims in the north. Go to the south, it's still the same thing, I have an Igbo friends that they are Muslims, I know what is happening to them in the south there. They would look at you as a leper not here that they were even allowed to free, to even mingle with their selves. There, they will look at you downward, even if you are praying, they will be looking at you as you have started something wrong. Here in the northern Nigeria, it's not like that, it is just when the conflict comes and everybody settles again.

KD7 [40412-40794]

Ehm it is said so that Muslims do not allow non-Muslims to build places of worship anyhow, but I believe that today in present Nigeria, the number of churches you have in Muslim dominated areas, you cannot guess. The number of churches you have in Muslim dominated areas, you can never get that number of mosques in Christian dominated areas. So I think Muslims are more tolerant.

KD8 [74366-74742]

That is, that is, that is untrue. If you go to Sokoto, Ahmadu Bello Way, it is all churches, very big churches there. If you go to Bayelsa you will not see mosque. If you go to those areas, you will not see mosque, but if you go to Sokoto, which is the centre, the seat of the caliphate, you see churches there. So, it is not true, anywhere you go you will see churches.

KD9 [50750-51427]

That is not true. We have more churches in northern Nigeria today more than any other place as far as am concerned. There are opportunities for them to build churches, in fact there are proliferation of churches in our society as it were today and these things should be regulated even if it is a Christian society, it should be regulated. Places of worship are not just to be built anyhow, anywhere, anyhow, even if you are of the religious faith, everything you do in the society, in the same society should be regulated. So the way they go about it is, like I said, trying to impose themselves on us. On the TV, their buildings, the way they preach and so on and so forth.

KD11 [35798-35805]

False

KD12 [41973-42339]

Eh in fact you see it has been, it has been known from time immemorial that northern area is only dominated by the Muslims and then they don't, Islamic environment cannot be polluted with things that is going to destroy them, so automatically the government, the Islamic government has to maintain a good principle on how to maintain a good affairs with the people.

KD13 [20398-20537]

Ah it's wrong because even in the northern Nigeria the positions that are even more Islamical, they still find their churches built there.

KD14 [25532-25784]

That accusation is totally false because using Nigeria as an example most of the big strategic churches you find in the north are not are not found anywhere else in the south. They do build bigger churches in northern Nigeria than in southern Nigeria.

KD15 [33175-33418]

Ahm I don't think that is right because actually am in north right now and I know of big, big churches and big, big Mosques close together and everybody doing his own thing and I don't think ahm it is okay in the north, they live peacefully.

KD16 [21496-21803]

I disagree with that accusation because the number of churches in Kaduna you cannot even count it eh although Kaduna is no man's land, as some people said, if you go to my own town which is Bida where I can say 99.9 percent of us are Muslims, we have several number of churches there, they worship freely

KD17 [60044-60543]

It accusation is a false accusation as far as am concerned. Look at presently as in you can count the number of churches in this part of the north and you can count the number of Mosque in some part of this north using Kaduna as a case study now. Look at, so why would tell me, is a case of tit for tat, you are not allowing me to build Mosque in your places and you are complaining that am not allowing you to build churches here, why are you complaining. Allow me there and I will allow you here.

KD19 [41168-41580]

Well, eh like I told you earlier, non-Muslims cannot be given all the freedom in a truly Islamic society to build their own places of worship. This is because they may likely convert somebody to the religion and conversion in the religion of Islam is not allowed. So that is why you see most Islamic states are very, very sceptical about giving land to non-Muslim or Christians to build their places of worship.

KD20 [34843-35283]

That is a lie. They allowed them to build their place of their worship, yes even though in Zamfara as I used an example the other time, they have their own place of where they use to worship their, their God and Muslims have their own place too, so I didn't think there is mis eh there is eh there is a problem with that so they are being given the equal rights to worship their own God when necessary. And everything is going on smoothly.

KD21 [34082-34811]

Wherever they can. That is out of boundary, the Muslim in northern Nigeria have always been fair and sometimes some, I won't say he is careless. Take a tour of Nigeria, northern Nigerian both north central and the place where the Muslim have ah the minor sects or are there in the minimal number, you go as far as five ten kilometres before you find eh a place to put your head in the name of sjud, nevertheless go down East, down West where a corp member is advised to perform ablution in his room and pray in his room just to avoid his faith, but here in the northern part of the country, say Kaduna for instance, central part, First Baptist church ... they are all there fully, but anywhere they can, I think is a violation.

KD23 [31500-31927]

Yes because ah if you, to a logical minded person, if you critically look at the current situation that we are in because the Muslim are separated and the Christians are separated, so our cities are divided into Muslims and Christians communities and even if the non-Muslims are allowed to build their places of worship in a Muslim dominated area, they will not be ah fully ah conscious to be coming in and did their religion.

KD24 [91622-92007]

Is not right because we are living in the northern part of ah Nigeria and what we are seeing is that we are seeing churches and mosques built everywhere, none is ah accusing one side, only what we know is when there are conflicts come into play, if the majority wish to destroy, they will destroy the worship, worshipping place, if the Muslims, if the Christians that is what we know.

KD25 [100669-100689]

That is not true.

KD26 [36032-36210]

I just see it that it is not a solid accusation because everywhere I go to I see places of worship that are not for Muslims, so I don't think that accusation has any grounds.

KD27 [35213-35583]

I think it is wrong. You can't build your places of worship wherever you want to. It is not done that way. You can't come and build a Christian church in say Unguwan Sarki where there are no Christians. They will come from Sabo to come and worship in Unguwan Sarki? It is not done. It is not proper. You do that you are only going out of your way to look for conflict.

KD28 [44271-44719]

Well it is a wrong accusation because I don't look at it as an accusation that yes Muslim prevent them from doing that. Since they have the freedom of religion Islam does not ask you to force anybody, whatever one is doing you leave him to what he is doing, you can preach to him let him understand what he is doing, what does he make of it, but I have never seen it where the Muslims will not allow the non-Muslims to practice their own religion.

KD29 [28634-28895]

Every state regardless of being Muslim or Christian state has land administration and has designed places of worship, so wherever ah is being ah you cannot say you will build your places of worship anywhere because the type and the pattern of practices varies.

KD30 [53219-53902]

And Muslims too ah say the non-Muslims too don't give them the good atmosphere, don't allow them to preach their religion in the far north Muslim places, you see these are things that are just being said by ah both religions because ah there is no that ah free state where you can just easily go wherever you go no matter how deep north and begin to preach Christianity and both Muslims too and of course Muslims feel not too secured to go into deep Christian state and start propagating, but is not even being even tried talk-less of saying this, but of course both the Muslims and the Christians too are affected by this, so I don't think that is ah a thing to mention right now.

KD31 [25387-25674]

That's false, why I said that is false is if the Christians are saying they are not being allowed if you go to place some places also, mosque being built by Muslims are being destroyed so if both churches and mosques are being destroyed now who are we going to hold responsible for that

KD32 [38474-38739]

I cannot have any reference case of this, this should be the first time officially somebody is telling me this ah I don't have any much experience on this, so I chant say much about this because I didn't see any reference case on this from the place I am living.

KD33 [32606-32962]

No it is not true, non-Muslims are allowed to practice their religion in northern Nigeria because, for example, if you go to Kano especially in a place Sabongari, you will see many non-Muslims, you will see churches, uncountable churches there, so I didn't agree that non-Muslims are not allowed to worship or practice their religion in northern Nigeria.

KD34 [41207-41356]

The accusation is false. Why I say is false is that you can count the number of churches we have in the northern Nigeria, they are beyond counting.

KD35 [40256-40591]

Like I said if you are building a place of worship, you should build it where majority of the people are Christians if you are a Christian, if you are building a place of worship build it where majority of people there are Muslims if you are a Muslim. Once you do that I think you avoid causing trouble, you avoid the trouble itself.

KN1 [49607-50118]

Well am not aware of that, one. Two, a times where such things are happening, I don't agree that for the sake of the protection of the Christians because now you know the situation and how volatile the polity and the society is there are some places if you build your own place of worship it will be a sort of provocation at the end the day it would end up in violence. So in such place I agree it is supposed to be restricted apart that if there is no such ideas nobody is restricting anybody from doing that

KN1 [82242-83080]

You see it is not only in northern Nigeria, if you go to the southern part of the country you see the issue is about dominance, the issue is about numbers wherever somebody finds himself to be more in number than the other religion they try to dominate, one. Two, I agree a times there is suppose to be restrictions because if you build, now go to Kaduna, in Kaduna you will find mosque adjacent to church you will find church opposite mosque while their loud speaker at the same time is on the air and still to some extent there is harmony. When the violence start at least they find a way of curbing the problem. Kaduna is your case study at least now Kaduna is curbing that problem by involving themselves, by relating the way they are supposed to relate. It has happened before while there was that harmony, there was co-existence.

KN2 [47274-47366]

It is not correct. In Kano hear non-Muslims and Christians are practicing their religion.

KN2 [47426-47754]

They have been allowed, they have been granted plots by government. I know two plots that were supposed to be part of my college were given to sects of Christianity to build churches. I know the plots and up till today the government, my college is claiming that it is part of the college, but it has been given to Christians.

KN4 [60925-61446]

No, is not true. When you go to plateau state there is majority there are Christian, there is mosque a very mighty mosque. When you come to Kano in Sabongari there is church and a very big mighty church. People practicing their religion, people build and refurbishing their churches, some they work in refurbishing the church or the mosque they are Christians or Muslims. The accusation is not true, people are living in peace and harmony. It is only politics and development and corruption that make things to go sour.

KN5 [39744-39883]

So also are the Muslims in the southern state. So it is a kind of ah interchangeable relationship ehh reciprocal relationship that exists.

KN6 [47101-47277]

We allow them to build their own worship because you can find a, you can find a even in this Kano state, you can find different churches in this Kano state so we treated them.

KN7 [41600-42068]

Well ehm, hmm mm, it is an accusation and in one way it is a false accusation. It is a false accusation in the sense that there is no way, let me say, in northern Nigeria or let me say hmm ah Nigeria as a whole, you go around without finding churches, without finding shrines; even we see there are, even in Kano, let me say, let me say or deep into Sokoto, we have places, we've ever experience situations where there are shrines, so I it is a false accusation, yes

KN8 [38355-39663]

Hmm, I think yes it is true as I have said initially that the Christians are denied of their places of worship. So, even though the problem there is that we have so much embrace their prophet. One of the factors responsible for this is that they mostly differentiate and negate our own prophet. You understand, but in all times we do appreciate their own prophet and accommodate him, in fact how many times could you mention the prophet that Allah has mentioned prophet Isah and Jesus in the holy Quran and we even believe that it is Isah himself, Jesus that gave us ideology and sensitize us about the coming of the holy prophet in order to solve the (he recites the verse) he was even the first person that mentioned his name (he recites the verse) that his name would be called Ahmad then when he came Allah has given us the ordained we still met the same information Isah gave to us. We so much accommodate Isah, Jesus in our own religion. But most times they differentiate our, in fact you hardly see an average Christian when you mention prophet Mohammed (SAW) they will never embrace him by saying (SAW) but an average

muslim when you say prophet Isah he will say Alayhissalam that may the peace and blessings of God be upon on him. So these are factors and conditions responsible for these problems.

KN9 [34535-34815]

I think this accusation is basically pointless because it is very evident everywhere that the Christians are free to actually practice their religion, their places of worship are everywhere. In fact I think they are, they have the fullest right to practice their religion, hmm.

KN10 [28816-29027]

In northern state of course I can say this is a lie because I don't think there is a place you will go you will not find them living in such area and if there is restriction, they will not get that chance, hmm.

KN11 [36343-36783]

This accusation is not based on, is not based on facts because even the Christians you will not allow the Muslims to build their places of worship anywhere they wish, no. Even in Rome, you cannot go to Rome now or Italy that where Vatican is being located to say that you want to build your mosque near them, so but we northerners we don't say Christians have no right to build their places of worship, but they will not build it anywhere.

KN13 [39440-39464]

I do not agree with it

KN14 [33318-33582]

Is not good is not something ah ah good for non-Muslims to disallow Muslims to perform their worship because even in the Islamic states Christian or non-Muslims should be allowed to perform his religion in as far as he is not violating the sharia, that is openly.

KN15 [27390-27408]

This is not true.

KN16 [16776-16803]

This is not true, not true.

KN17 [33326-33345]

Yes, yes it is true

KN18 [55726-55923]

Then if that is the accusation, then they have not been treated fairly, they should be allowed to exercise their religion that is what the constitution says we are talking of Nigeria so it's okay.

KN19 [36468-36843]

I think it's true because most times they are always complaining in fact a critical example is the one on campus here, majority of the Christians are not permitted to observe their prayers whereas you can find more than 20 mosques within the school campuses, before you could before they could give them a class to have their own fellowship or something is always very hard.

KN19 [36874-36945]

Uh to some extent it is not fair because there is freedom of religion.

KN20 [26957-27563]

At that point you are trying to say things from a northern state then there is a problem because when you go to other parts of the country, it's the same thing, you go to a Christian dominated area you still see the Christians are depriving the Muslims from building. When you come to the north, the same thing the Muslims are trying to eh deprive them from building their own churches who is a different but at that point everybody realise that religion is a normal thing that it depends on how you can convince people then you can go obey go along doing your own religion and doing your own peacefully.

KN20 [27634-27699]

Is a secular thing, a universal thing everywhere in the country.

KN21 [19461-19483]

I don't believe that.

KN22 [38679-38845]

This accusation is being politicized, it is just politics. The politicians are just using the religious faithful in order to perpetuate their domination in politics.

KN23 [25364-25376]

It is true

KN24 [24094-24118]

The accusation is wrong

KN25 [38088-38213]

I think this accusation is false, is primarily false because we can see everywhere there are Christian churches. There are...

KN26 [43912-43978]

Yes I think this is largely true to be frank that is being frank.

KN27 [31279-31782]

Well I said something earlier on, even the Christians and non-Muslims, they tend to impose, in one way or the other, their religion on the Muslims. So in an Islamic state most especially in northern Nigeria where they are islamically oriented, they wouldn't want to give much space for the Christians, so that the orientation of the Christians shouldn't affect their offspring and the younger generation. And as long as the younger generation are affected, I think that generation is kind of destroyed.

KN27 [31820-31859]

This accusation is true to some extent

KN28 [23439-23625]

Well this is a false accusation because I believe everyone has his rights or freedom to worship whatsoever he wishes as long as they don't both go into each other's traditional terrains.

KN30 [21036-21053]

This is not true

KN31 [41409-41805]

Well I think this has been a long existing problem among Muslims and Christians. However, I doubt in northern Nigeria you go to a place whereby you find the Muslims not allowing them to build their own place of worship; like I think, for example, here in the state: Kano state where we are, I think you can count numerous churches of different faiths. So I don't think that is a true statement.

KN32 [20137-20264]

No no no no this is not true I don't even know where you are getting these accusations from, it is not in any way true at all.

KN33 [14740-14780]

Well it is possible but it is not true.

KN34 [27284-27990]

Well I don't think this is-what they are saying is right. For instance, when you go to here, Sabon gari in Kano, you will think you are in the southern part. When you see- you will see uncountable number of churches. The same thing if you go to Badawa Layout, you will see a lot of churches. So I don't think what the accusation-go to some other states of northern Nigeria. Go to Kaduna, go to Sokoto, go to Kebbi even you will see a lot of big churches. So I don't see this accusation is-this are just the work of I think political elites that want to poison the minds so that they can be able to achieve what they want to achieve or to have the sympathy of other Christians in other part of the country.

KN35 [26503-26869]

Actually I see this as a baseless accusation simply because when you say you are not allowed to build your place of worship anywhere, anyhow you think about the culture of the people you are trying to live with. Are they, is your culture going to inflict danger to their own if you coexist in that very society. I think there is a master plan for everything to be.

KN36 [26124-26492]

Yes it is not an accusation, it is only an accusation in their position because practice of non-Muslims that is the Christians, the way they are doing their activities in the churches and the way they carry out their programs is not supposed to be built closer to house of Muslims or mosque environment because their program is always making environment to be lousy.

KN37 [24623-24763]

The accusations I think I have come across a number of these accusations and I can say to some extent it is true, to some extent it is not.

KN38 [18958-19335]

I will say that is not true. This is because it is only in northern Nigeria where you see churches anyhow. If you go to the southern Nigeria you hardly see mosque but in northern Nigeria they are being given the freedom to practice their religion come out in mass. On Sundays they go to their churches and pray without any hitches or hindrances. So I believe that is not true.

KN39 [28999-29289]

Actually not because sometime the non-Muslims insist on building their places of worship within an area whereby the dominant number are Muslims. So, therefore, I see it is something which is totally wrong for them to go and build their worship places in a place where Muslims are dominant.

KN40 [23084-23240]

Muslims should allow non-Muslims to worship and build their worship place in the sense that everybody has the right to worship whoever they want to worship.

KN41 [19988-20017]

This is true to some extent.

KN42 [52330-52505]

Ehn is true but it is because they have this misguided notions that if they build their religion, their place of worship they would end up reverting the Muslims around them.

KN43 [37554-38110]

Yah, you call it ahh, accusations because I know a number of Muslim dominated areas in Kano where non-Muslims erected their place ahh, of worship. So if they will be allowed to build their place of worship in the Muslim dominated areas, why will such accusations be made? I know there are a number of areas where non-Muslims will not be allowed to build their place of worship, not because the authority or the Muslim community don't want them to do or to establish such places of worshipping, of worship, but for, you know, the sake of peace and harmony.

KN45 [44872-45660]

Yah, yah if there is, then I would say this is not, this is not the right approach. This is not the appo eh the right approach for Muslims to eh to hinder the establishment of places of worships of the Christians. This is not supposed to be the right approach. It is supposed to be a fair play, a fair play ahh the government are the chief regulator of things. If there are conditions and Christians eh certain Christian groups fulfill that condition, then they should be allowed to establish eh their places of worship and conduct their business within the law of the land. That is the most important thing to live in peace and we cannot live in peace without abiding by the rules. We should not allow our personal interests, our ignorance to shed the trend of things in the country.

KN46 [66445-67326]

Ahh it may be true or it is true to some certain extent. Yes, in some places I believe that Muslims do not allow Christians to build their places of worship, but not because they don't want them to practice their religion, it is because of maybe of the tension in the land, the atmosphere, there is this intolerance. So until this problem is addressed, the intolerance I mean if we have a just leadership which will treat all citizens equally and with justice and fairness, and I think Muslims and Christians would come to a accept one another as one in a way. They would have this freedom of building their places of worship anywhere they go. I think this problem is also there in other Christian areas. Some Muslims were not allowed to build their places of worship, but I believe this problem or to my understanding, happen with eh Muslims more than it happens to Christians.

KN47 [62276-62784]

Well is just an accusation of cause and the propagators some this kind of accusation are also the kind of people who don't always want to bring understanding between the two groups because if you say that, you can simply see in some many other towns you can simply see the erection of churches you know even though it is Muslims communities, you can see churches there they were built. If you say they were not allowed then how comes it is you know those kind of churches exists in the community of Muslims?

KN48 [21263-21513]

I think it's wrong, it's wrong because I have been to different part of the north and, so I have been to the different part of the north like I said earlier there are a lot of churches everywhere so I don't believe that it, I don't believe in that

KN49 [31758-31880]

I think ah places of worship should be built ah, but with ah respect to, to peace ah respect to the relevant authorities.

KN50 [18686-18790]

This is absolutely not true because in a Muslim society there are places for worship, for non-Muslims.

KN52 [64028-65026]

Well firstly I have to understand this thing like the argument that they are not allowed to practice their religion is wrong because even in Kano here you could see there are a lot of, hundreds of churches in Kano, but the idea of allowing them to establish places of worship wherever they can raises a question as to what the term wherever means. Wherever they can even in a mosque,

to demolishing even on the space where a mosque is built for instance you see that is not possible. So I don't think it is fair to say they are not allowed to practice their religion, you have a lot of Christians here in Northern Nigerian states where they practice their religion without intimidation, we have a lot of churches around but of course I would say that I agree that they might not be allowed to establish a church for instance in a place where the leaders of the community believe that, sometimes mosques are not allowed to be established in places like that, every space is provided for a purpose.

KN54 [13859-13879]

This is inaccurate.

KN55 [16578-16598]

This is inaccurate

KN56 [28755-29123]

This accusation actually is an inaccurate accusation why because even here in Sabongari and in Badawa here in Kano state, the number of churches we have are larger, are larger than the number of churches we have in Imo or rather let me say in Enugu state where the majority of the people there are Christians. So this is a false and inaccurate baseless accusation.

KN57 [23326-23390]

You see, if you consider my previous address, it is not true.

KN58 [50398-51310]

I view it as a lie. Just turn around here in Sabongari, if you can take the toll or population of churches in Sabongari that would tell you that it is a lie. Look at Badawa that would tell you that it is a lie, but go to the southern part of Nigeria in a state, let me give you an example let's Akwa Ibom state. I was not in Akwa Ibom, but a friend of mine served in Akwa Ibom, he says on Friday from where he resides to the place that he would perform his Juma'at congregational prayer he spends N300 that is way back in 2000. So how can you compare, how comparable it is? Whereby there is even distribution of churches in northern part of Nigeria. There is no even distribution of Mosques in the southern parts of Nigeria. In fact some are not even allowed to even erect a structure called Mosque. It is wood plank and zinc that they use as a mosque. But come and see cathedrals that are built even in Kano.

KN59 [56921-57702]

It is a lie. I disagree with this accusation because I think in northern part, let me use Kano because this is where I am staying, in Kano I can swear that the number of Churches in Kano is more than the number of churches in Enugu wallahi tallahi so we give them that privilege, that right, that freedom to practice their religion to erect structures in a particular locality, actually they don't have that privilege to erect churches in some parts but like in Fagge local government, Sabongari specifically, the number of churches in Sabongari outnumber the number of churches in Enugu, ask everybody this, tell everybody this. So we give them that privilege to practice their religion unless if they go extra mile that is where there might be misunderstanding or conflict.

KN60 [39442-39749]

You see it is mischievous because the number of churches you find in Kano here, if you go to maybe a state like Imo state maybe you cannot find one third of it, but here I think if you start to count the number of churches maybe you will get tired. So they are allowed to build their houses of worship.

KN61 [20836-21076]

Yes, sometimes the used to come middle of the Muslims to say they will do it which is not, it cannot be a peaceful affair, but if it is a separate places whereby there is no Muslims, then they can do it, and that is why it causes problem.

KN62 [64227-64952]

Ahh, this is just a mere accusation, let me say, a false one too because in Kano here, we have churches everywhere, although there were conflicts here and there concerning building churches and mosques in some places, but still that doesn't deter, you understand, the Christians to build their churches or the Muslims to build mosques or masjids wherever they want. So I believe that this is just a mere false accusation although we cannot avoid the conflict, but it doesn't deter, it doesn't actually avoid the building, the erection, the establishment of the places of worships; so I believe that Muslims and non-Muslims in northern state allow each other to build their places of worship wherever they so wish. I believe.

KN63 [56165-56595]

Is a false accusation. Now look at Kano, for example now, there are thousands of churches in Kano. Go to Igbo state, go to Imo state, I was even saying the other time, I can, in fact the number of mosque in Imo state I don't think it is up to ten, a whole state, Imo state, very, very few, but look at Kano here, it is a false accusation. In fact it is the reverse, that something is the reverse, the accusation is a reverse case.

KN64 [31231-31247]

I do not agree.

KN65 [39182-39940]

Hmm, you see am in Kano, I don't think this ah, this ah ahh accusation is ah, ah applicable here because if you go round everywhere in Sabongari you will see that they are building churches. In fact even me, I am even against it that why would, instead of, a house that is meant for residential would now be converted into churches and those people would now be thrown on the street, finding it very difficult where to get an accommodation, so I was like even propagating that okay a government should come and intervene because the way they are, I mean the rate at which churches are being built is very, very high. Every house are being converted into church. So is not good for the society, it is bringing in ehh ahh disintegration yes, among the faiths.

KN66 [27471-27638]

Ahh, I view this accusation as false because, because even in our community right now, there are Muslims community where churches have been built and we can see them.

KN67 [29323-29622]

No. I don't think this accusation is true, if you can look at the state, especially in Kano where we live, the places of worship for other religions especially Christians, they are many and ah I don't think there are any instances where people are not allowed to build their ahh places of worship.

KN68 [13872-13892]

This is inaccurate.

KN69 [52025-52407]

I didn't agree with it. Even in the purely Islamic state, nobody will compel a non-Muslim to be a Muslim because Allah say that la iqra fid din, there is no any compulsion of the issues of religions and if you could remember even during the prophet's time, during the time of the prophet Muhammad (SAW) there were so many Christians, there were so many Jews and he lived with them.

KN69 [52454-52821]

He lived with them. The problem is only arise in a situation whereby a group of non-Muslim people make their mind that they would fight against Islamic state. Where a particular country belonging to Christian or any other religion make their mind that they would just confront the Islamic state in order to destroy the Islamic empire. That is where the problem lies.

KN69 [53042-53725]

Let me tell you something, it is not true, as I told you la iqra ha fid di. It is not true, but let me tell you, in a place whereby Muslims are dominant, all the aspect of leadership are in their hands, because of this fact they are the majority and the non-Muslims are minority, I think the non-Muslims are not expected to say that they will participate to do whatever they want as the Muslim having majority in number in a particular state, the same thing with Christians. Now as a Muslim can you go to Enugu to say that you want to do whatever you want to do, you want to build your mosque, you want to do whatever you want anywhere you so wish. I think it would not be possible.

KN71 [82092-82939]

To some extent it is true, but a little extent, it is not the Muslim that are to be blame, because as Nigeria is, you can see big, big churches in Kano. Can you see a big church in Enugu or Onitsha eh a mosque? It is hardly why? Too many natives of Kano, Hausa by origin or Fulani are Christians and they are free to live anywhere. Why should an Igbo man when he becomes a Muslim be killed by his people, by his clan, why? That is the question. So at times it is due to this kind of things even the market places were denied to our people in some part of the southern state of Nigeria, but in Kano they are enjoying every privilege. It is only when we come to understand this, that we should stop looking from the religious context but from this menace of tribalism and sectionalism. Then we should do justice to whatever topic that is before us.

KN72 [42613-42830]

It is not true, it is not true, when you go everywhere in Nigeria, there is church and mosque I think. There is no anywhere in Nigeria, no place in Nigeria that you can find a there is no either eh Mosque or church.

KN72 [43530-43896]

This accusations or is a misleading because when we look at the central eh city of the Kano state, it is only Muslims that live there, I think, there is no any Christian in the central Kano or Kano central, so no need to build a church, no need to build a church because it can make no purpose, it can serve no purpose. It can only eh allow existence of conflict.

KN73 [43747-44050]

As I have told you, even a Muslim he was not really allowed to build a mosque wherever he can build, wherever they feel like to talk less of a non-Muslim. Ah really can you really just go and build a church where there are dominantly populated Muslims? Populated Muslim area to come and build a church?

KN74 [53103-53663]

That, that, is just an accusation, is just an accusation because there is even in this area that we are living now, there is a lot of eh churches that have been built by non-Muslims that is the Christians. There is a lot of churches that they have, even if you compare our eh how we live here in northern Nigeria and the other places you will find out that the number of mosques compared to the church in non-Muslim state, you will find out that they are very limited while here in northern Nigeria you will find out that we have many and a lot of churches.

KN75 [57768-57985]

It is not possible for them to build their places of worship everywhere, likewise the way they are, the way and manner they deny the Muslim not to build their Mosques everywhere in the South eh eh for worshipping.

KN75 [58047-58743]

There is a restriction eh unlike now if you allow, let me just take a for example in Gwale local government whereby majority 90, 100% of the local government are Muslims, then you allow a Christian to come and build a church there, is it possible? Even the common sense cannot take such a thing, what do you think will happen? It will lead to religious conflicts. Who are you going to preach there? What is the essence of preaching eh eh building church? What is the essence of building mosque? It is for you to have, call the people or call the people's attention to worship, on condition that you cannot you go and build a church wherever you like, there is a problem, there is a problem.

KN76 [48631-48852]

As I said that, it is only in an attempt to avoid conflicts or to avoid devastating effect of conflicts that is why we always encourage non-Muslims to site their places of worship away from where we practice our worship.

KN78 [66140-67050]

Well yes, there are certain ah I eh I have an experience like in the case of BUK where they said Christians attempted to erect their place of worship, but as probably there is this traditional ahm, you know, ah this ah I mean those ah the attempt was not really successful because of the fact that they felt ah some leaders in Kano state, they felt that ah it is against what they use to, but you see, and again you cannot really ah divorce one important ah important factor, in the way Muslims sees things. All people should practice their religion, it is allowed, but those practice of religions should not violate certain cultural values of the people you met, like in the Hausa people ah it is against their own cultural practice, it is against their own way of life to build a church or to build a center of worship that is not Islamic in the city. So they should be given a conveniently places.

KN80 [50184-50214]

So I think this is not true.

KN81 [35789-35824]

This accusation is totally wrong.

KN82 [34858-34983]

Ahm if you look at northern Nigeria properly you see churches all over everywhere. I don't think this accusation is accurate

KN83 [26994-27367]

So actually this accusation is a lie because if you look at Sabongari here, there are so many Christian and they are allowed to build their churches. So and you know Sabongari is within the Kano and Kano is part of Nigeria. So, therefore, they are allowed, but they are not allowed to build in any places. So they will be allowed to build in a place where they are safe.

KN84 [30058-30092]

This is totally wrong, is a lie.

KN85 [43628-44169]

Hmm actually yes, there are some instances in which they are not allowed to build their places of worship, but, as we have said earlier, in a sharia state, Christians build their places of worship in their own localities not in a predominantly Muslim localities. As to practicing the religion nobody stop them, nobody infringe on their rights to practice their own religion. The controversy is

on the places of worship and they should understand that Islam does not allow them to build places of worship in a predominantly Muslim society.

ZA1 [43214-43275]

Who said? Please go to Sokoto please and see. Go to Adamawa.

ZA2 [57128-57290]

It is lie, it is lie, it is lie because it is only Muslims that will insult them in the south that they disallowed them disallowed, but when you come to the north

ZA3 [32873-33641]

Hmmm the author may have, why not wonder, do the Muslims in the Christian dominated area are been allowed to, previously we have said so, Christians have been building, buying land everywhere in the north before, but when it is realized that ah, at least there are cases now, we have cases of Muslims trying to even build a small place of worship especially in the south east and they are denied, but there are instance where student trying to even ask for a place of worship in campuses and they ended up been withdrawn, so some of this information pass through and people say a'a so with all this acceptance we've given to these people they cannot even so okay let it be so that is one of the main reasons why people today to are averse to having such propagation.

ZA4 [53024-53066]

I think some are not true, some are true.

ZA5 [36148-36503]

Yes they accuse them because most churches they build, they build it in a community where somebody come back from work or he did something, they start like hitting the drums shouting and instead of those people to rest, they can't rest, they you understand. If they can be allowed to go and build their this thing outskirts of that particular place, hmm.

ZA6 [77298-78817]

Ahm it depends, it depends. There are certain, there are certain, I can agree to that in some certain level. There are certain communities that are all Muslims, they are all Muslims, they have been Muslims all along, they don't know about Christianity. So coming to build a church in that particular area is not even logical because definitely you are telling them you are coming to convert all of them. The elders there, the Islamic teachers there, the elders will not take that. So that is where the problem comes in now. You don't just, if you are coming to an environment and then you don't have a followership there, it is very bad for you to come and build a church there because the impression you are giving those people there ah, what do you, those people living there, you are giving them the impression that you are coming to convert their children and all those in the area and that is where the, you know, the conflicts comes in now. So I believe in a Muslim state, it is not everywhere that the Christians should come and want to build church, but they have the right to build their places of worship like it is clearly entrenched even in the Qur'an that the non-Muslims must be allowed to practice their religion without any disturbance and without any ahh what do you call it? But in the process of that even in the Nigerian, like in the Nigeria constitution, you have the right to practice your religion, but in the course of practicing your religion you shouldn't interrupt another person's religion.

ZA7 [44029-44651]

Hmm I want to say it is fair to some parts of northern Nigeria yes I think that should happen. I don't think Christians will want to go and build, even without saying, we want to go and build bigger mosque ehm churches at Maiduguri now right now because of the condition and things, so I want to say likewise we feel the same because when we go to sates like Enugu, Anambra in Nigeria, eastern Nigeria, they do not permit us to build our places of worship wherever we want to. So I think basically is how we've been treated somewhere that we tend to treat somebody. I think love is reciprocal is just similar principles.

ZA8 [83102-83624]

That is not true because is so glaring, everywhere you go you will see churches. I will, recently I was posted to Ebonyi for my service, I went there I hardly found a mosque anywhere because this are states that are majorly dominated by Christians, I hardly, in fact, I moved everywhere I only find one mosque in a whole state, but we come to the northern state here you will find mosque in every I mean churches in every corner you enter you see one or two churches. So you see I don't think that is true that is false.

ZA9 [47652-48041]

I don't believe in that. I don't believe because let's take a look at Zaria, let's just go to the front of ABU Zaria now, before you walk hundred meters now you will see churches even though they are not big, but at least there are like four or five churches inside Samaru today which is, which have a population of more than 65% Muslims among them. I don't believe that point is valid.

ZA10 [39635-40001]

I will say it is a lie because if you look at it vividly in the northern part we have a lot of Christians and the non-believers, they have their place of worship all over the place, scattered all over the northern states, but then when you go down to south, you hardly find mosque scattered all over their places. So I just see this accusation as false accusation.

ZA11 [34166-34743]

Is very, very, is not true because when you come to the north, let's take Kaduna and Kano as a case study, the number of churches built here is very, very uncountable, but go down far to the east, you find a mosque very far built, from the residence to the mosque, you have take a transport fair of let's say 500 or there about, that is very unfair and then they think, they are not well, they are not given the right to practice their religion in the north, no I doubt it. Even before me here, I have about four or five churches surrounding my place, so I disagree with that.

ZA12 [21320-21340]

I think it is true.

ZA12 [21518-21747]

Well, I only agree on their own place of worship because in some territories they don't allow them to build churches in some areas, but notwithstanding they still create avenue for them elsewhere to build their place of worship.

ZA13 [22572-22614]

Well this is false, honestly it is false.

ZA14 [30670-31123]

Yes if you look at non-Muslims, I say that they build their places of worship anywhere they are, anywhere they want, but sometimes they always have problem because if you give them a length, they will extend it, if you look at them as in one the way they worship is not the other way the Muslims worship and somebody will be resting and they will continue disturbing him in doing some other things that they are suppose to, like allow somebody to rest.

ZA15 [32465-32610]

I disagree because if you go to places, places that you will never expect to see church, you will find churches there. So I disagree with that.

ZA16 [23513-23533]

No it is clueless.

ZA17 [29231-29556]

Ok, is not true I have not seen because if they are not doing it how can they be guiding as I give you the information about this Kaduna crisis not long ago, it has happen that it is the Christian, they are taking care of the Muslim when they are praying and the Muslim are taking care of, when they are going to the church.

ZA17 [29747-30170]

Actually there is a place to me that they are not suppose to build, a Christian is supposed to stay where they were plenty there and the Muslim also they stay where they are plenty to build something for their worshiping, yes, but if you go against that, suppose you take a church in Zaria city, can it be possible? I hope you get me, because that place there is no any non-Muslim that has a house, even one house inside.

ZA18 [35371-35960]

You see, gaskiya is not correct, honestly speaking. What I am saying is that we now, if they want to build a church within a Muslim community, we have to look at the number of Christians that are there, you understand. If they are very few, why should the build a church there? They can move to maybe a nearby place where a church has already been built and there are Christians there, they can go and do their service together, you understand. Just like a Muslim living in the Christians dominated place, so he can move to a nearby mosque, pray and go back to wherever he stays, of course

ZA19 [53575-54228]

This accusation is built upon lies actually because if you go to the northern part of the country where is being dominated by Muslims, you will find a voluminous number of churches. Muslims were selling their own lands for Christians to build their churches. I am from the northern part of the country, a crisis bedeviled area that is the north eastern part of the country, I witnessed most of this crisis and I knew I myself have studied in Christians, in a missionary school, I studied in saint Paul primary school, so actually ah the ah bombardment of Christian churches were not being done by Muslims, you understand, of the northern ah settlement.

ZA20 [35628-35735]

This is just accusation that is based on unneutrality on the ground. There is no basis to this assertion.

ZA21 [39349-40228]

This is to a little extent not true because if you compare the state of being in northern Nigeria and that of the southern Nigeria, you will discover that relatively Christians are given the opportunity to do whatever it is in the northern Nigeria. You can look at it from different angles, let's say leadership. In so many states, Christians are given commissioners, permanent secretaries and things like that and even in ABU (Ahmadu Bello University) here. In Kaduna State you can see that ahhh Churches are here all over. In Kaduna you can go to so many places and see churches at the road side and things like that. So for somebody to tell you that ahh-you go to Maiduguri that are-big, big churches there in Maiduguri and Maiduguri is seen as a place where Islam dominates, so for somebody to say that he is not allowed to practice his religion, somebody is just myopic.

ZA22 [33919-34203]

I don't agree because even wherever you go in northern part of the country, from Sokoto, Kebbi, Kano, katsina, Kaduna everywhere you go where Muslims are the majority you will see places of worship for the non-Muslims particularly Christians. So I don't agree with this accusation.

ZA23 [42114-42442]

It is merely an accusation, but it is not true. I can take you round and show you so many places here in the northern Nigeria, here in Zaria in particular in Kaduna state where churches are built. In some areas even before you can see a mosque you may count three four churches. So it is just mere accusation. It is not true.

ZA24 [53958-54601]

You know to me Christians also are green snakes in green grass. For instance now, as you are in Zaria, we know that Zaria city is a pure Muslim area, how would Christians go there and build church there? That will lead to conflict. So Christians should know where they should build their places of worship. They should not build it in a place where it will bring conflict within them. In fact Christians usually build their churches at extreme end of the town. If it is at the extreme end of the town they should be allowed, but some Christians they want to use all their means to build church within Muslim community which is not possible.

ZA25 [55659-55882]

That is false. That is false. We see churches all over northern Nigeria. In some places they even out number, in terms of the size of land occupied, they are even larger than the Muslim masjid so that is false accusation.

ZA26 [24303-24330]

It is an assumption please

ZA27 [24195-24338]

I disagree with that because I am in Sokoto I know they have many churches around in the heart city of Sokoto. We have many churches around.

ZA28 [38895-39312]

This is definitely not true based on my opinion because even in our setting here if you look into the core of this our setting the majority here are the Muslims but yet you can count a great number of churches around here. So does that mean they are being stopped from performing their worship? It at all they are being stopped no now these churches can be, these number of churches can be raised within this setting

ZA29 [54491-55036]

That is what I am about to say now taking the whole states, the northern states. There is no state there is no church, big fat church buildings. There is no state. Ok take a particular state, take local government like say in Kaduna state. In which local government in Kaduna state there is no church? There is none, while Kaduna is north, one of extreme north. So that is a lie. That is just the saying of those that are really happy seeing the misunderstanding and the fight or the conflicts going on between the Muslims and the non-Muslims.

ZA30 [64878-65464]

This one is wrong and it is totally lie. Go to Sokoto, go to Emir Yahaya, if you go to Sokoto, Emir Yahaya, count, I think there was a time I count fourteen (14) churches without a single indigene house around them and you see Sokoto is the state of caliphate. Go to Sabongari in Kano, count how many churches you will find there. Go to Sabongari in Zaria, count there, the churches are uncountable. Come to Samaru and count also, in Zaria also.

So all these places I mentioned are in northern Nigeria almost the heart of Islam. So I don't think that one, this accusation is not true.

ZA31 [34956-35578]

Yes, it happens, you will see in south-south, they are burning churches, even in the north some particular states are there that Christians are being dominated, they will burn mosque while some place where Muslims are being dominated, they will burn churches, but if all, that thing happen only if they are violent and the only violence that we were facing in this country is political violence. If we can stop, if we can stop our political leaders from imposing religion in order to have, to be successful in their political career, I think that should, that should help a lot in order to, in order to stop the violence.

ZA32 [69434-70430]

It is not true. This statement is very untrue in nature because ah northern Nigerian Muslims, Muslim is general, for example, they have that sense of allowing the non-Muslims to practice their religion because we destined to live together and the issue of building the places of worship wherever they can ah is somehow, is somehow ah true because for example, you cannot come and build your church where the Muslims are observing their, where the mosque is located and you cannot come where there is no Christians and say that you want to build your what, your mosque ah your church, if you build your church, if you say you want to build your church where there is no Christian, it seems that you are violating peace, yes, somehow true because you cannot allow church to be anywhere as in the southern part of the country. If you go, you will see ah not anyhow and anywhere Muslim's are given an opportunity to build their mosque, to build their worshipping, to build their worship places, yes.

ZA33 [32495-33372]

Yes this accusation, yes you see religion of Islam itself is peace so because Muslims all over the world are faced with these challenges. So but religion of Islam preaches peace. But other religions they preaches another terminology-they have another terminology for them, for their religion or acronym for their religion which does not hinder them from doing some evil or unnecessary acts because what they hold as a constitution that is backing them is written by human and all humans are bound to errors, so as such- and also with their cultural believe and inclinations they make Muslims-they see other people as not equal as themselves so therefore they hurt them as they wish if they are not within their own clients. So the hinder or they prevent Muslims worshippers from building their places of worship in some places where strict and extreme secularist take place.

ZA34 [51700-53027]

Well it is true because I live in northern Nigeria, I live in a Muslim area and I agree. There are some places whereby a non-Muslim they are not allowed because the number of the non-Muslims there they are not up to maybe a large proportion that can be given a site to build their worshipping places. Likewise the Muslims if you go to the southern part of Nigeria and other parts where the non-Muslims are the majority there sometimes they will be prevented from being given a place to build their worshipping place. Go to the south-south, southeast you will see wonders there. The Muslims will only be given a place temporarily to be observing their salat while if they say they want to build it they will say it is not allowed. If in northern Nigeria in some places they do that they are not this thing because the religion is –even in Medina when the Jews and this thing they were given sites to build their –it is not in the mixture of the Muslims because that will bring problems. For example, Christians they sing they dance while in the mosque they perform prayer. If the Christians maybe build their church close by to a mosque they are singing dancing while here they are observing prayer it might cause problems. So that is why you must look at a site before they will be allowed to build their worshipping places.

ZA35 [23949-24280]

Well, then when they were living peacefully, it wasn't like that they were allowed, and they were given freedom of movement and even worship, but now due to the circumstance they are in now I don't think the Muslims are allowing the Christians or the non-Muslims to build or propagate their own religion as they are supposed to.

ZA36 [36971-36993]

I don't agree with it

ZA37 [40257-40748]

So normally this thing happens in the northern Nigeria where the Christians are dominant and actually it is not, it is not, what can I say, is not the right thing because where the Muslims are dominant in the northern Nigeria, the Christians used to build their own places of worship and they are allowed to do so. So why should they not allow the Muslims to build their own places of worship where the Christians are dominant, if they can be allowed to build their own places of worship.

ZA38 [47845-48368]

Toh. This accusation, you said, is something that I would not deny. I am an eye witness. But the issue is that we are in a secular society whereby it is allowed for you to build your religious place of worship, it is allowed. The people that are stopping this thing they are people that have an angry mind that they lack the basic religious knowledge that is why they take this as an advantage and not only that they take advantage of the central government that is careless and too weak to perpetual all sorts of crime.

ZA39 [59816-60447]

Actually I can say non-Muslims particularly Christians always go to their church as they use to do and also maintain their positions as Christians, so and if in the event where they want to increase the number of churches actually it is expected that you construct or you build a particular place of worship where your followers are there. So where there is no Christians or there are few number of Christians in a particular place, I believe that a church should be built or worshipping center should be built where higher percentage of people are living in a particular area it will promote peace and harmony among themselves.

Research Question 2.1

Th 14: Repercussions of Islamic Fundamentalism

Th14.1: General Experience and Reaction to Conflicts

FG1 [46165-46197]

ah I have been confronted but ...

FG1 [46224-46255]

I only ignored it that is all

FG1 [46377-46412]

I haven't been confronted before

FG1 [46490-46582]

I may come in contact with some conflicts, some I may forego it and some I may retaliate.

FG2 [20760-21331]

(F) Sometimes you have to react to it that is when you will achieve the status quo that is when I offend you, you offend me we get to know our lapses and we come to a point whereby we will settle ourselves. That is the reality. Sometimes there are varieties

of people that you have to show them you are wrong, some you don't even have to show them but you have to react towards what they did to you. That is when they will understand that yes am wrong here and I will come back and look at what both of us did and we come to a status quo which we can settle ourselves.

FG2 [21414-21565]

I have been confronted with conflicts several times. I use to look at the nature of the conflict towards me and the way it comes the way I arrest it.

FG2 [21333-21413]

Most of the time when I am confronted with conflicts I stand up and walk away.

FG3 [51555-51980]

Me I have been, my own was not based on religious something. It was just a kind of misunderstanding and the way I reacted was just like trying to, just to keeping the person in view when he was just ranting saying all this thing I was just looking at him so it was later he realized, he himself felt remorse later and I saw it in him, even up till today whenever he remembered that thing he always tries to be remorseful so...

FG3 [51982-54055]

Actually my own fortunately it is on the religious aspect, and what happened actually most of my life I live it especially around I live with the Christians. So if you see me it will be difficult for you to identify whether I am a Muslim or I am this and I choose to be that because I choose to live as in happily with different kind of people. So what happened is that I have a friend that is a Christian, so as a result of the intermingling they look at it like anytime we walk in mass they think that all of us are Christians. So you feel free to say whatever you want against any religion or culture without feeling like the other party is around. So unfortunately one day one of our friends said something that is blasphemous to my religion. When he said it my friend called his attention to stop because I didn't talk I was trying to exercise patience while I am burning inside me. When he said it my friend called his attention that it is not right why will you nobody has ... so why will you make that comment? He still went ahead do it. When he repeated it then I asked my friend to let him. I said you have a point and I have a point. He now asked me why do I pick interest I said I pick interest because you are castigating my own religion. Are you a Muslim? Yes I am a Muslim. Is it a crime to be one? Or you are a Christian is it a crime to be one? You are a Christian because you are born a Christian and I am a Muslim because I was born a Muslims or did you convert to Christianity or something? And I asked him I didn't convert to Islam I was born a Muslim, is it my fault? Do I choose? God chose it for me. So also your God chose for you. If that my faith is something that you look at as funny to you or something? When I started talking to him he felt like oh my God why did I even say it? You understand? I was actually burning because what he said was so blasphemous to the extent that I can't repeat it. But what I said to him called his attention that really what he did was wrong. There was nothing to say but sorry. When he said sorry and I told ...

FG3 [54361-55057]

mmmmm there was a time I came across people in this Samaru around that Samaru Emir's house. It is a group of youths that they caught somebody he defecated and cleaned his anus with one of the newspaper written in Arabic so the caught him and they brought him, thank God they did not take judgment first but they made noise that everybody gathered that he cleaned his anus with the Qur'an. So it was when we came there we read the newspaper and it was even giving the information of football (general laughter). So that was how we told them that this is just an alphabet that you can use. Arabic is just a language and you can use it to write anything so it is not the holy Qur'an that was used.

FG3 [55089-55751]

So I also came across, I could remember when they, I came across one even me then I was confused because I didn't even know what to do. I think before they killed Sheikh Albani, a day before he was killed he invited Professor Dauda Ojubi they gave us a lecture on comparative studies, comparative religion. So a day after that one, that lecture they killed him. So I think that they are also trying to created conflict maybe as a result of yesterday's lectures. So we were confused because the way they came and calmed everybody down, up till today no single hen was killed because of Albani's death. So people are usually resolving conflicts through dialogue.

KD1 [58918-59655]

I have actually been conflicted very few, very, on few, very few occasions; very few occasions especially like in inter-religious conflicts ah there is the mega one, the big one that happened then I was in primary school. So I can't say this is how I tackled it because I was under people, so I can't say this is how I tackled it because I was only evacuated from where it is deemed to be the hotspot, but principally conflicts especially as in social conflicts like that, certainly interviewed by, having two factions coming together to discuss, to interact, to have a dialogue between themselves and people get to understand themselves and everything get solved and there won't be conflict. There won't be any for conflict any longer.

KD2 [28968-29042]

I think I have never been confronted with any form of conflicts actually.

KD3 [22439-22458]

I have never been.

KD4 [53881-54244]

Well! If you say confronted with conflict ah I will say that I have never been confronted with serious conflict, but the only minor conflict that has always been happening, the casual conflict that has always been happening between human being, that I have been confronted with, but serious conflict like the conflict of sword, I have never been in contact with.

KD5 [29267-29438]

Hmmm I cannot recall how many times. I cannot recall how many times, but I react to it through means of patience because Islamic religion encourage us to be patient. Yes.

KD6 [46815-47031]

I did not even not confronted with any conflicts so far because I know the way I go about myself, I know the way I present myself to people, it depends on the kind of person I am talking to that I will talk to him.

KD7 [37306-37513]

Well! Alhamdulillah, I have been fortunate I have not had firsthand experience of conflicts, but what I have seen from those who have had it, it's a very nasty experience. May God protect us from conflicts.

KD8 [64256-64868]

Ah ehm, of course in life you must be, there are situation whereby somebody was confronted with conflict situation, but based on your disposition, you try to either avoid it or you try to manage it. I have been confronted will certain violence situations, but my disposition, my knowledge about my religion and ehm my disposition helped me to manage it. I have never really been involved in conflict with another person. I cannot remember when I was involved in conflict with anyone, I try to avoid it. Based on my, the kind of training I got from my parents. So I don't involve in conflicts, I try to avoid it.

KD9 [45479-45883]

Personally I will say maybe I have been lucky, I have been dodging the bullet, so but from afar we've seen what has happened in some part of the north. So we dodge or we try to stay away by staying indoors when such conflicts happen. So and when it meets you on the street, you find the closest relative or friend that you can hang around with for a while until it is safe for you to get to your family.

KD10 [36165-36383]

Well we have no contact with conflict as such, I think only one if I can remember vividly that is 2000 riot that happened in Kaduna. You get me right? It was a very tough experience, Alhamdulillah Allah protected us.

KD13 [18042-18098]

To be sincere I have not come in contact with conflict.

KD14 [23455-23493]

I have never been confronted with it.

KD15 [30114-30155]

I have not been confronted, I have not

KD16 [18731-18770]

Actually often and I try to manage it

KD17 [55122-55370]

Ah the only time I was confronted with conflict was when I was young and during the 1999 or 2000 sharia conflict in Kaduna. I was small a little bit then sha but Alhamdulillah we thank God we are still surviving although it was a trauma actually.

KD19 [36789-36989]

Well, I have been confronted with several conflicts, as a man you face a lot of conflicts everyday and the way you resolve that conflict depends on the level, on your level of tolerance and maturity.

KD20 [30034-30073]

I have never confronted any conflict.

KD21 [28140-28488]

Couple of times you are confronted ah with conflicts either directly or indirectly sometimes it's not you per se, sometimes it's people around you. So you have to be like a middle man eh intermediary between them, put the bridge together and settle them and sometimes it's you, you go by the Quran or sulhu khair, you just have to overlook and go.

KD23 [28151-28362]

I have been confronted with conflicts in so many times and I usually react ah I react I usually react as a mediator, so even if it happens to me so I ah I will always try to bring (coughs) peace on it (coughs).

KD24 [82329-82335]

None

KD25 [96756-97280]

Well personally is not because conflict is, the word conflict is in the relative. But in terms of ah displeasure is part of conflict. There is psychological conflict. when somebody is not living fine with something maybe what he is expecting is not what comes out that, by that he is automatically engaging in conflict, but this time around is psychological conflict. There is physical conflict that is where people are engaged in exchange of words or blows or what have you or even using weapons all these are conflicts.

KD26 [32879-32939]

I have not been confronted with conflict at all (laughing)

KD27 [30950-31355]

I always believe that in issues where conflict arises and you think you have superior position or superior argument on an issue and not necessary that you push, you push it across. You can accept the other person's view and then gradually to avoid the conflict accept his view then gradually make him understand the folly of his ways or that your views are superior based on arguments and presentation.

KD28 [39732-39903]

Ah a lot in many ways as long I came to know that yes it is the understanding, I have to withdraw myself and then console yourself and make one to understand the issue.

KD29 [25560-25633]

Well I can't really count number of times because I did not record them.

KD29 [25664-25729]

Well I reacted to the basis of my own opinion and understanding.

KD30 [45777-46246]

Honestly in life we face a lot of conflicts, conflicts in ideas, conflicts in other things, but whenever you are given, you have been confront with one you always find a way to get a peaceful ending to it where you can be able to ah if possible have what you want or achieve what you want and if not possible to or the most important thing whenever you have been confronted in a conflict is to make sure that you take all ah procedures to ah have a peaceful ah ending.

KD31 [22811-22974]

Well I've been confronted, I've been confronted with conflicts so many times, yah so many times and ah my reaction is just to like run away from it and that that

KD32 [33485-33558]

I can't say I have major any conflict really Allah has protected me so.

KD33 [29674-29715]

Yah I didn't come across with conflicts.

KD34 [36038-36496]

What type of a conflict, idea or any conflict? Any conflict toh like the one I just explained earlier the conflict of ideas, when a particular idea comes to me with conflict with my own idea, I sit down and look at it and understand the other side and to my own side, if it is, I believe that that my own side it is the right one, I stood on my feet and if the other side is the right one and am on the wrong one I left my own and then pick the other side.

KD35 [35448-35828]

We carry out our normal life's on the streets where most people are illiterates, most people are ignorant, whenever you go out of your house you meet with people who confront you with conflicts, who meet you with conflicts. When people are ignorant, they come your way, they challenge you, they upset you, they cause trouble, so once they cause trouble then conflict will come.

KN1 [70371-70445]

If have chance I run away, where I don't have chance I hide. That is it.

KN1 [70120-70224]

it all depends on what conflict you mean, you mean now as a child when I am playing football probably

KN1 [70323-70332]

Yah I do

KN2 [42195-42235]

Some amicably and some the other way

KN2 [42266-42308]

that is may be out of frustration I react

KN2 [42117-42158]

As a person? Several, uncountable times

KN3 [36698-36761]

When something is happening around me naturally it affects me.

KN3 [36799-38094]

It has affected me because am seeing the difference between the past and the present and I am sad. The past was good the present is bad. The norms and the values we have inherited from our founding fathers have now been thrown overboard. We are no longer what we were. What is happening in the country today is not in our character because of bad leaders. And that is why I pray that may God grant that we have leaders not rulers, leaders not looters, leaders with the fear of God, leaders who will not lie, leaders who will accept in public what they have accepted in secret, leaders who are not corrupt, leaders who will not steal.

Leaders not looters, leaders who will look at the lot of the common man with the eyes of the compatriot not with the eyes of the privileged few, leaders not rulers, leaders not looters. Leaders with a vision not a blurred vision. Leaders who will know when they are no longer equal to the exigencies of their nation and will have the prudence of handing over to others before they forfeit the aspirations of their countrymen. Leaders not ruler, leaders not looters, leaders who know that one day they will stand before God to account for what they did. Not the ones who will want to perpetuate their stay in office until death do us part like church marriage.

KN4 [54583-55248]

Many times because I only use formula if there is conflict, there is solution. Where solution come you should carry it as you carry crisis. Conflict is part and parcel of human being there is avoidance, avoidance conflict, there is avoidance conflict depending on the approach or the method you use in solving the conflict. I have been approached with conflict in many times and I look at it as part of human being and I solve it as my own personal conflict, as an individual human being, I even have a conflict sometimes with myself. So having conflict with others is normal but the only that you can weigh that you can handle and manage the conflict means a lot.

KN5 [36257-36495]

I eh actually I have not been confronted by conflicts ehh in my life but once and that was ehh very young age during senior secondary school days and I reacted and I fought because I have no control then and full control of myself then.

KN6 [41350-41559]

I never confronted with the conflict. If you mean this conflict, do you mean ah this conflict which is happening between Muslim and Christians or not. If you mean this, I never have an experience about this.

KN7 [36933-37352]

Well ehm my personal experience with conflicts has not been so direct enough. It has been indirect in the sense that I only have, may be, close friends, close friends that do engage or, or are being confronted with conflicts. So in a situation whereby I find myself in this conflict, I try to escape, I try to run away, I try to save my life and save other people's life that I think I am in the position to save, yes.

KN8 [35591-35678]

It is very wrong because, any religion that preaches conflict is not a good religion.

KN9 [31529-31706]

Many, a number of times I have been confronted with conflicts and I have reacted quite ah calm about it because in terms of conflict all you need to do is to be calm, hmm, yes.

KN10 [25276-25303]

I never face any conflict.

KN11 [33709-33753]

I have never been confronted with conflict.

KN13 [36793-36851]

Hmm, the issue I have not been confronted with conflict.

KN14 [29807-29854]

Yes, I have ever been confronted with conflicts

KN14 [29889-29941]

Yes, I responded positively because of some reasons

KN15 [25205-25260]

I have never ever been confronted with conflicts ever

KN16 [14930-14991]

I have never been confronted with conflict, i have never.

KN17 [28788-29025]

It depends on which particular kind of conflicts, conflicts have series of stages. Conflicts can metamorphose into war it has series of stages it can come even into crisis, so all of them have different meaning and different construct.

KN18 [51350-51556]

Conflicts, I have been confronted to many conflicts, a conflict of income is a conflict too in myself, and I confront it ah ah appropriately, I tried to get a solution to that it. it is disturbing about ...

KN19 [32136-32940]

Hmm there are a lot of challenges over this in fact several occasions in fact one was very recent in ah my room while I was in 300 level whereby a roommate of mine we decided to embark on end of party room, you understand, room celebration, you understand, we cooked, you understand, then, by then I was called by one of my lecturer my supervisor, in fact I delayed majority of the room member, then immediately I came inside I wanted to cook the stew I've prepared the stew already its inside my cupboard then I came inside to warm it and boil the egg then one of the room member, you understand, ah probably because

of the hot temper and the way people perceive them to be in their state because I learnt that that day that he is from Kogi he is Igbira guy, he just came and said you are very stupid.

KN19 [32956-33430]

While we are understanding each other we are laughing everybody-I have apologised to everybody, everybody was saying you are welcome, sisi never die and this said you are very stupid, you are mad why could you just say ah ah ah why could you just delay everyone, do you think you are more than us? I'm not even eating again. All of a sudden he just poured the rice away, very serious, to the extent that the something ensued. Everybody now said we are not even doing again.

KN19 [33446-33974]

So it spoiled everything though later I tried to be patient because according to the holy prophet (SAW) all understanding, you understand, that I have learnt in Islamic school is that (he cites a verse in the Qur'an) you cannot say somebody is powerful when he is able to carry somebody that is more than him, his mate or 50 people at the same time and what and defeat them, but the powerful person-that is not a powerful person, a powerful person is somebody that can control his temper when he is when he is when he's angry.

KN19 [34014-34064]

But now, with that person we are best of friends.

KN20 [23902-24097]

You don't really have to react to conflicts, sometimes you can just neglect somebody that is trying to bring conflicts especially when it comes to religion you just neglect and go your own way.

KN21 [17107-17122]

So many times.

KN21 [17152-17169]

Just being calm

KN22 [34478-34994]

More often than not I have been confronted with conflicts. Conflict could be personal could be personal, conflict could be ahhhh with you then with your family, it could be from you and your government or leadership. I react-sometimes have been able to control myself through that conflict by adhering to the teaching of the prophet that whatever happened we should just exercise patience, whatever happens if somebody commits an offense to you, you should forget about it and leave everything in the hand of Allah.

KN23 [22947-23114]

Numerous times as a student of Bayero University I battle with people, I rush for lectures to sit and all that and I always try as much as possible to maintain peace.

KN24 [21373-21412]

Once and I react diplomatically to it

KN25 [34559-34693]

Well I have been confronted with conflicts a couple of times but and my reaction has always been that violence has to be a last resort

KN26 [37843-38102]

A lot of times, a lot of times ah interestingly my area of specialization is conflict and conflict resolution. So I engage a lot in development work, facilitation and amm fieldwork, you know, Muslim rural communities on mediating between conflicting parties.

KN27 [26613-27101]

Well as a true Muslim and as a believer the prophet Muhammad (SAW) said that al-muslim akhul Muslim-a Muslim is a brother of another Muslim. So as Muslims, as a Muslims and as a true Muslim, I am being confronted with conflicts even if my fellow brother Muslims is being confronted with a conflict. But in a situation where I find myself confronted with conflict, I do all my possible best to do away with it or resolve it and if I can't definitely I will pray, I have to pray on it.

KN28 [20596-20742]

Oh indirectly I have been confronted with conflict. Take a look at some nations which are actually Muslim states with a lot of conflictual terms

KN30 [18942-18960]

I don't think so

KN31 [34637-34905]

Well I have been so many times confronted with conflicts but being a rational being now or as somebody who is sane, I always try to just avoid it because the starting point you get angry or what have you then you start but you don't know what will result, the damage.

KN32 [17370-17442]

on a normal... and I react to it democratically and of course peacefully.

KN33 [13079-13091]

Not at all.

KN34 [23354-23757]

hmm it may be-when you look at through I may say what happened or what is taking place in northern Nigeria in some parts maybe you may be victim or someone who is very close to you may be a victim, so there are instances whereby a relative of mine was also a victim of a conflict, I know how I feel but I always advocate for other members of the family to stay calm not to take the law into their hand.

KN35 [22564-22824]

Actually I can't say I have been confronted with any conflict so probably on any Islamic issue because simply it can be like conflict of mind when you say something that you don't like you find that very difficult you just have to use your Iman to control it.

KN36 [22511-22521]

As many.

KN36 [22551-22639]

I controlled myself and controlled my manners so that it will not lead us to violence.

KN37 [21605-21628]

On a number of times.

KN37 [21659-21808]

Most of the times I have succeeded in applying diplomatic means and I succeeded, just few I have to engage in the conflict because it is necessary.

KN38 [16253-16306]

No time, I have never been confronted with conflict.

KN39 [25268-25430]

Actually I have been confronted with conflict actually several times. I sometimes react to it peacefully and sometimes not actually.

KN40 [20393-20508]

I have been confronted with conflict several times, but I try to react to it based on my avoidance and ignorance.

KN41 [17705-17738]

I did not experience it at all.

KN42 [45869-46637]

Countless times. I tried to stay calm, be cool and try to understand the other person, what is the person actually going through? What is it and how are they feeling? If you try to understand the person that he is trying to hurt you or trying to bring you down. Then you can see whether, it is either they are being dysfunctional or there is actually something wrong with them or they have basis for what they do. We don't know whether the person is actually in his right senses and you just feel like I must revenge, I must do back to what they have already done for me. You measure these things objectively. You don't want to go over your head or lose your cool because that makes you want to even engage in conflict. I try to stay calm even though it is very hard.

KN43 [33627-33807]

Yah, I never get embroiled into conflict but I you know witness a number of people who engaged in conflict with one another based on certain, you know, reasons best known to them.

KN44 [27141-28429]

Many times but I cannot recall in detail how I was able to do that but the fact that I stay in Kano, I have been confronted with a lot of conflicts. There was a time, that was in 2003 when there was a conflict in Kano and ah I know, I even made attempt to, how do I put it, I even made attempt to protect my Oga who was then a Christian. I took him in my car, I took a lot of risks to save his life so like I say re, eh relationship, people should not look at the antagonistic relationship between the two faiths, the good aspect of the relationship need to equally be explored. For example, like I told you in 2003 I took somebody who is, has been a Christian all his life when there was an attempt to, perhaps, to kill him. I took all the risk to take him, to take him in my car, drop him to where I feel he is going to be safe. Even though he is a Christian and I am a Muslim but that kind of cordial relationship which I say if there is good understanding between you, conflict can be avoided. So I have been confronted with so many conflicts, all I need to do is when there is any conflict, I sit down, think very well before I take the next line of action. I don't follow what they call maddening crowd. I sit down think over a conflict and then perhaps take the final decision.

KN45 [38309-38501]

Conflict, conflict, I can say I have never been confronted with conflict ehh, but I saw conflict maybe from afar and ah an observer from a distant. I eh I have never confronted conflict, yah.

KN46 [59292-59560]

Well I don't know how many times, but I normally try to be as reasonable as possible because I always want to side with reason. Because I think if people will be reasonable a lot of things that happen to us, negative things that happen to us would not have happened.

KN47 [56364-56549]

Hmm mm, well I it was two times I can say that I was confronted with conflicts and what I did then it was to run away and of course entered the house and locked the door. That is it.

KN48 [19055-19100]

I have never, I have never even witness one.

KN49 [29344-29574]

I think it all depends on your human management skills and perhaps I have been confronted by conflict a few times and I was able to waddle out of it by being very holistic towards it and accepting it and then trying to change it.

KN50 [16546-16803]

Ahh, the first time I confronted with conflict I tried to make them understand me, understand me and I too get to understand them, not that from me, eh when I was just confronted and then I would just ehh, I do not, I do not ehh, I do not react violently.

KN52 [56127-56941]

Conflict, well as a Muslim I remember in the early 90's in Funtua during the Maitatsine crises, I was there, I witness the conflict I saw it, but it was not a conflict between Muslims and Non-Muslims, it was an intra-religious conflict within Islam itself, the Maitatsine sect taking of arms against both the state and other Muslims who do not share their beliefs and I remember I was vehemently against the Maitatsine, you know, because as far as I was concerned they were not Muslims because even in terms of their own theological understanding of Islam they were completely out of Islam, you know, and they rose against the state unnecessarily without any provocation. So they were not fighting any jihad in that context, but were mere criminals and elements that were all out to destroy the peace of the society

KN54 [12228-12244]

So many times.

KN55 [14266-14284]

Numberless times

KN56 [23991-24412]

Actually as a human being and a Muslim actually let me say as a human being there is no way that you cannot be confronted with conflicts. Actually you can have conflict with yourself, you can have conflict in your stomach, you can have conflict in so many situations and so many times. So I can say I have been confronted with conflict so many times and even now that I am doing this interview I am engaged in Conflicts.

KN57 [20452-20547]

It is only one time, but I exercised patience when it came to me. Now it has become history.

KN58 [46445-46558]

Even right now I am having a conflict because I have decisions to make, it is conflict. So it is all the time.

KN59 [48232-49145]

Conflict for me personally I have not being confronted with conflict, but the only conflict I was confronted with is not conflict, it is just a kind of misunderstanding between a friend and it is based on religion whereby she is even a lady where I was serving. She was trying to compare prophet Muhammad (SAW) and Jesus Christ so I was trying to say no prophet Muhammad (SAW) is super over Jesus Christ, so she was trying to say why did I say this? So we had some misunderstanding and I got aggressive I think that is the only conflict I was confronted with and my reaction was bitter, but when she noticed that I was kind of aggressive and I was hot tempered, she understand with me and at the end we resolve the issue by letting her know that all these people are prophets and they are men of God. So there is no need to like argue so we reached a consensus that both of us understand and we became friends.

KN60 [34922-35267]

In a life time of a person so many instances would arise whereby conflict maybe generated, but Islam has given medication to whatever situation. The prophet (SAW) was asked Awusini and he said la tawada don't get angry. So far you would abide by that you would solve so many conflicts, you would resolve so many differences and what have you.

KN61 [17988-18270]

Yah, there are so many crisis, because as may be as teacher sometimes we use to come across disagreement between classmates, disagreement between mates, disagreement in so many ways, then ...the way you can solve it peacefully or use confrontation method to solve some other issues.

KN62 [57240-57685]

Well I was confronted with conflicts so many times in my life. Arguments ah heated up, they escalate, escalated into two fights ahh sometimes, yah. I believe that ah we resolve them amicably, all those I had. I remember about 10years ago, I had one which was the last and resolved things amicably by discussion, by somehow inviting others to hear each other's view and then they advised us, they give us the solution. So that is what I believe.

KN63 [48995-49385]

Huh, you do have conflict, in fact every day of my life, in my working place, ah at times, I do have conflict with my wife, ah do this, no, no it is not good, something like that. In my working place, I may have a different view, my boss may have a different view, is also a conflict, but once you have a proper understanding of oneself, you know, it doesn't mean, you know, life goes on.

KN64 [28769-28868]

Hmm, only when if I am outside, if it started, I can try and ehh avoid the place, the environment.

KN65 [35652-35909]

Well, whenever you are living a life, it comes with its own challenges, so it comes around all the time and ah our ability, how we react is to try to understand what is even the cause, what brings about the bias, and you try to shape it back. That is all.

KN66 [24385-24628]

Normally I have been, I have been confronted with conflict so many times without numbers, I can't even remember, but what I do is, I follow the teachings of Islam which is anytime conflict comes my way what I do is peace, I will go for peace.

KN67 [25264-25299]

Well I can't recall any incidence.

KN68 [12155-12173]

Numberless time.

KN69 [42940-43590]

As a human being, as a matured somebody you are bound to come across so many conflicts. You are bounding to come across so many conflicts ranging from your house, ranging from your place of work or your businesses, but how do, they way to be followed in order to tackle that particular conflict is to sit amicably to understand each other so that to resolve your problems. And the resolving of problems could be done maybe to have some advantage and to do, to have some advantage to agree with some of the terms of the resolutions or to not to agree with some of the terms of the resolutions depending upon the agreement reached between the parties.

KN71 [72391-72858]

I should tell you that, I am sorry to say but I have been a leader throughout my life. So I cannot count how much I have been confronted with one conflict of either injustice, conflict of either we want him to be a Muslim but we cannot support him. Conflict of either he is fighting me because I am a Muslim and he is a non-Muslim, conflict of dominance, conflict of control, and all what have you. At times even the subject myself. So I think I cannot really count.

KN72 [38010-38081]

Yes, at least in my life, I confronted a conflict at least five times.

KN72 [38127-38219]

Religious and social conflicts but the only remedy is making rationality, making rationality

KN72 [38300-38412]

That is my reactions is make, is making a rationality that is making rationality, whenever I face any conflict.

KN73 [39858-39968]

A lot of time. I react the way Islam guided me to do by making peace with the other person, the other party.

KN74 [48996-49051]

Alhamdulillah I have never found myself in a conflict

KN75 [51860-51998]

Yes, a lot of times, I do confronted with conflict but I manage to escape from the conflict by supplication, perseverance and tolerance.

KN76 [44646-44789]

Well actually, like ah here in Kano I was ahh actually confronted maybe one or two three times with ahh religious conflict, I never take part.

KN78 [61594-61758]

Wallahi I do have disagreements with some of my Christians or non-Muslims ahh colleagues, but that in a way has never stopped us from interacting as human beings.

KN80 [46560-46599]

So at least it was about four times

KN80 [46624-46664]

So I react in the Islamic way of life

KN81 [30474-30632]

I have complied a lot of conflicts with other people but am trying my best to calm myself in order to solve the problem especially during when am a student.

KN82 [32658-32769]

I have been confronted with conflicts several times and I confronted it through negotiations and mediations.

KN83 [22648-22870]

So I think I could not recall, but ahh the worst conflict that I have involved I think when I was in secondary school, there was a one of the case that I involve so I think that was the only conflict that I engage myself.

KN84 [25462-25875]

I can't just say this is the number of conflicts I engage in, but all I know is that whenever I engage in a state of a conflict, what I use to apply as the key to succeed survival because I everybody who is ready to confront in a state of conflict is looking for the survival. So I think the only way I use to apply when I engage in a state of conflict is just to exercise patience and plot things in accordance.

KN85 [38281-38629]

If we are talking about conflict generally everyday, everyday we are confronted with conflicts with different divergent opinions, but if we are talking about violent conflicts, we have seen violence conflicts several times, but ahh all the time as a Muslim what one should try to do is to be pacific because conflict is never good, is never good.

ZA1 [38932-38969]

I didn't confront with any conflict.

ZA2 [47364-47695]

ahhh I don't ever been confronted with conflicts, ...my own areas we are always free, we don't have problems, we don't have conflict because there is a minor issue, when we are talking about conflict you know we are taking about something serious ,but not minor even because you are insulting me I insult you is not a conflict.

ZA3 [29000-29213]

Conflict are of different categories now. There are minor conflicts and major conflicts. Even among the family of members there could be conflicts deepening on which type of conflicts. I have attended to many.

ZA4 [50211-50315]

Any time I am confronted we sit down we iron it slowly not to fight; we come into consensus, dialogue.

ZA5 [32856-32968]

Ahh I react because I experienced one. I was in Kaduna 1999 or so. The conflict was not, was not sweet at all.

ZA5 [33044-33077]

Ahh I preached against it ohh

ZA6 [72364-72761]

It depends as far as you are human and you live among ah other humans, you have to be confronted with conflicts, but sometimes you ahh you react in a good way depending on how serious the conflict is. If it is personal between two people you and somebody, definitely you react in a kind of way it won't generate to something else, but it is a normal thing you must be confronted with conflicts.

ZA7 [38438-38772]

Well everyone has been in one way or the other affected by conflict. I think mine personally was during the Jos crisis which most people think it is religious crisis. So I think conflict between the people living there, the Muslims and the government has really affected me greatly because we lost properties and we lost loved ones.

ZA8 [76618-76682]

Many times and I react by telling them what my religion says.

ZA9 [42932-43726]

Back then in my in my local government there was there was a problem, there was a land dispute between Offa to be precise and in Erile am from Offa and Erile just because of a small piece of land, both of them were fighting over the land./ My experience that time because it affected me till today because we spend like six months at home due to that conflict which made it very difficult for me, most people that time didn't have the opportunity to go to school again. For like six months we were all at home when our counterparts in the other parts of the country are going to school. As such it slowed down our education at some point, it brought it down a step lower. Conflicts don't ever yield better results. It is rather brings negative things to the life of the people being involved.

ZA10 [36648-36806]

Umm as a human you encounter a lot of conflicts, but what you are expected to do as a Muslim is to be patient and the teachings told us to always be patient.

ZA11 [31481-31669]

Well, there are times that when you walk away or, you address conflicts most times in a mild way that it converts everything and it solves itself. So you don't have go violent about that.

ZA12 [19377-19390]

I can't say.

ZA13 [20074-20139]

Honestly I have never been confronted with conflict, I have not.

ZA14 [27059-27306]

Yes I react to it because, I so much react to conflict because if you really need change sometimes you have to be involved in conflict, for you to have development sometimes there must be a conflict, without conflict there will be no development.

ZA16 [21047-21165]

Hmmm uncountable and at times I use to calm down and understand the person that is trying to make a conflict with me.

ZA18 [30600-31103]

Toh gaskiya times without number and you know the most important thing when conflicts arise uhmmm, like religious conflicts, things are not done the way they should, you understand. You see the pioneers of the conflicts, when caught, no action will ever be taken to them. So that grudges will remain on the other side that ok we will find one day to revenge so things would now, if those that perpetrate the conflicts are brought to book and dealt with accordingly, naturally, these things will reduce.

ZA19 [46330-46558]

Well several times because of I deem to be a peace advocator. There are several occasions where people actually ah attack me violently and I did not react in a violent means because I want the continuation of that relationship.

ZA20 [31523-31771]

Honestly I have never been faced with those conflicts in terms of religion with other Christians. I have been a student all my life. I have been sitting with them, living with them in my hostel, in classroom and we have never had such conflicts.

ZA21 [35598-35816]

So many times. I have been confronted with conflicts so many times but the way and manner I confronted it is that I do things amicably. Anything that is not gotten peacefully it should not be gotten in a hostile way.

ZA22 [30538-30593]

I was never confronted with any conflicts in my life.

ZA23 [38967-39243]

I cannot say precisely because as a leader as an Islamic teacher somebody that teaches in Islamiya school, somebody that leads on different levels of people's endeavor, I cannot recall how many times I am confronted with conflicts and by Allah's mercies I use to resolve it.

ZA24 [48452-48844]

I have not been confronted with any conflict. My own ideology is that it is not until when we fight each other-if somebody- if something happen we should share idea you should bring your own reasons why you are doing this and the other party also – in fact according to Bible it says that we should rub hands together and to see the truth. in fact I have not confronted any conflict before.

ZA25 [48096-48646]

Several times, but to start with you have to learn the tenets of managing conflicts in Islam. First of all you have to be an extremely patient Muslim, human being if you claim to be ahl laillah ha ilallah Muhammadan rasulillah. So you don't use provocative words a Muslim is not supposed to be angry unnecessarily and demonstrate the anger. And you should not be selfish; you should not hide under the banner of Islam and be pushing for selfish interest. So if these ones are not there, you will be able to handle any conflict in an amiable manner.

ZA26 [22267-22306]

I have never been attacked by conflict

ZA27 [21647-21685]

No I have not experienced any conflict

ZA28 [35227-35384]

Well conflicts (long pause) well arguments arises and the best thing when conflicts well I will use argument in place of conflict because it goes along side

ZA29 [49765-49835]

Well many times, sometimes I overreacted and sometimes I think twice.

ZA30 [59559-59658]

Uncountable and I remain under that la tagadar, la tagadar that is don't be angry, don't be angry.

ZA31 [30313-30627]

Toh, you know conflicts have many definition (Laughing), conflicts have many definition but, but not jihadist conflict, not tribalism conflict, it is political conflict and we've been achieve, I, we, is being resolved through dialogue not fighting. We sat down, we explained our mind, we and we make things right.

ZA32 [63556-64476]

I once confronted, somehow confronted like during the 2011 election, when I was in Kano state, I was in my school and the school is surrounded with a wall and it has two main gates and when the violation , that violation after election, when the conflict started so we were there in Kano and we were frightened actually, but when, but at that time we were in our school, we were in the school, we were in school, and we were commanded by our principal not to even come out, in fact we were the prefects at that time, we were ordered, we were given an order by the principal and command to come and close the gate of the school and stood there and we did it. And Alhamdulillah, our students, our colleagues were not allowed to move out, they were unable to move out and Alhamdulillah and the principal also asked us to keep praying and calling inna lillahi inna alayhim raji'un. So that is how we reacted to it actually.

ZA33 [25203-25542]

Yes I was once confronted with conflicts where two teams of different background came together fighting for different interests. So I used a method of dialogue to settle them through selecting some of the leaders. So with that we came to an agreement, we came to resolutions on some of the agreements of that and that ends the conflict.

ZA34 [44100-44848]

I have, everybody must have a conflict, life conflicts even with your-maybe you are a family man, you have a conflict with your family. If you are a child you have conflicts sometimes with even your family, your father and you other relatives. I have so many conflicts in my life. Nobody in life that doesn't have a conflict, a period that somebody is being destabilized. But two things have to come to your mind. One, remember that Rasul (SAW) tells us to be patient, patience, patience. Two, remember that Allah (SBUH) said in the glorious Qur'an that you are going to be tested wa lalna bulu wannakum-we are going to test you. It is test from Allah (SBUH). So if you endure it and you live patiently Allah will reward you on that. That is that.

ZA35 [21945-21947]

No

ZA36 [30971-31370]

Well the only conflict I can, the only conflict that is still in my mind is that of our neighbors because we live with this ah Islamic sect that calls themselves Shi'a, honestly those people are hell; they are pains in the neck. So they are giving us problems. Even the way they roam about today, the area with cutlasses and swords, it is frightening, it is frightening. So conflict is a disaster.

ZA37 [37487-37523]

Yes, I just escaped myself from it.

ZA38 [43697-43832]

Basically the little time or the little moment I was confronted with conflict I, in fact I dodged away from it, I dodged away from it.

ZA39 [55762-55969]

Actually as a human being, I have being confronted with conflict in times without number and some with the help of Allah, I was able to address it and some you just leave it like that beyond my power, yes.

Th14.2: Effects of Experienced Religious Conflicts

FG1 [46922-46964]

Yes we can all say we have been affected

FG1 [46966-47019]

But how does it affect you that is what is the issue

FG1 [47058-47251]

Since all of us here are Muslims and we are all mostly the residents of the state so we may not have that experience of may be the conflict affecting us negatively because we are the majority.

FG2[24691-25527]

Yes of course we have or I can say I personally have ever been confronted with religious conflicts because sir I could remember the recent conflict which erupted in Kano state at that time sir I was in our area and at time sir I was called by one of my friends telling me that this people and that time presidential elections was announced and northerners heard something different which they didn't predict, because at that time northerners were having confidence that the present president will be the president then. And the result of the elections really was changed so as a result even me at that time I have confidence in the present president and majority of us really we have the confidence and really at that time in the country there are many problems which no one can even solve them but him and as a result violence erupted.

FG2 [25661-26113]

I have experienced a religious conflict. I am a living witness, my house was set ablaze in Jos 2001 August and my uncle was almost beaten to death. Our last born was some of the Christian youths in the area, I don't know even the word to use, confiscated my our last born (interjected; they abducted him) who was a month old at that time they throw him, in fact it was a bad experience, it was really a bad experience. Our house everything set ablaze.

FG3 [57463-60151]

Once in Kaduna. I was doing my IT in the refinery and you know the refinery is located in Sabo and Sabo the dominant are the Christians. I was lucky my friend there, the one I live with is, a Christian and equally he is Igbo – Obinna, we call him Wizzy, everybody, fat, tall and fair. So I started my first and second week, if you remember in the 2011 or 2012 there was a crisis in Kaduna, a serious one. I remember I was in 400 level then. So I was there in Sabo, I dropped at refinery junction in Sabo and I entered a car, normal car because it is cars that convey you to the refinery. They took us there. When we were there my friend in Kakuri my cousin brother called and asked where I am, and as I told him I am in the refinery already. He started crying that fight has erupted and everybody is at home now and Sabo is the deadly area. Any Muslim that is there is no longer. The next thing that came to my mind I didn't freak out, I started walking out of the refinery. The person Gambo Tuge that is the chairman NUPENG, he is a little bit my relation but not really serious. So he was looking for me because they called soldiers and they are taking him home and me I was already leaving, so I entered a bus, and as I entered the bus I called my friend. I didn't speak Hausa I spoke English, fluent English grammar good one so that I won't be caught in the process. Hello Wizzy where are you, he said I am at home I said do you know where I am he said no. I said I am in Sabo. What? I said I am in Sabo, he said ok where are you right now? I said I am in a bus am about to be dropped at the refinery junction. My friend took their own Mercedes; he drove to the refinery junction. Immediately I reached there he called me. He held my hand we started walking they stopped cars from moving, even private cars they couldn't move. So the only way to convey yourself is to get an okada man (motorcycle person) that knows the in and out of the area. So we hired an Okada man. The okada man instead of, you know, that is why I believe that it is we people that ignite or fuel crisis. The okada man took us, I was in the middle and Wizzy at my back and the okada man was riding. He is telling us that, he taught all of us were Christians, he was telling us that now in Jos he was just called that more than 300 hundred Christians were killed, so anybody that is a Muslim in this region they won't let him live. Wizzy was like saying oga this is not part of our conversation please take us home because we are all scared. He took me to their house, I slept there. We ate, I could not pray. Even in their own house he did not let anybody know that I am a Muslim because he could not trust anybody.

FG3 [60230-61818]

I have a nickname but that day he! He! ... so he called his sister, his sister brought me food with everything, but I couldn't drink even the water, I was, I was not scared until when it reached a level that I saw with my own eyes this bus drivers, they followed them, the people inside most of them were Christians so they stopped them that they can't burn the car but the guy that is driving is a Muslim. They carried this big stone and they stoned the front windscreen and the thing smashed and tore the guy's head, but that guy didn't wait for that injury, he took race and entered the village, bush and started running and they followed him. I don't know how they ended. That thing I witnessed, I saw with my own eyes it triggered my fear to think that I am next, but I was trying to be calm not to show the person I am. And from that day I know that I am a very good person, I can impersonate and be the person I want to be. So I was in that house till the following morning. I could not sleep, I was lying down but I could not sleep. The following morning things were a little bit calm, by 12 o'clock he took me to Kakuri, but not really close because even him that place was a danger area for him to reach. So he dropped me around one soldiers this thing they called it, around UNTL, he dropped me there then I walked down. Because if you are around there, Kakuri, Makera not this thing, you are a bit safe so that was how I got out. They taught I am dead because my phone went dead. So nobody even in our house they started calling that I was in Sabo and my phone was not going.

FG3 [62158-62938]

I was affected. I came into this town in 2012. So I was in my place, the first place I was. I didn't have any cooking materials because I am working here so I have a place where I normally have my breakfast and dinner. So I will just go and buy, I did not have anything to cook and I was just living a bachelor's life. All I have in my room is just beverages. Now on Sunday like this, I had a plan of traveling to Kano with my friend then I was in my room when they just came and knocked my door that there was a bomb blast at one church in Zaria, Wusasa. So a curfew was imposed that nobody should go out and me I have no relatives here in Zaria so I didn't have cooking materials I was just indoors. In fact hunger nearly killed me (laughter). So that was how I was affected.

KD1 [59735-59739]

No.

KD2 [29658-29968]

Hmmmm, actually I have been affected because I wasn't born where I am living right now is not where I was born. That's a personal experience for me. I was born in Sabo and now am living in Tudun wada area. So this has affected me, it has affected my studies, it has affected the way I was brought up actually.

KD3 [22777-22781]

No.

KD4 [54664-54934]

Yah, religious conflict, I have never been affected in any religious conflict rather I have witness religious conflict especially the conflict that happened in Kaduna, that I have seen. It was very, very sad and we will never pray for God to repeat that scenario again.

KD5 [29921-30034]

I am here in Kaduna for quite a long time, I was born here, but I have not been affected by conflict in any way.

KD6 [47324-47486]

Very well, very well. In 2000 in Kaduna, my house was, our family house was burnt down not even by the Christians, by the Muslims. So, that one is another part.

KD7 [37868-38214]

As said, I haven't been, I haven't had firsthand knowledge, but I have seen the people it has affected. You see whole families, some of them slaughtered, some of them just one member of the family surviving, some of them, you see their limbs cut off, some of their livelihood stopped, some their properties destroyed. It is a nasty thing to see.

KD8 [66901-67655]

Affected. Of course, I have been affected by, anyway I may not say religious conflict because the violence we have been experiencing are very difficult to be classified. They have some element of religion and they have some elements of politics. They have some elements of social aspect and all that. I have been affected because there was a situation whereby there was conflict and there was curfew, it affected my life, you understand, and it affect my relationship with the people of the other faith. The way they trusted me before is, the way we trust each other before or trusted each other before is not necessarily the same as now. So, it affected the ay we look at each other, but thank God we are understanding ourselves and we are managing it.

KD9 [46161-46652]

Same thing. I think we've talked about that one too. Religious conflicts they call it, exactly that is just the way to put it, not jihad now, religious conflict. So conflicts happen, we just hang around in our houses, look out through the window, are they still throwing stones? Are they still throwing bonfires and so on and so forth? If yes, you stay indoors. So that is how far it has actually affected us and alhamdulillah Allah has been merciful to us, we have not had any casualties.

KD10 [36844-36872]

I have never been affected.

KD12 [39863-40067]

Ah Alhamdulillah I personally Alhamdulillah I have not been affected, but so far that I have Muslims that have been affected see a Muslims that is been affected by anything, it affects every Muslims too.

KD13 [18386-18414]

I have never been involved

KD14 [23848-23867]

I have never been

KD15 [30712-30716]

No.

KD16 [19035-19046]

Not at all

KD17 [55751-56019]

Yes, just as I said earlier, during the sharia riots we lost some of our friends, of course some of our friends, our close ones, our family members as they move away from where we are, so it was really threatening and some of our businesses crunched, you understand?

KD19 [37056-37545]

Yes. Well I have witnessed a lot of religious conflicts in this country even in this town and when it happens, you will discover that a lot of lives and properties, lives of people you know, properties of people you know are being affected and that tends to affect you at times. Even the government, monies that are supposed to be meant for development will have to be channeled to repair the damages suffered as a result of the conflicts, so that affects me also.

KD20 [30650-30903]

I have never witnessed any conflicts religiously in my life. I only use to hear of it this is what is happening this place this is what is happening, but for me to see what is happening there, no. I've not seen it and I've not witnessed it in my life.

KD21 [29036-29372]

The year 2000 Kaduna state Nigeria exactly February 21st 200, a conflict occurred between the Muslims and non-Muslims, it was sharia violence it had affected people in many ways, lives were lost, people were displaced, friends, families, relatives immigrated from one area to the other. This affected me and my family very, very much.

KD23 [28628-28670]

No. I have ah I have never been affected.

KD24 [84015-85150]

Ah I have ah yes I have been affected because one, no matter how a conflict will be, if it persists, definitely you heard that maybe one of your neighbour or your friend or member of your family has been engaged or he has, he is dead in that conflict. Secondly, we are students, conflicts whenever it persists, no matter how you are, you will not go to school, schools will be closed, your career will be ruined. Thirdly, eh your nation, your country, things that are set, for example, the government set some goals which they want to achieve from this month to the next month, now conflicts just begin within the month, all things will be stopped. That goal will never be achieved till after this conflict then they will think of another time again to fix, they will face it and things like that and thirdly, we are one of the rich state so to say, it is not a poor state, but it used to affect us in the sense that we know that our neighbours, our family, no matter how members of the family, neighbours even in fact even the Christians, you see some times they are suffering, no food, children will be crying. This is a huge effect.

KD25 [97548-97580]

Well personally I would say no

KD26 [33286-33290]

No.

KD27 [32078-32081]

No

KD28 [40428-40441]

I have not.

KD29 [26010-26173]

Well I have been affected by religious conflicts and ah internal religious conflicts ah on the path of what really came to manifest into this issue of boko haram.

KD30 [47528-48105]

Okay if ahm for someone staying here in Kaduna, I think almost everybody here have been affected in one way or the other by religious conflicts ahm you see even if we look at our society, our environment now, you see an environment where there is this effect of conflict and sometimes people used to even say it that before when we used to have our, the neighbors used to be Christians that they used to be this and they used to be that. Now we don't have this kind of things and ah of course you see there are some social effects and ah which of course affects everyone here.

KD31 [23386-23492]

Yah I have it has happened to me because there are times I will be indoors maybe to curfew imposed on us.

KD32 [34362-34601]

Ah yah there is no, it does not major affected me, but I have some little experience from it from the part of the country I have been living northern Nigeria, so one way or the other I have seen it, I have little experience about it so I

KD33 [30129-30230]

Well I, personally I have not affected, I have not been affected with religious conflict in any way.

KD34 [37063-37072]

Hmm yah

KD34 [37095-37472]

Yah I was affected in the like the people when I was in secondary school there where a lot of people both Muslims and Christians but during the sharia conflict that's eh 2000 is 2000 I think during that 2000 a lot of my friend have left Kaduna state to a different state ehm the way we are leaving the society separated and other a lot of things so I was definitely affected.

KN1 [71294-71694]

Yes. Like now I am a businessman my partners are Muslims and non-Muslims. If you burnt the goods of non-Muslims probably they are owing me probably I am owing them, probably they are supplying for me or I am supplying for them, it affects me even if it does not affect me directly it affects the economy and the general something of the country, so it is affecting everybody indirectly or directly.

KN1 [71783-71917]

Yes. I gave some people goods to take to the southern part of the country and there was a conflict and it was burnt down in the shop

KN2 [42531-42533]

No

KN4 [56109-56693]

I have been-you can be affected I have been affected because I am peace loving person whenever I hear that there is conflict, I can be affected as a human being. In fact, it makes me to be tense, it disturb my mood, it disturb my life. In fact, it makes me not to think properly, it affects my temperament, it affects my psychological being and am being depressed if there is conflict because you are all human being we have rights survive amongst, we have rights to survive within, we have right to survive in the world. Only God has right to take our soul but I feel uncomfortable

KN5 [37423-37562]

Yes I have that was when I was very young. I have been having nightmares because of what I saw actually apart from this I have never been

KN6 [42277-42333]

No, have never been experience with religious conflict.

KN7 [37635-37829]

Well as a Muslim I have because ehm, Islam teaches us that al-Muslim akhul muslim so anything that ehm affects a brother of a Muslim, my fellow Muslim it affects me directly or indirectly, yes.

KN8 [35759-35904]

I have not faced any religious conflict because I do not like to embark on religious discussion especially with other counterparts of religion.

KN9 [31979-32019]

No, no, no, I have never been affected.

KN10 [25622-25636]

Ah no I never.

KN11 [33972-34002]

No I have never been affected.

KN13 [37349-37351]

No

KN14 [30410-30523]

Yes I have ever been. And ah because my religion ah was cheated by some other religion that was why I responded.

KN15 [25552-25558]

Never.

KN16 [15253-15264]

No, no, no.

KN17 [29772-29776]

No

KN18 [51972-52030]

No, but I have witnessed many but I have not been affected

KN19 [34401-34476]

I haven't because I didn't tolerate religious discussion with non-Muslims.

KN20 [24382-24419]

Everybody has been affect in Nigeria

KN20 [24444-24552]

Everybody has been-by depriving you from travelling, depriving you from going about your own ways of life.

KN21 [17428-17439]

Not at all.

KN21 [17466-17521]

I have never been affected by any religious conflicts.

KN22 [35432-35576]

Yes I have been affected or in religious conflict because one of my friends had experience about that in which his property was burnt down. Yes

KN23 [23293-23356]

Yes. Yah physical, physical attacks,

KN24 [21649-21661]

I have once

KN24 [21699-21749]

I was affected during the crisis of Kaduna state

KN25 [34958-35061]

Yes of course. I have lost friends, close associates and some business partners

KN26 [38716-38900]

Actually yes. In a particular incidence of one of the crisis in Nigeria. Yes I was caught up, no loss of life alhamdulillah for that but loss of properties

KN27 [27518-27665]

Yes I have. I have and as I said earlier on that when my fellow brother is affected with conflict. I am affected with conflict.

KN28 [21064-21252]

Well this is a very long time I could believe and it is just an issue of a Muslim and a non-Muslim, a living misunderstanding which they are doing to affect a lot of properties and lives.

KN30 [19156-19290]

Yes I have been affected. Like in Kano here ehm during conflicts we don't get to move along to places we use to go.

KN31 [35232-35783]

Yes I have been really affected but not directly but indirectly. Why did I say indirectly in the situation whereby most people when there is conflict, first you will be infringed on your freedom of movement. You might be having money but you don't even know where to go and get what food to eat. So so many factors like that, if you are not killed may be your brother, your sister, your cousin, your friend or something of yours, maybe where you work must have been damaged or something like that.

Economically the country will be in a bad shape and

KN32 [17767-17889]

Ah I have never been affected by religious conflict sir yes I have never been affected by religious conflict in any way.

KN33 [13331-13334]

No

KN34 [24109-24340]

Yes actually I can say not me but a brother of mine who was affected during, I think is it Jos crisis? So his house and everything were burnt and other instances. So this are even-I know how I felt when I received the information.

KN35 [23393-23395]

No

KN36 [23086-23279]

We are been affected in certain area that we have non-Muslims that always built churches closer to our worship areas and to some certain extent lead to conflicts but we were able to manage it.

KN37 [22281-22497]

Let me just say yes. I think it was though physical, I was attacked but I was not touched okay before they could get to me I, they were Muslims anyway, I introduced myself as a Muslim and they left

KN38 [16471-16484]

No I have not

KN39 [25726-26143]

Yes of course. Really of course I could remember this was 2000 religious conflict that has ever erupt in Kano state ah really at that time I was in FCE Kano and at that time the conflict really erupted. When I was on my way home really I was ehm I came across the police, at that time people were stoning at them, were shouting at them and really I found myself at home through difficult situation

KN40 [20810-20813]

No.

KN41 [18037-18058]

I have not actually.

KN42 [47428-47983]

Yah, I have been discriminated due to my dressing. People see me and they are like ohh, look at this one coming she is actually a Muslim because I don't need to be, I don't need to tell people I am Muslim because the way I dress, people know and the first thing they think about you is here she comes again, people that are, all they know is killing-all they know how to do is- the religion they know is how to kill people. They are so violent and I have always tried to tell them that there is no religion that is perfect but we, we are of peace always.

KN43 [34120-34124]

No.

KN45 [39237-39698]

No. Ehh I have not been affected by religious conflict personally ehh, but ehh I witnessed it. I think the year 2003 ehh during a religious conflict ehh in Kano is it 2003 or 2004 I am not sure, but the conflict was as a result of the repercussion of Jos crisis, of the Jos crisis. I witnessed it around ehh Rumfa college yah personally and we tried our best even to protect ehh some Christians who were attacked by ahh some ignorant Muslims at that time, yah.

KN46 [60052-60774]

Ahh yes, but ahh thank God I escaped its negative consequences, that is when I had to attend marriage ceremony of one of my friends in Wase Local Government of Plateau state. So I left Kano late and reached Jos ahh late in the evening and there were no commercial vehicles going to Wase at that particular time, they told me I had to wait untill morning and I didn't know anybody in in Jos. So the dilemma I found myself in is which place should I go to pass overnight and ahh without exposing myself to unnecessary ahh risk. So I spent that night in fear because I didn't know the area despite the fact that I did my own little ahh search to have maybe peace of mind to find out maybe that area is a little bit peaceful.

KN47 [56811-57369]

Well I was, because there was a time when there was Kaduna riot and my supervisor was in Abuja I wanted to see her here in Kano and then it took some days, of course weeks because the road is not good. The road was not good, there were possible attack if you follow the road, so she hung around in Abuja and I was waiting for her in we couldn't meet, we just send you know we exchanged emails only and then the problem, she has to come herself to solve the problem yet so that is the kind of negative consequences of conflict that I or ever bear in my life.

KN48 [19419-19423]

No.

KN49 [29940-29960]

No, I haven't been.

KN50 [17066-17069]

No

KN52 [57713-57857]

This is exactly the same with the question I answered earlier about, in which I made reference to my experience on Maitatsine crisis in Funtua.

KN54 [12452-12456]

Yes

KN55 [14507-14512]

Yes.

KN56 [24981-25186]

Yah I have been affected by religious conflict even this boko Haram thing, boko haram of a think, I think. It is a religious conflict and it has affected me socially, economically and even academically.

KN57 [20879-20905]

Yes through insurgence.

KN58 [46946-46996]

Several times, riots whereby I was nearly killed

KN59 [49852-49913]

I personally have not been affected by religious conflict.

KN60 [35501-36208]

Of course I cannot say I was not affected because by the time you have religious conflict, to me, I cannot even call it religious conflict, I can put it to mean social conflict because most of the conflicts we are having in Nigeria, they are not religious actually, if you go deep into it, you find that it is politically motivated and what have you and so many other factors playing their role to bring about such conflicts. In a situation whereby you have market closed up, a curfew is being imposed, automatically you are been affected whether directly or indirectly, your relatives, not even to talk of relatives, a Muslim brother is being kill automatically you are directly or indirectly affected.

KN61 [18586-18631]

Yah, it has, it has I can say it has affects

KN61 [18705-18900]

Hmm, it has affected our state when there is a crisis between, disagreement between Muslim and non-Muslims over one issue.

Yah, and it has caused a lot of ah damages and things of other people

KN62 [58518-58928]

I was once affected and even involved in a religious conflict. I believe that it was later I discovered that religious conflicts come as a result of, let us say, poor indoctrination, you understand. It means people are always indoctrinated by bad ideologies, sorry, with bad ideologies. So that is why they become somehow fanatics, extremist and they go into conflicts. So I think this is my experience.

KN63 [50027-50203]

Huh, though I have been here in the north for many years, for more than twenty, twenty-five years, but I have not been affected by any of those things, any religious conflict.

KN64 [29184-29225]

Yes, I have, I have been affected by it.

KN65 [36121-36328]

Ahmm you see in so many ways we have been affected, from 1991, the Bonnke riot that happened here in Kano, we have been affected, business have been affected a lot, so we have been affected in so many ways.

KN66 [25065-25150]

Hmm, I have not been, I have never been attack, ahh, affected by religion conflict.

KN67 [25828-26046]

Well I have been, I think the current issues of eh ehm Boko haram has affected everywhere, economically and socially and has led to the loss of so many lives of the people that I know. So I think it has affected me.

KN68 [12376-12380]

No.

KN69 [44154-44163]

I never.

KN71 [73824-74242]

When you say affected, ehh I mean not physically because I was in Kaduna 2000 when there was that mayhem, sharia conflict in Kaduna, I think two times. And I was in Tudun Wada when there was that problem of cartoon and ehm so if you mean affected physically no, but some other aspect like the economic aspect, the social aspect and all what have you, I have seen a lot. Even in Kano here, somewhere around 1992 or 93.

KN72 [38814-38876]

No. I did never been affected by any religious conflict, yes.

KN73 [40381-40410]

I have never been affected.

KN74 [49555-49601]

I have never come across a religious conflict.

KN75 [52307-52321]

I have never.

KN76 [45599-45662]

No. I have never been directly affected by religious conflict.

KN78 [62346-62425]

When we say religious conflict, affected by religious conflict, I don't think.

KN80 [47051-47056]

Yes

KN81 [31491-31505]

No I have not

KN82 [32966-33024]

I have been affected by religious conflict in many ways.

KN83 [23174-23647]

Of course I have ever been affected ah I think during emm Obasanjo regime, there was a crisis that have occurred here in Kano in Dorayi, so as a result of, that crisis had occurred as a result of Yelwa Shandam in area of plateau state, so the Muslims also revenged, took a revenge. So as a result of the negligence of the federal government, they did not take a reaction that is why some other Muslims have taken an action so that the government will now settle the case.

KN84 [26180-26792]

Hmm I ever affected in religious conflict when ehm during this ehm conflict that is arising in Plateau state because I ever went there to visit one of my uncles that is living there. So as I just come out in the morning I have heard gunshot seeing this police and the army moving all round, you know, to defend those that are come out with sophisticated weapons. As I just, I just start running, running, running and as I just come to cross the road and I even fall for ground, if you take look at this (Shows body part) this is the damage I have so if it is said that I did not ever experience it, i will just lie.

KN85 [39118-39439]

Yes anytime any Muslim is killed anywhere then as a Muslim you are affected because we are all brothers and sisters. Therefore, we have ahh we have seen so many religious conflicts in Nigeria that have, in one way for the other, affected our activities, affected our peaceful coexistence with non-Muslims so many times.

ZA1 [39256-39427]

I say that in northern Nigeria, all these conflicts are not religious, is a political issues. So since is a political issue, I didn't come across that religious conflict.

ZA2 [48733-48740]

No, no.

ZA3 [29842-29955]

Of course we've been. Even ordinary security challenges faced as a result of some part in religious conflicts.

ZA4 [50900-50905]

No.

ZA5 [33350-33497]

Yes, I have been affected when I was in school, when there is a religious crisis they went on strike for so many months and it really affected me.

ZA6 [73255-73634]

Hmm I have never been affected by, no I have, like in Kaduna where you have the manipulated religious conflict, of course it affected the whole state the curfew and all that. Food became expensive ahh you don't even get enough even as expensive as it is, you don't get them in market. There is no freedom of movement. You are restricted and all that. So it is a bad experience.

ZA8 [77494-77657]

Hmm yes I have been affected because when I was in Jos when religion conflict broke out I spent like two days without eating (he laughs) I was affected by hunger.

ZA9 [43969-44074]

I have never been affected, from where I come from, I have never been affected by religious conflict.

ZA10 [37073-37105]

No. I have never been affected.

ZA11 [31883-31887]

No.

ZA12 [19661-19740]

Yah I experienced, but I don't indulge in that, whenever it comes up, I leave.

ZA13 [20458-20485]

I have not, I have never.

ZA14 [27651-27906]

Yes I have been affected, I have been affected with religious conflict, even though not directly because that time I was in school, there was a kind of religious conflict, that was in ABU here and it led to strike that take us over a year or six months.

ZA15 [30462-30467]

No.

ZA16 [21629-21675]

No I have not ever, I have not been affected.

ZA17 [26755-26774]

I have not been.

ZA18 [31549-31750]

Gaskiya ni dai I have never been affected. Ni I am living in Zaria peacefully, but whenever I hear things of that nature happening at some other places, I feel as if I am the person honestly speaking.

ZA19 [47327-47723]

Yes of course, I have once been affected by religious conflict ah when ah even though to my own perception that is not purely religion it has been motivated by some political elites based on their economic reasons where in Plateau I happen to there, but God actually secured my life, rescued my life when we were observing prayers and some non-Muslims actually attacked us while we were praying.

ZA20 [32008-32026]

No in my case no

ZA21 [36406-36569]

Well I have been affected by religious conflict as far back as 1992 in Tafawa Balewa Local Government, Bauchi state. And it affected in a way so to say in a way.

ZA22 [31090-31156]

No, personally no but it happened in so many places in the north.

ZA23 [39775-39794]

I am not affected

ZA24 [49332-49377]

I was not affected by any religious conflict

ZA25 [49216-49335]

Personally I have never been. I have been lucky I have not been affected by- negative affected by religious conflicts

ZA26 [22621-22624]

No

ZA27 [22028-22044]

No I have never

ZA28 [35680-35709]

I have never experienced any

ZA29 [50428-50663]

Well I have never been –I was once affected, but not really seriously affected and the way it happened was as in the past as in post violence, you know, post election violence that happened in the past and nothing serious actually.

ZA30 [60165-60535]

Yah, I was affected because I find myself in a state where such a bomb blast happened and any time it happened, they usually impose curfew and when they impose curfew, you can't go to school, you can't go to your place of your working, you can't go to your business place, so you will remain in doors and by doing so you know that, there must be a drop in your economy.

ZA31 [31261-31276]

No, I haven't.

ZA32 [65119-65467]

Yes, I have, I have been affected by religious conflict, but indirectly when some Muslims because we have that sense of belonging, we have that sense of what, ah globalization, yes, when my Muslim brothers were killed in such a conflict, so I have that sadness in my mind and the thing affects me well and that is the way how I was affected by it.

ZA33 [26189-26949]

Yes I was affected by religious conflicts once in when I happened to visit my uncle there in Jos. I went there on arrival and the second day I just heard people shouting, before I know it people are killing each other so I have to rush and see what is happening before I know it as people killing themselves that that. So how to handle such is by the leaders of two different or three different organizations, settling them down and discussing through a dialogue and at the end of the day you spelt out some resolutions with which both parties, more than one party, more than two parties can be able to operate and understand with the principle of that revolution and they go on it. And of course you now, you kind of visit that resolution from time to time.

ZA34 [45252-46154]

Well as a Zaria somebody? I only know of the religious conflict of 1987 which started from Kafanchan, it blew to Zaria and other environs. And during that period actually before that period, as I said, we have been living peacefully, understanding between the Muslims and the non-Muslims, but when such period came then the Muslims tried to look at the non-Muslims somehow, the non-Muslims, the Christians are looking at Muslims somehow. But on my own I try as much as possible to bring back such understanding because I have so many Christian friends that I even visited them to their house, even after that crisis I sat with them, I eat, I talk to them, some of their wives we chat together and during my festival like Sallah I use to take my food to them, sometime during their Christmas they bring food to me and we lived together. But I know some have that experience in their hearts continued.

ZA35 [21945-21948]

No

ZA36 [32121-32493]

Yes, hmmm the people of other sects don't allow us to run freely, they don't allow us to run freely and we don't have peace of mind because we don't sleep at the right time, we don't wake up at the right time because when you start sleeping in the night, they would start their conflict and you must wake and see whether you are ok and whether you are safe where you are.

ZA37 [37803-37873]

I have not being affected because I dodged myself, I dodged from it.

ZA38 [44182-44433]

Yah as a Nigerian, the present insurgency going on has affected almost all the whole ramification of our social activities. I myself in particular, it hindered one from going to school. It disturbed our economic activities including our social life.

ZA39 [56498-56685]

Yes I have being affected by religious conflict when there was a religious crisis in Kaduna which led to the imposition of curfew in my area, so that restricted my freedom of movement.

Th14.3: Handling Religious Conflicts

FG2 [25567-25602]

Actually just on individual level

FG2 [26180-26250]

Sir I was really small then, I cannot do anything rather than to cry.

FG3 [61876-62157]

I was only affected economically because any time there is conflict we usually stay at home, but when, after my study I opened and shop so any time there is conflict there is usually a curfew so we usually lock my shop, two to three days. So I usually it affected me economically.

FG3 [62989-63500]

I kept on taking tea. I didn't even have pure water to drink. There was a time pure water just finished. Now so I started eating the something dry like that. I had this cornflakes, I was just eating it because I could not hold myself so immediately I heard that the

curfew was relaxed for some time, I just rushed to that Samaru market, I got them to prepare indomie and fried eggs for me so when I was through with that I just bought some expired meat (some rowdy responses and laughter drowning his comments)
KD2 [30012-30183]

When it emanated? When it emanated, I was actually a small boy. So the way my parents handled it is the way I handled it. I don't have any personal way of handling in it.

KD6 [47530-48037]

We handle it we prayed to Allah and we go about it. I know that time, they are shouting jihad, it's not jihad. Jihad if really, it's really jihad, this is not the way to go about it. At all, it's not the way to go about it. That time they are defending their selves, everybody is defending himself is not jihad, you defend yourself, may be if there is something wrong that you wanted to defend yourself, may be your other person take up arms, you defend yourself with arms also, that is what I believes in.

KD8 [67699-68307]

Well, people sat down around a table, the religious leaders have been calling before sitting on table, they have been calling, they use to call on radio, television and all that that people should stop being violent. There has been enlightenment about that. There have been preaching about that from both sides and there have been interfaith ehm interfaith ehm how do I put it? There has been interfaith relationship whereby the Christians and the Muslims will sit down together, they will be preaching to their people about the necessity for peace. So, this has actually helped in the development of peace.

KD17 [56060-56311]

Alhamdulillah we thank God that we were able to survive it although due to preaching and other believes, you have believe and as a Muslims you have to believe in qadr what Allah has already establish. So you just believe is part of the qadr of Allah.

KD19 [37584-37763]

Well, I handled it by prayer because I am not in the conflict management position, so the best I could do to handle it is to pray to God to prevent such conflicts from occurring.

KD21 [29411-29551]

There was no better way of handling the conflict rather than staying indoors, pray for Allah's intervention until the situation calms down.

KD24 [85195-86604]

Handling conflict use actually needs literate people, not wise people, not wise, but literates and ah peaceful people, peaceful ah even though they are literate they should be peaceful because you will see that someone is literate, but he doesn't care to engage himself into fighting, war, conflict, no, and eh another thing is people that knows and always comes back to see that there are many other ones that are not up to them, if they should go for that conflict or war, they should think of others. If they keep food in their houses which they can eat for six months or one year, they should think that there are others that they don't have what to eat in the next one hour and they are in need of that. If they go for these conflicts and they did not abandon it or stop it or settle it, those people will die in vain and they are the cause. They are people that are in a position that if they say yes, it's done. If they say no, is done. That they have the power in their hands to say okay we don't want the fight let's settle. Even in religion, but if they say no we must fight they put people into trouble, such people, such people supposed, the people supposed, we the lower side people, we are supposed to know if there are being chosen from time to time, we should actually know how to choose those that will be our leaders in such position because living in peace is better than everything.

KD29 [26216-26381]

Well I am not personally in the position to handle the conflict because it is something that has to do with ah confrontation ah between the government and the sect.

KD30 [48149-48360]

Ahm how I handled it ah is how is ahm, well I'm not given any option to do anything. I think how I handled it is just to accept the situation how it is and just try to live in a very peaceful way wherever I am.

KD31 [23533-23678]

Yah I try to handle it in my own way, to keep calm, do what I am supposed to do that's is accordance to the teaching of our religion that's all.

KD32 [34644-34920]

The only think is first of all try to look for a place of your own security, make sure you are saved, if you are saved try to see how you can help others if there is anything you can do reporting some important things to security, people that supposed to be in control of it.

KD34 [37535-37682]

Hmmm the way I handle the conflict when if affect me because then I was young so what I did just keep communicating with the people who departed.

KD35 [35870-35929]

You handle the conflict in accordance with the situation.

KN1 [71950-72229]

Of course it has to be a loss to me because there is this force majeure in the laws of the country if there is natural disaster whatever contract you have with somebody is null and void. So it affects me because I cannot do anything I cannot enforce it. So it affects me I lose.

KN4 [56738-56901]

I handled it with care, I handled it with love and I handled it with conscience because it is part and parcel of human being. I apply justice and good character.

KN5 [37612-37680]

It was I say it was spiritual not- it was psychological not physical

KN6 [42374-42432]

Because I never experience it, I didn't handle it at all.

KN7 [37878-38112]

Well I pray. If I feel, if I don't have any capability of stopping the conflict or influencing it, definitely, I have no other means rather praying spiritually, ok yes Allah make this peacefully, end this conflict. I would pray, yes.

KN14 [30706-30998]

So, respond by maybe firstly, if there is conflict from me it is ah something that is not ah that is not welcoming but if there is silence from the leaders and other sides of the religion because of ah they think they are ah ah very strong enough to fight, so I responded, I used to respond.

KN20 [24591-24765]

You always handle it carefully because you know it is a thing that is very difficult to handle and if you don't handle it carefully it can cause a lot of multi effect problems.

KN23 [23481-23608]

I just have it in mind that it is due to misunderstanding of religion properly that what leads to the conflict. I didn't want...

KN24 [21788-21877]

I handled it peacefully without going anywhere, I kept my family and everybody at home.

KN25 [35132-35286]

Well as any learned person would, I would only see it as a misfortune and I would only pray for future conflicts not to occur, not to repeat themselves.

KN26 [38947-39513]

Well first I didn't retaliate, that is one thing people don't understand, and first I took shelter but I didn't retaliate and that is the only problem of the Nigerian state it has not really helped in controlling conflicts because one of the basic requirements, basic requirements for dealing with conflicts is justice. That is from the side of government is justice, if for instance I have been affected let the perpetrators face the full force of the law, which largely does not happen in Nigeria, but largely avoidance that is all what has happened has happened.

KN27 [27703-27712]

I prayed

KN28 [21291-21410]

Probably I can say with the little which I have known from my Islamic way which is prayer and I actually pray a lot.

KN30 [19368-19399]

I prayed to God to limit it

KN31 [35830-36133]

Well actually just like I said, you don't have any choice, after sometime maybe the little thing you have at home you eat by the time the curfew has been a little bit lapsed you go out to get what you need. That is the way I am being affected indirectly but directly I don't think I have been affected.

KN34 [24381-24651]

I just conceal with my-try to call him and calmed him down with other members of the family that this is just something that has already-it is just like a destiny since the day he was born is something that was written there. So it is not something that you can avoid.

KN36 [23318-23667]

We will be able to handle each other, we will be able to handle the conflict by calling each other that your religion you practice this way, you practice and this is not supposed to be built here, you can build your church far away from houses so that when you are doing your program it will not affect those that are not involve in those programs.

KN37 [22543-22622]

As I said it was Muslims and I don't need any more arguments to confront them.

KN42 [48024-48077]

I tried, I try to make friends, rather than enemies.

KN45 [39739-39936]

Yah, I gave you an example. We tried to protect innocent ehh innocent people, innocent Christians that are going to be targeted by ignorant Muslims who are in that time, so we tried our best, yah.

KN46 [60815-60840]

Just like I said before.

KN47 [57410-57630]

Well I just became patient and I pray, yes, I even enlighten some people and showed them that what they, the violent reaction you know violent reaction by people or group of people is not good, it does not solve matter.

KN54 [12498-12522]

I ran away for my life.

KN55 [14554-14573]

I ran away from it

KN56 [25226-25338]

I handled the conflict; I just take the conflict as something that has been ordained by God. So I just prayed

KN57 [20947-20998]

With fear, but God so kind I escaped. I thank God.

KN58 [47038-47078]

I ran away I seek for refuge elsewhere.

KN60 [36250-37117]

How we handle the conflict is ah there are many ways to handle the conflicts. One: You now solve the root cause of the conflict.

As I said previously what is bringing the conflict, what is bringing this youth especially to be those people putting their mind behind this conflict, engaging themselves in this conflict is lack of education, unemployment and what have you. So the government should try by all means to provide employment opportunities so that so many people would be engaged. When you are engaged, you have what to do automatically you would shy away from bringing this unrest to other people and then the parents should take good care of their children by taking them to school. When they acquire education, both western education and Islamic education, you would not find them among the people that are engaging themselves in this kind of conflict.

KN61 [18941-19043]

There is maybe I can, they can handle themselves in different ways, you can use smoothly...some issues.

KN62 [58969-59632]

Ahh you know when you are in a conflict, you cannot understand and you cannot hear anything. You only go after your own caprices, your own wishes and other things. You only go after your caprices, your own wishes and other things but ah, but ah actually when maybe Allah wishes you to understand then something like a break of a dawn comes and you just understand. So the way I handled mine is that somebody, a friend of mine came and he told me that what we were doing was wrong, and he gave me enough reasons, real, realistic, cogent, understandable reasons and I all of a sudden realize my mistakes and I withdrew from the conflict. This is how I did it.

KN64 [29271-29344]

Only, I try to avoid the environment and the place the problem started

KN65 [36375-36493]

Well the conflict, we do not have so much, we don't have much to do about it, it just took ah God, Allah's grace, so.

KN67 [26086-26423]

Well, I tried my best to understand how it happened and then the issue of loss of lives, there is nothing we can do only pray to the lord for the people that have died. And then the issue of the economic and the social effect of the conflict, you only play your role as a man in the society so that they can restore the, ah the order.

KN71 [74298-74862]

To be precise I think when I think that of Kaduna, I serves more as a consoler to the Muslim's side and while in Tudun Wada I did something that let us understand that this is not the best way to go, this is what we shall do, this is what we should not, and no matter how bitter people will feel, I will still say it and alhamdulillah after, even after the conflict, I would continue to maintain that the situation or the action or the step taking by so, so parties was wrong, it should have been this one, not that way. So I am more of a consoler and admonisher.

KN80 [47312-47355]

So I handle it in the Islamic way of life

KN82 [33067-33081]

By mediation

KN83 [23685-23787]

Conflict can only be solved through hearing the both angles. So at least you have to hear both the...

KN83 [23902-24064]

The best way that I can handle the conflict is, firstly is exercising the patience. That I think is the best way for handling the, for me to handle the conflict.

KN84 [26831-26894]

As I just said before emm just recently, I just use patience.

KN85 [39478-39698]

Well one, you try not to be part of the violent activities that are going on. Two, you try to pacify the conflicts, talk to people if you can. You also try to pray for peace and calm. I think this are what we try to do

ZA2 [48782-49107]

There is none since I don't have, I don't know, to handle conflict is it not defining the problem that occur? What brought about this? Then you come together to harmonize things and issues will go. You see when you don't understand the problem that is why no solution. The problem should be identified and proper solution

ZA3 [29997-30139]

Of course the local one is to settle some issues within and for the middle one just to stay indoors and deal with the security challenge yes

ZA5 [33540-33580]

By the way of settlement between them.

ZA6 [73676-74025]

Hmm I, like when they were fighting the so called religious crisis in Kaduna, I was with my Christians brothers around here, we lived together, we don't argue, what we do is we don't even engage in such argument that will bring about hatred or disharmony between us. We try as much as possible to say things that will further unite us as a people.

ZA8 [77697-77810]

How did I handle it? I prayed to God to lift it away, to take it away and it happened. God answered our prayer.

ZA12 [19781-19792]

By leaving.

ZA14 [27951-28025]

Yes we handle it with peace because they have to put everything in order.

ZA19 [47764-47969]

Well I sat down for a quite long time, we brought and our Muslim preachers, I mean our Imams told us not to react violently because we don't know who were behind that ah killings and other malicious acts.

ZA21 [36610-36705]

I handled the conflict in such a way that I left the place and settled down in another area.

ZA29 [50709-50752]

Well it is diplomacy and diplomatic talk.

ZA30 [60580-60841]

So when you tell people we usually engage ourselves in telling people what Islam said they should be doing and we usually advice them to stay under the umbrella. Any situation, there must be a solution islamically, so we ask people to come back to their books.

ZA32 [65510-65779]

Ah as I mentioned that I was not touched physically by the conflicts and I reacted, you say, ok I handled it by what, by praying by praying to Allah ah to bring peace and harmony to those people who were affected and those who died I asked Allah to forgive their sins.

ZA34 [46195-46421]

That is the way I handle my conflict. That is I have patience in my life, I took it as a test from Allah (SBUH) and I go about bringing the Christian side and closer to me by visiting them, sitting in their midst and others.

ZA36 [32544-33183]

I can't handle it now because it is beyond my power because their leader is very influential, he is very influential, even in West Africa he is very influential. Even the government up till now did not do anything about it though I can say maybe they have started doing something about it because I have seen that the road blocks, all those things they put on the road, they have removed it. So and they are getting, they have started getting fewer and fewer in our area now, so, but I don't know may be government have started taking measures on them, but we the masses there is nothing we can do about it because he is very influential.

ZA38 [44475-44652]

I did not have power to handle the conflict because I am a citizen of a country. But the government have being trying, using all form of yardstick to stop the present conflict.

ZA39 [56726-56917]

I handled it through amicable resolution when it arose between or where I happened to a party to it. We handled it may be through proposal by understanding the interest of the other group.

Research Question 2.2

Th 15: Muslim Views on Conflict

Th15.1: Explaining Conflict

FG1 [45432-45488]

conflict simply means disagreement between two parties

FG1[45490-45523]

To me it is the absence of peace

FG1 [45525-45548]

That will be violence

FG1 [45550-45589]

It is disagreement within two parties

FG1 [45591-45834]

But for me since the question says as a Muslim how will you define the term conflict, for me as a Muslim I will define the term conflict as the internal crisis am having not trying to conform to the sayings and the good doings of the prophet

FG2 [17766-17782]

Social disorder

FG2 [17784-17798]

Disagreement

FG2 [17799-17829]

(F) Lack of peace and unity

FG2 [17831-17849]

Misunderstanding

FG2 [17851-17955]

Practicing the religion not in accordance with the rules and regulations as embodied in the scriptures

FG2 [17957-18019]

Disagreement of norms and values by each individual believer

FG2 [18021-18042]

Disorder of two minds

FG3 [49564-49677]

Hmm Conflicts, as a Muslims I will refer to it as a fight between two people which have misconception of issues.

FG3 [49680-49900]

Well to me the way I will define conflict is simply misunderstanding either little or big between two people which will erupt to fight because definitely misunderstanding has to exist before the conflict come in place.

KD1 [58346-58466]

Conflict is when there is iqtilaf, when there is a problem, when there is a clash between interests. That's my opinion.

KD2 [28370-28475]

The term conflict simply means misunderstanding, disagreement, fight and what have you. That's conflict.

KD3 [22160-22217]

Conflict is just a misunderstanding between two parties.

KD4 [53454-53650]

Conflict, conflict is a situation whereby there is a perfect chaos situation, disagreement and then between two or more parties, even an individual can be in conflict within himself and his body.

KD5 [28672-28774]

Conflict, I think conflict is the engagement or verbal or physical fight between two or more people.

KD6 [46076-46409]

Conflict means when you have a problem with other people. To my Muslim brother I can still have conflict with him because am a human being and he is a human being and we have to settle. So, if we are settling not let you bring your own idea or my own idea. We only obey what Allah says and what prophet says, that's all as a Muslim.

KD7 [36743-36944]

Conflict is anything that does not sit well. Even if it is in your heart, your heart is not at ease with what you are doing or what you are about to do or what someone is doing that is called conflict

KD8 [62741-63551]

Conflict? Before explaining it as a Muslim, conflict exist before explaining it as a Muslim, let me just look at, conflict exist when there is a conflict situation. A conflict situation exists when there are conflicting interests. The moment people have varied interest, there is conflict situation. Now, conflict is when one party tries to stop another party from achieving its own objectives. That is where conflict arises. As a Muslim, conflict is when ehm there are certain, a conflict is when there are certain rules that are contravening the rules of Allah (SBUH) and when he is compelled to obey them that is conflict. That is in a situation whereby you have somebody that is giving you order, contrary to God, that is conflict, and when you are compelling the person to obey that one that is conflict.

KD9 [44265-44760]

I want to explain it in lay man's view and I think I have even over flogged that. Conflict is unnecessary fight or quarrel that brings about lack of peace in the society caused by sometimes religions misunderstanding; most of the time lack of education and so on and so forth. This is what brings about conflict, you don't understand your brother, your brother doesn't understand you. You don't understand each other's point of view and then everything goes up in flame. This to me is conflict.

KD10 [35672-36020]

Conflict is fighting, public disorder that happens between the Muslims and the non-Muslims or between the Muslims and the Muslims. These should be governed by the sharia, we must not transgress the bounds, the limits of the sharia. We must make all effort to see that there are no conflicts, but if there is conflict then we should not transgress.

KD12 [38908-39316]

Hmm you see the conflict has to come. Conflict is a way which people doesn't understand themselves again, where things are escalated, the wrongs and the terms and the ways people misunderstood themselves, the way the government also handle things, it has bring argument and then see the way people intrude into private affairs of people in fact it has made things not easily going so there will be conflict.

KD13 [17740-17783]

The word conflict, coming to disagreement

KD14 [23194-23292]

Conflict is just a scenario when a state is, when a particular place is in a state of confusion.

KD15 [29699-29839]

Ah conflict is ah mostly happens or meaning of conflict is ah crisis or misunderstanding between two ethnic groups. Let us put it that way.

KD16 [18521-18564]

Conflict is the disagreement of interest

KD17 [54653-54823]

Conflict is whereby there is disorder or pandemonium between people or between sects. That is what I just understand by conflict whereby raising arms against each other.

KD19 [36003-36273]

Well, conflict is a broad term meaning whatever that is not in consonance with your religious practices. Take for instance maybe the cloth you are wearing if it is not the type that religion says you should wear, you said your dressing is in conflict with the religion.

KD20 [29238-29517]

A conflict, I think is when there is misunderstanding between the Muslim and non-Muslim due to their inability to understand each other and due to the inability of tolerating each other. I think that is what I understand or what cause the or what really cause the conflicts yes.

KD21 [27811-27916]

I think there is, there are simply word conflict, misunderstanding i think is another term for conflict.

KD23 [27852-27949]

Conflict is something that is violent, something that is violent so that is all what I will say.

KD24 [82133-82162]

Conflict, misunderstanding.

KD25 [95784-96128]

Conflict is a period of ah is a period of eh crisis that is where there is eh to some extent absence of peace. Not really completely peace is absent, but to some extent part of the peace is not gotten. There is no peace and when there is no peace then even if the peace is existing, but in another part there's no peace then there is conflict.

KD26 [31856-32140]

Conflict is when there is, let me use my own way layman explanation of what I think conflict is. Conflict is when there are opposing parties, two opposing parties, that are doing something, particular group, this is for this and that is against it, I think that is what conflict is.

KD27 [30043-30616]

Well in what context? First if you are looking at it in the context of individuals or societies or Islam and the state or Islam and individuals there are various different ways and points from which you can describe conflict. And it could be among individuals or between two opposing views on issues or events. It could be between states, between states who are may be based on economic or political basis that brings about the conflicts or it could be between Islam and non-Islamic views and resulting may be from misconceptions, misunderstandings and stuff like that.

KD28 [39320-39362]

The term conflict is misunderstanding.

KD29 [25034-25205]

Ah the term conflict ah well is to some extent a disagreement, but is supposed to be a disagreement in harmony not disagreement where people will be fighting one another.

KD30 [45396-45530]

Conflict is I think is the ahm misunderstanding between ahm different parties and as a Muslim two will also stands in the same thing.

KD31 [22409-22619]

Conflict itself is defined as a situation whereby there is unrest almost in almost everywhere people will not be able to go about carrying about their normal activities they are supposed to that is conflict.

KD32 [32618-33053]

Conflict is just when there is misunderstand between two different communities eh not necessarily communities we have people who have two different faiths, people of two different tribes so trying to have some fight against each other, so when they, when we have different form of, in some of beliefs and some people trying to have power over others trying to deny some people their own rights, this is what majorly brings conflicts.

KD33 [29358-29423]

Conflict in just a short word I will say is a misunderstanding.

KD34 [35635-35848]

Conflict, the word conflict in, I can put it in a different way is like a conflict of ideas or conflict between eh one society or the or the other or that that's how I can put ehm I will put it conflict of ideas.

KD35 [34982-35169]

The term conflict means coming my way wrongly then I challenge you, when you come my way wrongly and knowingly you deliberately come my way to offend me then that is conflict will come.

KN1 [69701-69808]

Well conflict, I will say, is a disagreement it can be within a religion it can be inter or intra-religion

KN2 [41479-41709]

It is a violation of values that is what conflict is. If somebody violates, disrespects the values of Muslims there is going to be conflict. If somebody violates or disrespects, provokes the values of non-Muslims that is conflict.

KN3 [34900-36650]

I have told you that some politicians, politicians who have nothing to offer resort to religion because it is very sensitive and can easily provoke the emotions of the people. When politicians have nothing to offer they resort to religion and to certain extent tribalism because they are sensitive issues that can easily provoke people. That is why we have them. They have nothing to offer. In the first republic when our leaders our founding fathers have something to offer and went into politics to serve but not to be served, they gave but not to take, they did not go into politics to steal, they were leaders not rulers, they were leaders not looters, they had the fear of God, they were concerned with the plight of the ordinary people, they look that the common man with the eyes of compatriots not with the eyes of the privileged few. Those people, those people created an excellent atmosphere and the country was good. Morally were sound, the institution of family was firm and strong. People respected their leaders and the constituted authority. There was morality in the society. Everything went fine. Today it is not. The institution of the family has broken down. Respect for elders and constituted authority which used to be a cardinal principle in our society is now at its lowest ebb. Honesty where it does not pay has become meaningless. Symptoms of revolt loom large in the horizon. In short today there is meaninglessness in philosophy, insecurity in politics, immorality in society, chaos in politics, corruption in the economy and even frustration in art and lack of creativity in literature. And what is responsible for this? It is lack of good leadership. Nigeria is the most religious country (interrupted by a guest).

KN4 [53746-53920]

What I would explain the time conflict is misunderstanding from its mere state to a serious state, from using simple tools to the using of highly harmful machinery or arms.

KN5 [35906-36089]

The term conflict, when you say conflict it means the quarrel and the fighting that takes place between Muslim eh Muslim and non-Muslim eh non-Muslim which is not Islamically based

KN6 [40730-40890]

So, conflict is misunderstanding. Ahh is misunderstanding even between Muslim and Muslim between Muslim and non-Muslim. So, so this is the meaning of conflict

KN7 [36550-36671]

The term conflict as a Muslim means killing, it means chaos within the society; nothing and nothing more apart from that.

KN8 [34732-35067]

Ehm the concept of conflict even though as I have said that Islam does not preach conflict because the word Islam itself embraces peace but to my own understanding, it is the disagreement that ensues between two or more people, two or more group, two or more association as a result of differences in ideologies, beliefs, or opinion.

KN9 [31078-31234]

Well conflict is ah conflict has to do with any occurrence or activity that brings about or causes disorder in the normal way the society is operated, hmm.

KN10 [24967-25060]

Conflict-it is a disagreement between ah two individuals who may be struggle with arms, yes.

KN11 [33298-33516]

Conflict means to ahh-when we say conflict means to be ah group like group of people living together in which they are, in which they in different faith to misunderstand one another. So the conflict will be started.

KN13 [36151-36394]

Conflict can be mean when two people are having opposing view and they engage in a kind of ahm, they engage in a kind of ah a kind of a battle whether verbally, whether physically or any kind of or any form or whether the use of weapons, hmm.

KN14 [29140-29553]

Conflict, is an act of, I think to my understanding, conflict is different from jihad, jihad ah if it is true jihad, not so called jihad that our people nowadays use to do. If it is through jihad is ah it is a practice which Allah says that we should do, but there are some criteria, but conflict is a situation whereby people fight ah each other, maybe because of socio-political, or economic misunderstanding.

KN15 [24850-25005]

Conflict, I think it is a disagreement you know between two or more people or group of people you know to have different understanding or views on an issue

KN16 [14630-14751]

Disagreement between two or more people or group of people or group of people its just a disagreement or misunderstanding

KN17 [28417-28497]

Uh conflict means going-when two people actually have different opposing views.

KN18 [50935-50948]

Disagreement

KN19 [31429-31545]

Conflict can simply be described as the disagreement that ensued between two or more people or two or more parties.

KN20 [23552-23625]

Conflict is a situation whereby two people disagree on a subject matter.

KN21 [16819-16892]

The term conflict has to do with disagreement, hatred, etcetera etcetera.

KN22 [33586-34168]

The term conflict? As a Muslim, the term called conflict is a situation where a leader and the social contract that exists between leaders and the followers is not adhere to. A leader is supposed to dispense justice to the followers, they are supposed to create facilities for the followers to pray, they are supposed to provide the followers with the basic amenities and the followers are supposed to respect the leaders, they are supposed to abide by rules and regulations issued out by the leaders. In a situation where this is not followed then that could turn to be conflicts.

KN23 [22716-22757]

Conflict is disagreement between people

KN24 [20989-21078]

The term conflict. As a Muslim am going to explain conflict as a very bad thing and eh....

KN24 [21124-21230]

- This is very bad because it is between disagreement and misunderstanding between two different religions
 KN25 [34164-34285]
 Well as a Muslim I think conflict is any occurrence that brings about disorder in the normal way of life in the society.
- KN26 [37358-37603]
 As a Muslim conflict is a conflict is a state of disagreement between two or more conflicting parties that have different, you know, the key word there is the difference; difference of opinion, difference of thought on a particular issue.
- KN27 [26106-26253]
 As a Muslim the term conflict, I shouldn't over emphasize, but it is just a process of going into crisis and chaos. That is what conflict entails.
- KN28 [20181-20281]
 Conflict from my own understanding is all about misunderstanding and chaos with the violent term.
- KN30 [18673-18769]
 Conflict is like ahm when two groups disagree on a particular thing. That is what I understand.
- KN31 [34159-34269]
 Conflict in a simple term I think is just misunderstanding maybe between individual or individuals or states
- KN32 [17079-17122]
 Simply put as disagreement between people.
- KN33 [12833-12898]
 Conflict, where there is different opinion can cause controversy.
- KN34 [22965-23203]
 Hmm Conflict. To me conflict it depends on the terms, but conflict can be a situation whereby two or more-ok under-let us look at, it can be a situation whereby there is misunderstanding between the two religions which may lead to war.
- KN35 [21501-21943]
 Conflict in Islam is associated with the needs. So whenever there is a demand when somebody cannot respond to that need so there will be conflict. You have, I don't have and you refuse to give me, so even i think some Islamic injunctions can be able to do justice to this if there is a proper implementation of zakat or whatever. So I think the conflict will be at a very minimal level or not even exist in an Islamic state well established.
- KN36 [22275-22357]
 Conflict is just the differences between two people which can result to violence.
- KN37 [21206-21386]
 As a Muslim I think I will go by its classical meaning in a situation whereby two or more people come with different opinions and trying to make either of them suppress the other.
- KN38 [15968-16078]
 As a Muslim I see the term conflict as a social disorder between one or two parties or group of individuals.
- KN39 [24918-25090]
 When we say conflict according to my Islamic term, it refers to the situation whereby people, when I say people I mean Muslims and non-Muslims do not live a peaceful life.
- KN40 [20052-20223]
 Conflict means when two or more people have a common goal to achieve. Conflict occurs when two or more people are striving or struggling for one or two things to achieve.
- KN41 [17492-17543]
 Conflict means dispute between two or more people
- KN42 [44478-45180]
 I would explain conflict as a situation that occurs due to lack of understanding and what is it called and different views where people can't sit down, talk to each other, I am more than you, are above you, I see myself, I see you below me or I see you as a person that is too backward for me or too, I believe if I am superior. And so when two people are seeing themselves as superior, nobody wants to bring themselves down. The act of being accommodative or being, even listening or being a good neighbor, being a good person, being a good citizen to one another is not there. So conflict to me is when people don't have communication. So the next thing is there is barrier and then comes conflict.
- KN43 [33111-33224]
 Yah, conflict in a simple term is a fight between two or more people based on misunderstanding and disagreement.
- KN44 [26431-26841]
 The way I look at conflict is when you have a misunderstanding leading to an open fight between individuals or group of people not necessarily based on religion. That conflict can even be even intra. It can be both intra and can be inter. What I mean by intra it can be the conflict, it can be Muslim, it can be between people of the same faith and it can be also a conflict between people of different faith.
- KN45 [37635-37819]
 Yah as a Muslim I would say conflict is eh disagreement that eh leads to physical, physical combat, yah is any disagreement that leads to physical combat eh that is conflict to me.
- KN46 [58930-59120]
 Conflict, conflict means ah any unpleasant or negative disagreement between people living in a society or living in societies. That means conflict to me. Conflict implies negativism to me.
- KN47 [55117-55682]
 Well conflict as a Muslim I don't think conflict has to be given priority whether is from the Muslim perspective, conflict is conflict anywhere you see. Conflict is when you disagree with somebody and you try to simply ah you know use some forces to see that you establish or you protect what you believe in and what you don't want to happen you know if you can simply try to regulate or to prevent happening of something by somebody or you don't agree on what somebody agrees on you determine to stay continuously and fight for that you see you have the conflict.
- KN48 [18623-18691]
 Hmm, conflict is a kind of creating a problem, havoc in a society.
- KN49 [28937-29155]
 Conflict ah has to do with the clash of interest, the clash of wills, the clash of ah two opposing sides that could result to violence, that could result to bloodshed, that could result to so many undesirable things.
- KN50 [16269-16350]
 Conflict is a clash or disagreement between two opposing groups or individuals.

KN52 [54843-55342]

Conflict is a situation of discord, lack of, you know, peaceful harmonious coexistence between two groups having different opinions, beliefs, religions, perspective, depending on the situation and context, you know, so as a Muslim conflict for me depends, there is a physical conflict, and there is structural conflict or what one could define as structural conflict that is non-violent, that is non-physical, but a situation of disagreement, a situation of discord, you know, between two parties.

KN54 [12053-12071]

Misunderstanding

KN55 [14024-14110]

Conflict means misunderstanding between two persons or between two groups of people.

KN56 [23504-23683]

As a Muslim I would define the term conflict as a frictional situation, a disagreement situation between two parties, between two people having opposing and antagonistic interest

KN57 [20157-20268]

You see conflict can be termed as a clash or disagreement often violent between two opposing group of people.

KN58 [45659-45961]

Now conflict generally simply means crisis. So even in Islamic religious system or Islamic religious teachings there is crisis even within the Umma, it is a conflict and the Umma being the central has always been in conflict or in crisis right from the word go even during the prophet Muhammad (SAW).

KN59 [47470-47769]

As a Muslim to me conflict is a misunderstanding between two groups or individuals, you understand, conflict is not necessarily on religious matters, it can be tribalistic, it can be on tribal. It can be ethnic and it can be religious. It all depends on the causes of the conflict, you understand.

KN60 [33647-33990]

As a Muslim I can explain the term conflict to mean anything that would bring misunderstanding among people, not only among Muslims and non-Muslims even among the Muslims. Anything that would generate tension and bring about misunderstandings can be referred to as a conflict because we have conflict of interest, it is still called conflict.

KN61 [17583-17642]

Conflict is the disagreement between one or two parties.

KN62 [56571-56831]

Ahh as a Muslim I believe that conflict is just a kind of ahh heated disagreement between two parties, not only persons, two parties; heated disagreement that escalates into taking arms, weapons, not only slander and other things, yah. That is what I believe.

KN63 [47360-48116]

Conflict means, Islamically let just say, may be when you don't have proper understanding of oneself maybe you don't really maybe you have a different view from what ah the other person is having, but that conflict even though today, if you look at different ehh Fiqhs or the jurisprudence we are having, there are different views, but that doesn't go to the extent of fighting over it or maybe because I am tied to this Imam, that doesn't mean that I should be fighting with the other Imam, so that is not it. You may have a different view about issues, but that doesn't mean huh you should be fighting over it. There are some we disagree on this issue. There are some other ones we may agree on and we have the same view on it. So it doesn't matter huh.

KN64 [28503-28533]

Unpleasant ah situation, hmm.

KN65 [35131-35308]

Conflict is when there is an understanding arise ooh sorry misunderstanding arise between two people that have different opinions. So I think this is what bring about conflict

KN66 [24066-24173]

Conflict literarily means instability, unrest, any problem that will cause- any act of unrest is conflict.

KN67 [24820-24952]

Well conflict is the disruption of peace ah where, which can lead to loss of lives and properties and ah that is my understanding.

KN68 [11994-12012]

Misunderstanding.

KN69 [42292-42567]

Conflict is a kind of disagreement between one person to another or between one group to another group or between one group to another group or between a particular country and another country. That is what the term conflict means that is disagreement, to have disagreement.

KN71 [70887-71869]

I think (He recites a verse of the Qur'an) So from the onset, conflict Allah says (he recites a verse of the Qur'an). We would never have remain divided, undivided, we would always remain divided that is why even Allah created us. So conflict is connoting a state of having differences, either in understanding, either of dominance, either of control, control of either the power or the resources or being minority and some others are majority or being dominating as that of opinion or opinion making or decision making that is the state of conflict. Or the state of I sticking to x-axis, U sticking to y-axis and I trying to pull you to my axis and you trying to pull me to your axis. This is what connotes conflicts, but if you mean conflicts as a regard to the Muslims and non-Muslims, I think the whole issue is as a regard to a Muslim (he recites a verse of the Qur'an) that issue of supremacy is the whole centre behind whatever conflict between Islam and any other religion.

KN72 [37040-37177]

Conflict is an ehh is a disagreement between more ahh two or more people that is living in a particular society, yes that is the conflict

KN73 [39270-39509]

The term conflict is where there is no peace between, where there is no peace first, and where people become in fighting. This fighting means different things. It should be in power, it should be in mind, it should be in physical combat.

KN74 [48480-48586]

Okay the term conflict is the absence of peace, if there is the absence of peace that is there is conflict

KN75 [51321-51567]

A conflict is inevitable element will I put it that is embedded or bedeviled everybody whether a Muslim or non-Muslim. Conflict is always under the carpet of which when you raise it, it rise up, so conflict can be only avoided in so many, method.

KN76 [44347-44431]

As a Muslim I can explain the term conflict when people take laws into their hands.

KN78 [61148-61315]

Well as a Muslim I think conflict ahmm, well I think, I can't, serve aa the master piece, I can't hold brief for, this is an issue for the scholars, please pardon me.

KN80 [46247-46311]

So conflict means disagreement that exist between two parties

KN81 [30069-30266]

Hmm based on my own understanding, conflict ahh is between ahh it is ahh a problem between one person and another, you understand, when there is misunderstanding. So I think this is ahh conflict.

KN82 [32410-32447]

Is a situation of misunderstanding

KN83 [22406-22490]

Ahh based on my understanding, conflicts are misunderstanding between two parties.

KN84 [25225-25290]

Hmm the term conflict is the misunderstanding between two parties

KN85 [37435-37789]

Well conflicts are should be seen ah where there is difference of opinion, difference of ahh ahh needs, want and preferences, if conflict exist where there is divergent of opinions not necessarily violent conflicts. There are different types of conflicts, there is violent and non-violent. So once there is difference in opinion then there is conflict?

ZA1 [38354-38550]

A`a conflict as a man you ask me, conflict is issue that misunderstanding between even you and your wife. You will not solve it, you have to seek for another person to come in., this is conflict.

ZA2 [47096-47194]

Enn conflict by Islam is it not the misunderstanding we have between two parties. That is conflict

ZA3 [28750-28801]

Conflict is a misunderstanding between two people

ZA4 [50066-50120]

Conflict is to fight, misunderstanding among people.

ZA5 [32485-32623]

Yah, the way I will explain conflicts as a Muslim that is a fight between two people or two different cultures, you understand, fighting.

ZA6 [72087-72151]

Conflict, conflict is like a disagreement between two parties.

ZA7 [37964-38159]

Yes as a Muslim, I think the definition is not too different from the definition we have by the English man. It is still misunderstanding between two or more people with different ideas, simple.

ZA8 [76279-76386]

Hmm as a Muslim, I think conflict as a Muslim is when two people do not agree on the same thing.

ZA9 [42098-42192]

Conflict is just like a disagreement between two groups of people with different ideologies.

ZA10 [36308-36373]

Conflict is the misunderstanding or argument between two people.

ZA11 [31243-31311]

Conflict tends to be a misunderstanding, let me put it in that way.

ZA12 [19090-19176]

Conflict is differences between two groups or more that create uprising in a society.

ZA13 [19634-19740]

Conflict simply means an uprising when a group of individuals disagree between themselves in a community.

ZA14 [26547-26713]

As a Muslim what, conflict simply means that is the fight between one or two people that they maybe there is disagreement between them that is when conflict come in.

ZA15 [29043-29074]

Conflict simply means crisis.

ZA16 [20628-20703]

Conflict is like a misunderstanding or fight, quarrel between two parties.

ZA17 [25209-25789]

Conflict is ah is if you do not understand something and I am trying to make you understand it, then instead of you that do not understand to allow me a room up to the extent that I say I don't have anything to say, you understand, if you do not understand you say, no, up to now I do not understand then we get somebody who is more talker than me to elaborate because knowledge is wide, so instead of that to happen then the argument and the problem of ah more conflict will arise because you, you do not agree about my submission and I, I have already exhausted all the saying.

ZA18 [30041-30506]

Conflict is lack of understanding hm. Conflict arises as a result of lack of understanding. Like my colleague is a Christian and I am a Muslim, he knows at least something about my religion and he respects me for that. Ni ma I have some knowledge or idea about his religion, I respect him. I don't look at him as if kai one day I will try and just butcher him, he too I don't think he has that in his mind. So we should live in peace and harmony with one another.

ZA19 [44913-45817]

Well conflict is a relative term also, conflict comes in variety of forms. There is conflict of idea, there is conflict of interest, there is conflict of so many other things. So in respect to the religion because we are talking about spiritual aspect of life, so ah conflict in a religious perspective could be seen as conflict of ideas and conflict of ideas ah varies also. There is functional conflict and dysfunctional conflict. When you have a functional conflict is a situation where you allow people to air their views, to brings about innovations and so many other creativity while dysfunctional conflict is a situation where you constraint other people from actually airing the views and innovating or bringing about new creativity in the society. So, therefore, conflict does not always mean functional or dysfunctional, I mean it does not mean violence, yes. It could be positive or negative

ZA20 [30004-30805]

Conflict: lacking negotiation, lacking compromise that is all about conflict. Conflict of interest, clash of personality, and lacking an ideology to come the same. I have seen a scholar is it Herbert Spencer I can't exactly remember who said between the two he said ideologies separates us, dreams and anguish brings us together regardless of religion whether Christians or Muslims. If you could remember the oil subsidy saga in January 2012, how was it like? Muslims were defending Christians, protecting them while they were praying in the church during the oil subsidy movement likewise Christians were protecting Muslims while they were praying just to tell the whole world that it is all about Nigeria not about Christians or Muslims or whatever. Religion is personal even to me. That is that.

ZA21 [35187-35253]

Conflict has to do with disagreement between two or more things.

ZA22 [30232-30366]

Conflicts simply means maybe misunderstanding that leads to maybe fight, or bloodshed among communities or neighboring communities.

ZA23 [38527-38679]

Conflict is just a disagreement between two parties. You agree to this I disagree to it and it is something you can never do away with in any society.

ZA24 [47597-48096]

Conflict, it has a way different people perceive it. Conflict means when you are disagreeing within two or more people. When two or more people are disagreeing on an issue, it is a conflict. If you have one faith another person has another faith, it is a conflict because you are not agreeing or you are not agree on that faith. This will say that my own is good that one will say my own is good that is what we call conflict. Even violence is a conflict, war is a conflict and so on and so forth.

ZA25 [47696-47806]

Conflict is misunderstanding between two people or between two or more individuals or groups or even nations.

ZA26 [21782-22087]

Conflict-even in your mind you do conflict. It is indecisive something. Even in your mind, between you and your partner, between you and your colleagues there is conflict. So I don't think Islamic laws there is no conflict in Islamic laws. If you follow them upright you will produce a peaceful society.

ZA27 [21108-21268]

Conflict is just like ah when you say conflict it is when you have an argument or disagreement between two parties, disagreement or argument between two parties

ZA28 [34651-34804]

Conflict, I think I mentioned conflict earlier on. Conflict can actually be an argument between a set of people or between two people based on a belief

ZA29 [49321-49592]

Well as a Muslim the term conflict is simply a form of misunderstanding or a form of argument that exists or let me say conflict simply is a form of misunderstanding that existing between two different groups or can be same group at the same time based on their opinion.

ZA30 [58886-59054]

That is just define, when we say conflict is just a fight, it is different from jihad or when we say conflicts may be we just refer to fight, may be chaotic situation.

ZA31 [29773-29923]

Conflict means is misunderstanding, misunderstanding. Where there is conflict, they suppose to seat down and make dialogue and understand each other.

ZA32 [63086-63305]

The term conflict is a confrontation, it is a violation of peace and in sharia it is not allowed. In Islam, it is vehemently and strongly disallowed and prohibited for a Muslim to engage himself in conflict activities.

ZA33 [24641-24905]

Conflict, conflict simply means war, anarchy, disaster that people-that some hooligans, people use to interfere with the activities of the innocent ones thereby disturbing, destructing or disturbing their peace and freedom to achieve their own personal interest.

ZA34 [43781-43834]

Conflict-misunderstanding, fighting and other things

ZA35 [21685-21725]

I don't know what the word conflict is.

ZA36 [30643-30771]

Hmmm conflict. Conflict is crisis, conflict is fighting each other, argument, confusion is conflict, going against each other.

ZA37 [37137-37321]

So as a Muslim the word conflict means not only misunderstanding not every misunderstanding that leads to conflict, but conflict is misunderstanding that leads to fighting each other.

ZA38 [43174-43350]

Conflict islamically is an upheaval, conflict is a disturbance, conflict is a destruction, and conflict is a misunderstanding, you understand. And conflict is a disagreement.

ZA39 [55440-55602]

Conflict is, to my understanding, is a kind of competing interest between one person and another or between one set of society or group of people with another.

Th15.2: Necessity of Conflicts

FG1 [45877-45983]

Actually conflict is inevitable. You can't do without it, as you remedy this then another one will emerge

FG2 [18083-18146]

I don't think there is ever a time when conflict is necessary

FG2 [18148-19062]

(F) It can be necessary when the two minds are very far from each other because whenever you are angry you decide to like talk louder on top of your voices and the other person is may be the one you are having disagreement with you will also be like shouting as if you are not close to each other, physically it is not that you are not close to each other, but it is simply because the two minds are far ahead as in they are very far from each other. Just like, let's make it informal please in this aspect, like if you

are on the phone with someone intimate you decide to like lower your voice, why do we have to lower our voice? It is just a question, why do we have to lower our voice, it is because the two minds are close to each other. So in that aspect when the minds are far from each other they decide to like have misunderstanding as in disorder all those things and I think that will lead to conflict.

FG2 [19063-19213]

Conflict is necessary because psychologists propounded that every human has a minute of madness. So in that minute of madness conflict might arise.

FG2 [19215-19905]

I do not agree with what they said that conflict is necessary. I totally disagree. The fact that there is distance between minds, the fact that you raise your voice against mine doesn't mean that I must raise my own voice also to be against yours. There could always be peace from one angle. It is not that since this one has violated my norms ok I must violate his norms or I must tell him, I must confront him in an aggressive manner because conflict is all about aggression, that I must approach in an aggressive manner to tell him what he did was wrong, no. There could always be mediums whereby we can resolve issues without conflicts. So I do not believe that conflict is necessary.

FG2 [19907-20105]

(F) In addition to what he said, I do not think conflict is necessary because for me I believe the most unjust peace is better than the 'justest' (most justified) conflict. So it is not necessary.

FG2 [20107-20629]

Conflict is necessary to some extent because in a lay man's thinking when they heard conflict they think it is something physical, something like a battle, but normally there are different kinds of conflicts like verbal conflict. And sometimes when you have conflict that is when you know the mistake other parties are having and within when both of you have conflicts a third person can come as an intermediary and settle the conflict and from that place you will know that this is the solution to a particular problem.

FG3 [50033-50107]

To me it is never necessary because my religion has never encouraged it.

FG3 [50183-50898]

You said, the question when is conflict necessary? As we all know the just concluded general elections, there are indicators that there is going to be conflicts of which there is no amount of all the explanation you will definitely explain to some people that you will make them believe. For instance in the northern part Kaduna, Zaria, Samaru what has happened really showed that ok that this conflict is unavoidable. For instance people travelling, travelling to their various states just to go and have peace to avoid conflict, these are indicators that these conflicts cannot be avoided, but with the help of religious leaders and the turnover by the governments themselves we are able to avoid the conflicts.

FG3 [50899-51068]

I will just say the conflict becomes necessary when there is no any other alternative. Put as long as there is any other alternative we don't need to react violently.

FG3 [51070-51389]

Qur'an says (he quotes the Qur'an) Call yourselves together sit down and come to a dialogue. That is its position (quotes additional verse). So there is never a time I believe conflict is necessary. Dialogue would still be better and Qur'an even said it that you should sit yourselves down and try to come to a term.

FG3 [51391-51459]

Anyone that should start a conflict they should reject the person.

KD1 [58507-58823]

Conflict, when it becomes physical is never necessary unless the need for jihad arise. When there is difference of ideas, there may be conflict of ideas, but apart from...you hardly see them. In fact they are in most times willing to succumb to other people's opinion. So conflict will hardly arise in such instances.

KD2 [28515-28873]

Conflicts, if possible, there shouldn't be conflict at all. But it will be necessary when people are doing the wrong thing and you try to correct them, they refuse to, you try to tell them and persuade them not to and they still continue or where your right is being infringed, at that point, then conflict is necessary, in that to protect your own dignity.

KD3 [22258-22344]

Conflict has no necessity. There is no necessary terms on when conflict should begin.

KD4 [53691-53786]

Conflict is never necessary in any situation. Conflict only comes when one does not expect it.

KD5 [28815-29172]

Conflicts are necessary, I think conflicts are necessary whenever somebody tries to, whenever somebody feels his right is being, when ever somebody feels that he is being deprived of his right and I think conflict is not necessarily mean engagement in fighting. There is various ways of conflicts and I think it's at that moment that conflict is necessary.

KD6 [46450-46720]

When you are not following the part of Allah as a Muslim, to non-Muslim you preach to him. As a Muslim, you tell this what Allah says and the prophet and in your own hand you don't have the power to change him. You just have the power to tell him to do the right thing.

KD7 [36988-37211]

Conflicts are necessary when something does not sit right. They are necessary when there are thing that happen, they did not settle with your heart well ahm they have gone against principles which our laws are governed by.

KD8 [63598-64089]

Well, we will not say they are necessary, when they did occur and we want to say, they occur at a time when, in Islam, when you are trying to stop the Muslim from practicing his religion. That is when conflict arises and it becomes necessary of course.

Conflict is necessary, conflict in the content of, you know, having, not violence, you understand, not violent conflict, but conflict arises when you are trying to stop a Muslim from practicing his religion, conflict can arise from there.

KD9 [44798-45387]

Sometimes I don't know why we should be asked whether it s necessary? But again sometimes it depends ah we can say conflict has to happen or it happens based on the antecedent. Some of the things we've been discussing when you try to force your opinion on me it brings about conflict. In trying to resist what you're give to me, it can cause conflict. So if you look at it from that point of view, you might say well it is inevitable sometimes because am trying to resist you pulling me into Kufr, for example. So but if it is going to be avoided, if it can be avoided it would be better.

KD10 [36057-36072]

I don't know

KD12 [39354-39496]

Ah is necessary, it is not necessary, Islam does not give way to conflict in anyway, but it has to come where people are right are not given.

KD13 [17821-17952]

There is no point in time that conflict is necessary except we continue to go and dialogue because we have (he recites in Arabic).

KD14 [23330-23361]

Conflicts are never necessary

KD15 [29876-30023]

When there is misunderstand between two groups of people or two group of community or two ethnic groups I think that is when the conflict comes.

KD16 [18602-18638]

All the time, you disagree to agree

KD17 [54861-55030]

Conflict is never necessary. It is the masses that suffer when conflict exist. So I don't think conflict is necessary anywhere. So we should not even pray for conflict.

KD19 [36309-36698]

Well, conflicts are necessary because they tend to shape our outlook at times. Sometimes somebody might be doing things which he thinks is proper, but once he is being enlightened that this is wrong, it is in conflict with the set of values of the society and he tend to change. So conflicts are necessary for us to put us in line with the culture of either the religion or the society.

KD20 [29554-29947]

Conflicts is necessary and conflicts is not necessary. Conflicts is necessary because there are some conflicts that if you don't fight for your rights the people will cheat on you. And some conflicts are not necessary yes in the sense that when you when you are trying to, there is no anything you just started fighting without any philosophical reason or something else you understand, yes.

KD21 [27955-28052]

I think conflicts are only and only necessary if Islamic rights norms and values are devaluated.

KD23 [27986-28050]

Conflict is not necessary because Islam is a religion of peace.

KD24 [82204-82265]

When there is no any other solution to take except conflict.

KD25 [96182-96586]

Well when the Muslims feel that they have been cheated or they have been ah refused or denied their rights. They can engage in conflict, but the conflict must be orderly because that is what Islam always teaches. Anything you want to do as a Muslim, if it is true it must be orderly. It mustn't be disorderly, if it is disorderly then it is not ah you ah is not forming the role of Islam or the picture.

KD26 [32178-32790]

I think conflict is necessary when you are being deprived of your rights, you are being, you are not being allowed to, how will I put it, when you are not being allowed the freedom of practicing your religion, for example, then I think that will generate conflict, for example, now what is happening in China that the Muslims in China are not being allowed to fast. It will definitely generate conflict because they want to fast because it is one of their pillars of their din and you are saying they shouldn't because of one problem or your personal interest and all that, it will definitely generate conflict.

KD27 [30654-30858]

Conflicts are not necessary. They are not necessary too of governance or advancement so to say. Conflicts should be avoided as much as possible only become necessary when there is no other alternative.

KD28 [39400-39641]

When there is misunderstanding automatically that is where there is conflict and it is just to come and dialogue with each other to make one to understand what conflict is, the theme of, the issue which are you know your argument is upon.

KD29 [25300-25472]

You see conflicts may be necessary whereby ah we have divergent views, we have views that did not tally with one another, but the main thing is to have conflict resolution

KD30 [45575-45682]

Conflict, when you are not given an option to, when you are not given an option then it becomes necessary.

KD31 [22654-22719]

I don't think there is a situation where conflicts are necessary

KD32 [33108-33390]

Conflict is not necessary, but when there is justice there will be peace, so in a state of an unjust we should expect conflict, so when we have total leadership just a just leadership, I think there will be peace, but in an unjust community we should always be expecting conflicts.

KD33 [29464-29580]

Personally I don't think conflicts are necessary because conflicts in most of the cases come with selfish interest.

KD34 [35888-35944]

Conflicts, conflicts is not, is not necessary at all.

KD35 [35210-35354]

Ahh the conflicts are necessary when I have been challenged and no retreatment, no sorry, the aggression continues, then I have to fight back.

KN1 [69860-70015]

I don't think conflict is necessary except if there is no guiding law as far as there is guiding law there is guidance I don't think conflict is necessary

KN2 [41821-41979]

Only to defend although there is a sociologist who said that the best form of defense is attack. But conflict is only necessary when you are being attacked.

KN4 [53957-54487]

Conflict is necessary because is part and parcel of human being but except that there is demarcation between the conflict and human being because human being is too complicated machine and selfish. When when is this how many? Is too selfish. The conflict is necessary when you allow one to lose, to lose his concept, to lose his reasoning if there is no government. But if there is check and balance, conflict would be difficult and conflict is part and parcel of human being that can only be controlled.

KN5 [36126-36167]

Conflict, when there is misunderstanding

KN6 [40930-41255]

Ok, conflicts are necessary because I can remember the quote of an American scholar, he says if you want peace, you should prepare for war. It is an American scholar that says if you want peace, you should prepare for war because sometimes you would be push maybe to the conflict so definitely, you have to do this conflict.

KN7 [36715-36837]

Hmm, conflict, I don't think conflict is necessary in any context. I don't think they are necessary in any instance, yes.

KN8 [35109-35196]

It is very hard, it is very hard for a non-Muslim to embrace conflict, you understand.

KN8 [35236-35480]

I think the concept of Islam does not embrace conflict as I have said and it is better for you to persuade and encourage people in doing something, rather than involving them in conflict. In a nutshell, conflict is not good for a good Muslim.

KN9 [31277-31433]

Conflicts are only necessary when the religion of Islam is threatened and when Muslims feel like they are no longer secure and their religion is at stake.

KN10 [25101-25179]

Whenever the government, whenever there is injustice in the government, hmm.

KN11 [33558-33611]

Well, conflict is not necessary in any circumstances.

KN13 [36437-36675]

Hmm, conflicts are necessary when there is more breakdown of law and order. I think when the two opposing sides are failing to agree with each other, I think the major issue of settling their ehm major disagreement is through conflict.

KN14 [29593-29662]

I don't think there is ah a condition that must warrant a conflict.

KN15 [25048-25084]

Conflict is ever necessary I think.

KN16 [14794-14836]

It is not necessary, it is not necessary.

KN17 [28539-28681]

Conflicts are necessary when definitely you you come to oppose each other maybe coming publicly, verbally or through maybe physical fighting.

KN18 [51023-51237]

When disputes are unresolved and they are natural course of life, conflicts are natural course of life. They could arise out of economic, social, political and relations, so it is normal, a normal thing-conflicts.

KN19 [31581-32037]

Conflicts at times becomes necessary after you've persuaded somebody you've put somebody in the right channel but failed to yield whereas you are putting in the right channel, you understand, that has to do with the will of God, you understand, and if such should fail after lots of perseverance, lots of ah lots of understanding, lots of patience and everything then someone could embark in misunderstanding which could bring about conflicts.

KN20 [23660-23812]

Conflicts- it depends on your definition of conflicts because conflicts are always necessary to solve things, but it depends on how you see conflicts.

KN21 [16939-16971]

When we are pushed to the wall.

KN22 [34213-34338]

A conflict is necessary where a leader, as said earlier, is not doing his job, the followers has every right to dispose him.

KN23 [22793-22858]

conflicts are never necessary because my religion agitates peace

KN24 [21265-21284]

As the last resort

KN25 [34321-34468]

Conflicts are only necessary when the lives, no, most important when the religion of Allah is at stake and when the lives of Muslims are at stake.

KN26 [37646-37746]

They are not largely necessary. In fact largely they erupt, but they are not necessary at anytime.

KN27 [26288-26524]

Well as we all say, Conflicts I don't think is necessary in any instance. It doesn't –only for the fact that in some situations there is the need for forceful jihad and jihad is not conflict. So I don't think conflict is necessary.

KN28 [20316-20507]

Well I believe conflicts should never be a necessity because conflict is not what we all actually wanted, but sometimes we really need to make some standards equal by some form of conflict.

KN30 [18804-18854]

When disagreement arises between two oppositions

KN31 [34308-34540]

Well I don't think conflict is necessary because I don't think anything call that is conflictual ah is something that is necessary because it you does not have-you may know how it starts but you don't know the effects it will have

KN32 [17166-17277]

conflicts are only necessary when they are necessary and it varies across individuals across different people.

KN33 [12935-12989]

When conflict is necessary is only under persecution.

KN34 [23239-23264]

When there is injustice.

KN35 [21979-22474]

Conflict may be necessary when the leaders refuse to rule according to the injunctions of Islam that is the law or the Qur'anic injunctions. So the conflicts may exist that is from the follower to the leadership and this can also generate for revolution in the state, Islamic state. Likewise in relations with non-Muslims when the Muslims are been persecuted meaning that they are not allowed them to practice their religion, this can also generate conflict and even lead to chaos and even war.

KN36 [22393-22450]

Conflicts can be necessary when the justice is not done.

KN37 [21420-21543]

Conflict is only necessary as a last resort whereby you have applied all political and diplomatic means and to no avail.

KN38 [16113-16191]

Is there any time when conflict is necessary? I don't think so. I don't know

KN39 [25125-25207]

Conflict is necessary when Muslims are prevented from practicing their religion.

KN40 [20259-20304]

There is no time when conflict is necessary.

KN41 [17579-17616]

Conflict is not necessary at anytime

KN42 [45217-45777]

I don't see a situation whereby conflict is necessary except if it is to protect a life of somebody in danger whereby you are allowed to go into conflict situation to protect people. But if the conflict has already happened in the process of like you lose somebody or somebody is already dead through the process of conflict, you don't retaliate because there is no way for you to solve a problem when you add, when you solve a problem with a problem. You try to understand then you try to move forward not revenge or retaliation that falls for the conflict.

KN43 [33262-33535]

So, you cannot specifically suggest the conditions that would warrant someone to go into conflict because most of the conflicts are spontaneous, are not preplanned. So if they are spontaneous no one can suggest the conditions that can warrant someone to go into conflicts.

KN44 [26879-27049]

Conflicts are not necessarily though they are not avoidable, but they are not necessary. So far people have a good understanding of each other, conflicts can be avoided.

KN45 [37857-38218]

A conflict objectively is supposed not to be necessary under any circumstances and ehh having said that, I can say that conflict is only necessary when you are attacked first. When you are attacked first and ehh that conflict seems to be the only way to protect yourself against that aggressor, so in that I would say that conflict ehh is ehh is nothing wrong.

KN46 [59158-59201]

They are not because to me it is negative.

KN47 [55720-56274]

Hmm conflict, no, no it just depends on your value system, if you value something that they call do or die the extent of do or die, then you go into conflict because you value it so much you value your culture, you value your religion, you value maybe your business then you can go into conflict if somebody touches your business, then you can call, you can take him to court or you can come and attack him or if somebody attack your shop then you can attack him so you see the conflict maybe you know it has so many different situations and conditions.

KN48 [18728-18964]

Hmmm, can I even say conflict really necessary, maybe of the time whereby you've reached an extreme end, you have tried all your possible best, but to me that one self even I don't think it is too necessary, necessary to come to play.

KN49 [29193-29253]

Actually when it becomes absolutely impossible to avoid it.

KN50 [16386-16456]

I don't think there should be anytime conflict should be necessary.

KN52 [55380-56036]

Conflicts, for me, depends on the context, if for instance I argue with you because we have two different opinions that is conflict, but if he means conflict in terms of violence in terms of physical confrontation. In Islam, for instance, if you define conflict as violence as physical confrontation, I think as a Muslim I would define it as a situation where Muslims are under attack and are provoked to defend themselves that is the second level of jihad or third level of Jihad, you know, where the relationship between Muslims and non-Muslims becomes confrontational, so conflict in that sense as Muslim, that is how I would define it.

Confrontational

KN54 [12108-12137]

Hmm actually not necessary.

KN55 [14150-14176]

Conflict is not necessary

KN56 [23724-23900]

In the Muslim community I can say conflicts are necessary, as I said earlier, when Muslims are being persecuted or are being denied their right to practice their faith truly.

KN57 [20305-20361]

When the settlement fails then the conflict may rise.

KN58 [45999-46355]

Anytime, in fact life itself is a conflict, it is full of conflict. You cannot detach man's life from conflicts. His life is always in conflict that's conflict then rise to what you call as Max put it, thesis, then if you beat the conflict, you reach anti-thesis, then building of a new life style would now be synthesis and then back to thesis again.

KN59 [47807-48142]

Hmm conflict is necessary when there is misunderstanding, when there is disagreement of opinion, when there is disagreement of beliefs. They can easily engage in conflict, when there is total domination there can be conflict. When one is being denied his right and responsibility there can easily be ahm conflict can be necessary.

KN60 [34028-34831]

Conflicts are necessary when you have two things militating against each other, this thing is right and this thing is wrong then conflict is necessary, but conflict in a way that does not mean violent activities. I don't know whether you understand what I mean. Probably you are bringing forth you ideology that is wrong and it is contrary to the Islamic teachings and this one is a scholar bringing about what Allah has said and you are nagging, you are maintaining that ok what you said should be given priority and this one is saying but this is what God has said, then there conflict is necessary, backing fact have to be brought forward, have to be brought to the forefront for you now to be able to convince this one that ok what you are propagating is wrong. This is how it is supposed to be.

KN61 [17680-17896]

Is when there is a disagreement, though there is so many way, I think, when there is disagreement on the issue of property, disagreement on religion, disagreement any other issues that we need ah one or two people.

KN62 [56868-57148]

Conflicts are only necessary when you are wronged to the extent that you find it unbearable. That is the point when you can go after the person who wronged you and this is conflict, but you should not take arms, just go after a person who hasn't done anything wrong to you, yah.

KN63 [48160-48903]

You know, conflict, necessary you know, the conflict we are talking about here, it means a sort of disagreement that can maybe go into war or whatever, go into you know, you know, conflict should not result into war or maybe into fighting, you know.

There should be proper understanding. You cannot, there are no two person that can agree on all, you have all the same thing to be the same. You can never agree on everything to be the same, it is not possible, even if you are of the same brother or maybe the twins. The twins can never be alike in all respect. So there is no way you can have the same thing in everything. So proper managing of conflict should be the solution. If you are having conflict, then what should be the solution.

KN64 [28571-28671]

Ehh in Islam, there is no time that you engage in conflict. There is no any necessary in conflicts.

KN65 [35347-35564]

Conflicts is ah although conflict has its own impact, it has its positive and negative impact, but most instance, we don't want conflict, we don't want conflict, you understand, so it is never necessary at any time.

KN66 [24211-24287]

Conflict I believe is not necessary because Islam will never teach conflict.

KN67 [24996-25164]

Well conflict can only be necessary when, as a last resort, when a Muslim has been deprived of all his rights and conflict is only the solution. So that is when it is

KN68 [12050-12065]

Not necessary.

KN69 [42612-42841]

I think to, my understanding, we cannot say that there is no, there is a specific time whereby to say that conflict is necessary in that particular time. Conflict is bound to happen depending upon the time that conflict happen.

KN71 [71969-72237]

As long as human exist and that is the desire for one party to dominate the other or for one party to convert the other into its own domain then there should be conflict. Conflict is not necessary in human life because it exists even in the most ideal human society.

KN72 [37225-37268]

Ehh, when violating of individual rights.

KN73 [39621-39766]

There is no time that conflict is necessary. Islam doesn't propagate conflict in any way. It is a last resort and it doesn't propagate conflict.

KN74 [48634-48701]

To me as a Muslim there is no any time that conflict is necessary.

KN75 [51647-51761]

Conflict is conditional when necessary and is necessity that can lead to conflict when you don't have any option.

KN76 [44475-44553]

Well, conflicts are only necessary when there are no constituted authorities.

KN78 [61355-61380]

Again for the scholars

KN80 [46348-46473]

So when conflict, conflicts can be necessary when certain fundamental religious aspect is being violated by the other party.

KN81 [30307-30386]

When it becomes last alternative so the conflict ahh may happen or may arise.

KN82 [32488-32563]

Conflict is necessary when the provisions of holy Qur'an are deviated from.

KN83 [22527-22564]

So ah when the condition is warrant.

KN84 [25330-25372]

Hmm I think in the state of a hardship.

KN85 [37826-38192]

Yes conflict is an inevitable phenomena in human society. It has existed since from the beginning of man it could continue to exist. Ahh ahh conflict is not harmful, it is only violent conflict that is harmful, in fact sometimes conflict is good because when there are divergent opinions, there is conflict of opinion that is when you will see the truth coming out.

ZA1 [38589-38841]

When somebody cheat you. If somebody cheat you, take your property, now conflict is necessary. Like what is happening in Palestine and Israeli, now Israel Palestine must retaliate because world are seeing Palestine have been robbed, have been cheated.

ZA2 [47236-47273]

Is when you deny of right comes in.

ZA3 [28839-28909]

Conflicts are sometimes necessary in order to understand themselves

ZA5 [32665-32695]

When there is a disagreement.

ZA6 [72189-72274]

Hmm conflicts are necessary when there is no justice system, there is no fairness.

ZA7 [38196-38348]

Conflicts are necessary when the ideas of one man is being tried to be imposed on ideas of another. I think that is just when conflicts are necessary.

ZA8 [76423-76528]

Conflicts are necessary when you are been asked or when you are been forced to go against what God says.

ZA9 [42232-42492]

Conflicts are not necessary at all. I don't think there is any condition where conflict should be necessary, but its in the human nature, you can't just, you can't stop it from happening. We can't stop it, but we can at least reduce it to the barest minimum.

ZA9 [42553-42842]

Conflicts, I think in my own opinion sha, it is necessary to have a conflict when a group is trying ride on the other group, like if they are stooping them from expressing or from practicing their own this thing. Like colonizing them, let me just use that word, colonizing them somehow.

ZA10 [36415-36553]

Conflict actually is not necessary, it is just a misunderstanding that occurs between two that maybe did not agree on a particular thing.

ZA11 [31379-31390]

It is not.

ZA12 [19213-19286]

I don't think conflicts are necessary everybody wants to live in peace.

ZA13 [19783-19982]

It is necessary when you, as I said earlier on, when you have been pushed to the wall and you are so much agitating and you are being oppressed and fighting for your own struggle I think is part of.

ZA14 [26755-26968]

Conflict necessary, I don't think, that is when the society, the corruption in the society, the unemployment and so many atrocities are too much in the society, I think that particular time conflict is necessary.

ZA15 [29295-29332]

I don't know what to say about that.

ZA16 [20744-20951]

Conflict is necessary when, conflict is necessary when I am trying to, when someone, when one party tries or wants to ah, what do you call it preach or let me call it as an Islamic, preach to other party.

ZA19 [45855-46239]

Ah depending on the nature of the situation we actually find ourselves, when we want a transformation, we need what, a functional conflict, you understand, we need a functional conflict. And when we actually want to liberate when state or to conquer one state, this is where we want a dysfunctional conflict, where we will take arms and, you understand, weapons of mass destruction.

ZA20 [30844-31431]

Conflicts are necessary depending on the factors that created it. The factor, if I can give a scenario, is that area is a Christian nation, this area is a Christian nation and we are neighboring we are all neighbors to one another to each other as we are in this way just all of a sudden and one thing or the other you just come to attack us, we must retaliate or we just say no we have to attack you. You that- you must retaliate; that one is a conflict. Conflicts emanate, the conflict of territory, conflict in economy, conflict in whatever depending on the factor that created it.

ZA21 [35291-35505]

Conflicts are necessary when you think things are not done justly or the way they are supposed to be done that is when conflicts arise. If you have this as a right and it is denied of you then conflicts sets in.

ZA22 [30405-30449]

There is no time when conflict is necessary

ZA23 [38717-38874]

Ahh conflicts- I will not call it very necessary, but in any situation we are you believe in something and I believe on the contrary then conflict arises.

ZA24 [48136-48359]

Conflicts are necessary when somebody wants to trespass on your religion. You will not allow him to or they will not allow you or maybe you are not having freedom of religion or worshiping. Conflicts can be necessary then.

ZA25 [47845-48006]

Ahh necessity of conflicts. That is when there is an irreconcilable understanding of some terms, irreconcilable understanding then conflicts becomes necessary.

ZA26 [22125-22175]

Conflicts are necessary if someone attacks you.

ZA27 [21312-21554]

I don't think there is any particular point that conflict is necessary to my own understanding because now if somebody reacted on you, you are not also supposed to do the same thing, but rather you have to calm down and put things in order.

ZA28 [34843-35133]

Conflicts can arise or when there are issues on ground that need to be ironed and solve particular problems within a setting I think they can-people that are concerned they can bring their own points and then try to discuss and argue on it so as to solve the issues disturbing the setting.

ZA29 [49637-49668]

Conflicts are never necessary

ZA30 [59095-59464]

Eeeh, conflicts can, ever conflicts become necessary? There is always a way of avoiding it. That is why the Rasul, somebody come to Rasulillah and asked him, please, tell me something, he told him (recites Arabic), meaning don't be angry, Once people become angry then they will result into conflict, but if you are not even angry at all, he told him three (3) times.

ZA31 [29969-30213]

Conflict is necessary in a state, let us say in a state or everywhere, if let us say some particular groups are been cheated, and they try by all means to get it right, they can use power, they can use force in order to have their own rights .

ZA32 [63346-63463]

Conflicts are not, will never, are not necessary in Islam, but self-defense is necessary when the peace is violated.

ZA33 [24944-25112]

Conflicts are necessary when there is no freedom of speech, no freedom of religion, no right to live, no provision of social amenities by the people in the authority.

ZA34 [43872-44006]

Conflicts-well I will say when somebody is pushed into the wall that is when maybe he is prevented from going about his normal life.

ZA35 [21763-21771]

No idea

ZA36 [30809-30880]

Conflicts are necessary when we try to go against each other's views.

ZA37 [37359-37396]

Conflicts are not necessary at all.

ZA38 [43388-43606]

There is no any time conflict is necessary. It is only when a disagreement comes and both parties refuse to address matters so that may lead to conflict, but there was no time that conflict is welcomed in any society.

ZA39 [55640-55672]

Conflict may not be necessary.

Th15:3: Conflicts with other Religions Unavoidable

FG1 [46722-46811]

Yah when it becomes unbearable you will now retaliate in order to scare away the flies

FG2 [21711-22219]

Yes I agree. I affirm with what the scholar said because if I will take my mind back during the life of the prophet, the prophet tried his best possible to see that he put the non-Muslim, he called them to order but all his effort went in vain which led him to be in several wars with the non-Muslims. Until later after the war before they finally found a way out. So it is not all the time conflict between the Muslim and the non-Muslim, there must be conflicts between them before they will find a way out[

FG2 [22274-22316]

(Chorus) it is not avoidable all the time

FG2 [22318-22356]

(F) It cannot even be avoided at all

FG2 [22359-22701]

F) But I think to some extent you can avoid it because it all begins with one person, you alone, for a start. Try to avoid it. When someone confronts you, you try to look for a way that you will minimize it at that level. If you can try that the other person can also try that. I think we can minimize it on the whole. So it can be avoided.

FG2 [22703-23968]

I concur to what she said that conflicts can be avoided. As I have rightly pointed out, conflicts usually start with an individual, it starts with most especially propagandas when someone stands up and says something against your believe or religion and you tend to react. In the cause of the reaction that is what usually causes conflicts. But I have always believed that there are ways that you can address comments or questions or should I say propagandas against your religion without conflicts. There are several times I read articles or personally been confronted, someone will come and say that you Muslims are just terrorists. Yah directly someone will tell you that you are terrorists (A lady interjects that there are even pages like that) but amm if you use the aggressive part of it saying, how dear you call me a terrorist? He will say of course you are a terrorist and you know argument starts, conflict generates before you know other Muslims will come, what happened? He called us terrorists and now they will fight him and the non-Muslims will be you fight my...you guys are terrorists. Before you know conflicts emanates. So how about if Muslims are terrorists? You said we are terrorists ok. Thank you. There I take my leave. It has been avoided.

FG2 [23970-24421]

Even in my station sir, am still adding to my point that conflict is unavoidable all the time among the Muslims and the non-Muslims. I could remember the history of what happened in Zangon Kataf. It is one of the lecturers who came out to insult the prophet. So I believe if someone will come out and insult the prophet, no matter how gentle, humble and patient I am, I cannot endure it. So I believe on that premise that conflict cannot be avoided.

FG3 [55861-55866]

Yes

FG3 [55869-55935]

Yes but there should always be possible solutions to all problems

FG3 [55977-56240]

Yes what I am saying the point is conflict cannot be avoided all the times. The thing is when you look at the two, let me pick an example to the environment we are living- Nigeria generally, we have the two religions-Islam and Christianity are the two religions.

KD2 [29158-29578]

Of course it can be, it can be avoided. How many conflicts we have in the world that has never been engaged in any form of conflicts especially that of religious conflict? So many countries have never experienced that and they still have Muslims, the non-Muslims and other forms of religions in the country. So it can be avoided, it can be avoided. Even in Nigeria here, it can be avoided, it's just the matter of time.

KD3 [22573-22697]

It cannot be avoided, but everybody should just mind his own business. That's the only way we can reduce it to the minimum.

KD4 [54356-54584]

Yah, conflict has been the nature of man. You cannot divide man from conflict. So, I will say that yes, conflict with other religions because all religions are propagating their belief. So, you can, it cannot be done away with.

KD5 [29554-29808]

Yes, I agree because looking at conflict naturally, conflict cannot be avoided, conflict is inevitable in our lives because conflict arise when people have different view or different feelings on a particular thing. That's what normally brings conflict.

KD6 [47146-47242]

Yes but we lack that dialogue within ourselves. Let's sit down and we dialogue within ourselves

KD7 [37629-37788]

Yes, it cannot be avoided at all times, but one should be able to know what he is arguing about, know the reasons for it and be able to remain calm, that's it

KD8 [64984-66821]

Of course it can be avoided. Conflicts can be avoided. They can be avoided if somebody, if everybody is trying to stick to what his religion is saying and equally accommodating the other person different from faith. You have to understand that he has reasons for his faith and you also have reasons for your own faith. So there is a need for understanding. There is a need for people to be exposed to understand that the way you are feeling that is the way the other person is feeling. You are feeling your religion is very important to you. The same thing the person is also feeling. So, when you try to stop him from practicing his religion, conflict will arise, you understand. So there has to be accommodation because you have, even prophet Muhammad (SAW) lived with non-Muslims, Jewish ma, they were inflicting pains on him. So, conflict is not necessary because we have to, we have to accommodate each other, we have to just, God created us, if God wanted, he would have created you in one faith, but he decided to make us different so that we can understand ourselves, this is what he said. If he loves, he would have created us in one religion, but we are different. So the fact that we are different, we can say, depending on the way we understand the religion, there is a conflicts situation. I may say because this one believes in this, another person believes in this. So, when we are able to manage it the conflict will not arise even though the conflict situation is there, but when we are able to manage it, we are able to understand each other that conflict will not arise. But if it is at the time when one religion is trying to stop the other person, follower of the other religion or another faith trying to stop him, to stop him from practicing his religion that is when conflict will arise, which we don't pray for.

KD9 [45995-46078]

I think we've talked about that too, that conflicts sometimes cannot be avoided so

KD10 [36491-36781]

Yes it cannot be avoided all the time because they may prove to transgress or to step on our toes, toes of the Muslims. So the Muslims will be disturbed and be annoyed and then they will just start fighting, causing public disorder, killing people, destroying properties, place of worship.

KD12 [39711-39784]

It can be avoided when the government of the time draws a parallel line.

KD13 [18210-18308]

It cannot be avoided all the time because the knowledge and the perspective of the people defers.

KD14 [23692-23770]

Yes it cannot be avoided all the times, but we can reduce it to the minimum.

KD15 [30267-30632]

Ah conflict with other religion cannot be avoided all the time. It cannot be avoided all the time because there is no understanding between the two religions or the religions I believe what leads to conflict is just ah misunderstanding of each other ah so I think it is just misunderstanding, if the two religions can understand their self there won't be conflict.

KD16 [18881-18956]

That is true it cannot avoided, but we have to be mindful of our reaction

KD17 [55478-55672]

It can be avoided whereby everybody knows his limit. By the time you go beyond the limit, the law is there and it can catch up with you. So it can be avoided by all manners, it can be avoided.

KD20 [30179-30577]

Yes, con conflicts with other religions cannot be avoided in the sense that if eh a conflict may arise anytime. You may not even have the you may not even know the cause of the conflict sometimes, you will just discover that people were fighting you understand maybe your religion and another religion even though your tribe and another tribe you understand, so that is what I understand by that.

KD21 [28595-28967]

Yes it can't be avoided all the times, people are different, some are very judgemental, some are temperamental, some are fanatics. When you attack somebody's religion, some people react extremely high, such as say conflicts can hardly be contained there. For some that keep quiet and for some can look and see reasons like what you have actually done is very, very wrong.

KD23 [28469-28554]

It can be avoided, it can be avoided, yes if the government are willing to avoid it.

KD24 [83380-83925]

Ah actually it cannot be avoided all the times, its true because if you have ah ah for example, two religions, two religions, they both have leaders as far as today is concerned they are living in peace. One day or the other one of the religion will have leader that he is not happy with this peace living, he wants fight. So no matter what you will think no his own decision is he want that fight to go on, so you see this I think it cannot be avoided only that it can be avoided by knowing who to put there so that people will live in peace.

KD25 [97396-97455]

That is true, but to some extent it should be ameliorated.

KD26 [33037-33210]

Yes it can't be avoided all the times. There are people that just want to push you to the wall. They want you to react and definitely you have to take a stand for your din.

KD27 [31464-32003]

Yes conflicts with other religions cannot be avoided all the times because the basis of our religions differ. We believe in Allah and his prophets and his books and his angels and even the last day. We believe in predestination. Most other religions do not believe in that. They believe-they don't believe in Allah, they believe that Allah has a son, some of them believe in

predestination, they don't believe in the prophet (SAW), they don't believe in all the books Allah. So conflicts do arise but how you manage them is what matters.

KD28 [40012-40350]

I, one has to be very careful you know with other religions, as long as you are and you know that your own religion has given you a limit and yet other religions, you have to seek peace between yourself and other religions. We know that you have to try and try and avoid any misunderstanding between you and those of the other religion.

KD29 [25841-25925]

Well my view on this statement ah is that of ah having dialogue within one another.

KD30 [46362-47440]

I think what keeps people from being the fact that ah people are of different religion ah shows that of course there is conflicts between your religion and his religion, your religion and their religion ah what I'm trying to say is that is that ah misunderstanding between the two religions because if the two religions have all things in agreement then I don't think why other, the others will keep away from the other religions. So there are things that these religion feel that they don't agree with that religion that is why they choose to stay in that religion so of course it can be avoided because these things or this one is agreed ah this one might feel it alright while this one will see this as and then when they come together maybe in practice for example in India what we have where the Buddhists perceived ah the slaughter of cows as ah as being insulting while the Muslims ah look at it as ah as a normal thing where there is no harm and is I think that is given to them and they can be able to feed on it, then you see that is normal conflict in understanding.

KD31 [23049-23305]

yah conflicts with other religions cannot be avoided all the times because in life I must in my religion must always go against something you feel it is right in your own religion that is why conflicts can never be avoided between two different religions.

KD32 [33654-34267]

Yah there are, people don't really understand the religion they are practicing, so this leads to an intolerance and sometimes there is some injustice in some communities, trying deny some people some rights because of their own place of worship because of their own religions, so this is what totally bring conflicts, so when there is justice, irrespective of their own place of worship, irrespective of their own religion, so we should totally expect peace and this justice must come from leadership and this should not be possible at all time, so this is why we should be expecting conflicts most of the times.

KD33 [29827-30051]

Yah it cannot be avoided all the times because some people even with non-Muslims they misunderstood their scriptures, their verses, their books, the teachings of their religion, so you cannot avoid emm religious conflicts.

KD34 [36635-37007]

okay that means a violent conflict with other religion it can be avoided because as long as, as long as there is understanding between the two religion, I will not say something that will provoke you, you will not say something that will provoke me, within the freedom of religion there is limit of what I should do or I should not definitely it will prevent a conflictq

KN1 [70554-70656]

All the times, it depends on what you mean by all the times. In the shorter run or in the longer run?

KN1 [70772-71217]

Even between husband and wife, between father and son you cannot avoid conflicts in the long run except it may not translate into violence. That is the key issue. Conflicts may not necessarily become violent. So that is it. But in the long run conflict is necessary no matter what even within a religion, within a family whatever relationship there is in the long run there will be a conflict it depends on the maturity of the parties involved.

KN2 [42438-42450]

Yes it is

KN4 [55353-56027]

That is the most simple way that you can in fact it, it is more easier to avoid conflict between, is this the question, this is not it conflict with other religion cannot be avoided all the time. It can be avoided since there is leadership like in Nigeria the followers are- has more and much respect to their leaders. When leadership is good and there is control and there is standard of preaching amongst the conflict can be in fact erased among the religion. The conflict can only be between exist in the community but not among the big religions it can be- is avoidable but only if there is understanding amongst the leaders of the religion and there is good government

KN5 [36744-37346]

Yes of course ehh eh the way this our counters do in Nigeria, you cannot say you always be avoiding conflict because it is not Islamically based. If you allow them to be touching the personality of the prophet and they would do more than what is expected even with leadership or without leadership of an Islamic leader, even with the provisions or the conditions of jihad or not, you have to fight that where necessary but with the aspect to issues that are very sensitive not to personal issues. Conflicts cannot be avoided because of this thing because if you leave them they will continue doing it

KN6 [41670-42197]

Ahh, it can be avoided because when you, if you take the history of the prophet Mohammed (Saw) and the history of his Sahaba, this-those time the conflict between Muslim and Christians are minimized. So conflict can be avoided some certain aspect and some certain aspect that cannot get be avoided because conflict may even arise between a Muslim-between Christian and Muslim and between Christian with Christian and less- conflict is part of our behavior, is part of the behavior of human being. So conflict must be arising.

KN7 [37465-37555]

Has I have said earlier on, no. I don't think this is right. This statement is incorrect.

KN8 [35592-35678]

It is very wrong because, any religion that preaches conflict is not a good religion.

KN9 [31820-31899]

This is true. Conflict is bound especially where there exists two beliefs, yes.

KN10 [25416-25544]

It can be avoided, it can be avoided and because once there is understanding among the people so there will be no any conflict.

KN11 [33865-33892]

I disagree with this. No.

KN13 [36964-37269]

Hmm, yah more or less cannot be avoided, definitely there must be issues that must start even directly from prophetic era, there has been crisis that has been happening between Muslim and non-Muslims, so that is the major, it is a philosophical question that can't be answered it is a catch two question.

KN14 [30296-30321]

It can never been avoided

KN15 [25378-25474]

I think yes, it cannot be you know avoided because of misunderstanding you know between people.

KN16 [15101-15174]

Yes, yes it cannot be avoided because of misunderstanding that they have.

KN17 [29297-29496]

Uh it should literally be correct because uh there are some times definitely in religions we must have religious crisis it has been happening right from time and definitely it can't stop happening.

KN18 [51670-51908]

It can be avoided, it can be avoided. Why what will you say with many multi-religious okay many multi-religious societies, many multi-religious and they were able to multi-ethnic, multi-religious, can be avoided when there is tolerance.

KN19 [34192-34327]

Uh I think it's true because mostly religion is a means in which conflicts ensues as a result of differences in the beliefs of people.

KN20 [24204-24324]

It can be avoided because even the prophet avoided it not until he got the instruction to fight them. You can avoid it.

KN21 [17306-17326]

I disagree with that

KN22 [35105-35353]

Yah, actually because of the ideological difference, because of the difference in terms of religion, it cannot be avoided but can be managed, it can be managed yes. So my view is to set a mechanism where this conflict will be managed if it arises.

KN23 [23219-23236]

I don't believe

KN24 [21559-21577]

It is not correct

KN25 [34802-34901]

Well it could be avoided; it could be avoided if only there is understanding. It could be avoided

KN26 [38214-38658]

It can be avoided though not all the times but it can be avoided. Conflict itself as a phenomenon is something that can be, not necessarily be avoided but it can be contained. Sometime you don't see it, it just comes and when it comes at least the presumption is that you will be able to manage it or to resolve it, which is the most difficult one. It is easier for you to manage a conflict than to resolve a conflict but it can be resolved.

KN27 [27208-27461]

It can be avoided if there are-it can be avoided let me say it. it can be avoided considering the fact that conflict can't solve every problem and I don't think that conflicts can solve problems, it can only, let me say, in most cases add to problems.

KN28 [20848-20992]

Well it is a world of diverse opinions. A lot of people have their own interests. Conflicts must surely exist in the global world we are today.

KN30 [19067-19079]

Yes I agree

KN31 [35012-35152]

Well it is something that is avoidable it all depends on our understanding among ourselves but it is something that is very, very avoidable

KN32 [17548-17682]

ah who told you that conflict cannot be avoided all the time. But it can, it has been so shall it be ah your statement is not correct.

KN33 [13197-13257]

My view is no and there can be understanding between them.

KN34 [23862-24034]

It can be. It is not a prophecy. Had it been it is a prophecy, you can say that but since it is not a prophecy, it is something that can be avoided through understanding.

KN35 [22930-23335]

Yes conflicts ah since you say, the question says all the time, it cannot be avoided all the time because in the situation whereby Muslims are being persecuted and injustices are being faced by the Muslims, so this things can lead to conflicts and the Muslims cannot continue to fold their hands and be looking at Muslims being persecuted by the non-Muslims. Yes but the conflicts cannot be all the time.

KN36 [22744-23004]

Yes it cannot be avoided because some non-Muslims and Muslims always act sometimes out of the jurisdiction, but if you really want to go and respect each other's freedom of practicing their religion without accusing each other I think the peace will take it.

KN37 [21913-22222]

I think I shouldn't totally agree with that statement okay because my acceptance to that statement may give way for people to draw in line of misunderstanding between them and other faith. So let me just say at all times diplomatic means should be applied to solve conflicts between Muslims and non-Muslims.

KN38 [16400-16413]

I disagree.

KN39 [25541-25668]

Actually no because there are so many procedures laid down particularly in Islam of how a conflict can be resolved peacefully.

KN40 [20615-20736]

Conflict can be avoided between both of the religions in the sense that when you have a negotiation between two of them.

KN41 [17847-17964]

Religious conflicts can definitely be avoided if there is going to be unity and respect for other people's religion.

KN42 [46746-47352]

Dialogue. They should come together, they should solve the problem. They should get a mediator that is very, very effective not the ones that want to see both of the parties in conflict. They should talk to each other, they should apologize, there should be room for amend not revenge. Let people stop embracing the idea that I must pay back what is done to me in ten folds. It doesn't work that way. People shouldn't be unrepentant; they should try to forgive. Every religious body be it Christian, Muslims, other or other one should try preach forgiveness. If you forgive then you can definitely forget.

KN43 [33915-34043]

It can simply be avoided always and all the time provided the followers of different religious groups will respect one another.

KN45 [38607-39160]

No, conflict can be avoided with other religions eh conflict can be definitely avoided and it should be avoided with other religions because I don't think no religion encourages conflict at all. Christian religion is very eh is very peaceful religion, is a very peaceful religion. Islam is a very peaceful religion. Judaism is a very peaceful religion. Eh what is happening even in the Middle East, in the conflict between Israel and Palestine is not part of Judaism maybe Jewish are involved, but this is not the teachings of the Judaism at all, yes.

KN46 [59668-59975]

Yeah it is true because ahh, you cannot claim to have control over all the followers of your religion. So you will tell them to behave in a certain way and some of them, for one reason or another, they go and behave differently. So ehh that definitely sometimes will lead to conflicts with other religions.

KN47 [56657-56736]

Yes, the statement is true because conflict is always with us as human beings.

KN48 [19206-19344]

Actually it is right but everything what I just say, the main thing that cause that is lack of understanding and respect for each other.

KN49 [29683-29863]

I think conflicts can be avoided especially in the religious sense because both religions practice and preach peace. So it is actually quite avoidable, it is very, very avoidable.

KN50 [16912-16991]

It can be avoided inasmuch as we have respect for one, of one another's faith.

KN52 [57052-57639]

Well conflict in the sense of disagreement, misunderstandings, competition for converts, like I mentioned earlier, the struggle to win converts that is basic in all society historically, but conflict in terms of confrontation I don't think this is necessary, I don't think is necessary. Why should religions fight? I mean it is completely unnecessary as far as I am concerned, but because of certain interests I mean these are things that would continue and we would continue to experience, but I do hope that we intensify our interreligious dialogue and entrench harmony in the society.

KN54 [12353-12377]

Well it can be avoided

KN55 [14390-14424]

Hmmm I think it can be avoided

KN56 [24520-24907]

Conflict with other religions can be avoided provided that there is no transgression and every other religion sticks to its teachings why because I don't think between Christianity and Islam if followed accurately I think there is no religion among them that preaches violence. It is just a matter of misinterpretation and selfish interest by some preachers among these two religions.

KN57 [20656-20805]

If there is misunderstanding, there must be conflict. If there is understanding and tolerance with one another there must be absence of conflicts.

KN58 [46666-46870]

It is true because you are always having a different worldview. Once there is difference you would have conflicts. Conflict is all about difference. I disagree with what you said conflict has started.

KN59 [49254-49779]

Yes it cannot be avoided all the time. The reason is that since we exist, since there is this differences in religion, definitely there must be conflicts, because everybody, why there must be this conflict is because everybody want to claim his own religion is the best and if you want to claim that your own is the best then definitely there must be misunderstanding and if there is this misunderstanding conflict would arise; so it is something that is not avoidable, it is part of us and we have to groom and maintain it.

KN60 [35376-35426]

Actually it is true I agree with that statement.

KN61 [18379-18511]

Yah, it is true, there must be disagreement between religions, there must be because everyone feels that his own institution first.

KN62 [57794-58437]

Conflicts with other religions can be avoided not cannot be avoided. It can be avoided, yah. It can be avoided. It is not that it cannot be avoided, it can be avoided definitely. How can we avoid it? The only way to avoid it is by understanding one another. Hmm the noble prophet before did the same, he understood the fellow Jews he lived with although after sometimes, they betrayed him. They betrayed him. Banu, Banu what? I forget the name, yah. Those people actually betrayed him and they connived with his enemies and ah that is why Allah (SBUH) actually ordered him to fight them. So I believe that we can live, we can avoid conflicts.

KN63 [49493-49945]

It can be avoided and if you look in fact even in the teachings of Islam, the teaching of Christianity, they are never the same or let us be, let us say the truth because no the Christians say ok Jesus is the son of God and we Muslim say no, he is not. He is a prophet of God. So that is a different view, huh so you know if you have that proper understanding, there is nothing, life goes on, it doesn't stop anything, it doesn't take anything from us.

KN64 [28977-29109]

Hmm, it cannot be avoided because there is something that ah needed to do if you want to avoid this ah conflict in our nation, hmm.

KN65 [36018-36046]

No, it can be avoided, yes.

KN66 [24737-25001]

Conflict with other religions, in one way or the other I believe conflict and other religion are, are yah, conflict can be avoided provided other religions do not attack Islam because when they attack Islam, Islam would fight back, Muslims will fight back rather.

KN67 [25408-25749]

Well it depends. I think it may be true because even though on your own side or on the side of Islam, there, if there is no any plan to subjugate other religions and some other things, there may be some other plans in one way or another, directly or indirectly that may create conflict. So I don't think it is something that can be avoided.

KN68 [12281-12301]

It can be avoided.

KN69 [43846-44070]

Is true, is true to the fact that each of the religion that we are having is contending that it is the true religion, it is the best religion revealed by Allah (SBUH) to this world. Therefore, conflicts are bound to happen.

KN71 [73097-73744]

Yes, when you say all the time, it is true, but it can be avoided most of the time. Why, because as long as I agree to it, as long as I agree to reason, as long as I know that I have the right to my own opinion and so you should have your own opinion too, as long as I have the heart of tolerance we can avoid conflicts, but not all the times because there is no way you can deny or stop the society and whatever society no matter how good from having some bad eggs or some fools among that society who are many a times are the headache of that very society. That is why it cannot be avoided all the times, but it can be avoided most of the time.

KN72 [38585-38733]

This is not true. It is not true, because when there is eh tolerance among the different religions, there is no any conflict, it is only lack of.

KN73 [40083-40106]

Ah, it can be avoided.

KN74 [49154-49241]

Ah it can be avoided, it can be avoided. Conflict with other religions can be avoided.

KN74 [49271-49442]

Hmm we can't say with all the times, but it can be avoided. I have told you that if it happens in one way, we cannot call it as a conflict; we just call it as self-defense

KN75 [52115-52223]

Yes, it can't be avoided, but it is through dialogue that we can be able to resolve the issue of conflict.

KN76 [45237-45517]

Yah it cannot be avoided all the time, but it can be managed because by the time we recognize the right of other, and the other person also recognize your rights and you agree to live, then you can avoid conflicts by managing the conflict when they arise or even before they arise

KN78 [61887-62265]

it can be avoided for as long as we stayed away, I mean, we abide by the teaching of our religion that is by being tolerant to each other, by not trying to ah eh downgrade the teachings of other religion. We can have our disagreements, but we have better way through dialogue we can discuss the differences among our religions, but a better way or really avoiding conflicts.

KN80 [46896-46978]

It can be avoided because no any religion encourages conflicts to it followers.

KN81 [30960-31016]

Of course it will not be avoid, but it is easy to solve.

KN81 [31322-31413]

So this problem can be solved through discussion and dialogue with the affected conflict.

KN82 [32880-32892]

It is true

KN83 [23025-23100]

So my view is that eh I think it can be avoided, but not all the times.

KN84 [26037-26106]

No I think this statement doesn't, no I disagree with this totally.

KN85 [38736-39042]

Yes if we are talking about the conflict, non-violent conflict is inevitable because we have conflicting views about God, we are have conflicting views about life generally, but if you say violent conflicts no I disagree with that because Muslims and no Muslims can coexist peacefully without conflicts.

ZA1 [39082-39181]

No, no, no, no just say that corruption, if corruption is not avoided people will be in conflicts.

ZA2 [48549-48657]

Yes because of the selfish aim in people, just what we have been saying that is the key issue selfish aim.

ZA3 [29324-29766]

Emm of course it cannot now, everybody is selling their own religion so also you just stay and see some people knocking on your door saying just believe, just believe. So they are also trying to market their religion, so in such situation emm the, but the best approach sometimes is to have comparative religion where everybody will show case what their religion is, form there you will have a wider scope and understanding of your religion.

ZA4 [50423-50825]

You know because every religion has his own doctrine, so any time you fight you are trying to impose your believe on them you are cheating them, rather than you impose your own they should impose their own on you. That is where the conflicts always come, but what you are doing is understanding, allow each and everyone should practice on his own way, later won they will know which is the right path

ZA5 [33185-33273]

Because of the way the scholars and the cleric preach. One preach against one another.

ZA6 [72870-73180]

Ahm it cannot be avoided all of the times, but all of the times there are certain measures that will be taken to at least to bring about a resolution or at least to the barest minimum to try ah avoid the conflict and if it happens then there are steps that should be taken to at least bring about resolution.

ZA7 [38879-39204]

It is very true because other religious practices and teaches what their religion tells them to and there is no way two different religions can practice and preach the same thing, you understand, so there is always bound to be conflicts where there are no agreements between the two religions or more religions in question.

ZA8 [76788-77421]

Yes. It can't because like there are good sheep in the family there are also bad sheep. Sometimes its unfortunate that maybe a non-Muslim that you meet is an extremist, for instance, now he is not going to agree on what your religion says, sometimes they even use foul languages and in a religion even though is not my religion, you are not allowed to ridicule or embarrass or even abuse another person's religion. It is obligatory on you to respect everybody's religion says the prophet, you must respect everybody's religion. Now in the case whereby I am respecting your religion and you try to ridicule mine, conflict will come.

ZA9 [43825-43896]

Of course it can be avoided only if we can be tolerant of our selves.

ZA10 [36919-36994]

Yes it cannot be avoided, but it can always be managed. You can manage it.

ZA11 [31778-31808]

Well the perspective matters

ZA12 [19499-19586]

Yes, it cannot be avoided or it all boils down to the understanding of both religions.

ZA13 [20247-20382]

Yes it can never be avoided at all times because it comes, is something that just come and is something that comes within a short while

ZA14 [27417-27573]

Yes because there is disagreement between the scholars and the clerics sometimes. That is why there will always be conflict, they don't agree on one thing.

ZA16 [21330-21550]

My view is that because, it is also stated in the Qur'an that there will be conflicts between you and non-Muslims and other religions practicers, so that is why because it is written in the Qur'an it cannot be changed.

ZA17 [26195-26678]

Conflict can be avoided because it say wala tajadanu ahl kitabi that is if you are making conflicts with them bringing this and they do not say, they do not agree, at times they can bring one thing that you will say kai, I cannot agree about this, we have to fight or something like that, so if you are not bringing that conflicting issue or you are not near, if they talk you say, you silent because the Qur'an is saying ah you don't have something to say, you just remain silence.

ZA18 [31214-31469]

Toh, you know Satan is there, no matter, we can remain in peace for several years, but you know Satan, we believe that there is Satan, and he is going all over to have his companions. So by his, through his avenue or whatever, he can cause some problems.

ZA19 [46665-47252]

Yes, just as I have said earlier, conflict of ideas. There are several occasions where Muslims and Christians where standing and debating, and debate is a, could be seen as a conflict because it is a dialogue and dialogue is a way where you are setting the truth. A Muslims is saying this while a Christian is saying this. Different debates have taken place between ... and so many like Rev. Cambell and so many other comparative religious scholars. So conflict in this context is actually encouraging between the Muslims and the Christians because it does not necessarily mean violence.

ZA20 [31881-31929]

It can be avoided if justice is allowed to reign

ZA21 [35924-36328]

Of course everybody has his way and manner he practices his religion. So there must be conflicts. This is the way and manner I practice my religion and this is the way and manner somebody practices his religion. I have my God, he has his God. Of course, so there should be conflict between the two. And the conflict is not about fighting, but about knowing the ideology that is attached to my religion.

ZA22 [30703-31014]

Yah. There must be conflicts because they are entirely two different things or two opposing things. So there is no way you will avoid conflicts among the religions. So what maybe we should do is we should be having dialogue. Whenever there is conflict between the religions then they should come for dialogue.

ZA23 [39353-39698]

Not even other religions even in Islam, even in the religion of Islam conflicts cannot be done away with, because you may understand something and I understand the contrary. That is what brings conflicts and it remains because it happened during the life time of the prophet (SAW). It cannot be resolved to do away with you can only manage it.

ZA24 [48954-49254]

I do not agree with that. As I said Islam is a religion of peace. We should not engage ourselves all the time in fighting non-Muslims except we are doing self defense. May be as we are talking now somebody now came and said you are talking about our religion, so we can defend ourselves. That is it.

ZA25 [48755-49138]

Yes as I have said, there is a deliberate insertion of gaps between Islam and other religions to the extent that other religions are in darkness as regards the true picture, the true teachings of Islam. And in that situation once they don't understand, once they rate, they tend to perceive Islam by some of the practices of some Islamic adherents then conflicts are bound to exist.

ZA26 [22482-22545]

Please cast religion out. Mind conflict can never be avoided.

ZA27 [21797-21951]

Yes it cannot be avoided all the times because of political issues, and because of personal interests and because of the understanding of the religion.

ZA28 [35494-35602]

Yes it cannot be avoided because even among the religious leaders a times they sit and deliberate and they

ZA29 [49952-50347]

Well depending on the people. Conflicts from other religions can be avoided also, but it just depends on the people. When someone comes with the view on his own religion there is no need to start to bring on conflict. You people talk you know (he recites a verse of the Qur'an) say what is in your mind and I will say what is in my mind and if you are truly the person that is on the right path.

ZA30 [59774-60087]

Hmmm, it depends on the greatness of conflict, irin, I don't know, is really, it depends on the situation may be the way you are conducting yourself, even, let me just say, there are some certain things happening as a result of people, as I said earlier, that they are ahhh, they are illiterate pertaining Islam.

ZA31 [30747-31175]

So is not true, conflicts can be avoided, only if the priests, the religious leaders doesn't want it to be. May be if the conflict, if the conflict is resolved, they will lose their flocks, they will lose, they will lose what they use to have, most a times, religious leaders use to cause conflicts in order to have diversion in religion, in order to, in order, so that they would, so that they won't lose what they are having.

ZA32 [64576-65041]

It is not true, it can be avoided. Let us go back to what, to our proper teaching, proper teachings yes. The only thing I know will never be avoided is the differences, the separate, you cannot say people must be the same in their beliefs, no one can say that because (he recites the Qur'an) is because of that difference that they were created that is ... so you cannot say people must become one, under one umbrella, but the issue of violation can be stopped, yes.

ZA33 [25652-26112]

Yes because conflict is like a fire when you put water on it if you didn't put very well it will light again. So it is like setting a strong committee that can supervise regularly on the various themes that are involved in the conflict in order to avoid he occurrence of such conflicts in the future. Otherwise the conflict can still go without proper supervision, monitoring and doing righteous and justice to all parties that are involved in the conflicts.

ZA34 [44958-45176]

I disagree because you can live in peace with other religions provided you know your religion, they know their religion. They no their boundaries and you know you boundaries, you can live together successfully.

ZA36 [31479-32047]

It is true because normally no matter how close and understanding you are, maybe there will be a time you would bring a topic of discussion or you say something and people go against it, maybe it is not their own view, they don't agree with you, so you may likely have conflict with them. Everybody is free and there is freedom of speech. So it doesn't mean that because you say it everybody would agree with it. No, you agree with what you like and what fits your mind, you agree with that. So if other people do not agree, you may likely have conflict with them.

ZA37 [37632-37729]

It cannot be avoided, but it can be minimized. We should try and minimize it as much as we can.

ZA38 [43941-44107]

Yah it cannot be avoided based on personal understanding, but in the other way it is avoidable when the multi- religions adhere to the teachings of their holy books.

ZA39 [56078-56423]

Conflict with one religion cannot be avoided, like I said and defined conflict as a competing interest between one person and the other or between one set of people and the other. So what is understandable I mean what is seen in this by this people may not be seen by the other. So as long as this people exist, conflict can never be resolved.

Th15.4: Reaction to Tragedy in Religious Conflicts

FG1 [47385-47406]

Just leave it to God

FG1 [47408-47411]

No

FG1 [47413-47493]

Truthfully for me I will have bad picture of the religion that did that to me

FG1 [47495-47560]

And I will try as much as possible to make sure I bring it down

FG1 [47562-47596]

But there will be so much hatred

FG1 [47597-47669]

It is unforgivable (at this stage there was argument back and forth),

FG1 [47671-47719]

I will retelling it to my children to remember

FG2 [26518-26675]

Sir my reaction to this if I will be at the age that I am able or I will be able to challenge these people in return, I will never think of sparing a life.

FG2 [26677-26866]

Sir I disagree with what he said because as a Muslim it said that you should leave everything to God. Anything that happens it is destined by Allah, you should leave for God to intervene.

FG2 [26911-27366]

(F) Of course I have a different opinion as regards to what both of them said. I think my opinion is combining the both of Instead of not sparing anybody's life, for my properties that are destroyed I have to go for compensation. It is going to be tough fight between me and the government that is if I have the means. They have to compensate me. Then with regards to the loss of lives of family members I think I will leave that to Allah to recompense.

FG2 [27367-27642]

(F) This is something you can't even think of because to me I think the world has come to an end that is like generally. So me fighting, even if you don't kill someone, they must sure kill you, so it is better for you just to look for your own. Do me I do you that is all.

FG2 [27644-27893]

To be candid, I don't think there could ever be someone in this world today that could be able to hold it on when he lost everything in a religious crisis and have something to do and will not do anything. I don't think such kind of person exists.

FG2 [27894-27928]

(F) You rather go and die kawai

FG2 [27931-28328]

in fact most people, if you look at, let's take a wider view of Pakistanis and what is happening in the world today, you realize those people are having, those young men that are picking guns today and calling themselves freedom fighters, they are having this kind of mind due to what happened to them. They lost everything so they are ready to die and that is it. And this will happen to anyone.

FG3 [63637-64720]

My reaction I will go back to the scripture. Because there was somebody that came to rasul and asked him you should tell me something Islamically, he told him that (He quotes a Qur'anic verse) do not be angry, do not be angry, do not be angry. He repeated it three times. So whatever happens to you just take it as an act that God has already written to happen to you. When you leave somebody it might happen that, that person will be, how can I say it anyi masa gafara (he has been forgiven). So to also kill another person, there are conditions in jihad like I said earlier, even during war when you come across somebody that is not holding weapon, you cannot use your own weapon and kill him. You will keep your weapon and use your hand to catch him and tie him. You can't kill him. That is the condition. Rather maybe somebody kill my brother in Ilorin or let me say in Umahia then I will come and start killing somebody in Jos or somewhere, what did I do? We are all equal. The thing is that just stick to that scripture that rasul said that whatever happens leave it to God.

FG3 [64722-65315]

Yes to what he said. It is not easy let us say the truth. The fact is it is not easy to take it and consume it. We can say it now because it has not happened. But when it happens that is when you know it is not easy. But that notwithstanding (he quotes a Qur'anic verse) God is with the patient ones. So let's say, let's assume that we can try. The truth is that we always face it, but it is not easy to know that yes this set of people killed my father, my own mother at the same time. Destroyed my home and my property, you know it is not easy to take. But let's assume that we can take it.

FG3 [65317-65744]

But when we are talking about this issue, because we are talking islamically maybe what Islam, you know the reason why we are going out of Islam that is why all such things are happening. There is no condition that; there is not warranty in Islam to allow somebody to take laws into their hands. Not at all. The question is asking what will be your reaction-meaning taking law into your hand. It is not permitted islamically.

KD2 [30320-30463]

I just have to take heart and believe in destiny because that's what Allah has destined for me will happen. There's nothing I can do about it.

KD6 [48178-48469]

I have lost my properties all before and nothing like my reaction or this. So, I pray to Allah, Allah still give me other, he still give me abundantly. That time I don't have a car, I don't have a house, I don't have a wife, I don't have children, but now, I have everything, Alhamdulillah.

KD7 [38385-38526]

I cannot say, I just pray to God that I will be able to keep my heart, give my heart, the right push at the right at that moment of anguish.

KD8 [68446-68815]

I will not be happy, I will not be happy if it was created by people or deliberately, I will not be happy with the people, but if it is destined to happen like that, as a Muslim, I believe that anything that is good or bad it has been destined. So, I will have to now stick to my faith and believe that it has been destined and I will just be patient and pray to God.

KD9 [46791-47362]

What will be my reaction? Toh ah Inna lillahi wa inna ilahim rajiu from Allah we are and to him we shall return. It has been ordained ah it has been written that is going to happen. So what was going to affect you or what was going to happen to you was never going to miss you in the first place. So as a Muslim, you take it by your stride. But you go to the street to take revenge, you can't do that. You take it by your stride, you pray to allow Allah to give you the iman to accept what has happened to you and replace it with good in this world and the hereafter.

KD17 [56444-56819]

Sincerely speaking, as I said earlier it is a trauma because during that sharia time we lost some of our goods and up till now it still affecting our main stay, our source of employment, but we thank, we just keep the faith that it is God that provided the previous one and he is going to provide in the future, so we just keep up the faith and continue with the hard work.

KD19 [37894-38001]

Well, I'll be very sad, because it is not easy for one to lose everything for one to start all over again.

KD21 [29683-30194]

This is a difficult question to answer, looking at the fact that we have not been there before. Every particular single man has his own story. The man you see there today was there as a result of pain he has withstand. I have lost couple of friends I have lost couple of friends not by death but only because they find the environment not friendly to stay anymore. It was very painful. So I think it is less painful compared to the fact that somebody has lost his beloved family members and all his properties.

KD23 [28959-29108]

Okay my reaction will be ah pleading to the ah respective authority to compensate me, if I don't have, if I am not capable to recover my properties.

KD24 [87075-87353]

That is my reaction, I will feel sad, not that I will carry knife and say okay can you locate the house of those that kill your family, let's go and I will help, no, I will not do that because that one will not kill the fire. It will quench, it will bring the fire, inflame it.

KD26 [33423-33842]

Though I can react ah I won't react. I can only say that what I have got here you know all what I have it is given to me from God to Allah despite can if I can see myself without any properties I can also say that you it is God that you known taken is things because the property is not everything it belongs to Allah not that so what am I going to react I cant go and react to anybody and any parties you understand.

KD29 [26538-26837]

Well I will react ah as an internally depressed, I will become depressed with the situation and ah as a result of that I share an unsatisfactory ah view on the way the whole issue was resolved because it was ah politically hijacked and ah in turn it becomes something that ah has prolonged itself.

KD30 [48514-48972]

Well if, God forbid, in a religious conflict where we have ah the conflicts of course and I happen to lose loved ones, we are not praying for that, but if that happens, as a Muslim I should always accept ah qaddara accept it as a qaddara as something that is made to happen to me and there is no amount of grieve I would grieve to bring these people back, so I have to give thanks to God and ah and try to see how I can live the remaining days of my life.

KD31 [23803-23876]

Yah I will just accept it in good faith that is from the almighty Allah.

KD32 [35050-35741]

Ah this should be the post conflict trauma and this is another thing that is causing the occurrence of a conflict. I should expect the government or the international organization to be assisting people assisting people affected in the conflict because this post conflict trauma that this thing it used to stay in people's mind so they need assistance, they need help. So ignoring them is just like causing another conflict. This is what causes the reoccurrence of these conflicts, so I should be expecting the international organization, the government, all the NGOs trying to assist these people that are affected during these conflicts in order to prevent the recurrence of such a thing.

KD34 [37814-38231]

Ehm my reaction there, is very painful to lose a family or relations or property, but the reaction that I should take is that I will just take it as a qaddara that is a destiny because Islam teach us that we should embrace, that is one of the article of faith that we should embrace destiny either good to bad then I will pray for a recovery because definitely some you may recover, some you will not so that is it.

KD35 [36065-36433]

Ah in a situation where you lose your properties, you lose your members of your family ahh there is no ahh there is no I mean there is nothing to do other than to be calmed and say Inna lillahi wa ilayhim rajiun as God instructed. You stay aside and then be patient look at the situation of things, think of what to do next. I think there is nothing other than that.

KN1 [72395-72780]

As a Muslim there are seven conditions for you to be a complete Muslim. Qadr or destiny is part of it in good or evil I have to accept destiny whether it is good or bad. So if it happens in that way I have to as a Muslim based on my training as a Muslim I have to submit to God and say it is from him Inna lil lahi wa ilay him raji un – from God we are and back to him we are going.

KN2 [42771-42800]

It will not be a good one.

KN2 [43022-43285]

It has become something which is the order of the day in Nigeria so the best way is to go to the judiciary, write, make sure that it doesn't happen again because that does not mean it is not going to happen again. So take measures that it doesn't happen again.

KN4 [57035-57267]

Ah hmm, I can forgive because conflict has never done a good to any person. Conflict the only good things of war is its end.

Revenge has nothing but to cause another conflict and I can't survive as an animal in the wild. I forgive.

KN5 [37814-38041]

I will start looking for another ones and property and as for the family I pray for them eternal blessing of Allah especially what intention made me to fight that is what matters, eh what made them to fight it is what matters.

KN6 [42573-42936]

So, ahh I will try as much as possible to leave peacefully so maybe if ah this conflict is happening in some certain place, if I see that there is no way ah, unless to leave this place so I can leave this place but I would not involve myself into any conflict because Islamically, the Islamic does not teach us to involve in this conflict unless it is necessary.

KN7 [38250-38707]

Hmm mm that is faith. Ehmm as a faithful Muslim and as a Muslim that believes qadar that is faith, you believe in destiny, I think that is destiny. I have no other thing rather than saying alhamdulillah, saying Alhamdulillah for saving my life and saying alhamdulillah because Allah has all reasons for doing things maybe, maybe if I don't lose all my properties and families maybe things that are worse than that will happen to me, so I say alhamdulillah.

KN8 [36041-36060]

I won't be happy.

KN9 [32160-32347]

Well I am going to accept that as fate that has been ordained to me by Allah, but then I would also grieve my loss because it is natural for man to, you understand, to grieve for losses.

KN10 [25772-25926]

My reaction is that I will look for vengeance if it continues, but once it is resolved or solved, so that is all I can, I will be happy for it to solve.

KN11 [34142-34208]

So, you are-my reaction is to make patience, yes to make patience.

KN13 [37491-37598]

There is nothing you will do than to plead to Allah, than to plead to Allah to bless you with another one.

KN14 [31183-31318]

Very bad, very, is not something that is ah that's good, it's very bad and it will result to some psychological ah ah negative things

KN15 [25730-25933]

Hmmm, I think that's the most important you know part and is the most you know attribute that the holy prophet always asks us to do, I will be patient and I will submit everything to the almighty Allah.

KN16 [15400-15438]

I will take everything back to Allah.

KN17 [29972-30355]

my reaction is ah I don't there is no way I will react except I will just have to start back again because there is no court for you to go and fight for, just like ah a kind of ah its an unplanned crises whereby people are just actually galloping here in and out and they will destroy your property, so you just have to reorganise yourself and start there is nothing to do about tha

KN18 [52291-52617]

There will be post-conflict trauma, you will face a trauma. I think you have to take it, you have to bear it and you have to fight it within the confinement of the law, you have to seek for your right within the confinement of the law, report those that if you know and follow get your rights through the appropriate channels

KN19 [34629-34695]

Hmm, I will feel very bad, and so in a nutshell I won't be happy.

KN20 [24897-24957]

Ah God forbid but no human can take that in a lightly mind.

KN21 [17766-17799]

Inna lillahi wa ilayhim raji'una

KN22 [35713-35759]

I will leave everything in the hand of Allah

KN23 [23739-23822]

Well I will just have faith in God. I believe everything that happens is from God.

KN24 [22050-22065]

It will be bad

KN24 [22120-22151]

I won't fight back. It is fate

KN25 [35418-35534]

Well I will accept that as what has been ordained from Allah (SAW) although as human, I will feel terribly grieved.

KN26 [39653-40546]

yah I will take it to be kaddara that is just it, like I said, under normal circumstances the state is supposed to come in. There are certain responses to conflicts and along the line there are also strategies to resolve the conflict but the annoying thing about the conflict is that the deed, after the deed has been done you can't reverse it. For instance properties you can easily-you can bring back properties, some things are very valuable you can't bring it back, but largely a life cannot be replaced that is something we cannot...with so it is forgiveness, you just have to that is just it, you can't hold a grudge all the time you just have to forgive and it will be much more easier, like I said, if justice is being carried out. At least in a place that will give you solace to feel a bit relaxed at least you will be appeased is that even though that will not bring back your things

KN27 [27845-28016]

Well thank God for Islam and as a Muslim, as a true believer and as a mu'min you take everything as fate. Everything that happens to you comes from Allah, so it is fate.

KN28 [21541-21777]

Inna lillahi wa ilayhim rajiuna This is not what we are actually praying for because Islam is religion of peace and we never pray for such to occur and it is not what we are actually praying for. Isha Allah this will never come to us.

KN30 [19531-19667]

Ehm everything belongs to almighty Allah so he is the one that gives, he is the one that takes, so I will be contented and I will pray.

KN31 [36266-36511]

Well just like we know in Islam when something happens to you know they are bound to happen. You just have to take fate and we know that God is going to fight back for you. Even like secularly we know that you don't take laws into your hands.

KN32 [18039-18192]

as a Muslim I have been thought to accept this as a sign of faith and we call it Gadara in Islam. I'll take it as a sign of faith and I will simply say...

KN33 [13465-13496]

Well, leave everything to God.

KN34 [24787-24892]

My reaction, I will just wait for the law enforcement and the law to do what is right to do the justice.

KN35 [23531-23587]

Actually I will feel so bad so the situation will be...

KN35 [23612-23745]

So I can't do anything but ah just to take a critical look at the causes, I mean the genesis of the problem itself, why it occurred.

KN36 [23803-23949]

Yes I will react but I will believe that almighty Allah gave life and take away the life. So it is the work of almighty Allah that happens to us.

KN37 [22758-22835]

Unhappy honestly, and I think I might live with that for the rest of my life

KN38 [16650-16954]

I will be upset yes. I will feel very bad, but I don't think that will be a cause whereby I will engage into conflict myself. Islam has always put a barrier, try to make us understand and try to create annexus between us and peace that we must create peace we must make peace in a living in the society.

KN39 [26271-26631]

Ahm really of course missing some members of the family during conflict or religious conflict is something that will really keep on irritating the person, but I know whenever death comes, really one must to go, which means that death is necessary. Therefore I will really accept the situation because no one is immortal. Everybody should die one day one time.

KN40 [20990-21095]

I will react normal. I will just try to ignore it rather than involve myself or engage myself in conflict

KN41 [18266-18316]

I will believe that, that is how God ordained it.

KN42 [48208-48281]

I would be sad, but that would not make me want to hate or to revenge.

KN43 [34344-34568]

I am not hoping or aspiring to find myself in such kind of ah situation, so since I am not aspiring to find myself or to face this kind of ah problem, I don't think I have, I ehh, ehh, I would answer ahh, this ah question.

KN45 [40069-40857]

Yah ehh how I would react ehh I think hmm it is the political leaders that I would blame and maybe eh, I would never forgive because ehh if there is a good political leadership, they must ensure the protection of lives and properties of citizens and also political leadership shows the way for the citizens to live in peace. If there is that good leadership I don't think there would be a conflict in ehh in Nigeria because what I believe in is that Nigerians love ehh we love ourselves. The Christians love the Muslims, the Muslims ehh love the Christians. Ehh the Yourbas love the Hausas, the Igbos love the Hausas and the Hausas love the ehh two. What we need is ehh a leader, a leader that will bring out that love for ourselves, yah that would bring out ehh and actualize it, yah.

KN46 [60973-61372]

I will feel very sad, that is why I always feel sad when these things happen because I feel for my ahh other fellow citizens, how they find themselves. I never lost ehh a family member in such conflicts, but I always feel very very sad when it happens. Yes some family friends have lost some members and I happen to know about their loss and I really, really felt bad when I came to know about loss

KN47 [57763-58041]

Well, I will just follow proper channel. I will go to the government and report maybe there is this kind of ah ah intervention that the government does to the victims of such kind of menace then I would try to get help by them, by the government and my friends, you understand.

KN48 [19557-19608]

Hmm, it will be pained, it will be painful rather.

KN49 [30127-30184]

Actually, I would be very disappointed with the society.

KN50 [17205-17322]

Actually, I won't be, I won't be happy and ah all what I will, I will just believe that is everything is from Allah.

KN52 [57993-58148]

Ah this is quite a very difficult question because it involves emotions, it involves, you know, a decision that one has to make at a very emotional level.

KN54 [12655-12689]

Well that is destiny from Allah

KN55 [14766-14821]

Ok I can just say that is destiny and that is qaddar

KN56 [25482-25859]

Ok if I lose ah my reaction would be that I would take that, as a Muslim, I would take that in good faith why because in the past my family and properties are things that I don't know I would acquire but I acquired them. So I would take that as destiny and I would say that Allah that gave me in the first place without my knowing is the one to replace the ones that I lost.

KN57 [21133-21186]

I would only seek Allah's intervention in the issue

KN58 [47220-47319]

It is the will of God Allah has ordained it to happen to me like that. I accept it in good faith.

KN59 [50234-51014]

Actually if I am a victim of this, I would not forget, it would be something that would be very fresh in my memory, ever green in my memory and whenever I see those people involved in that, that led to the destruction of my property and my family members I would not be kind of friendly with them. It might always lead me to being aggressive whenever I see them, but as a Muslims I have to have faith and kind of overlook things. But to be sincere with you that hatred is there in me because I cannot just lose my family member and properties by some crooks or some non-believers and I would take it lightly with them, but nonetheless I can still bear it and accommodate what has happened to me which is Qadar in Islam which means that is how God has destined for you to be.

KN60 [37252-37624]

You see though it depends upon individual actually. to so many other people if they lose their family and properties, they would take it to be what God has ordained and that is part of what we call qaddara, you understand, and it is part of Faith, they are part of the pillars of Iman you have to believe in what we call Qaddara, anything that befalls you is from God.

KN61 [19176-19231]

As a Muslim I will leave everything to Almighty Allah.

KN62 [59765-60019]

Yah, I will just be patient because I know the God who gave me that can replace them with some more because when I came first, I did not have anything, and now I have it and it, it's all gone in a wink of an eye. It doesn't matter, no it will come back.

KN63 [50419-50799]

I will take it as act of Allah, you know, you know because when we have something like that, when we have a sort of conflict in the society, nobody knows the extent that it may go, you know, you lose your property, lose your people whatever, whatever in the essence, so you just have to turn to Allah and continue praying to him and be more devoted and pray against such things.

KN64 [29481-29566]

There is nothing I can do, what I, I try I submit everything to Almighty Allah, hmm.

KN65 [36626-36796]

Well there is nothing we can do, we just go back to what Allah has said Inna lillahi wa ilayhim rajiun that is all, we don't have much to do, there is nothing we can do.

KN66 [25436-25625]

I would be very, very sad, that would be my reaction, I would be sad. I would be very sad indeed but I would accept it because Islam teaches us to believe in destiny, so I would accept it.

KN67 [26556-26723]

Well you know as a man you will feel sad, but that would not be a reason for you to take arms against others as retaliation. So, my reaction would be as it should be.

KN68 [12605-12656]

Ehh as a Muslim, ahh I would take it as a destiny.

KN69 [45169-45452]

Well, as a Muslim I have to believe that whatever happen to me is from God and if I exercise patience as God commanded me to so, definitely I know that I will get, I shall get my reward during the day of judgment of Allah (SBUH). So I have to, I have to bear it, I have to bear it.

KN71 [75004-75047]

I will say inna lillahi wa ilayhim rajiun.

KN72 [39335-39570]

The only reactions on this is to, is to avoid any factor that leads to the existing of such occurrences. So I will say inna lillahi wa ilayhim rajiun which means I revere to God, and he is the only one that can solve such occurrences.

KN73 [40847-40944]

Ah I will have peace in my mind and have it that that is what Allah (SBUH) has planned it to me.

KN73 [40962-41178]

That when I lose my family or my property, and by conflict, I will have it in my mind that this is what Allah (SBUH) really destine for me and that there is nothing that I should fight back, I should not fight back.

KN74 [50120-50233]

I will just take it has a destiny, I will just say Inna lillahi wa ilayhim rajiun because is musibah it is fitna

KN75 [52673-52741]

I have no option, it is the will of Allah, it is an ordained thing,

KN76 [45907-46198]

Well actually, my reaction would be devastating, I would be devastated and ahh actually I would seek for well ahh what do you say, ahh what do you call this ahh for authorities to address the issue. All culprits or all those that participated in the conflict should be punished accordingly.

KN78 [62622-62640]

Is an assumption

KN80 [47485-47528]

I will submit myself to the will of Allah

KN81 [31942-32142]

Of course really I can be patient because am an human being, so I can bear because I am a human being, so it happened to other people before me so there is nothing I can do rather than to be patient.

KN82 [33212-33228]

It is very bad.

KN83 [24196-24386]

Wow. This is a serious case. What I can only do, I think , I will totally submitted myself to the holy, to the almighty Allah for him to provide solution for me. I think it will be better.

KN84 [27025-27167]

I will totally feel somehow bad, but the only way I will do is just to hand over everything to God because with him everything is possible.

KN85 [39830-40079]

This does not necessarily mean one should take ahh a revenge or a kind of vendetta, no. Aah whatever comes to a muslim he knows that it is from God, God has ordained it as such one will try to always try to be pacific because conflict is not good.

ZA1 [40188-40375]

One, I will accept this is destiny, as a Muslim this is how Allah (SBUH) destined it. Secondly, if I see there is a way to recover it, I will channel my problem through the right channel

ZA2 [49242-49594]

You see, if emm this is, we call it accident because some accident is when such kind of things happen, is what emm accidentally occur unexpectedly and at the end of the day we need to just understand what causes it and who caused this so that that person that cause it will call him why and how? Why does it occur? So the answer must be there, yes.

ZA3 [30272-30516]

Of course the reaction will be as terrible as when even your neighbor too will also lose their property and family members. It is never and is not the wish of the religion of Islam that you will make someone to lose his properties unlawfully.

ZA4 [51159-51240]

(he recites a verse of the Qur'an) What Allah has destined that is what happens.

ZA5 [33749-33826]

I will take faith ehnn I will take faith now. I will not be like Palestine.

ZA6 [74159-74221]

I will feel very bad of course. It is a very bad experience.

ZA7 [39336-40029]

Well I must say sincerely I don't think I will really be the same person and I think that is why most of the conflicts haven't stopped yet because if you lose someone you love or someone dear to you and you know who is responsible for that ahh for who is responsible for you loosing those persons or property or whatever you have lost that is dear to you, I don't think most people have the forgiven heart to let go. So I possibly, I am somebody that I don't think will just let go. I might not let go by fighting or by committing or causing it or casing violence, but I personally will be a changed person and though I have not really experienced that, but I think I will be a changed person.

ZA8 [77990-78994]

Hmm may God never allow that, but in my religion whatever, we are also taught to believe in God. There is what we call Qadar that is the destiny. So we are taught to believe in destiny whether good or bad. Now in a case where that will happen as a true Muslim am urged to believe that this is what God wants to happen and it might be a test for God to see how I will react. So there are many ways that we are taught that God can test us and God already mentioned it in the Qur'an, holy Qur'an that God says do not think that just because you are Muslims we are going to leave you alone like that, we will test you with hunger, loss of wealth, loss of a family members, loss of beloved ones to see if you actually are true in faith and believe in God. So as a Muslim, God has already said this in the Qur'an, holy Qur'an. Now if it is happening to you, you are supposed to believe that this is a test from God and you should always thank God and pray God to replace it with a better one and God will do.

ZA9 [44297-44849]

Well I can't really say now because most of the time, most at times when things have not happened to us we don't tend to know how we will feel to be, truth be told. There will be depression. I believe it will shatter my plans for the future, it will shatter my plans, depression will set in, different things and like they say an idle mind is the devil workshop. If at all I lose most of my valuables family members that can move me to like call for a revenge and bloodshed will never stop like that. It will be, the consequences will be very grave.

ZA10 [37317-37512]

I will accept that as fate, as what my religion told me that every good or bad that comes your way, be it conflict or any other thing, is from God. So I accept it as fate. So I will do nothing.

ZA11 [32055-32116]

That is how it is destined to be. That is the will of Allah

ZA12 [19925-19948]

I will keep to faith.

ZA13 [20673-20820]

Well, I will take it as a fate, this is a fate that comes from Allah. Allah has already designed it, it has already been put in place from Allah.

ZA14 [28162-28243]

I will take fate and I will believe that is the way Allah has destined it to be.

ZA15 [29465-29799]

Definitely you have to be patience because we have been told we will be tested (he recites a verse of the Qur'an), do you think you believe in the almighty and you just be left alone? So you must be tested. So is a way of test that is what I believe. So you be patient, is not through, you cannot achieve everything through violence.

ZA16 [21873-21925]

I will accept it in good faith that it is from God.

ZA17 [26951-27156]

That is qaddarat. I took it as qaddarat, you may lose any without the conflict of Islam or any religion. So if you, it happens that way you just have to submit to the will of Allah, (he recites the Qur'an)

ZA18 [31887-32045]

Toh I will say Inna lillahi inna wa ilayhim raji'un, as a Muslim whatever that happens to you, you refer everything to Allah, so he will come to your rescue.

ZA19 [48102-48452]

Well as a Muslim we are always been teached or taught rather that ah to submit everything to God almighty that is destiny. When actually you lose something, you know, is God almighty that gave you and confiscate that particular thing. That is why in my first statement, I said God gives and takes, he kills and he gives life, he wounds and he heals.

ZA20 [32254-32433]

I will pray unto God and think of how to think of other solutions that are suggested by the Islamic sharia. I will go by those suggestions that Islamic sharia allowed me to go by.

ZA21 [36838-37060]

Whatever you get is from God and whatever you lose is from God. This is one of the tenets of Islam. So whatever I get and I lose it during the conflict there is nothing I can do than to pray for God to give another time.

ZA22 [31395-31608]

If I should do that, if I am not the cause I won't mind. I know Allah will replace me with better even if it is me I know insha allah Allah will reward me for the calamity that falls of me if I am not the cause.

ZA23 [40014-40174]

It is something that Allah Subahana wa ta'allah has made us what do you call it a destiny. It is something that is destined and a Muslims believes in destiny.

ZA24 [49621-50014]

Hmm that is a great question and in fact if somebody loses his properties and members of his family. It depends on the magnitude of the conflict. Let's say the conflict is being established by Christians or by Muslims and a Christian loses his properties there is no how you will preach to that person that Islam is a religion of peace to agree with you. So it not good it is a bad eh habit.

ZA25 [49593-50189]

Hmm I am a Muslim, so I will know that eh one of the six cardinal principles of belief that is iman in Islam is al-iman bal qadab, whatever happens-if something if a particular thing has happened it has happened. If there is a legal means of getting a redress I will employ it. If there is none or it is impracticable and it is going to contribute into wasting of more properties and even lives then I will just have to pray for the departed, for the lost souls, members of my family and I will pray and trust in God that Allah that gave me the lost properties he is able to give me other ones.

ZA26 [22829-22857]

That is destiny, my destiny

ZA27 [22254-22441]

I will go back to book as a good Muslim you go back to book the teaching of the religion. What the book says about all these things. You cannot not just take laws into your hands.

ZA28 [35843-36014]

Well as a true believer you should know that whatsoever comes to you is from God. Allah and he can take away anything he feels like so you should just take it like that.

ZA29 [50890-51364]

Well to me when it comes to property and when it comes to members of my family are two different things. One, when it comes to my property those properties are given to me by the God almighty and I was born naked with no clothes on me, and God gave me all the clothes and property and he decides to take it away nobody can take it away from me, he decides to take it away. And when it comes to taking of my own family all living are to die, anybody that lives he is to die.

ZA30 [60979-61309]

So, my reaction will be, I know anything happens to me is written already that it will happen. So I will also refer back to God, whatsoever I lose, I know he will also pay me back. If I lost somebody, I know the time of that person has already reached whether with a conflict or without it, everything will never exceed that day.

ZA31 [31488-31616]

So conflict in religion as initial I said I didn't buy the idea of conflict, I believe conflict can be solved through dialogue.

ZA31 [31811-32351]

You see, like Islam teach us to be patient because God knows better, even though something miserable happens to you, if you can't fight it back, just leave everything in God's hands. I believe that will solve more problem because, let us assume because of religious conflict they kill your people and you said you don't agree even no matter some extent you reach, you can't get them back. So I believe before that happens, you should try by all means to avoid it, to avoid it not to even engage in other to be damaged, to damage your life.

ZA32 [65916-66318]

Hmmmm so I will react by exercising patience as a Muslim, I put my believe in what, I believe in destiny be it bad or good and it is part of ahhh the pillars of faith in Islam. So I will react by what, by praying and asking Allah for the way out from that because I believe Allah has given me all what I possess and when lack I it or when I lose it, I know it is from Allah yes. (recites the Qur'an).

ZA33 [27082-27704]

Yes, first I have to endure and leave things to almighty Allah because he knows and he is the knower and he knows everything. So now I will now plant a plan on how to see that such conflicts shouldn't occur in future through proper dialogue of various parties. However, some donor agencies- I can seek some help from donor agencies on the loss of the properties I have lost, but I can't and of course to some extent I can go to Insurance company I registered to have a life compensation with the family members I lost. But the proper thing is to endure and leave things to almighty and through a kind of harmony setting.

ZA34 [46555-46928]

I agree that it is a test from Allah- wa lalna bulu wannaku (recites more) just agree that it is from Allah that Allah wanted to test you and Allah assured you that he will be testing you in your wealth, in your life and other things. Just take it as a test from Allah. And then forget about what happened, know that it is a test and Allah (SBUH) is going to reward you.

ZA36 [33325-33577]

I would be sorrowful, I would be so morose and sad though there is nothing I can do, I would hand everything to my creator Allah and I would be praying for mercy because it is beyond my power, there is nothing I can do, I would hand it over to God.

ZA37 [38069-38240]

To create another conflict for me to revenge? Should I do so? What can I do next? Should I create another conflict for me to revenge? I should not do that. I should not.

ZA38 [44789-45041]

The reaction would be a sober mood, you understand, the reaction would be a sober mood, but then what would you do in a society? God is the Supreme Being, you leave the whole thing for God, but you should make sure that this thing should be avoidable.

ZA39 [57054-57225]

Ahm I would react, I will consider it to just be an act of God, one and I would strive hard to make people understand that religious conflict does not change one's faith.

Research Question 3

Th16: Consequences of Fundamentalism on Christian-Muslim Relations

Th16:1: Non-Muslim Religious Propagation within Muslim Territories

FG1 [52883-52973]

No it is not like that. They should be allowed to but sometimes they can be so annoying

FG1 [52975-53029]

In a secular state like Nigeria it should be allowed

FG1 [53030-53461]

In state like yours if they want to preach they just enter your house without permission and in Islam it is not right. For example somebody that is not married to your wife will just come and ask your wife anything. That is where they are mistaken. They enter houses without permission. There should be a proper way. Because I know people in my state talk to them, they sit down and chat together with permission not forcefully.

FG1 [53463-53577]

And there are times when things not ought to be done like late in the night you will hear them reading something

FG1 [53578-53629]

There should be ethical and cultural observations

FG1 [53631-53688]

They should learn the ways of others and live with them

FG2 [43129-43259]

(F) In the first place who even made the place a Muslim environment? When during the life of the prophet there were Christians.

FG2 [43262-43377]

F) If I may ask, does that mean the Muslims should live on their own and the Christians should live on their own?

FG2 [43431-43778]

(F) No I don't think that is avoidable because all we are trying to have is a whole Nigeria. No no that is not an idea because all we are trying is to have a single, a whole, just one where there is peace and stability. Meanwhile if you are allowed to go on your own stop calling me towards what you think right for me then I don't think.... kai

FG2 [43780-44581]

Well to me to be frank I think, I would not say it shouldn't be allowed, but I will say it should have limits because if there is anything that could easily spark conflict, let's come back to conflict now, in the society in the northern Nigeria today is non-Muslims propagating their religion to Muslims. It is totally prohibited for a Muslim to renounce his religion to another and most especially in Nigeria today where Muslims and non-Christians are the majority. For the non-Muslim in the Muslim territory should I say territory as you mentioned, calling for Muslims to leave their religion could easily spark misunderstanding. They will this people are calling us to Kufr and it sparks, so I think even it would be allowed it should have some specified limit in order not to cause conflicts

FG2 [45567-46140]

My opinion is that in as far as they will be allowed to live in an Islamic environment or in a Muslim environment, they should be allowed their own rights also to propagate their religion because in Nigeria I believe the problem we are having is that the problem emanate from Southern Nigeria, this is where the problem emanates from. That is why most places in the north they don't allow Christians, if it is a Muslims environment to build their places of worship. But ideally, ideally any person living in an Islamic state is allowed to practice his own religion.

FG2 [46171-46478]

I think they should be allowed, they should be given assurance that any Christian that are in the state of Muslims should be given opportunity freedom to express their religion because even in times of the prophet there was an unbeliever where there were giving the freedom of preaching and other things.

FG2 [46480-47456]

(F) Just as they say, abi doka a zauna lafiya (follow the law and live peacefully). The provision of the constitution contemplates whether a state can adopt a single religion as its state religion. If we are to go by that since there is no state that is permitted to adopt a single religion as its own state religion then any person can have the right to stay wherever he wishes if it is within the territory of Nigeria and practice whichever religion he wants to in so far as he does not violate or cause any Chaos within the society. That is the only thing. So if we can go back to the provision of the constitution by not saying ah this is our state so you will not do this and that we can have peace. He should practice his religion and I also practice my religion. I believe also there is a verse of the holy Qur'an that says this. You do your own and I do mine. So there is no compulsion in religion. Do your own and I do mine and we live peacefully. That is just it.

FG3 [81942-81955]

I disagree.

FG3 [81968-82103]

because every Sunday I use to receive pamphlets inside my shop and inside my room. Usually I have pamphlets uncountable so I wonder.

KD1 [62431-62910]

That would amount to infringing their, infringing their right to freedom of religion and speech or expression. But I think restrain should just be made because at every instance, we have our own em intuition and we have our own reasoning. So you don't come to a mosque and be preaching Christianity there, you don't go to a church and be preaching Islam there. Because by that, you actually insulting their sensibility and will cause some provocation that will not be palatable.

KD2 [33782-34077]

No, both should be allowed, in fact, I don't think there is any territory that for Muslims or any territory that is purely for Christians. They can both live together and do their responsibilities. They can go there and propagate their Islam, their religion without being disturbed or harassed.

KD3 [24576-24663]

They are permitted to propagate their religion, their faith within Muslim territories.

KD4 [56896-57019]

I disagree with this assertion. Islam does not say you should deprive anybody from propagating or practicing his religion.

KD5 [33166-33229]

I think they should be allowed, but they should do it slowly.

KD6 [50858-51121]

I can say no everybody is free. So, for a while, I understand what you people are saying. If Muslims cannot go to predominantly Christians' place to preach, why Christians cannot come to, I still tell it, is still we just have to sit down and talk and dialogue.

KD7 [40048-40223]

If they are in a wholly Muslim society, I believe it is calling for problem. They shouldn't propagate there. They can go and propagate where they believe their followers are.

KD8 [73883-74175]

They should be allowed, they should be allowed because by the time you will say you will not, I mean you will not allow them to come, you are denying them of their constitutional rights and you also have, you have the right to go and preach in their own community. So they should be allowed.

KD9 [50111-50558]

I won't agree with that. Like I said earlier, it is just that it should be streamlined. Why or how? They should preach what their book says and they should be ready to dialogue and with that there will be peace. I said it earlier, if they say it the way it is in their book and I compare it with what I have as my opinion then we can move forward. Then that will be true preaching not forcing your opinion on me or I trying to force mine on you.

KD10 [38321-38510]

Ah they should be allowed. The Muslim territory ah the Christians and non-Muslims? They should be allowed now, but it must be, you know, in a very good way that will not be in provocation.

KD12 [41649-41781]

Yes it is true, if it is within the Muslims territory it means the religion that is attainable around that area is only the sharia.

KD13 [19746-20225]

There is no how we can stop this because the Christians are saying, are required by the Bible to go outside there and reach out to the people, so also the Muslims are required to go outside there for da'wa. Now you see there is no how we can avoid people from one community not going to another community, only there should be tolerance because perfectly whatever you accept for yourself there is freedom of worship. So they are bound to keep moving from one angle to the other.

KD14 [25313-25341]

I have no comment on that.

KD15 [32778-33004]

It is not possible. Christians are free, Muslims are free, everybody is free. The life itself, the world itself is a free world. So you can go for any religion you want so far you won't go against the law of other religions.

KD16 [21292-21324]

I don't think that is possible.

KD17 [59239-59857]

Yes because issues like this you know can cause conflict, by the time you start calling other people's children then the dad is around or the people are around, you are calling them and trying to confuse the children on the practice of their faith, they will not be happy. This can cause issues, if you know these are the limits of these people, respect their religion, respect their limit and you know your limits so just leave it, by the time okay just go to the media house anyone that wants to follow you will follow, but you don't need to come and start meeting people one on one, no, I think that is very wrong.

KD19 [40508-40982]

Well, eh I quite agree with that because the religion of Islam does not permit conversion, once somebody has accepted the religion or is born into the religion, you cannot change. So I don't think there is any room for a non-Muslim to come and start preaching to a Muslim to convert to his religion. Perhaps it is the other way round, everybody is born a Muslim. So if somebody is a Christian, the religion allows for you to go and try to revert him back to the religion.

KD20 [33770-34452]

I think they should be allowed to propagate their religion in the Muslim territories in the sense that in a Muslim territories, let's use Zamfara as an example when Yarima was their governor, we still have some Christians and they are still practicing sharia in

Zamfara. So the Christian are allowed to go to their church every Sunday even though even though there are some Christians that use to go to their fellowship apart from Sunday and Muslim people were doing their own, so I think they should be given the equal right to practice their own religion since they are not going to interfere in our own in our own rules and regulations which is being given to us by Allah (SAW).

KD21 [33607-33896]

I think the writer here is right. How they said eh they say vaccine is ah better than medication. You don't want to suffer the loss of converts, killing converts as such, so I think the best avenue is to deny them the environment to come and pick on your weak points to join their faiths.

KD23 [31139-31299]

No, ah they should be allowed, yes they should be allowed because they are living in the state or they are living in the country, they have rights to do that.

KD24 [90796-91418]

Well, if a church will be allowed to be built in the Muslim territory, then I think the church is a place whereby the religion is being propagated, well is allowed only that the way it should be propagated should be well noticed and orderly because if someone is not a Muslim, a non Muslim or a Christian and living within the territory of the Muslim and bringing out loudspeaker preaching his religion and while he is one out of hundred, this one we will say is bringing problem and he is causing problem and he wants problem, but if he enters into his church preach there anyone that wish to hear him he will follow him.

KD25 [100183-100473]

Well in as much as the faith they are propagating is in their places of worship, there is no problem. But for them to come out in an open places and start calling people that to come to come and ah and embrace Christianity for that is the only religion that one, it will not be tolerated.

KD26 [35651-35846]

I don't think it is allowed within Muslim territories. Yes as long as it is any other place, it is fine, but because if you come in to propagate and anything happens to you, you are on our own.

KD27 [34893-35024]

Ordinarily they shouldn't, ordinarily because it forms the basis of the conflicts that we always encounter in northern societies.

KD28 [43572-44079]

Well I don't believe in that. I don't believe in that because the Christians or the non-Muslims they come if they are propagating their own religion to your own level of understanding you can ask them this from that and let them you know where they have misstep because all they have caused even Christianity as it is, is already compare completely in Islam and you can tell them better in Islam what it means. Let them understand what it is. It is not that yes they should not be allowed to, they can do.

KD29 [28245-28424]

Ah this one will not be the solution because through positive propagation all these differences, all these vices that ah bring about conflicts within the two will be trashed out.

KD30 [52397-53010]

Well in a secular state you will see you see we don't have any other, there is nobody that can stop you from practicing or propagating your religion wherever you so wish unless you feel ah maybe too scared because you can't just go in the middle of an Islamic ah locality and maybe open up to start ah calling people to directly join your religion, but there is no any rule that say you should not do it and there is nobody I think that will even come and confront you but naturally you feel you are the one that is just going to feel something or maybe not so secure, but there is nothing wrong and is possible.

KD31 [25050-25231]

Eh actually is not like it shouldn't be allowed that's if we have proper understanding of both religions I don't think that should be a problem to us that shouldn't be any problem.

KD32 [37819-38297]

Eh in a totally participated Islamic state I think eh in a religious community it is not accepted, but it is not compulsory, there is not any compulsion for anybody accepting any other faith. There is tolerance for that, but it has its own limitation based on the agreement under the Islamic law, based on Islamic state, when you are living in Islamic state we have an, we used to have an agreement with the people of that state, but preaching to fellow Christians is allowed.

KD33 [32229-32412]

Yah I believe I agree with that, Muslims, that non-Muslims or Christians should not be allowed to propagate within Muslim territories because this will engineer or lead to conflicts.

KD34 [40912-41020]

Hmm definitely they were allowed to do so as long as there is no misquotation, misinterpretation of Islam.

KD35 [39239-40059]

Ah depending on the number of people in a particular area. If for an instance a Christian should go to Rigasa in Kaduna in Igaba local government in Kaduna state, a Christian should be allowed to go there and preach then there must be trouble. If ehm a Muslim preacher should be allowed to go to Sabon Tasha or Turkaniya or whatever definitely there should be trouble. In such a situation you use mass media system and preach, he who likes to hear that will go by his own radio set or TV set and listen to the preaching, so this is it, not personally you carrying yourself down to an area where 99 percent of the people there are Christians while you are a Muslim, a Christian will walk down to Rigasa when ninety nine percent or hundred percent people there are Muslims to preach then he is causing a lot of trouble.

KN1 [81223-81440]

I disagree that is the statement of cowards. I am a business man, if my goods are superior to your own come to my territory ehn market your goods, my goods will speak for itself, simple.

KN1 [81555-81965]

It is not a serious ...I told you about the treaty of hudabiyya when the non Muslims are saying that when somebody converts into Islam he should be returned to them and while if somebody converts from Islam to ... he should not be returned and the prophet has mentioned that as far as you are a Muslim, that is our belief, you will not convert to other religions as far as you are practicing the right religion.

KN2 [47944-48008]

Well that one might simply be defensive. It is simply defensive

KN4 [60382-60733]

It is not true, Christian or Bible church before the coming of this democracy or before 1999 they move around though some from Jehovah witness they even share books among amongst amongst people even I have one book that is called searching for God. They interact with everybody it is just the politicians that makes things to be so. They are allowed

KN5 [39412-39553]

Yes they should not be allowed to do that as that may lead to some conflicts, which is not good, which is not what is needed in the society

KN6 [46291-46908]

we can allow them to propagate their own religion because in Islamic state there is provision of building this church and other Islamic and other religion propagation but it should be based on some certain rules and regulations. So there is no violation of right, there is no violation of other religions, so you can do this and even Muslim preachers must be what, must be ah must be ah for, must be treated with some certain rules and regulations. So we can't allow even a Muslim to go and preach without some certain rules and regulations. So, how can you allow a Christian to do it without rules and regulations?

KN7 [41107-41413]

Ehm, I don't think that is ehm relevant enough. I don't think it is. You can propagate your religion as long as it does not affect and as long as it does not cause any crisis within the society. I don't think it is relevant enough to not allow both Muslim and non-Muslims to propagate their religion. Yes.

KN8 [37960-38160]

Yes, I think is, is not something encouraging enough. It is better for them to relocate somewhere else or create an avenue for them to live peacefully, so that they would not be conflict of religion.

KN9 [34151-34350]

Well in order to avoid conflicts you have to, you have to trim all the avenues for promulgation of their religion. if they have to do that, they have to do it elsewhere in order to ensure peace, hmmm.

KN10 [28339-28624]

Ah because it is impossible in a Muslim state, a non-Muslim to come and become a superior in his activities, so of course there ah must be restriction for them if they want to propagate their faith or whatever, they can first accept the condition that will be given to them at first.

KN11 [36092-36154]

No, they are all allowed to propagate their ah religion, yes.

KN13 [39091-39249]

Hmm, why? they should be allowed because definitely they should be given a particular leverage of worship since they are a member of that particular society.

KN14 [33121-33124]

No

KN15 [27071-27199]

Yeah I think they should not be allowed honestly to propagate their faith within Muslim territories. Yah, I think this is that.

KN16 [16487-16584]

They should not be allowed to propagate their faith within Muslim territories, it is a good idea.

KN17 [32746-33045]

They should they should be allowed to propagate because even Islamic states there are still some sects that is actually they are members of this particular societies, but they are non-believers they are not and they are being allowed. So I think they should be allowed to propagate their religions.

KN18 [55418-55460]

I can't say anything about this because

KN19 [36131-36197]

Yes, because their view will be negating the view of the Muslims.

KN20 [26582-26763]

Islamic states, ah ideally they should have their own rights, but when it comes to Islamic state, they can't propagate their own religion at all, it is a totally wrong thing.

KN21 [19073-19248]

Ah what will I say, what will I say, what will is say, ah I have told you earlier on that I am not that versed in Islamic studies, so you have to refer it to Islamic clerics.

KN22 [37439-37635]

Yah, actually going through the teaching of the prophet and going through that treaty of early, Christian treaty of early generation, non-Muslims are given the rights to propagate their religion.

KN22 [37706-38487]

It is not Hudabiyya. Hudabiyya, treaty of Hudabiyya is a treaty between the Muslims and non-Muslims on how to perform hajj, you understand, in which the non-Muslims were saying, were of the view that Muslims cannot come to Mecca from Medina and perform hajj. you understand. So there is this in which Muslims are then outnumbered or is strong in terms of military capability. They can go there forcefully and perform their hajj but the prophet said no, the prophet did not in one time advocated for violence. He said no, let's have a consensus, let's have agreement. They said ok this hajj can be performed next year. Then in which some of the prophet's companions were no, why next year, we every capability, he said no, let's leave it till next year. This is Hudabiyya treaty.

KN23 [25150-25177]

No I don't believe in that

KN24 [23727-23746]

No, it's allowed.

KN24 [23803-23856]

They should be allowed to propagate their own faiths

KN25 [37584-37900]

Well Christians should not be allowed to propagate their religion within Muslim territory because it is a breach of contract. It is like a threat to walk into an Islamic conference trying to promulgate your religion. So I think whatever the Christians will do it has to be outside the confines of an Islamic state.

KN26 [42572-43736]

Hmmmm I don't know how to largely put this but the most important is that just respect other people's space, you understand, you can practice your – you can have a church to Christian area but, you know, there have been reports of various Commissions of Inquires into crisis in Kaduna, Plateau state, which I have been privileged to lay my hands on some of the documents and largely some of the underlying factors that these committees recommend at different levels of different states is that speakers that

is amplifiers should not be mounted on external walls of places of worship. For instance you don't put, you don't echo what is it in the church outside, do you understand, and also Muslims also, yah though for Muslims it can be because of the adhan it will be a bit difficult but it can largely be implemented and also some states like-in the Fiba Lagos mostly in the island at some point I think-I don't know how established that is but there is-I think it is not a law as such, no it is a law that has passed through that all these external speakers or amplifiers should be removed yes and some communities in Lagos, very small anyway are observing that.

KN27 [30831-31089]

There should be as long as it does not affect the practices of Islam. I think they should be giving a separate place for them to practice their own religion for as long as there is freedom of religion. So they should be allowed to propagate their religion.

KN28 [23168-23246]

No, no, no this is just a tentative issue. This statement is not even correct

KN30 [20822-20844]

This shouldn't be so.

KN31 [40756-41212]

Well they should be allowed to because everybody has his own faith. God who laid down these religions have a reason for doing that. Just like you who is writing an exam and you have a question that is A, B, C, D, which means they are giving you an option. The right answer is there but you tick which you think is the right answer. So that is how religion is. Any which one you feel you can take to hereafter. So everybody should be allowed to propagate.

KN32 [19730-19942]

I think I have answered this question before, even if Christians are allowed to propagate their faith in Muslim communities' think it should be restricted and limited in some way because it is an Islamic state.

KN33 [14484-14554]

Well they practice their religion but only in their own territories.

KN34 [26905-27100]

I don't think this should be allowed. They are entitled to their own opinion that is the beauty of a secular state. They should be allowed to propagate their own religion without any hindrance.

KN35 [25862-26317]

No I can't agree with this assumption because the Muslims and non-Muslims and Christians they are also inhabitants of the earth, so they have the right to live on the surface of the earth and so they can practice their religion since Islamic state that is a state where sharia is being practiced did not prohibit them from staying in that society or that very land, so definitely they have a way of practicing their religion, they can coexist peacefully.

KN36 [25657-25941]

No they can be allowed as far as it cannot go contrary to the sharia because even during the Rasulu we are being taught that Result lived peaceful with non-Muslims and because of his justice and fairness to them he even encouraged some and convert some to practice or become Muslims.

KN37 [24406-24438]

Why not they should be allowed.

KN38 [18645-18774]

Yah I think they shouldn't be allowed because the religion prohibits so. In order to prevent conflicts issues, they should not.

KN39 [28587-28814]

Actually we cannot say so because we have already been taught by Islamic rules and regulations that Islam is not a type of religion whereby adherence or converts are needed through force but rather through peaceful procedures.

KN40 [22773-22899]

Christians should be allowed to worship their God and make their preaching within themselves especially in their territories.

KN41 [19724-19802]

I think this is true to some extent because doing that can lead to conflicts.

KN42 [52043-52142]

Hmm, it shouldn't be like that. They should be given freedom of their own religious worship as well

KN43 [37334-37366]

I cannot say anything on this.

KN45 [44034-44491]

No, I don't agree. Ehh propagation at least if ehh if there ehh should be a right, yes. If that propagation is ehh conducted within the law. So there is nothing wrong with it. If ehh for a Christian, for Christians to propagate Christianity in the Muslim's community, there is nothing wrong in that. They can do their preachings if they are within the law, within the law of the land and ehh they are free to move freely anywhere in the Muslim communities.

KN46 [65593-66259]

Well I don't get it, I don't get the, but if they, they, they question means that Muslims should not be allowed to propagate their religion and ahh controlled Christian territory, and also Christians are not or should not be allowed to propagate their religion in a Muslim controlled ahh territory, then I would say that depends on what the leadership ahh ahh sees will bring the peaceful coexistence we are looking for. If it would serve that interest, then it should be promoted because all what we are looking for is peaceful coexistence. If that is achieved through employing that mechanism, I don't have problem with that because the end is what matter, peace.

KN47 [61445-62090]

I think I say they should, they should be allowed because I say there are, there is even one way which is very difficult for the society to even hinder you from propagating your religion which I call ah senior, social media, you understand. So if you use social media, you can just propagate your religion and actually even in the Muslims society you should not be discouraged, or you should not be ah ah forbidden to propagate your religion if you are a Christian or if you are following other African religion, you understand. You should be allowed to it because you are allowed to go to church you just go and do your religion and propagate.

KN48 [20962-21078]

I think this world we are is a free world, hmm nothing like that actually, there shouldn't be something like that.

KN49 [31422-31573]

I think it depends on the existing order. Its eh it's a scenario in which eh we have to look at the situation before we can give cogent judgments.

KN50 [18687-18790]

This is absolutely not true because in a Muslim society there are places for worship, for non-Muslims.

KN52 [63418-63835]

That is very wrong it is not Islamic, it is anti-Islamic because it contravenes the fundamental principles of religious freedom which is one of the things you know that is categorically enshrined in the sharia. There is no compulsion of religion and therefore non-Muslims must be allowed to also practice their own religion and practicing their own religion will entail by extension also preaching their own religion

KN54 [13600-13663]

Ok they should also allow us to do that in their territories

KN55 [16243-16391]

Ok if they want to propagate their faith in our own territory, they should also allow us to propagate faith in their territory. That is vice versa.

KN56 [28092-28559]

Actually ah this is, let me say, this should be a tit for tat thing. If they allow us or if they are allowing us to propagate our Islamic faith and teachings in their territories there in the South, the East, and the Western part of Nigeria I think we can also allow them. But if they are not allowing us, I think we should not allow them. We should not allow them because the way they view their religion as superior is the way we view our religion as superior,

KN57 [22649-23141]

You see, I believe that Christians and non-Muslims propagate their faith in Islam or Muslim states. Take an example, Kano, Kaduna, Jigawa and other states. Christians build their Churches, do worship all the times especially Saturdays and Sundays and I see no reason that people would say that Christians are not allowed in Islamic territories to propagate. You see, it is something that is open, we see it, we hear it and we experience it. So they are allowed, they are allowed, honestly.

KN58 [50013-50206]

If it would cause crisis then there should be a demarcation, but if there would be mutual understanding between the Christians and the Muslims, they should be allowed to propagate their faith.

KN59 [54782-56731]

Yes the Christians should not be allowed because by being allowed it can lead to misunderstanding because if you take a look at the Muslim, it is not because I am a Muslims that I am siding my own religion, hardly would you see a Muslims man engage himself in evangelism, hardly. It is very rare. To me I haven't seen a Muslim engage in evangelism. They don't even it is not that they don't encourage but they don't impose force on you to practice their own din unlike a Christian man, they would use money, they would use all sorts of things, they would use prayer, they would use magic just for you to practice their own din, but a Muslim man's action and good deeds is enough for you to embrace Islam and that is what is even happening because there is one guy in my school during the Ramadan fasting, not in my school, in the place I served during Ramadan, wallahi tallahi the way he sees the cooperation among our Muslim brothers, he felt envy because you see a person, one person would just volunteer for our iftar bude bakin mu, a person would just volunteer, he would just call the Muslim brothers within that locality that they should come and break their fasting in my place, you can see a person would spend N5000 just for breaking of fasting, he would cook food, so he was asking are we the ones that contributed the money we said no, we didn't contribute any money, he then said how? And I responded that is our own nature because we are brothers and we live in peace that is how we normally do, not only in this state, when you go to other states that is how they are doing. So he was moved with that love, with that thing we did, so he was like had it been I was there he would even have felt to embrace Islam but due to limitation of time so I did not give him the courage to embrace Islam. So by allowing the Christians to kind of propagate their din in a Muslims state it can lead to problem. Let their action speak for them.

KN60 [39202-39256]

I think I have said something about this in the past.

KN61 [20529-20643]

Yah, it is true, it is supposed to be like that because the majority are Muslims, they are not supposed to do it.

KN62 [63854-64033]

They should be allowed, Christians and non-Muslims should not be allowed, I don't believe in that. I believe that everybody should do what he can to propagate his religion, yah.

KN63 [55333-55979]

Nobody is preventing them from doing that. They should do it in a proper manner. Stay in their worshipping place and propagate their religion. Ahh ah we do have various churches here in Kano, even close to us here there are churches and in their-what do they do? Are they not preaching their faith? Ahh so preachers are going there and they are propagating their faith, nobody is stopping them ah, they should have a proper manner of- not like just bribing people, given them arms, and trying to use that to convert them or provide them with jobs, all those things is abuse, influencing them because, before they become the Christian whatever.

KN64 [31017-31043]

Nobody ah prevent them.

KN65 [38692-38991]

No. well for now since ah already a mindset has been formed, for peace to reign I think Christians should not be allow to propagate their faith within the Muslim territory, yes I think ah for peace at least for now. Things have gone very, very bad, so for that I think ah it should be like that.

KN66 [27120-27196]

No. That is not right because in Muslim, Islam, they shouldn't be allowed.

KN66 [27260-27281]

Yes, for peace sake.

KN67 [28832-29137]

No. They should be allowed because when you are not allowing them that is when you are creating problems and that is when you are telling other people that your own religion is not the true religion. So allow them, then you compare, people would be given the choice to choose which one is best suit them.

KN68 [13624-13684]

They should also allow us to do that in their territories.

KN69 [51198-51823]

Is it, you say Muslim territories, we have Muslim sects I don't understand you. If you say Muslim territory, probably it is not necessary to be a Muslim state, but if you say Muslim state, your statement is definite. Definite in the sense that a state where Islam is operating, no that is sharia, but Muslim territory could be any other territory whereby the Muslim are dominant but sharia is not applicable there. So whether Muslim territory, based on my interpretation or on my understanding, whether Islamic state, a Muslim, a non-Muslim could be allowed to live in a Muslim state subject to certain terms and conditions.

KN71 [80476-81892]

Because if, as far as I am concerned there, we must understand this issue of individual difference. That individual difference took us to the point of giving each and everybody as a citizen of Nigeria the right to practice his own religion. If you should say a Christian should not come to my religion domain and preach, what if they say there is same thing? Then there is a problem because they have that right too. But as I am saying and I keep saying, the whole issue is dialogue. If you are coming to preach, as issue of trinity, you must have carried with you concrete reasons that will, to convince me that God is three, instead of one and if I am coming to do that, I should do the same thing. I avoid abusive words a Christian coming to preach to Muslims, you should know the term to use, you shouldn't be using abusive words. If you are coming to preach to me about the, I come with concrete reasons that convince you that God is one instead of three, when we understand ourselves, that is all. But the issue is this whenever you see a Christian coming to preach we say ah he is just trying to abuse us. His religion says God is three, let us understand him that, that is the teaching. My own religion said that God is one. Jesus is not God, he is rather a son and a servant of Allah. They should know this is the teaching of my religion. So let me prove myself, let them prove themselves too, that is all.

KN72 [42023-42422]

I can't say that because in Islam or Islam, there is no hindrance on any non-Muslims to propagate his religions. The only thing is that it is necessary for the Muslims or it is prohibited for any Muslims to be persuaded to convert into another religion. It is a part of the Muslims only, but not a part of others. They can propagate them, their religions I mean, they can propagate their religions.

KN73 [42758-42827]

They should not be allowed, they should not be allowed to propagate.

KN73 [42876-42950]

Because that is what Islam has guided us that they should not propagate.

KN73 [43258-43536]

we don't know how this propagation to them means. That's why we say they would not allowed. If it is just normal propagation as we have it in Islam, let them come and do it. But we don't know to what measure and instruments they use to propagate their religion or their faith.

KN74 [52466-52914]

This, am not agreeing with this because we live together with many non-Muslims and yes they are doing it, even if you go to the hospital you will find out that every Sunday non-Muslims that is the Christians use to go to the hospital, visit the patients, distribute the pamphlet and whatever it is and preach the people to their religion, even in our radio station, we have the program that will give them to propagate their Christian activities.

KN75 [57319-57421]

Is not possible to deny their right of a religion, their right of a religion should be given to them.

KN76 [48145-48427]

Actually I agree that they should not be allowed to propagate their religions to Muslims because as we all know that religion is a very sensitive issue, but if somebody finds his way to where they preach, and they do not come directly to preach for him, there is nothing bad in that

KN78 [65847-65919]

Why not we are living in one country call Nigeria in a secular Nigeria.

KN80 [49221-49547]

Yes, but not only Christians even the Muslims ah should not be allowed to propagate directly, but they are propagating indirectly within the places of their own worship, but it is against the ah ah ah humanity to spread into the ah habitation or areas where predominantly belongs to the other religions and propagate...

KN80 [49950-49999]

Yes because it is in order to avoid the crisis.

KN81 [35479-35606]

Okay yes I understand they could not propagate the meaning of the propagation of their faith okay propagation now I understand

KN82 [34594-34663]

No it is wrong. They should be allowed to propagate their religion.

KN83 [26786-26809]

No. They are allowed

KN84 [29613-29865]

I think Christians they shouldn't just be disturbed by saying they must build a church inside where Muslims are living, they should just be, you know, they shouldn't bother of say that they taking away to participate their faith and so on and so forth.

KN85 [42885-43443]

No, non-Muslims can exist, can live in the Muslim society and they should be allowed to practice their own religion as it is in their own sacred books. They should be allowed, is just that some of the activities should not be carried out in Muslim localities. For instance, if they want to build church near a mosque or predominantly Muslims areas, no is not allowed or if they want beer parlor's or carry out some religious rituals within Muslim, predominantly Muslim localities, no. But they can live in Muslim societies and practice their own religions

ZA1 [42366-42658]

Go to Sokoto state of caliphate, go to Adamawa, Christians, go to Kano, but go to Onitsha or this Bayelsa, you cannot see mosque, but due to that we Muslims we give them that, this big, big churches you are seeing, is not belong to the indigene of Christian eh northern Christian indigenes.

ZA1 [42908-43023]

It means that we Muslims we have to complain to the federal government that we have been denied to build a mosque.

ZA2 [54896-56817]

Ammm well is I think is a freedom. when we say, lets come back to Nigeria as a secular state, freedom of worship, if there is freedom of worship, I should be allowed to propagate my religion, go preach, but do it in a peaceful manner that there will not be

crisis. See it as it is written in your book that I can present to defend to you that what am saying it is here look at it that is how God said it. Am not, it is my own personal saying, am interpreting the words of God to you. So that is clear and that will be accepted. So I don't know if you do your own, is when I your own contradict my own and my own contradict your own and you are not called, look is mode of interpretation that causes the problem my brother, if you interpret exactly as God does, as God say it and as our prophet, were the earlier prophets interpreted it, they don't interpret with insult. Today people, many at times came with insult in time of propagation. That is why at the end of the day we get crisis or quarrel, but if not so it is a freedom, go and preach, I preach of my way. When you come you are there standing talking I know say I don't what you are saying is not sincere, but let me give you one key issue, let everybody try to read, read here understand the religion, understand the religion of your opponent that will give you a key standard of making harmony more, give him freedom because when I read the Bible enough, when I read the Qur'an enough, when I come to do studya, when you are talking, what you are saying is it true? Is it selfish interest you are bringing in? Is it personal affairs you are bringing in? From there I will just mark and say this your own now say lakum di lakum I will now go to the verse of the Qur'an and say this is your own religion and this is mine, go on your own religion and I go on my won religion because I have read it enough. I know what you are saying is not in that book ehen.

ZA3 [32611-32683]

For now I don't think that there is an explicit Muslim territory... okay

ZA4 [52737-52834]

Here is no how you can say that, most of them are indigenes of the state, it is their land, right

ZA5 [35393-35959]

Propagating your religion or not propagating, there are different way of propagating your religion, they you understand, you have the freedom to propagate your religion where so ever you are. The way you do your things, they you understand, by the time you talk you say that this is the way your religion teach you how to do things because once, like now am doing things, am doing something here they say amm I like the way you are doing things, this is the way my religion teaches me how to do things, you are propagating your religion that is whether indirectly.

ZA6 [76931-77109]

Is not, no its, that is if, that is part of their religion, you cannot stop them. It is not. I don't think its okay like that. They should be allowed to propagate their faith.

ZA7 [42894-43844]

They should be allowed. They should be allowed to spread their religion, to propagate their religion, to say their minds, to express their doctrines because I think if there is no such activities of their own form of jihad, I think there will be problem because probably maybe when a Christian fellow comes to me and preaches to me about the good of his religion, I might have a different view of this Christians and I might be able to live with them since I have the believe that also in accordance with my religion, so I think they should practice it more, they should be allowed to propagate it more in order to tell the youths and masses or Muslims or whoever it is that look at what our religion tells us and I want to believe that Christianity and Islam there is a very thin line. I think the only difference is that they believe Jesus Christ is God and we believe that Allah is God. I think that is just it, they should be allowed in general.

ZA8 [82887-82915]

hmm no comment on that one.

ZA9 [47132-47256]

They should be allowed. There should be freedom of religion especially in a Muslim territory. Yes so that peace will reign.

ZA9 [47371-47468]

Yes, like I said earlier, as long as it does not stop the Muslim from practicing their religion.

ZA10 [39348-39443]

I will say no, because the more you don't propagate your religion the more people go astray.

ZA11 [33871-33980]

No, depend on how you express it, shouldn't go in a violent way because you are entitled to your religion.

ZA12 [21075-21134]

They should be allowed to operate in a Muslim territory.

ZA13 [22235-22384]

I think they should be allowed in as far as you believe in your faith, you stand up to your faith, if he doesn't have faith other person has faith.

ZA14 [30370-30478]

Yes because if they went to the Muslim territory to propagate their religion, it may simply lead to crisis.

ZA15 [32262-32274]

I disagree.

ZA16 [23305-23321]

No, disagree.

ZA18 [34828-35180]

They should be allowed, they should be allowed ai you see, you know your religion, I know my religion, my children too, I teach them, they go to school, they know what their religion is all about. Good and fine let the Christians come and propagate, mu ma we will go and propagate with facts and figures, that is what matters, with facts and figures.

ZA19 [52882-53388]

Ah so long as Nigeria is not a sharia state, disallowing Christians to propagate their religions is another way of creating violence and conflicts because we have Muslims in other part of the country which is dominated by Christians and of course they are preaching, they are praying and so many other Islamic teachings. So can you also say they should be disallowed from doing so? No, no I don't think disallowing Christians to propagate their religion is another peaceful means for peaceful coexistence.

ZA20 [35070-35439]

I need to understand these terrorists. We don't have terrorists in our own case in Islam. We don't have Muslims terrorists. The terrorists that we have so available in today's Nigeria, they are the foreign terrorists being employed by the former PDP if I put it that way into our Nigeria where they are trying to destroy it using those people. They are not Nigerians.

ZA21 [39023-39160]

I suppose no because Muslims and Christians can both live under one umbrella and practice their religions as it is supposed to be done.

ZA22 [33441-33733]

No they have the right to do it. They can propagate their religions. If at all Muslims are well taught nobody will even listen to them. Even the least among the Muslims, the least knowledgeable person will come and challenge the highest pastor or any other religious leader they have. Yah.

ZA23 [41587-41923]

The issue of propagation of religion is a responsibility of the people of the religion. If Muslims will allow non-Muslims to live with them, they must allow them to propagate their religion. Only that you as Muslims teach your people your religion the way it is so that even if there is that propagation they will not be carried away.

ZA24 [53332-53771]

Christians also can be allowed to propagate his religion within Muslim territory. The only thing is that we Muslims should have more knowledge. We should know that Allah says we should not come and meet him except being a Muslim. If anybody is preaching it is left for Muslims to know that Muslims are already groomed that we already know what we are doing. So no Christian can come and preach to us now and we also accept his preaching.

ZA25 [55081-55471]

That is absolutely incorrect. As I have said even in the sharia compliant state non-Muslims are allowed to practice their faith, but if it were complete Islamic state they are allowed to practice their faith and they should pay jizya. But to make it enduring there should be a lot of serious, a lot of reasoned logical preaching to them and exemplary practice which is the most important.

ZA26 [23992-24128]

It is a wrong notion but I believe even the Islamic scholars were not allowed even in Christian states to propagate their religion why?

ZA27 [23801-24020]

Either Christian, Muslims or pagan, each individual should be allowed to propagate his-the teaching of his religion, but they should avoid anything that should cause conflicts, any statement that will cause conflicts.

ZA28 [38380-38707]

Well in every setting there are certain freedoms; freedom of speech, freedom to live, freedom to express so and then I think everybody should be allowed to practice his religion accordingly so far it is not an Islamic state and it is not a Christian state. So everybody should be allowed to practice his religion accordingly.

ZA29 [54011-54060]

No that is a very big fat lie. In which states?

ZA29 [54171-54298]

NO, no, no why? Why shouldn't they be allowed? Besides we are leaving in a secular state you have the freedom to move around.

ZA30 [64528-64676]

This one is not true. They are propagating anywhere, even on Sunday, you can see them coming to me, to my shop and I allowed them to say their own.

ZA31 [34660-34766]

No, there is no religion that stops any other religion to preach against as in, as in their own religion.

ZA32 [68976-69245]

Ah we can, we can allow them to propagate and through that we can even defeat them, we can even ah by discussions, we can even, the issue can be in turned, can be, it can be otherwise, they are trying to call us and eventually they might end up in being defeated, yes.

ZA33 [31596-32306]

They should be allowed to propagate their faith irrespective of their religion because propagating a religion is not the key to all these, because Allah said in his holy Qur'an that he puts whoever he likes on the right path and he puts whatever he does on wrong path. So whatever the intensity of preaching if the almighty Allah says you are not going to be Muslims definitely you are not going to be Muslims. So they should be allowed to propagate their religion. As such when they do that they will see that they have the freedom, freedom of speech as well they can even convert to Muslims with the good characters and the behavior of the Muslims. They can convert to Muslims within the Muslim territories.

ZA34 [51192-51512]

Well it depends on the area. They are allowed to preach their religion if they have their followers there. There is no compulsion, may be if they don't have followers there and the Muslims are not interested in their this thing, they should be prevented from, likewise the Muslims also in order not to cause conflicts.

ZA35 [23596-23762]

Yes. They should not be allowed, because by the time they allow them even the children, by the time they get the younger ones they can use them against the Muslims.

ZA36 [36598-36784]

They should be allowed, we have freedom of, there is freedom, so whoever feels that he is comfortable with a religion, he should go ahead and practice it, there is freedom of religion.

ZA37 [39878-40069]

It is not true, within Muslims territories, it is not true and what is happening presently in this northern Nigeria here in Zaria, even in Zaria city, is a great evidence even in Zaria city.

ZA38 [47281-47652]

Actually it is wrong for any religion especially Islam to stop someone that is non-Muslim to preach Christianity in their territories. It is allowed because as I said it earlier and I will continue saying, there is no compulsion in religion. Allow everybody to do, you only take, as a missionary, you take the good news to them, but don't force them into it. Allow them.

ZA39 [59500-59629]

Ever since the creation of Nigeria Christians and Muslims have been practicing and propagating their religion without conflict.

Th16.2: Operation of Religious Propagation in an Islamic State

KD2 [23907-24115]

It should be persuaded through, it should be done through persuasion and through good deeds, good activities so that one will have an interest in the religion and for him to convert, come into that religion.

KD4 [47084-47878]

In a state where sharia is in place that is to say that state is totally governed by the rules and regulations of almighty Allah and the totality of the way of life of the Quran and the Sunna. So, in that state, there are rules and then the non-Muslims in that state they agree that they will live under the tenets of Islam. Then, I don't see any room, any rule, any accepted rule that when will agree to

live under the tenets of someone and you should go contrary to his own wish, to be even try to bring out his own son out of his own house. It is just like bringing a stranger into your house and that stranger turn out to pull out your son out of the house and then emerge the owner of the house. You in person will not accept it. I think I have answered your question with this assertion.
KD5 [23574-23939]

I think this should be addressed for non-Muslims that aspire to convert Muslims into accepting their own faith. So, I think what they should do is to practice it lowly because everybody knows they may encounter a problem in which for them to try to convert a Muslims in an area where it is predominantly occupied by Muslims. So, they should do it lowly and slowly.
KD7 [31127-31331]

I do not know the laws that, that is the Islamic laws that states or take care of a non-Muslim preaching to seek converts. I do not know. But, I believe that they should be done within the true contexts.
KD8 [54776-55553]

It is a normal thing, it is a normal preaching, you come and preach, but before the preaching, your behavior, your have to be an embodiment of moral or morality. Your character should be, you should be seen to be a modest person. You should be seen to be an upright person. You are very fair, you relate well with people, you have the knowledge and all that. That is the first thing that a non-Muslim will see and would be interested in converting to your religion and that's one. Two, you can also go and preaching just like the Christians have the right to go and preach in buses, in offices, and all that. So, the Muslims also have the right to be preaching openly to people so that any one that is willing to convert should convert, but there should not be ehm compulsion.
KD9 [37504-38127]

This is the part of the regulation we are talking about. Leave it open, but follow the rules. Give us what you want to tell us, organize, make it very, very organized. We've seen the work of Ahmad Deedat, for example. Bring what you have and I will bring what I have. There is no quarrel about it. But don't force your opinion on me. I want to assure you that if that is done, he himself will see the emptiness that he is trying to preach to you. So if that is done, they know that if that is done, very organized, majority of them will embrace Islam and that is why they are taking the back door to try to convert people.
KD10 [30988-31235]

Ai they cannot allow that in a sharia state, they can never allow that ehen they can never allow that now. To be propagating their religion so that they convert Muslim to Christian or to Jew, they cannot, they don't allow that in a Islamic state.
KD11 [33108-33453]

When there is sharia in place, well I think there is presently there is, what do they call it, this inter-faith debate, such could exist through inter-faith debate and whichever faith one deems fit or prevails or anyone chooses, I mean it is very much attainable through inter-faith debate, yah, very much attainable through inter-faith debate.
KD12 [34610-34937]

Ah in fact Islam where the real practice of Islam is, there is no disguising, there shouldn't be any disguising like during the time of the prophet people who are non-Muslims they really saw the practical aspect of Islamic behavior of the prophet, merely behaving people accepted Islam through him, through his behavior only.
KD14 [19107-19185]

Mostly in places where sharia is, as I said earlier, the majority are Muslims

KD15 [27249-27652]

Islam, I have said earlier on, Islam is a religion of God and I must say this, no religion will be accepted or will be accept by God except Islam. So any religion you make is your own choice, so its you choice. I think no conflict no whatever, Islam is Islam, Christianity is Christianity and conversion from religion to religion is someone's desire. It is what a human wants for himself, so I think...

KD16 [16146-16220]

The government should regulate. It should be regulated by the government.

KD17 [49153-49550]

In a state where sharia is being operated, before you come there, you should know that it is an Islamic state, it has been established, everybody there wants to stay in the Islam or all the Muslims there are happy with Islamic state, so you don't need to come there coming to blacking the faith, to corrupt their faith or the believe they have in their faith by trying to propagate your religion.

KD19 [29942-30188]

Well, in a sharia state, I don't think sharia will allow conversion from Islam to another religion, so even the idea of allowing other people to propagate their religion with the notion of converting other people is not allowed in the religion.

KD20 [24705-24901]

I think it is not allowed to convert a Muslim into non-Muslim in a sharia state because when they try, the conflict may arise, there's going to be conflict and fighting between the two religions.

KD21 [22729-23169]

First and foremost go back to early days of prophet, he was called the trustworthy right from onset before the code of conduct was given to him, good behaviours in an Islamic state we don't have to force the non-Christians, non-Muslims to convert. We are the ambassadors of Islam, we tend to market the religion, we advertise the religion, but within good characters it's going to be an avenue to attract non-Muslims to convert into Islam.

KD23 [23706-23860]

Okay I earlier said and I will say it again and now I am saying it now that ah people that is propagating their religion should do it in a talented way.

KD24 [73425-73466]

I don't know what to say about this one.

KD25 [88493-89109]

Well it all depends everybody is allowed to do his own religion, but others are listening, so anybody who so wishes to embrace Islam or Christianity is welcomed. You understand, and ah but there is no, there is no verse in the Qur'an which said that the Muslim must force somebody who is not a Muslim to accept Islam, no. That is wrong. That is Islamically wrong because Allah said la iqra ha fid din, there is no compulsion in religion. You as a Muslim shouldn't force or compel somebody who is not a Muslim to accept Islam. That is not right because Islam is not a religion of force, forcing no, no, no, is not.
KD26 [26255-26546]

It shouldn't be allowed now because it is not supposed to be allowed in a sharia state. They agree to comply with the laws of the sharia and that is why they are being allowed in that state. So part of the laws is not for them to come and try to revert Muslims, they should not be allowed.

KD27 [25815-25914]

There is no room for that for converting others to a religion other than Islam in an Islamic state.

KD28 [34191-34402]

Where sharia is in place is just like the da'wa people who use to preach Islam to people let them know what Islam is and the beauty of Islam is to make it known to them by then you can convert people to Islam.

KD29 [21515-21680]

Well the teachings, the Islamic teachings eh has entrenched in the sharia law has made provision, enough provision with regards to other faith practices and rights.

KD30 [36820-37636]

Ah you see in an Islamic state there is hardly ah condition where ah where we have ahm conflict of ah of understanding. This issue of ah whether if we are to be allowed for non-Muslims or other religions to take such advantage in an Islamic state it's is hardly an issue to even discuss because you see is just that the non-Muslims are being are being scared away from Islam ah by the action of such militant groups like the boko haram or other thing while in an Islamic state everybody sees the beauty of Islam and everybody accepts it even the non-Muslims that are under the Islamic watch sometimes they are the ones that mostly come and say they have that case where non-Muslims ah converts or take ahm Islamic Muslim convert back into other religion mostly in most cases where we know non-Muslims joining Islam.

KD31 [19892-19967]

Like I said and will always say that is true dialogue and a peaceful one.

KD33 [25178-25359]

They should, but if a state where sharia is in place is not permissible for a non-Muslim to come inside the state where sharia is to seek convert or to propagate for their convert

KD34 [29346-30250]

Ehm its it should operate in a normal dialogue without instigating because, as I said earlier, others I painting a particular religion in other to get the attention of a particular person, like now somebody may come and meet a Muslim or you meet somebody that was known neither a Muslim or a Christian, you want to advertise a particular religion like Christianity, they will use a word jihad, trying to instigate, trying to show that Islam is a violent religion, Islam kills here, kills there, so that you should converted. If you are doing so, then a Muslim heard of it definitely it will generate anger and it will lead to something else, so also a Muslim should not just come and criticize a Christian by advertising his own religion saying that a Christian here Christianity did this although I did not come across that, saying a lot of negative things about Christian it will even generate anger.

KD35 [28818-29334]

Once the non-Muslims preaching to seek for the convert ahh their indigenes of such an area they should be given that mandate, they should be given that right to do that because the moment you stop them from doing that means you deprive them from their right of religion, so allow them, but let them conduct themselves peacefully and wisely, you know, let them carry out their preachings without provocation, without any insult, without any I mean trespassing so the moment they do that, then they should be allowed.

KN1 [60668-60814]

It should be operate through enlightening people, tell them about Islam, show them the good side of Islam, show them the beauty of the religion

KN1 [60916-61672]

They can, as far as they don't attack religion, as far as they mock religion because this is what is creating problem in Nigeria now. A times and in my opinion those that are mocking religion attacking religion they don't know religion they have no respect for religion. In Islam even when there is struggle between Muslims and non-Muslims I mean physical struggle if somebody enter a church he is safe because it is a sign that he has surrendered to show you how Islam respects Christianity and other religions, as far as you go into church you are safe and destruction or burning of church is not even allowed even during the peak of jihad physical struggle not during the time of peace even during jihad, church is not allowed to be burnt or destroyed.

KN2 [35629-35673]

It has a limitation. It has a limitation.

KN2 [35706-35863]

They may not be given full rights to propagate in an Islamic state. Of course they would be allowed to propagate not as when it is not under sharia state.

KN4 [50031-50146]

That is social influence. You can influence somebody and you can convert it to if you are of good character. simple

KN5 [30365-30840]

Ahhh as we said ah in an Islamic sharia place like Kano state, the people that want to convert should do it in a peaceful way and ahh the government should try as much as possible not to pave way for that in any way so because if that way is open a lot of people who are suffering from poverty, a lot of people who are suffering from ignorance may lead to confusion and in other things and may be converting to other faith leaving Islam even though hardly would that happen.

KN6 [32640-33456]

Yes, you can convert your, sorry you can preach, it can happen through the preaching so there is no problem sharia state would allow anybody ah maybe even traditionally they can preach ah so it depends on how maybe you call your people without maybe, without maybe by letting the rules and regulations because there is some such rule even in this preaching even Muslim to go and preach there is a certain, for example, it happens in Saudi Arabia you can't go and start preaching without some certain rule so similarly it can be applied in Islamic state, it can be applied for non-Christians and even in the Islamic state, a Muslim cannot start preaching without some certain rules and regulations because there is some basic requirement ahh which is needed before you start this preaching so they should follow it.

KN7 [30789-31339]

Most religion yes propagate their religion to seek converts or to seek ehm converts. Well ehm in one way or the other, you should ehm when we say yes, we want to look at ehm, we want to look jihad. We said earlier on that ehm, jihad can be done in different and separate ways. If you look at the settings of a state and how the people live, their ideology that exists between and within the state, I think that is when you should look at how you can generate an appropriate way of calling people to the cause of Islam and definitely not by conflict.

KN8 [30086-30277]

It will be very difficult because to convert people in a sharia state means you are bringing people from one religion to another. So as such, I think such should not occur in a sharia state.

KN9 [27018-27386]

Well in a state where sharia is in place ah I would say it doesn't have to be preached, conflict doesn't have to be preached. I think ah as a last result only you can resort to conflicts or you can resort to use of arms and ammunitions but basically it should be, it should only be as a last result when all other instruments have failed, then you can resort to this.

KN10 [20961-21312]

A non-Muslim can convert to a Muslim, to Islam but a Muslim especially in a sharia state, it is a very, very offense to convert to other religion, but among other religion for them to convert within themselves is nothing that it is ah prohibited in Islam but within Islam to convert to another religion that is where the consequences must be followed.

KN11 [28102-29193]

Most religion propagates their religion to seek convert how should this operate? A Muslim welcomes other religions to teach their faith because there are-debate is allowed in Islam, and islam welcomes this because during prophet (SAW) even the Christians came to him with cross on their neck. They ask prophet (SAW) to accept their religion. You prophet (SAW) why didn't you accept Jesus Christ as God, you see, it was like they were trying to convert the prophet to their religion, but the prophet didn't fight them. So they were trying to convert prophet saying look you know Prophet (SAW) Jesus Christ was God, and he died for our sin, the prophet stared at them and said no. Jesus Christ is not God, but God. So it was like a debate between the prophet and the Christians so Allah (SBUH) says ok come let us curse on each other. If you believe Jesus Christ is God, so let us pray and I say me prophet (SAW), I prophet (SAW) no I say Jesus Christ is a holy spirit, the prophet of God, but not God. You say is God not son of God ahh not prophet, so let us come and pray. So they refused.

KN13 [31522-31728]

Yah in combat, definitely, if the sharia is in place, I don't think that word combat should still come in because uhm if you make combat that means it is fighting, so I don't think it is going to come in.

KN14 [24854-24857]

No

KN15 [22352-22413]

Yah, I think they should not be allowed that will be better.

KN16 [12514-12545]

No they should not be allowed.

KN18 [45516-45652]

Well this is a serious eh question which Islamic scholars, Islamic scholars need to answer, so I am declining to answer this question.

KN19 [28185-28218]

Okay, it should be discouraged.

KN20 [20641-20765]

Ah from the Islamic point of view is not allowed, if is a jihad ah is an Islamic state, but in a secular state, is allowed.

KN21 [14202-14282]

They should, it should be allowed but there are there should be ah limitations

KN22 [29465-29680]

It is allowed when we go back through the Christian charter in the then prophetic generation; we've seen that part of the agreement of that charter is that they are having the free will to propagate their religion.

KN23 [19447-19468]

Yeah, through da'wa

KN24 [18604-18734]

It operating right because whenever a state is an Islamic state. In an Islamic state there is handing over of everything to God.

KN25 [30290-30407]

Well it should still go this way I think religion was spread mostly by propagation. So it is a welcomed development.

KN26 [30417-31940]

Well this is largely a double barrel question for me, why, because as a sociologist I would want to be a bit critical. You see largely the first half of your question which says that most religions propagate to seek converts, but I think the first is to secure. I am a Muslim already; I go to tafir, try as much as possible to make me go deep in Islam not necessarily bringing in others. And that is why now the way and manner in which Islam is being spring up in the West, the US, Britain, Australia surprisingly even Eastern Europe-Russia surprisingly. These people were not seeking to naturally bring people even they don't have the number but they first bring out the beauty of the religion so that those that are in the religion should feel more comfortable that their-and also guided on how they can live their lives as better Muslims. But this encroaches outside them and also some that are non-Muslims see the positivity in it and then come to join the religion. Largely I have a lot of them some of these ah people, they are very nice-sometimes you don't have to-you have to preach with sincerity and ease and it is that sincerity and ease that people will see and like what they see. You don't have to necessarily tell people that X is Y, no. Just say it as it is in the religion and in Islam there is one thing-knowing the book is different from the hudhba from actually proclaiming, so but when you weave knowing what is in the book with some practical things, how those can be relevant they get more results.

KN27 [22823-23129]

This should operate in an Islamic way, in a peaceful manner, in a peaceful manner in the sense that you don't go about forcing people to convert into your religion. You should go in a peaceful manner where you go with your preaching and if that person is interested in your religion, he is free to join.

KN28 [17593-17759]

I think they should be able to be cut short because there shouldn't be any chances for the operators to think that should be the only way out to make them convert.

KN29 [3605-4067]

Seeking converts? Ahm while you are seeking converts you are trying to seek other people's opinion to let them know your religion is the way by trying to seek their opinion telling how your religion is. In an Islamic state you should preach to them, tell them this is what is right, this is what is right not like forcing them, let them see the reason why they should be a Muslim, not like forcing them or taking them to the length before they change to Islam.

KN30 [17214-17226]

Limitedly

KN31 [28338-28666]

Well, normally there is always this preaching that is being taken in Islam maybe in the mosque, sometimes maybe just a gathering just to remind people. So I think through that it will propagate Islam and by that you could get people who will become converts into Islam. I think both religions do that to preach in order to get...

KN31 [28794-29533]

Well, you know, actually when you go to an Islamic state it is very, very difficult for you to find out that they are given that opportunity to just move freely around trying to propagate. It is just that as they are humans and they have the same culture or origin to share that is why they are given that opportunity to stay and live. So but normally I know they allow them get a separate place where they worship, but I don't think they allow them going about trying to propagate because if you give them that chance they might easily influence some Muslims to non-Muslims and you will be the one losing and the state is yours. But they allow them to do their own worship anybody who carries himself there will find himself to be blamed.

KN32 [14073-14133]

It should operate limitedly with a number of restrictions.

KN33 [10701-10745]

This is not to be allowed in Islamic state.

KN34 [18070-18321]

It should be through persuasion. Show the beauty of your religion. Show them the rational that you are here through, you just be persuasive and pursue them so that maybe if they see anything good from you, they can be willing to accept your religion.

KN35 [18221-18282]

In Islamic state well established state this is not allowed.

KN36 [19015-19167]

This cannot be allowed because non-Muslim should not be allowed to preach their religion or to seek for converts to their religion in the sharia state. [

KN37 [17833-18042]

In an Islamic state, just as I have said, they should institutionalize a program of orienting its members. Once its members are oriented, I think they will have little or no work to do in trying to find this.

KN38 [12942-13293]

To be frank non-Muslims are allowed to live in Islamic state and practice their religion as they want, but they are not allowed to seek converts from Muslims into their religions. They can practice their religion in their locality and in their locality they can convert their selves but coming to convert Muslims is highly prohibited and not allowed.

KN39 [21593-21966]

Really of course everybody in an Islamic state is asked to live a lively life. That is to say Islam do not force Muslims to do some things that is not Islamic. That is to say Islam has allowed a democratically oriented living life. Therefore, Muslims are allowed to practice their religion in accordance with the rules and regulations as embodied in the Qur'an and Sunna.

KN40 [17436-17440]

No.

KN41 [15033-15069]

They should be stopped in doing so.

KN42 [36256-36588]

It should, there should be a process of simple da'wa. People should be shown the good side of Islam, not the violent side that we have today. People should be, care should be given to the needy. Let them see the essence of Islam; let them see for themselves that Islam is not a religion of violence and actually a religion of peace.

KN43 [27421-28375]

Yes, you know, even in Kano where sharia is said to operate. There are Islamic scholars who engage in Islamic propagation. What they normally do is to engage the non-Muslims, educate them and tell them more about Islam, the real Islam not the Islam that the western world stereotyped. The real Islam which they practice and a number of them accepted the religion and in the case of those who refused none of them had ever use force to convert them. So what I am saying in a word is Islam should be propagated through massive enlightenment and through educating and re-educating and at the same time making the target convert to understand what this Islam is all about. That is the only way you can you know succeed in converting non-Muslims because someone needs to know more about a religion before he embraces it. If you don't know what you are embracing definitely you would not be comfortable and you would not practice it the way it should be done.

KN44 [21093-21531]

There is a freedom of religion, like I have said before, in the Islamic ah, in Islamic state, but what is very clear is that the moment somebody accept Islam, he is not expected to revert to another faith because the moment you ehh you accepted Islam, you are expected to remain as a Muslim throughout your life. There is no provision for somebody to leave his ah religion to another religion. This has been stipulated clearly in Islam.

KN45 [30656-30815]

I don't have any idea on how this operates. I think ehh generally speaking I can say ehh all this kind of preaching should operate within the law of the land.

KN46 [51766-52418]

Ahh in a sharia compliant state, the activities of other religions to convert Muslims to their religions are not allowed. That is how it is because it is one of the responsibilities of Islamic state, one of the responsibilities of Islamic state is to protect the Islamic faith of the citizens from being ahh-because by trying to convert Muslims to other religions, you are undermining the state. So I don't think, just like in ehh any country whether it is democratic or non-democratic. For example, in Russia during the communism, any citizen who, any citizen who is deemed to be undermining the principles of communism is not ah is not ah tolerated.

KN47 [47881-48364]

They have, they have, you know, where to go and practice their religion, they have churches if they are Christians, they go to church and it is where the, they just propagate their religion and nowadays this I think to me is not a question of concern because nowadays you can propagate your religion even on social media. So you have accesses to social media and you ask how can you propagate your religion? You can simply open a group and start to propagating, nobody will say no.

KN48 [15395-15405]

No, idea.

KN49 [25773-25830]

I think it should be handled with ah a lot of delicacy.

KN50 [13546-13619]

The world is now globalized and it should be done through social media.

KN52 [42825-43138]

Yes, through peaceful proselytization that is through peaceful religious, spiritual admonition, right? That, I think, is the best methodology through which you can win converts and another important methodology would be, like I said earlier, by demonstrating and showing good examples of what a Muslim should be.

KN54 [10463-10493]

Well it should be regulated.

KN55 [11401-11498]

In a regulated manner. (Mr ... you are running faster than your shadow can you reduce your speed?)

KN56 [19253-19593]

Actually in a state where sharia is in place, no religion should try to seek converts as what we currently have in Kano here where you would see Christians going about with their pamphlets trying to share it to the Muslim umma, trying to convert them to their faith. Actually if sharia is established in its entirety this shouldn't operate.

KN57 [17578-17604]

It should not function.

KN58 [39116-39429]

Where sharia is in place, a true Islamic system should be established. And as we said earlier on, non-Muslims should be given all the opportunities if they are found in the state and then justice to prevail to each and every member in the community should be treated equally. That is what should be obtainable.

KN59 [36254-37159]

Actually in a state where sharia is being practice, there is no need for you to propagate your religion for someone to be converted to it. Your deeds are enough to convince someone to be a Muslim, you understand. You can only propagate the good aspect of the din, the dos and don'ts of the din, what you should do, you shouldn't go astray, you understand, the good aspect of the din is enough for you. Y our muamalat alone is even enough for someone to envy you and to easily be converted. The propagation of Islam is not mainly for non-Muslims, you understand, it is for both, you understand, is like what we call wa'a zi or like what the Christians call evangelism, you understand, just to go to an outskirt and propagating their din. It is just a kind of reminder because we are being carried away with activities in the world, you understand, they would just come and preach this and preach that.

KN60 [29107-29492]

They shouldn't be allowed to- propagating their religion could be allowed, you understand, but in an Islamic state if they are living in an area because sometimes they are confined to certain areas, if they are propagating their religion among themselves is allowed, but to come and try to convert the Muslims brothers, that would not be allowed, they would not be given such chances.

KN61 [14981-15003]

Through public media.

KN62 [50063-50273]

This is the same thing, we propagate, we preach of course, we preach and ah propagate the religion through this ah, let's say, preachings and other things and that is how we actually take new members, hmm mm.

KN63 [37995-38634]

Of course now, the Muslims, the Christian we all want to have more, more and more converts, but eh in Islamic state, in a sharia state, you know, just like I mentioned the other time, you know, the Christians were being allowed to practice their religion in their various churches or whatever worship place, you know, and the Muslim as well, the same applies to them. So, you know, it depends on the person that have the maybe the true talk among them, that maybe people will see, but not by bribing or not by a way of maybe trying to impress through monetary or whatever, huh, you know, is not ideal, that is not how to convert people.

KN64 [24757-24847]

All religion should be allowed to propagate their religion, hmm without any problem, hmm.

KN65 [32006-32562]

Actually, like here in Nigeria already we are saying Kano, Zamfara, almost nineteen northern eh state, they are all sharia state, you understand, and but because of the constitution, you know, gave us right that okay everybody has a right to practice his own religion, you understand, so you cannot stop anybody from practicing his own religion. So rather you should try as much as possible to enlighten the Muslims fellow why they are a Muslim and why they should remain a Muslim I think that is just the only way, ah that is how it should be operated.

KN66 [20121-20354]

Indeed some religions will always, will always, will always preach to convert to other religion, that is what most religion do but that doesn't stop a Muslim from going to preach, to preach to other non-Muslims from converting.

KN67 [20700-21152]

They, ah I think there are so many ways and ah if the Muslim practice their religion as it is, then there is no problem even if other religions are seeking converts from among. So I think eh if the state also wishes, it can eh organize a kind of debate between other Muslim eh the Muslims and non-Muslims ah other religions to come and clarify their views and the ah the position of their religions, so this will not create any problem, I think.

KN68 [10151-10173]

In regulated manner.

KN69 [34272-34446]

Based on, based on my own understanding I think it is not allowed for a non Muslim to convert Muslim to his religion in an Islamic state. I think there is no basis for that.

KN72 [32411-32671]

It can be, it can be possible because sharia does not impose people to convert only Islamic or to obey only Islam because sharia believes that there is eh right of religions so you can, you can belong to any religions you like, yes, there is no enforcement.

KN73 [33622-34057]

The issue is allowed or is not allowed ai is not implied because to convert someone is not by force. It is not by force, it is by wish. If you wish, if you prefer that now, somebody as Muslim, should be converted, he wish to convert to Christianity ah it is not allowed ai. It is not something we can talk about whether it is allowed or not. It is a wish. If he feel it deemed, let him go, but there is punishment provision for that.

KN74 [42637-43260]

Okay if there is a eh, this is what I have told you before, if there is a Muslim let us go back a little bit to the previous question, if a Muslim converting to the other religions, the Muslim converting to the other religions, if the place that they were living, if there is no implementations of sharia the person will be treated according to the law of that place, but for this case the religion, you said that most religions propagate their religion to seek converts, if the place is an Islamic state that kind of activity must be stopped. It will not allow to such eh such non-Muslim to propagate their religions.

KN75 [46657-46716]

Yah, Islam allow, it does not deny their right of worship.

KN76 [37696-37799]

Well where sharia is in place, I think ah the Muslims should have the right to preach to non-Muslims.

KN76 [37839-38037]

Non-Muslims should preach to non-Muslims, but not to the Muslim because the Islamic state cannot and would never recognize the rights of non-Muslims to try to convert the Muslim to their religion.

KN78 [54741-55480]

Well for us, when you say ah sharia, like for instance in the northern part of the country where they say there is an implementation of sharia, since sharia itself is ah guided by the secular law, I think ah, I think we should be tolerant to this extent for as long as Nigerian constitution is concerned, it gives the freedom of all religious believes, all religious groups to convert. Muslim have the right to convert non-Muslim, just as non-Muslims have the right to convert those that are not Muslims, but Muslims should be very active, as I said, in trying to demonstrate the beauty of the religion through their daily activities.

They should be very honest, they should be very fair, they should be known by good virtues of Islam.

KN80 [41981-42097]

Yes ah in a state where sharia is in place is, it is only Islam, Islamic, Islam that is allowed to be propagated.

KN81 [26384-26404]

It is not allowed

KN81 [26500-26541]

Yah, to my own view, it is not allowed.

KN82 [28534-28767]

Okay in a sharia state the attitude, the behavior of the Muslims is the key instrument that attracts others to like the religion. Yes it is our behavior; it is our attitude that impresses someone to feel interested in our religion.

KN83 [19120-19195]

Ahm I think it is allowed if propagation means to convince other faiths.

KN84 [22618-22713]

I think is not allowed non-Muslims to propagate their faith in Islamic state. Is not allowed

KN85 [30962-31261]

In a state where sharia is in place non-Muslim should not, should not be allowed to try to convert other people to their religion because after Islamization, I mean after you have converted to Islam, there is no reversion, you cannot revert to other religion, therefore, that should not be allowed.

ZA1 [32727-33403]

If Islam, a state is, an Islamic state is being established that one I told you in the initial stage, a non-Muslim will stay as far as he didn't transgress. In a state where in Saudi Arabia presently now, you will not, you will never, never try and say that you will go, you can't try it because this is no go area. Like now presently in what, in even America only you can just propagate through this internet, but you cannot take your speaker and say hey, you can't do that. So Islam cannot leave non-Muslims to propagate in Islamic state, but in northern Nigeria we are presently now, go and see in this, in North East they are propagating their religion nobody stop them.

ZA2 [33878-35158]

hmm well it is, in sharia state normally since am preaching the religion am saying the sincerity of the religion, so people who are non-religious with me, are not in my religion, they will listen to my saying, they will watch my practice that is why I say as a leader or as a scholar you must be a model, after being knowledgeable, you must be a model and when we say a model you know what it is, people should be able to copy from you, to learn from you and what they will learn from you is morals, so give an example of this now, is it moral, is that what will make people to say kai this man is you, by your life, your life, you are moving in sign. Take for example now you say I should not go for women, I should not be a womanizer and am in religion am preaching this, God say this, God say, God say I should not be a womanizer, I should not be a drunkard and you saw me, I should not be corrupted, I should not cheat, I should not do this, you saw me really on that change, you give people's money, save this money in 20 hours you come back say what about that money, I brought it I give you, you say ah will this one reach myself to save this money, you see you have a believe he will say no this one man what he is preaching, the faith is with him I love that religion.

ZA3 [24620-24755]

In a state where sharia is in place signifies that Islam is the predominant religion so other religion will have to just be there.

ZA4 [46565-46671]

Okay Alhamdulillah they have do that in the media system and all that and with your behaviors and labor.

ZA5 [27313-27492]

So far they have the freedom of preaching their religion, they should be allowed, you don't have right over anybody that say okay oo because you want to convert, you understand.

ZA6 [65463-66047]

Since you have the ah since it is allowed, sharia allows for the freedom of religion and like I said now, if really it is an Islamic state that practices the sharia based on the Qur'an and hadith, definitely there should be a justice system that everybody will benefit, be happy and be contented with. If there are people which, if there are people that want to convert to other faiths that means they are not being, the system has not been fair to them. And that means the other faith has shown more fairness and justice to him and he wants to go there and benefit from that faith.

ZA7 [31477-31862]

Yes, propagation I think has to do with spreading of the doctrines and teachings of the religions, right? So it is necessary to do that in a peaceful way and in a way that does not contradict probably the laws since that particular state is a sharia law, it should be in accordance to the sharia law, it should not, I mean, it should not have, it should not break any of the laws aha.

ZA8 [66042-67838]

Hmm I think you allowed to propagate your religion in an Islamic state because, like I told you, if actually the people that are in that state are true Muslims, all the propagation will be in vain because they will not heed your word, they will even try to even, I have seen some place may be a Christian is trying to preach to a Muslim, the Muslim is preaching back (he laughs) are you

getting it? he is preaching back, he is telling him that he is the one that is on the wrong path, he is saying you are on the wrong path, he is saying you are on the wrong path you see. That is, for instance, is a true Muslim he already has the knowledge of his relation. The other non-Muslims has the knowledge of his religion, now the case of I will not hear you will not agree. I no go gree you no go hear. So that is what I think. If you are allowed, nobody will harm you to propagate that is if there are true Muslims there, they will even tell you, practice your religion, propagate it, like I told you, even in Islam you can't, you are not the one that will change somebody, you can only tell him this is what Islam says. God tells you no compulsion in Islam, tell them is left for me to change who I want to change. It is now left for God to enter their mind for them to see reason because no matter your preaching, if the person is not seeing reason, if God is not ready to change the person, there is nothing you can do about it. We have seen cases whereby you will see prophet, their mother, their sons do not believe in them because there are prophets of God that they come and preaching to people O, his own child does to believe in him, another people do. So what will you call that? He is a prophet. Just to show you that it is God that converts, is not you, you are only allowed to tell them.

ZA9 [34575-34823]

Is not as if this sharia law that we are talking about is very harsh or something is too harsh, it does not negate the rights of an individual as long as this people do not force Muslims to accept their faith, I don't think conflict will arise.

ZA9 [34970-35251]

I believe as long as force, the word force is not in it, if they sit down with the person they try to make things, make him understand some things, if he does not understand those things if they press him, but when you are pushing the person too far that is when problem arises.

ZA10 [31803-31902]

In a place where sharia is in place non-Muslims are not expected to be propagating their religion.

ZA11 [26585-26682]

There are institutes for that. They follow the appropriate institute and channels to achieve that

ZA12 [16395-16401]

Next.

ZA13 [16302-16320]

This, no comment.

ZA14 [21976-22147]

They should regulate the way they preach and they should know what they are saying in public, even though you want to convert somebody you have to be doing it tactically.

ZA15 [25100-25160]

Yes to be sincere I do not know what to say regarding this.

ZA16 [17720-17868]

This should operate only that is only to Muslims, to my understanding; they are the only ones that should be preaching to propagate their religion.

ZA18 [26016-26243]

Normally you preach, whoever that, you don't force, In Islamic religion you don't force anybody yauwa la iqra ha fid din, you don't compel people, but whoever comes, you teach him on how to practice the religion effectively.

ZA19 [36567-37012]

Well ah because there is something we need to look into actually, just as I have said earlier, there is no state that lives in isolation. So any state must enter into treaties, that is in their foreign policy, there must be a peace treaty between one state and the other and there is no restriction in freedom of, I mean restriction in one society from travelling into another society, so in the course of that, ah religion could be propagated.

ZA20 [24324-24577]

Yes we urge people-Sharia state Muslims urge Christians, they are urging them not they are fighting against them, no they are urging them, they are appealing please come back to Islam it will be good for you, for your life and everything. That is it.

ZA21 [28981-29409]

That is what we have been saying; you should propagate your din. The Islam you think you are a Muslim you should propagate your Islam and make sure that by even-you propagate by example. You cannot just be saying I am a Muslim, you are preaching Islam and you will be doing unnecessary things elsewhere. So that is what we have been saying. You should, as a matter of fact, propagate your religion with kindness and generosity.

ZA22 [25698-25970]

By the time we truly implement those teachings of the Qur'an and sunna based on the understanding of the past the way it is practiced by the rasul (SAW) and the sahaba, there is no need to be much talking our actions our behavior will be attracting many to accept Islam.

ZA23 [34598-34773]

Through preachings, through calling others to Islam, through doing what is right that is on their own conduct-their behaviors, by doing that you are calling others to Islam.

ZA24 [41415-41811]

Most religions that propagate their religions to seek converts, in Islamic state we should not allow that because Islam doesn't allow-you can convert from other religions to Islam, but from islam to convert to another religion is a sin in fact it is a very great sin. It has a sharia on it, therefore, if it is in Islamic state where we are using Islamic sharia we should not allow that.

ZA25 [38401-38686]

As I have said Muslims should be exemplary in the common values and the virtues worldwide as I have enumerated before such as honesty, good neighborliness and truthfulness as well as homeliness. So they should not be -Muslims should be able to exhibit -to manifest the beauty of Islam.

ZA26 [18635-18718]

I told you that sharia give anybody right to partake in the affairs of their life

ZA27 [17485-17519]

I don't have any idea about this

ZA28 [31083-31520]

Well this can be a very difficult task. For whosoever want to come to an Islamic state and already sharia has been established and proper understanding of the religion has gone into people's mind, they really understand what the religion is all about, so I don't think it is going to be easy for an intruder to come into such a state and try to influence the belief of people within that state. It is going to be a very difficult task.

ZA29 [45047-45525]

Well when you have sharia in place and some people come to propagate their own religion by making converts, well when sharia is in place and it is being practiced, well all the Muslims have no fear because they believe that people living there have strong faith. So you coming to seek converts is like you coming to keep them company and instead of you converting them, they end up converting you or giving you unanswered questions or uncomplete prophecies that you come with.

ZA30 [53603-53729]

It is also written in our book, anything, refer back to our book. Whether Qur'an or the hadith, you will find out the answer.

ZA31 [25148-25162]

I don't know.

ZA32 [62715-63020]

Ahhh, when sharia is in place, Islamic sharia is in a particular area, no one have that chance, the chance to be denied to call people to the religion because sharia is the best there and ah if someone decide to on his own to convert to other religion, in Islam, he is going to be stopped actually, yes.

ZA33 [21572-21828]

They should do the same because Islam they should also use their religion to propagate their religion that is to propagate Islam in order to seek for converts that can convert to their religion. And this is a very good place where Sharia is taking place.

ZA34 [41935-42230]

They should teach the faith of their religion by educating them to become more conversant with the religion and there are ways that people can be allowed to go about their preachings. There are some rules and regulations that must be put in place for people to follow not to cause any problem.

ZA35 [17102-17278]

In a state where sharia is in place, I think they are forced, the non-Muslims are forced into the religion that is where sharia is in place, but I don't think it should be so.

ZA36 [24863-25292]

In a place where sharia takes place I don't think they would have room to do that because the moment they start the leaders would react to that and that is what some people are doing now. That is why they are gaining more converts because they use ah people who live in hamlets, the uneducated people who live in hamlets, so they go there and preach to them and then they entice them. That is why they are gaining those people.

ZA37 [33778-33857]

The same issue, the same procedure, the same method with the previous answer.

ZA38 [38601-38678]

It is allowed, a Christian can come and preach, yah they do, it is allowed.

ZA39 [50873-51124]

It is allowed under sharia or under Islamic law everyone has a right to practice religion be him a Muslim or non-Muslim. So if you are a Muslim you can propagate your religion, if you are not a Muslim you are also allowed to propagate your religion.

Research Question 3.1

Th 17: Current Christian-Muslim Relations

Th17.1: Factors Behind the Current Conflicts between Christians and Muslims

FG1 [47982-48333]

Politics and the way our preachers use to preach and scholar use to preach. They are preaching too harsh. They will tell you if you want to be a real Muslim you have to do jihad but they can't explain what jihad means. Like me or if an illiterate person hear the word for the first time jihad when the scholar say jihad he will assume it is fighting.

FG1 [48441-48551]

What I think is the cause of this present conflict is ah intolerance, segregation and then denial of rights.

FG1 [48553-49659]

For me since formally, in the past days in Nigeria, the leaders of the past people like Saradauna as a northerner irrespective of religion if you are just a northerner your life is important, but for now the leaders we are have the interest of only the northerners irrespective of those who are residing in the north. Take for example this present governor, this Sabon Gari roads are not constructed when they lay this claim to him that they need, since everywhere is being rehabilitated in Kano state they now laid this complain to him that we need our roads to also be repaired so the answer he gave to them, I heard him with my ears, the answer he gave to them (Ku ai ba ki ne, kuma zuwa kuka yi yanzun kasuwa kuke zuwa. Sai ka ga mutum da narkeken gida amma haya yake yi. Muka dole mu gyara ma mutanen wuri saboda su muke yi wa aiki) meaning, you are visitor or settlers and you just came and presently you are only interested in commerce. You will see someone with a big house but he is just renting it. And we, we must repair places for our people because we are working for them. That is the point

FG1 [49661-49943]

The problem also is this we against them that is the case in the past republic what they try to do is they try to unite the country all we are equal but now there is this difference of south and north. We are seeing them as our enemies and they too are seeing us as their enemies.

FG1 [49945-50303]

There is no this kind of brotherhood between us like in politics too when two people are fighting for the same position one from one religion and one from another religion, people from that religion will always try harder to make him what he wants to be and then the other if they are in the minority and they couldn't do anything they will be antagonistic

FG1 [50305-50504]

It is just that nowadays the reverse is the case because we have the case of, we have some political consciousness now developing among us. People are now more politically conscious than before so.

FG2 [28697-28809]

Like I earlier said politics is one of those reasons. There could be many other reasons but political factors.

FG2 [28811-28846]

(F) Are there no politics before?

FG2 [28848-29136]

The politics that was existing then was not a stable one, it was more of military, politics, it wasn't stable but when democracy came political individuals, politicians started manifesting selfish interests over social interests (interject: he has introduced another factor: selfishness)

FG2 [29138-29212]

Yes sir to my own understanding, sir actually lack of individual tolerance

FG2 29216-29920]

Sir if am really going to state my opinion concerning the peaceful coexistence between the Muslims and the non-Muslims in the past which cannot be found in the present. In the past there wasn't much preachers as compared to now in the present. Now in the present we have so many preachers who are putting people astray instead of putting them on the right path. Some of the scholars, in both religions, hardly will they further their studies to a certain level before they start preaching. They will start interpreting the Qur'an or the Bible from the peripheral aspect of it. I believe this is the cause why there isn't peaceful coexistence between the Muslims and the Christians now as it was before.

FG2 [29922-30222]

Like this case of Niger Delta militants against the government, I don't know how to place the thing that cause it exactly but like those Niger Delta people are fighting that their land is neglected, they are not taking care of them and it is from their own towns that they are taking the resources

FG2 [30305-30437]

(F) In my own opinion I think individual differences with respect to the quest for power, wealth, status and religious sentiments.

FG2 [30439-31134]

Sir if I am going to further my opinion also concerning my own area of origin, that is in Plateau state, one of the primary cause of the crisis there, because I use to remember when I was in primary school we used to go to church together with my friends and we go to mosque together, but later there was this enmity that arose between the Muslims and the Christians' living standard, the Muslims people are living well, their wives don't suffer, they don't do anything but they still feed three square meals per day and most of these things arose and caused serious enmity between the Muslims and non-Muslims, I think, which is one primary cause or causes of the 2001 religious crisis in Jos.

FG2 [31185-31262]

I am describing it as lack of tolerance to the social status of each person.

FG2 [31407-31721]

Well in my own opinion the problem which cause this kind of thing is just that everybody has his own personal interest to the extent that maybe if mister A has so and so kind of issues then maybe mister B may have personal interest on the issues then the conflict now arise between the Muslims and the Christians

FG2 [31722-32506]

(F) Hmm excuse me I have something, our leaders, our leaders have a vital role. In fact they are responsible because our traditional leaders and the preachers are the most respected personalities in the society. So whenever there is little problem instead of them to calm the minds of people so they tend to ginger them towards going after what they lose and to me which is not right. It is better for them like to settle everything. Just like should I say the xenophobic attacks, initially it was a traditional ruler that should be responsible for everything and the recent ones here the ones occurring as in today, tomorrow, day to day or the daily ones most of the times you get to hear this mallam saying this that pastor saying that, it is really mitigating these things.

FG2 [32630-32774]

but it has to do with stable leaders, credible leaders (she interjects- the leaders are too sentimental yah they tend to mislead the followers)

FG3 [65947-66981]

me I will refer to this very brother's talk. That he said there are some talks inculcated in the youths present youths nowadays. Right from their own homes hatred is inculcated in their minds so such groups of people are never your friends, never go close to them. And you will never get to know me if you are not my friend. And it is the reason why I am a Muslim I mustn't have to be friends to Muslims. I am a friend to most of the Christians everybody can testify to it as we sit down. You will never know that I am a Muslim unless you see me in the mosque. And that does not stop me from praying or being what I am or respecting and doing what my God asks me to do. You understand. So what I see the most reason, because I have heard it and I went to some of my friend's house and they think that I am also a Christian and they said it. I am not just saying it, from first hand I heard it that mingling with them it will spoil your spiritual something. I can't remember those kinds of things, to me are the major factors

FG3 [66993-68337]

Even in my department I have been facing some challenges there. Like most people will say are you a Christian or Muslim and I will say ah but you heard my name-Lukman. I am a Muslim of course. But they will say you come from Lagos because they believe most people from south western Nigeria are maybe are Christians, just bear the name they are not, they just bear the name but they don't practice. So I say I am a Muslim so they say but you don't behave like one. So most of my friends too are Christians, most of them. So I have people in my department that will come to me and say why are you walking with this one? He is a Christian. Like if we are having tutorial like maybe the call like MSS (Muslim Student Society) tutorial if any Christian should come to that tutorial they will say no, this for only Muslims. Like one day I stood up and said why? This is tutorial, this is education we all have to benefit from it, they say no it is only Muslims and they told me if I, they know I am not a true Muslims if I want to stand up and go with him that I am only covering I came from Lagos. So they told me to stand up they said, because if they see you walking with a Christian, they will say why, why are you walking with that guy? Even some in my department they don't talk to me. They won't talk to me because am walking with this guy.

FG3 [68367-69646]

I want to make a contribution to what this man has said initially that the reason for conflicts between the two religions can also be subject to lack of adequate knowledge. You see it is good you have the knowledge of your own religion. Both Islam and Christianity I believe do not preach war. They do not preach ahhh how do I call it, unsettlement. They do not preach bloodshed and unrest. Both religions are there to guide you on how to live your life, there are peace principles of living. And therefore both religions or individuals of all religions should inculcate in their minds that religion makes you to live healthier and live a better life without you being involved in any aspect of conflicts or bloodshed. Muhammad rasulillahi (SAW) during his time he lived with Christians and...with them. He lived with non-believers. And they lived in peace. And it is believed that anywhere you found yourself the closest person that is the closest person to you at that place is your neighbor. And your neighbor is your friend and your neighbor is your family and whosoever is not in good terms with his neighbor is not in good terms with himself. And therefore both religions have close principles because none of them support bloodshed. And therefore one should seek knowledge.

FG3 [69648-72205]

Really in addition to what he just said, I think we have already answered this question before as he said because we just the case with inadequate knowledge for both the parties that is both Muslims and Christians. It is only through education that you can know who is your friend and who is your enemy. If to say maybe we can take the example of the holy book, let me say the holy Qur'an, how did it describe Jesus? There are verses completely named suratul Marya that is the name of the mother of Jesus she gave birth to Jesus; so the kind of witness the Qur'an testified, he called her virgin, the virgin Maryam that is what the Qur'an called her. The book also called Christians Ahl kitabi. It also legalized marrying Christians. So when you look at all these things as long as you are learned then you will know that these people are not enemies. Take back maybe to Christianity, Christians believe in crucifixion although we Muslims we don't believe in it but who crucified Jesus? It is not the Muslims, it is the Jews. So it is like we can say when we go back to the scriptures we learn a lot we could know who is a friend and who is an enemy. The question related us back to, they say Nigeria we were living peacefully before. I think we can relate it to the question we answered already that introduction of that inadequate knowledge and also introduction of politics. Before there is no this politics. I think we were living peacefully as I even told him during the first interview I said there was a time when the Fulani people that is the cattle rearers are the ones maybe propagating Islam in southern Kaduna and maybe Jos area. When they reached some certain locations the people came to them around wanting to convert to Islam, but they will tell them go back who told you someone like you can convert into Islam. But they still liked the way they were conducting their lives. When they give birth to children they usually brought the children to them to name them for them. So you know those fulanis they are very wicked they will look at the baby and say her name is Lami Tsakuwa. So they would be happy that they name them- fine name. It was later when they came to realized, they started to understand Hausa and said ok these people are not friends they are enemies. So it is true if to say they know their religion very well-those Fulanis, also they can propagate Islam, I think they would have occupied a lot of land there. But they are illiterates and also the people there were illiterates and they developed hatred for one another.

KD1 [59894-60331]

That's it, that's it, the main, what is causing it is because the Christians over time have become suspicious to the Muslims and the Muslims over time have become suspicious of the Christians owing to recent happenings of how some few people, some isolated members of society have acted and people have used that to generalize and use that to name other people, others and think everybody is the same. That is the cause of the problem.

KD2 [30617-31488]

The present conflict I think emanated purely from sentiments. It is sentiments that caused all these conflicts that is going on and another thing that caused this conflict is some kind of political ideology that are put in place like segregating the country into different geo-political zones, in the form and ensuring that if a Muslim is the president, a Christian has to be the vice-president or the speakership or the president of the national, of the senate and what have you. All this caused relationship. So the major thing that caused these conflicts in the present, in this present Nigeria is purely, is this political ideologies. And sometimes our scholars do try to imbibe the followers with some ideologies, with some teachings that are contrary and that are biased, so all these too contributed in forming some form of, causing some conflicts in the country.

KD3 [22936-23075]

The present conflict relationship in northern Nigeria are political, are politically order the way just to gain power and to keep, and to...

KD4 [55089-55241]

Yah, the only thing that has compromised that peace that was existing before is that the religion has been politicized both Christianity and Islam.

KD5 [30189-30487]

Toh, on my opinion, what brings about the present conflict relationship between Muslims and non-Muslims in the northern Nigeria that should be ignorance, should I say ignorance? Yah ignorance is part of it, lack of patience with each other, lack of understanding, and the high growth in tribalism.

KD6 [48624-49387]

It's when they say this guy, this religion hate you, the other one hate you and without you confirming. The Christians will say no Islam is too hard they hate Christianity, they do this, the Christians, the muslims will say no, Christians hate us, but the problem, the irony of it is go to the market, you will see a non-Muslims' shop at the side of Muslim shop and they were neighbors and they were together, selling together, collecting his money, collecting my money, going to the same hospital, entering the same car, but when the time comes, we now fight. So, what brings about that? I will still say after the fighting, we will still come back to the same market to buy things and we can't stop that. If we can't stop it, so, we have to stop the conflict

KD7 [38681-38788]

Because the reason for the conflicts is that we are selfish in our lives, in our homes, in our businesses.

KD8 [68970-70304]

As a result of that Kafanchan crisis. That was what brought about a conflict in northern Nigeria. That Kafanchan crisis was the beginning, prior to that, I schooled in Christian community, I did my secondary school in Christian community and I was treated very well in fact better than the Christians, we lived very well together, we lived happily, in fact we were like brothers and sisters. So, I grew up in the mist of the Christians and I appreciate them as at that time, there was no any problem, we were together, they took us, were a minority in that area, but they treated us very well. We had the very good relationship, we were given prefects. We were given all those kinds of things. When it was time for fasting, we get all we needed, in fact we and the Christians would come to our room to be living together because during ehm fasting, there used to be a lot of food, everything is available, so we are together with them, sometimes we leave our room open and go and join them and be living with them. So, I feel very comfortable with the Christians. So as at that time, there was, it was very peaceful. Immediately 1987 came, that crisis came, that was the beginning of suspicion, Zangon Kataf came, Miss world came, thereafter crisis after crisis. So, this breeds mistrust yah between the Muslims and the non-Muslims.

KD9 [47517-48413]

One, media hype. Living together as Muslims and Christians under, there has always been undercurrent of conflict. It is just that today the media has blown it to the extent that ai it is the Muslims that are bringing the jihad, it is the Muslims that are doing this, no it is the Christians and so on and so forth and these things even when you are not there, they tell you something is happening, for example, in Maiduguri ai a lot of Muslims have been killed then you that are here maybe a Christian, you say ahhh my brothers have been killed and then or you know, stuffs like that. How did that happen? Through the media. The social networks too have not helped the matters in that aspect. Things are happening, of course it is progress, technological progress, but the way people spread these kinds of things, it can fuel the bad blood and then you see conflict happening all over the place.

KD10 [37029-37098]

Ignorance, self desires. Lack of tolerance, transgressing the limit

KD12 [40222-40424]

Ah in fact it is necessary because encroachment into peoples rights is not eh is now made a law within the people, so if that one is taken proper care of, there wouldn't be any conflict argument again.

KD13 [18571-18645]

Lack of the true teachings and perfect Islamic education on both parties.

KD14 [24024-24262]

I will say the present conflict relationship with the Christians in the northern Nigeria has political impact by both some people planning in order to attain power in order to attain their goals, so do cause those confusion and division.

KD15 [30872-31389]

I think it is self interest and ahm let just say self interest because Christians worship and do their religion while the Muslims in olden days they practice Islam and live peacefully and Christians in the olden days could practice their Christianity, live peacefully because they believe okay let say the Christians believe in one God or they believe in God and the Muslims believe in God also so I don't think religion can lead to conflict or whatever, so I believe what really leads to conflict is self interest.

KD16 [19200-19363]

Because we have lost the peaceful co-existence between them in the past. So we want to bring it back. It is an effort to restore the peace they had in the past.

KD17 [56970-57185]

I say it is due to the lack of understanding and proliferation of scholars of those that are not scholars and lack of understanding of the din of the religion by the two main faiths in Nigeria that is causing this.

KD19 [38150-38293]

Well, I think eh politics; politicians took advantage of our level of intolerance to create conflicts among followers of different religions.

KD20 [31053-31232]

I think the answer to that is political interferences and lack of understanding and tolerance, yes if we can able to understand ourselves, there is going to be peace, that's all.

KD21 [30343-31361]

I will go with politics. From 1983 when the Maitatsine sect emerged in Nigeria and they were wiped out by the then General Muhammadu's government, coming down there was only one notable violence in Nigeria, it happened in a single local government in part of northern Nigeria, Zangon Kataf, the military intervened, they did a thorough research of the cause, did a good settlement and the late nothing happened. But from 2000 onwards, there are series of conflicts starting from 2000, the Odi violence in Bayelsa though it was tribal. But 2000 in Kaduna which was a sharia violence, it was fuelled by politicians here in Kaduna state. They succeeded in galvanising their followers telling them that they are going to lose their financial and educational values in the state. These facts fuelled a lot of this violence and until date these politicians have always been fuelling these. The large number of embezzlement they have succeeded in doing in government. I still go with politics, politics has been the reason.

KD23 [29258-29404]

Yes, Muslims and non-Muslim are living peacefully and the ah and the major contributing factor is politics that is the major contributing factor.

KD24 [87515-87541]

Politicians and politics.

KD25 [97746-98030]

Yes, the political deception of the politicians, so called politicians. And unless we bring, we fight that, if not conflicts will continue to escalate. I don't pray for that. If we don't attack it, we leave them to continue then that is how the conflict will continue to eh come up.

KD26 [33981-34006]

I think it is political.

KD27 [32234-32279]

Politics and the politics of power so to say

KD28 [40592-41476]

Well this baffles me a lot. Since the present day we continue to see a form of you know like presently now even the Islam and the Christianity the form it in the form of an enterprises now which people are trying to seek, seek his own personal interest or trying to attract people then making eh as in form of establishment. The understanding of each other between in other to know what really is Islam and do you know that all these, if you have the believe as a Muslim that your sustenance, everything is from God, and then you submit yourself to the will of God then you continue to pray to God, you will, sustenance Allah is the one that provides, but we continue to see that dama God made it that yes you have to seek for sustenance and by his own means he provide us. It is not that we sit down and then we get our own provision. But they have form it in form of an enterprise.

KD29 [27044-27142]

Well politicization of religion. This is what caused the friction between Muslims and Christians.

KD30 [49135-49826]

I think is possible, it is politics, I think I will have to give this to politics because if you look at before, the problem was I think used to be tribe, used to be tribal problems, you look at the south-south uprising and things like these even then with the tribal problems you always find politics somewhere in the problem, in the issue and I think that has to that comes to this generation where we have maybe the politics, the politicians think that maybe the political differences is not enough for people to kill even though now we are still having some case of political tribal ahm uprising in some parts if Nigeria, but I think the politicians is taking more advantage of religion

KD31 [24021-24082]

Is just the introduction of democracy in Nigeria that is it.

KD32 [35905-36139]

The major things I can say is democracy because most of these conflicts are politically oriented. Some people are denied their rights in some of the parts of this country, injustice, so this what cause it, it is politically oriented.

KD33 [30397-30531]

Well as I said it earlier is the politics that brings all this misunderstanding, conflicts, fighting each other in northern Nigeria.

KD34 [38403-38522]

Definitely is most of it is the selfish interest, selfish interest and then the political gain as we defined earlier.

KD35 [36588-37259]

Ehm the reason for this is the greed, the selfishness I mean the unfairness to the followers, the lack of proper enlightenment, lack of proper guidance from the preachers, the pastors now live on the scale of the people, the Muslims preachers live on the scope of the people in order to aggrandize their personal belongings in order to make more money not to preach for the sake of Allah for people to live in peace. Once people are living in peace the so-called imams, the so-called preachers will not make what they want to make, will not achieve what they want to achieve, they remain by the side in poverty, in whatever. So I think that is that should be the reason.

KN1 [73016-75067]

Thank you very much I have been telling you fairness, fairness-adalci. That was the period of Sardauna. To some extent when he was alive they were accusing him of not being fair to all but within the northern Nigeria agree that to some extent he was fair. I know Sunday Awoniyi to some extent personally I have contact with him I know his opinion about Sardauna. Sunday Awoniyi is there, he is one of the favorite of Sardauna, Michael Audu Buba they are the ones that were near Sardauna. In fact when Sardauna was killed by the military then Michael Audu Buba was among the only people who stayed, that were with his corpse that attended his funeral. He is one of the few key officers that attend his funeral. This is something that is well known and then the general ideology was about northern Nigeria not about Christianity or Islam because they all know as he said to Dr. Nnamdi Azikiwe, you know the popular saying, they met and he was telling them Sardauna let's forget our differences and he said no Dr. let's understand our differences. So that was the general concept then that was the ideology. So that is it.

Q: So you mean there is a shift in ideology in the present situation?

Ans: There is. We don't have leadership and the leadership is not fair. That is why our children the younger ones and almost everybody is in poverty no employment the economy is poor everything is down. And the leadership is about self building and the leadership does not care about its subjects. It is just about myself and my immediate family. That is the current leadership and before it was not like that. If Sardauna as a premier or the president of the northern Nigeria will die and is owing somebody sixteen thousand pounds and now compare that with a local government chairman. This is somebody that was controlling the nineteen northern states as at then and compare him with somebody that is controlling only a unit, local government compare that with what they are amassing now and what they are getting. So you can see what is happening actually.

KN1 [75312-75593]

I mentioned it to you that under an Islamic state a Christian can serve, a Christian can be appointed and that is what has been done under the regime of Sardauna. I gave you example of Michael Audu Buba, of the Sunday Awoniyi and the rest, they are all the children of Sardauna.

KN1 [75736-75823]

Our leaders are narrow minded. That is it, they are myopic. That is the main problem.

KN2 [43482-44086]

As I told you Muslims and non-Muslims in Nigeria have been taken for granted by politicians. Ahmed Sani Yariman Bakura introduced sharia on a purely political basis. Another governor from Benue state was calling on his Christian fellows that they should vote for him to ensure that Christianity continue to prosper that is George Akume, the same with Jonah Jang and Johsua Dariye. See all of these people are using religion to achieve a political image and to maintain themselves in power. That was the beginning of crisis, the beginning and the end of crisis in Nigeria between Muslims and Christians.

KN2 [44136-44173]

It is because of political undertone

KN3 [38454-39133]

I told you when politicians have nothing to offer they resort to religion and tribalism because they are too sensitive areas that can easily provoke people to emotions and that is why. They, unlike the leaders in the past, who had the interest of the country at heart, the present leaders have their personal selfish interest. They don't care about the people. They want to make money so they can be everything and they are not thinking of the welfare of the people, they are thinking of their personal welfare and the best way to do it is to confuse the people knock their heads and bring tribalism and religion to divide them in order to achieve their selfish aim. That is why

KN4 [57413-57468]

Hmm, democracy because people are struggle for power.

KN5 [38198-38261]

The terrorist effect which is engineered by political leaders.

KN6 [43092-43717]

I said it earlier, it is at the result of injustice by our leaders. It is as a result of illiteracy, it is as a result of poverty, etc and sometimes, so it is all as a result this because sometimes maybe ahh sometimes, our leaders or our politicians try to implement this idea to divide and rule, which is happening. This is a, they got this idea from their forefathers or from their colonialist, from the colonial masters. Because when they invaded our homes in those time they try to be divide us because they have this siri-divide and rule, so sometime the politician use this company in order to divide you and rule you.

KN7 [38861-38997]

I think the governing ehm reasons for introducing the conflicts are more of political ehm reasons; they are more of political reasons.

KN8 [36216-36456]

I think, an hungry man is an angry man. If someone is self-sufficient will not wish to embark on conflict, lack of knowledge, low level of literacy, ignorance, lack of commitment, you understand, they are factors responsible for all these.

KN9 [32515-32610]

Lack of understanding I would say. There is no practical understanding between these two, hmm.

KN10 [26084-26292]

Because before in the past they are not many in the northern part, so now they are more than before in terms of population, so they are expecting that one day they can dominate so that is why conflict occur.

KN11 [34370-34521]

Like you, some ignorant people, also ignorant scholars, the so-called scholars can claim that they are the revivalist and they came with this conflict.

KN13 [37758-37828]

As I have said it earlier, it is as a result of communication barrier.

KN14 [31673-31685]

Our leaders

KN15 [26092-26163]

I suggest it is political reasons; it is because of political reasons.

KN16 [15592-15624]

It's just a political reasons.

KN17 [30664-30741]

It's ah its ah its a religious political, its a religious political conflict

KN18 [52784-52994]

Manipulation of religion and political manipulation. Politicians using religion to divide people to gain support... they always use of religion to divide ah people for them to gain political support.

KN19 [34861-35033]

I think religious conflict, religious differences, ethnic differences, you understand, as well as low level of civilization are parts of the factors responsible for this.

KN20 [25109-25402]

Is not as if the both religions are causing problems but I'm seeing it from the aspect of divide and rule. It is not as if we are conflicting; the Christians and the Muslims but the government and other things are using their divide and rule to cause conflicts between us and eat our money.

KN21 [18014-18076]

Most of these conflicts are being politically motivated, yah.

KN22 [35913-35928]

It is politics

KN23 [23976-24001]

It is greed and politics

KN24 [22305-22524]

I think the presence conflict relationship there is politics. Our political leaders are the ones that influence us with that mentality in order for them to continue ruling and stealing our money so that we won't react.

KN25 [35688-35951]

Well it has to do with one, improper understanding. I think secondly, the desire by some to dominate some. I think one of these religious group's desire to dominate the other. And each time whenever the concept of domination comes, conflict will definitely follow

KN26 [40694-41119]

Conflict largely in northern Nigeria. Yes ethno-religious whether we like it or not ethnic factors jump across religious factors. But largely conflicts in northern Nigeria came back with a very full force or came to be with a very full force from the return of democracy in 1999. That is why many people argue that the so-called religious conflicts happening in Nigeria are in a way being concocted with political factors.

KN27 [28183-28373]

Let me say it is part of what is bringing this he conflict is proliferation of Islamic extremist scholars. That is number one of the significant factors that is warranting all these crisis.

KN27 [28423-28634]

From the part of the Christians, I think even them they tend to force their religion on other Muslims, they want to be. So I think from their side too, this would be a factor that will give rise to conflicts.

KN28 [21927-22000]

Well I think this has to go with ethno religious issues and selfish ego.

KN30 [19821-20024]

Basically it is just the understanding. There are different perceptive on that, you understand, so it is just that there is no understanding between the Christians and Muslims. No proper understanding.

KN31 [36665-37390]

Actually we lived, some years behind, let me say between sixties and seventies, Muslims and Christians lived peacefully in northern Nigeria because I think then, what really existed then was not even a religious conflicts rather what see mostly existing now is more of ethnic and even the ethnic they are intra-ethnic clashes may be between just communities. So I think as a result of these things –the coming of democracy we started taking sides. The Christians want to vote for Christians, the Muslims want to vote for Muslims and I think that started dividing our heads and you know politicians now they started using religion as a tool for campaigning and I think those are the things that resulted in this barrier.

KN32 [18357-18524]

Simply code again as I have told you it's something very simple greed, lack of understanding of the both religions. These are the two major reasons why they conflict.

KN33 [13647-13675]

To me all this is politics.

KN34 [25042-25080]

Is the elite and the political class.

KN35 [23895-24265]

Actually the non-Muslims and Muslims lived peacefully in the northern part of Nigeria even par the relationship has been part of the colonial intervention. Then this is the legacy of colonial, is what said opens some people's feeling like that of to politics and they have to be dominant in the society and whenever everything is been politicized there always be chaos.

KN36 [24099-24124]

It is political problem.

KN37 [22984-23160]

I think I have answered this question before. I said it is just a mere political factor and lack of enlightenment between the both parties especially at the grassroots level.

KN38 [17104-17113]

Politics

KN39 [26780-27173]

Actually I can say that it is the present administration or just recent administration really lead us to being in conflicts because we are not being treated equally that is to say the persons in power really have physically shown inequality with regard to his administration. Therefore I can say really this is a great factor or great impact with regards to the religious conflict in Nigeria.

KN40 [21247-21364]

It is because everybody is struggling to get the power or the resources in order to use it within their territories.

KN41 [18470-18611]

Based on my understanding, I think politics is the major factor that is fueling the conflict between Muslims and Christians of present time.

KN42 [48432-49452]

It could be said in different light. It could be considered political whereby the leaders are only interested in what works for them not what is meant to be. The way we see ourselves since a lot of occurrences around the world is showing that Muslims are destroyers, are the ones responsible for bombing here and there and the Christians is seeing like they haven't been considered for a long time because they've been hmm, what is it called, they've been marginalized so they try to get their own voice by deciding that the only way for people to see them is for them to be criticizing on, to have a negative view of this religion. We ourselves haven't helped either. We have always, the new trend of adopting violence into the religion has really made it worse because a lot of death is said to be associated with this religious uprising here and there. So lack of trust between the two sects, the lack of patience and we don't have tolerance and then we don't trust each other and that results in a lot of conflicts

KN43 [34720-35158]

Yes ah, if you take ah Plateau and to be specific Jos, Muslims and non-Muslims used to live peacefully in the past, but ah recently they involve in series of conflicts with one another. To me, the only or the principal reason that precipitated conflict in that part of northern Nigeria is issue of politics. Their elite have succeeded in using politics to divide them, because of this they constantly engage in conflict with one another.

KN45 [41009-41400]

Ehh I think it was ehh, it was introduced ehh to achieve ehh a political gain. It was introduced to achieve ehh it is a way, to me, of divide a rule tactics. It is a divide a rule tactics to divide the North between the Muslims and Christians so there would be no unified North as it is a very strong powerful North as it used to be during the times of ehh Sir Ahmadu Bello.

KN46 [61531-61636]

Mis-governance, like I said before, with a good governance in place all these things ah will disappear.

KN47 [58181-59831]

Of course there was a better orientation and the respect of values of the people. You know the people of Nigeria, both Christians and Muslims in the past, are related together, they do business together, they live together ah peacefully without serious antagonisms between them. So the factors responsible for their peaceful relationship was at that time, the respect they have for the values of one another is greater than the respect for values of one another in this time because I raised, when I was very young, I just you know I just found myself sitting in an area in Katsina state whereby there are you know a lot of you know people in our neighborhood who were not Muslims, who were not even Hausa's so and we lived together with them, we grow up with their children you understand, we went to school together we did everything, we played together, but nowadays if you go to the area, you will simply see that the persons that we had this kind of understanding before are no longer living in the area so you see, those people, new generation who just come after us, they didn't find this kind of you know harmonious relationship. So I don't know how they should or how they will interpret the values of those kind of people, if it is during the Christmas, you can simply come to our house and see Christmas things, Christmas you know ah booties and what do you call it, all these things, you know, that you can present to someone for Christmas, you can see them in our house. So also if it is Sallah time, then you can, we take them, we give foods and meet and other things to them. So you see we respect and teach each other's values.

KN48 [19760-19894]

Then because they understand each other, they, they work hand in hand and everybody, everybody respect each and everyone's religions.

KN49 [30336-30543]

Ahh, Politics, politics and politics and greedy politicians and ah people who want to hang on to power at all cost not minding the repercussions and not minding the price or the people pay for their greed.

KN50 [17474-17568]

Ahh, I think contestation of power is responsible; contestation of, for power is responsible.

KN52 [58311-59685]

I think this present situation in which the relationship between Muslims and Christians or Muslims and non-Muslims in Northern Nigeria continue to deteriorate I think has more to do with politics than religion itself. Politicians manipulate religion for political, selfish end and in this way religion suffers. So people are not really fighting for the sake of religion as such, but they are fighting although sometimes they fight you know with the wrong, under the illusion that they are fighting for the sake of their religion, but in the real sense they are merely fighting for the elite, they are fighting for the elite, so the elite manipulate these sentiments for their selfish ends. So because of that manipulation of religion by the elite groups in northern-Nigeria, I think, religion has in recent times has become a weapon, a political weapon in the hands of the elites and of course you could have some religious leaders who a times ferment troubles, misunderstanding between religious groups, but there are lots of factors like religious factors, political factors and sometimes even economic factors, poverty, people are susceptible to all forms of manipulations when you know they are poverty stricken, when they do not have access to this basic necessities for survival: food, water, health and education, they become instruments in the hands of the elites.

KN54 [12842-12861]

Bad leadership.

KN55 [14978-15243]

Ok. The present conflict we are facing in northern Nigeria between the Muslims and the Christians is as a result of some factors which include bad leadership, mismanagement, poverty, illiteracy, corruption and the rest. There are many of them I just listed a few.

KN56 [26013-26328]

Actually what is responsible for introducing the present conflict relationship between the Muslims and non-Muslims in Northern Nigeria even though they lived peacefully in the past are, as I said earlier, corruption and some selfish interest by some preachers in these major religions and even bad governance.

KN57 [21338-21605]

You see, as I did mention earlier, the leadership of our great country plays a vital role in this issue and also there is no respect between Christians and Muslim religion in Nigeria as before. This brought all this issues to reality in our modern or present day.

KN58 [47474-47813]

Colonial element. I told you earlier on, colonialist came and found us living in peace side by side each other now. They created this vacuum between the two of us. They created this vacuum between the two of us by inciting the Christians that they are the majority why should they allow few microscopic Muslims to rule them. That is it.

KN59 [51171-51808]

Actually Muslims and Christians lived peacefully in the past. The reason is they didn't show our leaders, our Imams, our pastors, our clerics did not show us the difference in it because we are brothers keepers, we are friends, we are relatives because we even encourage intertribal or interreligious marriage then because of the peace that exist. But with the advent to these leaders that have some western ideology or western Islamic ideology or preachers, they bring out the negative perceptions of the Christians or of the Muslims. So that is the major factor that leads to present conflict between the Muslims and Christians.

KN60 [37780-37790]

Politics.

KN61 [19383-19453]

Ehen, it is just misunderstanding and maybe issue of power, politics.

KN62 [60174-60445]

Ahh, what is responsible actually is ah, let's say, the caprices of some leaders, let's say, wishes, bad intensions of some leaders who put the two heads at logger heads, let me say, put two parties at loggerhead all the time. They create a kind of tension all the time.

KN63 [50954-51851]

You know, is because of the conflict they are having in between the two religions and that is why the government is now set-up something like that for proper understanding of ourselves or maybe for proper-to inform their followers on proper understanding of ourselves and that is the main reason as I observed huh. So there is no doubt about it, you know in the past we do have such, in the past, you know in some people okay, just in the 80's you know 70's - 80's we don't have such things, but now in the recent time, the conflict have now somehow being reduced again, because it seems as if we are now getting to understand each other better. If you look at, in the year 2000, there is no much proper conflict, religious conflict, if you know look at that religious conflict or that are now coming up these days, is being influenced tribalism, is being influenced by tribalism, you understand.

KN64 [29720-29735]

Politics, hmm.

KN65 [36951-36971]

Politics, politics.

KN66 [25787-25908]

The present conflict relationship between Muslim and Christian in Nigeria is a conspiracy that cannot even be explained.

KN67 [26862-27193]

Well the, there are so many factors. Many people use the religion ah to gain, to achieve their own goal maybe politically, people are using religion, the name of the religion in order to achieve their goal. So this and so many other reasons led to the present conflicts that ah are between the Muslims and non-Muslims in Nigeria.

KN68 [12814-12827]

Colonialism.

KN69 [45613-46811]

The issue is that of, the issue is that, is lack of good leadership. Reference can be made to so many countries in this world whereby you can see that a particular country having Muslim as well as Christians those in particular countries like in Saudia can you actually say that the 99 percent of the people of the Saudia are all Muslims? There are those that are not Muslims, but because of good governance they are living in harmony. We have so many countries, let us go to the United States, we have Muslims there. They are living in harmony because of good governance. Let us go to some countries in Europe like England, we have Muslims there though they are the minority, but they are living in harmony because of good governance. The problem we are having here in this country because of bad governance. If a particular leader is emerged, either from the northern part of the country or the southern part of the country he feel his region only and the people of his region. And at times, they use politics as an instrument to instigate people in order to raise alarm of dispute in the country so that they will be able to achieve their goals. That is what is currently happening in Nigeria.

KN71 [75199-75318]

Divide and rule by the politicians and of course among whom are the clerics of the mosques and of the churches, simple.

KN72 [39721-39858]

It is politics. It is only politics that reveals or introduce the present conflict between Christians and the Muslims in the societies.

KN73 [41331-41347]

It is politics.

KN74 [50416-50469]

Ehh is nothing more than politics. That is politics.

KN75 [53005-53015]

Politics

KN76 [46584-46741]

Well, as I told you before, there is, there are economic undertones and there are also unregulated preachings on the side of the Muslims and the Christians.

KN78 [62825-63143]

That justifies is what I (laughing) is what I have previously told you. That is why I say most of these conflicts as we see them today are not really religious in a way because we have been living peacefully side in line for decades. This really justifies what I am trying to say. So back to your question you said ahh

KN78 [63217-63756]

Oh yes, introducing the present conflict relationship. Yah I remember, I remember, you see, as I said, for as long as we don't have a legitimate government, we have massive unemployment rate among the youths, certain issues that are not addressed as it should be addressed in terms of distributing the wealth of the country ahh fairly among members of the same, among citizens, we tend to have conflicts. They say a hungry man is an angry man, if you don't educate people, you don't empower people naturally conflicts are bound to happen.

KN80 [47875-48152]

So nowadays scholars from both religions are not preaching the actual saying of the religions, but before both there is consensus between both scholars, both people of the ah from the different religions hereby the true notion of the religion is been taught to ah ah people.

KN81 [32594-33229]

Well presently there is ah political agitation amm between Muslims and non-Muslims, so this causes all the problem. Before in the past Muslims and non-Muslims, as you said, are living peacefully, but this time around many factors have cause to live where they are ah such factors that cause this problem include one, poverty, illiteracy and so on and so forth. All these are caused a lot of problem to the Muslims and non-Muslims and also ah political causes also cause this ah problem because most of ah the politicians they use the Muslims and non-Muslims to make them, sorry, they use them to serve their political interest.

KN82 [33419-33626]

The present conflict relationship was as a result of first, misconception of the religion. Second, politics and the third, modernization. That is importation of foreign ideology or interpretation of Islam.

KN83 [24776-25140]

I think is based on the way our pastors and fathers are teaching, are preaching in their in their place of worship and based on even the Ulama that is those known as mallamai, Sheikhs, the way they are preaching is now, they are using some ideologies, they are not preaching, few of them that are teaching the right Islamic, but they are putting some interest.

KN84 [27318-27516]

I think the emm what makes this thing is lack of ah respect in religions, respect in tribes, respect in, you know, lack of this thing-creativity in ah their somehow literature so on and so forth.

KN85 [40233-40706]

Yes so many factors one, the politicization of religion. Politicians try to divide people along religious lines that cause conflicts. Two, there is misconception of religion and misinterpretation of religion, some scholars will misconceive or misinterpret religion or they may conceive it rightly but misinterpret it wrongly or misinterpret it for their own ah ah selfish reasons. And so these are what cause the friction in relationship between Muslims and non-Muslims

ZA1 [40530-40793]

Is politicians, they want to get votes. If a non-Muslim maybe a Christian want to represent maybe house of assembly or senate, he sees that he don't have a vote, so he will try to create a problem of religion so that he can convince his people to vote for him.

ZA2 [49746-51226]

That is what am telling you, when we look at the north, we are peaceful in those days the same house a Christian we see stay together, a Muslim will stay together everything everybody Is allowed to worship his God, but today we come to worldly materialistic nation, we come to everybody acquisition of wealth, I want to acquire ehen. So it is this acquisition of wealth that brought to this problem. That time people don't bother, his own concern is just to get what he is going to eat, what is going to help his eh today politics can- that is, what brought about the acquisition? Look at politics today, is it only politics to work? Politics is not to work. The politics is just to acquire. If you are coming for politics to work, you will not agree I should be there today, tomorrow I should be there tomorrow. The work will be too much for me now. How will I, am not a slave now, why should you know that, look at take example of emm a state in this nation, where a governor called himself chief servant. The real fact is, the real fact if you are made a leader, you are a servant because the responsibility of the people must be surrendered to you and you will propounding solution, you will go up and down there to find out how do I solve the problem? Are you not going, are you not a servant? You are going up and down to find out how I create peace for my people. How do I make them enjoy their lives, so that is the issue behind it, but today that is not the problem.

ZA3 [30669-30906]

I don't know who is introducing it, but as I have said earlier, part of it is the global village. In part too is due to, the two sides the Christians are having the aversion to trust Muslims and Muslims and what happens along, globally.

ZA4 [51392-51565]

Media controversy, bad scholars, they are preaching bad doctrines to people contradicting the society, science and technology, all these things are contributed negatively.

ZA5 [34029-34119]

Yes everybody want is own sect, shey you understand, to be taken as the most important one

ZA6 [74373-74593]

That is why I told you it is not a religious conflict. It is the manipulation of religion in Nigeria and especially it is prevalent in the northern Nigeria. It is just a political manipulation not a religious conflict.

ZA7 [40179-40692]

Yes like before now sincerely Nigerians have lived peacefully before democracy came into Nigeria. I think basically what I feel is responsible for all these is ahm is just politics, is just politics to be sincere because most of the politicians have gone under cover of the religion and just to achieve their selfish desires because as you know there are several parties now and everybody with his or her desires and everybody will want to use religion as a tool to achieving their desires. It is just political.

ZA8 [79144-79153]

Politics.

ZA9 [44987-45329]

I believe, in my own opinion, it is greed on the part of our politicians, it is greed on the part of our politicians, they have used their own personal, their personal interest to brainwash us into believing things according to the teachings of our religion and misbehave as such it is not good for our democracy and our country at large.

ZA10 [37659-37982]

Like I have stated earlier, I said our scholars that we have some have different, they belong to different sect with different believe. So when they preach it gives some people some wrong information about faith, and some unbelievers they are not aware of our teaching, so this cause conflict between two people recently.

ZA11 [32268-32601]

That is a real practice of the value of the religion most make, but now the perspective is different, the instigation of the difference and the damning of other religions, let's say the Muslims being the westernized, westernization since it has come in it has changed every perspective of it. That is what has brought the conflict.

ZA12 [20104-20156]

Maybe it is the political structure of the country.

ZA13 [20972-21090]

Honestly I think this is where I am really struggling with because one particular factor that affects it is politics.

ZA14 [28379-28447]

Is because of political, it is a political issue and self interest.

ZA15 [30701-30911]

Is coming of democracy because before 1999 we never new anything like Muslim- Christian, all of us where living together, but when democracy came in 1999 that is when all these problems started happening.

ZA16 [22080-22182]

The reason for this is ah, is that, is the way now Christians and Muslims teach their own followers.

ZA17 [27314-27349]

Is selfish interest and ignorance.

ZA18 [32200-32779]

You see first and foremost, politics has brought a lot of conflicts. In those days there were politicians, but the kind politicians we have in those days are quite different from those tenable these days, honestly speaking. Our nowadays politicians, most of them, I am not saying all, but most of them are out to enrich themselves. But in the past, honestly speaking, they are good statesmen, they are serving the people (RE: just like the first chancellor of this school Ahmadu Bello) yauwa toh ka ga ni, of course Ahmadu Bello ehen Tafawa Balewa, they didn't leave anything.

ZA19 [48584-49195]

Is actually misunderstanding and so many other factors because scholars of various disciplines have tried to explain the genesis or antecedent, the remote and immediate causes of this violence between Christians or misunderstanding between Christians and Muslims. So actually what is particularly responsible for this kind of mistrust or misunderstanding between Christians and Muslims of the northern Nigeria which were hitherto living harmoniously, is not unconnected with political reasons and of cause some kind of political reasons and some kind of economic sentiments and regional sentiments as well

ZA20 [32588-33124]

This issue of conflict resolution or conflict relationship is not only in northern Nigeria. It is a world order in fact. It is a universal phenomenon. I can remember I received a text message inviting to attend a certain ethno-religious conflict seminar at Rwanda, I was invited by email to attend. So you know I have no such financial resources you know I lack the financial capacity to attend so it happens everywhere in Rwanda, in America itself, everywhere, but in the case of Nigeria it is created by politicians, fine and simple.

ZA21 [37213-37503]

I said it is politics and nothing more. Everybody is into leadership. You will come and say to your people that this, this are doing this, this, this are doing that only to further your own political goals. So this has to do with non-mutual coexistence as a result of political interests.

ZA22 [31760-31824]

I said politicians are the ones igniting all these conflicts.

ZA23 [40328-40339]

Politics.

ZA24 [50163-50552]

It is politics. It is politics that brought all these things. You know when we had military rulers although there were conflicts, but they were rare unlike now. In fact if you go to plateau states now they are saying that Muslims are strangers now. Those in Plateau if you are not a Christian they will say Muslims are strangers there. So it is politics that brought all these conflicts.

ZA25 [50341-51379]

As far as I am concerned, Muslims and Christians, it all depends on how you look at it, have never lived in absolute peace at any point in time because an absence of violence is not the same thing as existence of peace. Yes, where there is misunderstanding and people are just laughing with each other that does not constitute eh an enduring peace, but all these decades there have been lack of understanding, there is this misunderstanding of these religions especially Islam on the part of the non-Muslims. But for now it only happens that the conflicts have been developing and it now just erupts into a kind of what we are facing now, this terrorism or what have you. And part of that is may be not embracing the conventional educational system. Yes, and brazen adoption of what is happening in other parts of the world. So but in terms of terrorism and I still insist the lack of care of some parents for their children especially male children which to a large extent are more energetic, are more exuberant than their female ones.

ZA26 [23007-23028]

Political Interests.

ZA27 [22594-22603]

Politics

ZA28 [36167-36792]

Well Nigeria I am seeing is a truly blessed nation if not so Nigeria would have turned to something else. At this juncture I would like to mention very important statement that Nigerians or I would say the poor people in Nigeria both the Muslims and Christians are saying are the best to me because they are too patient even with the ruling I would say with the governance bad governance of our leaders still we are able to live in peace. So except for some instances you actually definitely find some conflicts among Christians and Muslims but it is quite a very long time now we have heard about Christians-Muslim clash.

ZA29 [51520-51674]

It is leaders and the religious proliferators let me say the religious preachers are responsible for whatsoever is happening today and it is killing me.

ZA30 [61463-61502]

Political, (Sir) sir, sorry, politics.

ZA31 [32511-32924]

Is because of politics and our political leaders they are the ones that cause it. If you want to have, if you want to have, if you want to get political advantage, let us assume a Christian and a Muslim, they are, they are seeking for seat, they are seeking for position, they will start throwing religion into the issue. So I think, I believe it is the political, it is the politician that bring this diversity.

ZA32 [66471-67257]

Yes truly they lived peacefully in the past before and now there are some obstacles emerged with their relationship and the causative agent of that is that political issue, political issue, if we cannot avoid a sentiment and biasness between us. For example, if a Muslim is a leader, if you cannot treat the all governed with what, with justice and equality. So the conflict will still remain with us and so also if a Christians cannot treat not to see Muslims are many in the country, you should not consider that, but you should consider them as citizens and treat them equally and treat them together with his brothers equally, there should be

no any ah distinction between the two or variation because that political issue really is the causative agent of all this conflicts, okay.

ZA33 [27857-28548]

Yes they lived peacefully in the past because our forefathers laid a solid foundation where they didn't discriminate, no bias in terms of selection of political offices, we eat together, we drink together, a times we sleep together. We mingle together, we play together and we go to school together. So there is love and cordial relationship that exist in the past. But as of now today the conflicts arise because such manners, we left our values, our cultural values has been of course thrown overboard and because of the selfish politicians that we have. And the statement says if our cultural values are thrown overboard therefore we have conflicting issues. And some interests come in.

ZA34 [47080-47647]

Just as I have said, one, ignorance. Some Christians don't even really understand their religion. Some Muslims don't really understand their religion they only have the zeal of the religion in their hearts. But knowing what is the teaching of the religion they don't have. Even the way their religious leaders are teaching them is also sometimes contradicting. Some religious leaders are putting their selfish desires, selfish interest in teaching whereby this is what the real teaching of the religion, now they are deviating from it. That is what causes conflicts.

ZA35 [22196-22315]

Hmmm in the past they lived peacefully, but presently they are not because of the new government and political issues.

ZA36 [33733-34731]

Hmm this is a serious problem, it is true that is exactly what is happening now because I could remember when I was in secondary school most of my friends are Christians because they are more serious in the class, we always move about we always go to prep, we read together, do everything together, but these days I don't know what is happening, honestly I don't know where the problem arises because in schools now you hardly see a Muslim student and a Christian student sitting together or being friends I don't know why, even in the hostel, you go to the hostel they isolate themselves, you see some are in this side and the other ones are in this side. I don't know and recently in our staff room we use to seat here, the female staff here, the male staff sit there, but just recently, it is of, as of this term am telling you the Christian staff ahm teachers have moved out of this place, they are no longer here, I think they are about 4 or 5 and they no longer stay here, I don't know why.

ZA37 [38394-38896]

I have said this one earlier and even about 4 or 5 years ago there was a committee that was set up for it to investigate the issue of this conflict and it did its work and it present it to the government, but the result was not, doesn't correspond with the government interest that is why the government neglect it and abandoned it. Everybody living in northern Nigeria knows it. That is why I say why is it that the conflict, the conflict always happens in the area where the non-Muslims are dominant.

ZA38 [45198-45737]

Yah Muslim-Christians during the post independence are living peacefully, because our political leaders have known their differences in terms of religion, in terms of ethnicity, in terms of socio-cultural life and that is why they made a conducive environment for this thing to go smoothly. Presently now our politicians use these things as a yard stick to remain in power, the divide and rule system to remain in power and this triggers the present day conflict; conflict of mistrust, conflict of dishonesty and conflict of disharmony.

ZA39 [57381-57471]

Actually I can summarily say it is the attitude of our politicians, northern politicians.

Th17.2: Description of Current Christian-Muslim Relations

FG1 [52539-52563]

Not a good relationship

FG1 [52566-52587]

Even friends fight

FG1 [52589-52746]

In my opinion I may describe this relationship as a rice and beans relationship. Sometimes it may be sweet to eat and sometimes it may not be sweet to eat.

FG2 [41661-41712]

In my own words the current relationship is tense.

FG2 [41714-42050]

I think the relationship, they are living harmoniously, but they are living with one eye open. No seriously. Harmoniously yah they interrelate hello hi they smile at each other but there is still something under their mind. That is why you see whenever a single thing happens everything sparks, they are all living with one eye open.

FG2 [42052-42317]

(F) Fear. I think they are living in just fear. The Muslims and the Christians in northern Nigeria there is fear for the unknown. We don't know what might happen tomorrow so am scared of my Christian fellow he is scared of me being a Muslim. But we live together.

FG2 [42319-42523]

(F) The relationship is normal because if in so far am staying with you with a double heart I think need for staying together.

There is no any essence in staying together, but the relationship is normal.

FG2 [42751-42788]

But we still have fear in our minds

FG2 [42894-42942]

(F) On a general note, there is no relationship

FG3 [80249-80257]

Moderate

FG3 [80260-80705]

Actually I will say it is moderate but we will need a little bit more time because we have a lot of damages. I will call it damages so maybe with time because people are now aware of their short comings. Because the short comings that happened made them act in a negatively in the past but as in currently they are enlightened they are aware that actually they were doing the wrong thing. So maybe with time the relationship will come to stay.

FG3 80725-80910]

As it is now it is not too cordial because there are those that happen to be the victims of the previous crisis they are still nursing that grievances. So the wound is not yet healed.

FG3 [80912-81799]

You are really right because these things have happened over time. I think there is one commentary I watched it is kind of politics during Sardauna during the first republic. So during that first republic I saw that Nigeria was divided into regions. Igbos had their own party, Yorubas have their own party, Hausas have their own party. So you something that gave birth like 50 years back, it cannot just be wiped away one time. As time goes on people will begin to understand like just what we see now like even in Christianity there are people that I think we can listen to now, somebody like Rev. Ijike Mbaka, you see they have started coming up from deep far from Igboland, but he is speaking the voice of the northerners and I thinking he is speaking the truth. He spoke the truth. So I think with time maybe we begin to know those people are not enemies we are friends. With time.

KD1 [61804-62302]

Certainly it is suspicious, certainly because recently in the news you hear so, so attack, so, so attack and even when somebody is wanting to be practicing the Sunna, the next thing, he will be named, they will name that person boko haram and even the case of farmers- elders conflict is not help the case because most of the Fulanis are assumed to be Muslims, it might not be true and most of the farmers are assumed to be Christians. So such cases can escalate from tribal into religious crisis.

KD2 [33627-33652]

Harmonious, very cordial.

KD3 [24397-24437]

I could say they are living peacefully.

KD4 [56209-56767]

The current relationship that exist between Christian and Muslim in northern Nigeria today, I will say that, in my own opinion, is just a situation whereby everybody is just living with one another, but no, there is no sincerity in it because let me cite an example with Kaduna where I am familiar with, you will see that there is an area in Kaduna which is purely dominated by Christians and there is an area which is totally dominated Muslims. So, you see, in that aspect, you see that we are only living together, but there is no sign of sincerity in us.

KD5 [32095-33038]

I think the current relationship between Muslims and non-Muslims is complicated due to the fact that Muslims hate Christians at the moment and also Christians hate Muslims at the moment. Though they are not showing it, but I understand that, I understand this from the way, from the attitude of the Muslims towards a Christian and the attitude of a Christian towards a Muslim and let's take for example, if you look at the just concluded election, during the electioneering time, whenever a Muslim candidate come and begin campaigning for a political office, you will notice that it is when Christians people will be accusing him and abusing him and you will notice that whenever a Christian candidate came out on campaign for a particular post, so the Muslims will be accusing him of this and that and I think all this is because of the hatred that Muslims develop on Christians and so does the hatred also the Christians develop on Muslims.

KD6 [50702-50731]

Not cordial, not so cordial.

KD7 [39864-39919]

The relationship is that of suspicion, deep suspicion.

KD8 [72897-73480]

Ehmm the relationship is not bad. We are understanding ourselves. Christians are understanding the Muslims, the Muslims are understanding the Christians. Only that the perception is not very good like the issue of the militancy or insurgency, some Christians will be perceiving that it is the Muslims that are doing it and some Muslims will be perceiving as if it is the Christians are doing it generally in order to accuse Muslims. So, this situation is not good and therefore, there is that kind of perception, there is that kind of mistrust. Okay, what is the question all about?

KD9 [49429-49970]

Hmm presently in northern Nigeria, I think we are living peacefully. Presently no conflict because people are beginning to be enlightened and that is what we have been agitating for enlightenment, education and people know that, like the beginning of this treatise, discussion that has been referred to as jihad, we know and a lot of people are knowing or are realizing now that this is not issue of jihad, it is just conflict and ah it is conflict based on lack of knowledge. So awareness is becoming more and so people are becoming wiser.

KD10 [37817-38189]

Well the Muslims and Christian in northern Nigeria, you know, before they are living peacefully with one another, but now due to the riot that happens almost every time, you can see that the Muslims are now relocating, the Christians are relocating to another area while the Muslims in a particular area where the Christians are the majority, are also relocating as well.

KD12 [41124-41510]

Hmm in fact I can say that is eh fair, is fair because most especially, like what has happened in Kano during the time they bombed some areas and some Mosques and I know that some Christians, Igbos gathered people, they gathered money gathered everything and give it to Sanusi they said that they should, as a compensation or what they can do to help Islamic people that is in problem.

KD13 [19568-19606]

For the now I will say it is perfect.

KD14 [25103-25175]

We will say they are living harmoniously and very fine and peacefully

KD15 [32514-32639]

Ahm in northern Nigeria Christians and Muslims I believe they are living peacefully because yes they are living peacefully.

KD16 [20270-20811]

The relationship is not too sour. It is only been instigated by some people because, as far as am concerned, I don't even believe that there is a problem between the Muslims and Christians because where the Muslims dominate, if at all there is a problem between them and the Christians, they would not allow the Christians to even build a church and where the Christians dominate supposing there is a problem between them and the Muslims, they will not allow Muslims to even worship at all. So whatever is happening, I see it as political.

KD17 [58719-59103]

Ah as far as I can say, it is, if you see like most parts of northern states they have shared it into two, the Christian area and Muslim areas that is due to the issues of conflict that has been in occurrence in recent time, so actually speaking it is very, very bad so it has led to the diversion or disintegration of the state, which is not good for the co-existence of the state.

KD19 [40116-40382]

Well, the current relationship now, the relationship is not too cordial, I wouldn't say it is eh not too hard eh not too violent, it's not too cordial as well. It is neither violent nor cordial, but it's not too cordial. We live and trust each other with suspicion.

KD20 [33052-33644]

I think there is no mutual understanding between Muslim and non-Muslim in the northern Nigerian in the sense that let us use the politics, the northern post politics as an example look at what is happening in Jos, the Muslim and non-Muslim they are always at loggerhead even here in Kaduna and in some parts of the country, let's use this election some the Christians vote for Christians, the Muslims vote for the Muslims and I think this can be corrected if there is mutual cooperation and understanding and tolerance. With all those things I mentioned, there will be peace and harmony, yes.

KD21 [33120-33335]

I will say it's hostile. It is not as it used to be, say Kaduna one part of the state is for the Muslims and the other part is for the Christians. Everybody lives in fear, anything can happen any minute any second.

KD23 [30399-31004]

My yes my current relationship okay the current relationship between Muslims and non-Muslims in northern Nigeria nowadays is somehow ah or is, people are living based on religious sentiments, based on religious sentiments. In everything that these two religions will do so there must be a disparity between the two of these religions. This one will say my religion, this one will say my religion, yes, even though if you say my religion and ah and your religion is good, is good, but you should not use it as an instrument to bring any problems so that is how ah the, what the two religions are living.

KD24 [89213-90461]

As far as we are concerned now the relationship is good and is going to be good insha Allah because after this election, in fact even before the election, the other election if I could remember the Muslims and Christians were together on the queue and they were together eh running about inside the streets ah for they are looking for their rights you see that ah the Muslims, they told you that they are together with the Christians, Christians will say yes we are together with the Muslims. We know who is behind these problems, they are the politicians, now we want to bring our heads together, our thinking together, our, what we are trying to achieve is one goal, so we are bringing up our forces together to see that we achieve what we want to achieve and ah based on our own neighbours that we are living in our business places, if you are discussing with them they will clearly tell you that they are sure that yes these things that are happening, before they used to think that it is the Muslims that used to do such things, the same thing we will tell them we thought that you are the ones that cause problems but now everything is getting clear and people are getting more wise being elaborately well skilled with what is happening.

KD25 [99830-99906]

Well is eh is average. I will score it average, it is not even up to half

KD26 [35379-35516]

The relationship is stressed, it is like a thin thread. What I want to say is that there is this grudge in the hearts of both parties.

KD27 [34744-34756]

Fractious

KD28 [43213-43436]

As I have earlier told you the way I look at it, is just a form of a competition between the Christians and the Muslims and you know because all are just struggling to see how I can get myself known in the service of God.

KD29 [28091-28113]

Is not satisfactory.

KD30 [51451-51483]

I think we have an improvement.

KD30 [51494-52245]

I think we are beginning to have awareness between the two religions. Now the Christians are coming to see that the problem is not the religion, they are made to ah the politicians are mostly using the Christian scholars ah so that they can be able to make them do what they want and or the some politicians can use some Islam scholars in order to do some other things that will make little, can bring misunderstanding and the politicians can take benefit. Now both the Christians and Muslims in Nigeria are coming to understand this problem they are having, they are coming to identify their problems and then they are adapting and understanding each other's differences and now I think they are improving a lot and living in peaceful harmony today.

KD31 [24884-24942]

Is bad actually, it is bad, it is very, very, very bad.

KD33 [31673-32090]

Well it is very bad, very bad because the Christians are always criticizing Muslims saying that they are the engineers, they are the source, they are the foundation, they are the founders of any conflict that will happen in the northern Nigeria and Muslims as well they are there, they are saying that the Christians they are the source, they are the back bone of every conflict because they want to rule over them.

KD34 [40382-40782]

The way I will define the relationship honestly the relationship was not so good, was not so good because sometimes when somebody make a religious comment on social media, I normally took my time to read other people's comments, so that is how I normally get the view of the people so there is a strong division and there is strong hatred and there is strong misunderstanding within the both parties.

KD35 [39033-39108]

The relationship between Christians is not cordial really, is not cordial.

KN1 [79958-79986]

I call it a sorry situation

KN1 [80017-80109]

Yah because they are fighting each other and out of ignorance. That is it out of ignorance.

KN1 [80148-81065]

Understanding the religion as you are supposed to understand it because you cannot just stay at your home without going to the relevant school or the church or the mosque to understand or to read about the religion and start bragging and executing religion based on your interest it cannot happen. Look I have been telling some Christians that a times some of those that will be making noise they are not even Christians. I have been asking them in how many churches cultism malpractices are practiced and I have been asking them. Does Christianity allow you to go and slaughter somebody in the name of religion? Does it allow you to engage into blood something-rituals of human beings and call yourself a Christian? So this is one of the things that you are

supposed to understand. Let's be sincere about our religion, let's be sincere with ourselves and not be hiding behind religion to achieve our personal aims.

KN2 [46333-46364]

It is not cordial in Nigeria.

KN2 [46408-46957]

because they have already had this mutual distrust as a result of previous experiences of what happened. People that were friends in Kaduna state are no longer friends. Families that were family friends are no longer friends because of political crisis in Kaduna, crisis that were as a result of politics. People that were friends in Plateau before the 1999 politics, there wasn't much crisis the only crisis in Plateau was ethnic, communal, but now because of the coming of third or fourth republic the politicians used the religion as a weapon.

KN2 [46996-47085]

Religious crisis have never taken place in Plateau state before. It was only communal.

KN4 [59700-60248]

The current relationship amongst the leaders and amongst the masses is suspicious. They love themselves but there is suspicion among them because of the past experience but having a good government, having a standard government, having a conscientized government, having a loving government, have an uncorrupted government, having a disciplined government can take the suspicion because it is not part of them, is not them, is just those that are seeking for power that change their own mentality and now people begin to think the way they think.

KN5 [39201-39275]

The relationship is not cordial actually. The relationship is not cordial.

KN6 [45717-46007]

So, sometimes it depends to the location you are but on my area I can say that the relationship is good. Maybe in some part of Nigeria for example in Jos, somebody will say the relationship is not good, so it depends your place, or your time but to me the relationship is somehow is good.

KN7 [40609-40965]

Hmm mm I will describe it as a cat and rat relationship. Because, let me say, we or most Muslims and Christians have been inculcated with this ehm let me say, idea of the fact that we are not one and we cannot live as one. So, I don't think, I don't think there is any other way I can ehm describe this relationship different from cat and rat relationship.

KN8 [37404-37815]

The relationship is very narrow in fact, to some extent, it is nothing to write home about, it is not encouraging because especially the Muslims they discriminate the Christians a lot then I think there should be freedom of religion you hardly see, you hardly see churches here in northern Nigeria but you can, even within the campus, you can see more than 15 mosques, you hardly see a church, which is unfair.

KN9 [33693-34010]

Well ah, currently the relationship between Christians and Muslims is a hostile relationship although no matter how close you see them ah each and every one of them has a hidden agenda in their heart and having hatred for the other, but I think it is basically semi-antagonistic relationship, hmmm haka (That is it).

KN10 [28117-28194]

Of course there is misunderstanding currently, yes there is misunderstanding.

KN11 [35910-35951]

Really the relationship is bad nowadays.

KN13 [38916-38950]

Hmm, the relationship is cordial.

KN14 [32569-32875]

The current relationship is ah, the current relationship between Muslims and Christians is peaceful because of ah even though what is happening, Christians and Muslims understand that this thing is not ah, Muslims believe that this is not Islam and the Christians believe that this is not ah Christianity.

KN15 [26884-26927]

I think it's really good but some extent.

KN16 [16315-16354]

It is good to some extent, it is good.

KN17 [32105-32509]

he current relationship is ah is ah is fair. They have good understanding especially back in the southern part of eh the country, they have good understanding. In the northern part of the country is actually fair except in some places normally where crisis normally but right now I think from five years ago, five years back. I don't think they have been much religious crisis, it has been completed.

KN18 [54975-55077]

Is just a relationship of mutual suspicion, each one is suspecting the other, is just the suspicion.

KN19 [35864-35879]

It is very bad.

KN20 [26303-26380]

Uh is not too perfect but at least is in progress, they are working on it.

KN21 [18889-18942]

Cordial, it's cordial, to some extent it is cordial.

KN22 [37234-37255]

It is very peaceful

KN23 [25012-25019]

Chaotic

KN24 [23513-23558]

Yah, it's getting better now not like before

KN25 [37274-37457]

Well I think at present the relationship is a semi-tensed relationship whereby no matter what this people would do; they always have each other that is hatred for each other in mind.

KN26 [42351-42427]

Hmmm it is tolerable, it is not that cordial but it is largely is tolerable

KN27 [30284-30693]

The current relations in my own words I take is as a rat and cat relationship. A very dangerous one because the Muslims are there, they are watching the Christians, they are waiting for the Christians to make little mistakes, mutual suspicion and the Muslims also both or let me say the Christians are, in short they are both waiting for little chances, slight chances to happen so that the crisis can arise.

KN28 [22871-23038]

Well this is a clear and a hidden agenda between both religions which I believe a lot of them kept in mind. It is just like the relationship between the cat and rat.

KN30 [20650-20695]

You know what they say, it's not bad at all.

KN31 [39789-40621]

Well I think presently we are living in a harmonious situation as in we live in peace because I can really remember when last we have this religious conflict. I think what has really been diverted now I think is to –has been diverted to this insurgency of a thing. So I know initially when the insurgency came it was trying to channel it to religion, it was just like the Muslims attacking the Christians but I really thank God that sometimes even the Christians came to understand that it was not just an Islamic thing but it was just the people who are nuisance to the society who are just trying to create a conflict between these two religions because they came to realize that the Muslims are more attacked because the situation like in the north east, that part of the country is more deadly than other parts of the country.

KN32 [19512-19608]

Relationship is not that too bad but we can't say it's good let me just say it is somehow fair.

KN33 [14312-14351]

It has been polarized by our leaders.

KN34 [26530-26790]

It is so regretful. When you look at what is obtainable before and you say you are going to compare it with now, you are going to weep because before we take each other as brothers when you look at even our relationship but now we take each other as enemies.

KN35 [25456-25729]

The relationship currently between the Muslims and Christians in northern part of Nigeria is very pathetic, is something that is not cool for the human development entirely. So there is need for harmony, to work together in order to achieve our goal, a better the society.

KN36 [25402-25533]

It is worst because we can't believe in each other. Both Christians and Muslims cannot believe each other in northern Nigeria now.

KN37 [24121-24272]

I will say that it is a very, very fragile situation, but I hope that somehow there is an external force that can intervene and everything is solved.

KN38 [18416-18521]

Current relationship. I will not say it is a friendly one, but I will say it is a peaceful one for now.

KN39 [28212-28452]

Really of course the relationship between Muslims and non-Muslims in the present Nigeria actually sometimes it looks intolerable because sometimes Muslims I mean non-Muslims do not tolerate Islamic teaching and sometime even Muslims do not.

KN40 [22449-22637]

Both religions, Muslims and Christians, are living in peace because everybody has understand their own religion and they try to follow the rules and regulations that guide both religions.

KN41 [19503-19589]

As far as I am concerned there is no problem between Muslims and Christians nowadays.

KN42 [51710-51907]

It is very, very, it is not good. It's like both of them are treading on a needle. They are just waiting for the other issue to drop; so it can get better, it is not perfect but it can get better.

KN43 [37042-37199]

Honestly, in some parts of northern Nigeria, the relationship is cordial and harmonious and in the other part it is antagonistic and, you know, conflicting.

KN45 [43410-43897]

Yah the current relationship as I, as I see it ehh yah is something ehh is not without its tension yah, this can be said, but when the root causes of this problems are analyzed and are then weighed then I don't think there is any conflict. Everybody: Muslims, Christians, northerners, southerners, everybody likes to live in peace that is the most important thing that is dear to our hearts as human beings. What we want is real political leaders that will take us to the destined land.

KN46 [64518-65268]

It is disappointing; it is disappointing and does not inspire confidence at all. Yes if you go to certain places you would like what you see, but generally the relationship is deteriorating by the day. Where you use to have friendship being built between the followers of the two faiths, now is being eroded. I am very, very disappointed with what is obtained right now in northern Nigeria. The last time I went to visit one of my friends in Lagos he invited one of his friends to go with us to show us, because we went there on site seeing ahh to site see the Island. So he brought one of his friends who happen to be a Christian and I like how the relationship was between them and I wished that would be ahh replicated, here in northern Nigeria.

KN47 [61072-61309]

The current relationship Muslims and non-Muslims ahh in northern Nigeria is getting more and more sour because we can simply say that nobody wishes another well, you understand, so it is so negative, it is unfortunate relationship now.

KN48 [20768-20826]

Their relationship presently, very, very bad, so woeful.

KN49 [31280-31288]

Frosty.

KN50 [18487-18501]

Ahh, no idea.

KN52 [62386-63269]

The relationship as it is now is relatively harmonious and peaceful following, you know more than a decade of conflict or decades of conflicts and confrontation especially around the Middle Belt, Jos and southern Kaduna for instance, but some of these people are coming to say now, coming to the table to say no let us forget about all of these differences because we have seen that after years of fighting we have not achieved anything, we have only done more damage to our own society, to our own peaceful coexistence, to our own community, you see how we have destroyed schools, market and our religious places of worship, so it has not done any good to us so let us now embrace peace so that-that is why recently we have witnessed a shift in terms of the relationship between Muslims and non-Muslims in northern Nigeria, more and more harmony, I think, is now being experienced

KN54 [13451-13465]

Hmm. Terrible

KN55 [15993-16105]

The current relationship between Christians and Muslims in northern-Nigeria is partially ok. It's not fully ok

KN56 [27902-27956]

The current relationship I can say it is ok. It's ok.

KN57 [22483-22513]

Somehow good and somehow bad.

KN58 [49357-49866]

It is cordial to some extent and peaceful because some few elements have tried by all means to create a serious crisis between the two by bombing churches and bombing Mosques yet their secrets were exposed by Allah. So only few Christians that are being brain washed still believe that it is the Muslims that attack them, but those right minded Christians know that it is not Muslims that attack them because most of culprits if they are caught they are mostly Christians even, those that attack the churches

KN59 [54149-54646]

Hmm the relationship is peaceful and amicable. There is no difference. There is no conflict because basically our Imam some of them are preaching and advocating for this peace. So there is no much differences, like this current election that came you see that everybody vote, the Christians even voted for the Muslims irrespective of the fact that he did not belong to their own faith but after change, positive change I think there is peace and their relationship is friendly, they are amicable.

KN60 [38840-39067]

You see the relationship, politics has brought about distrustfulness, distrust among the Muslims and the Christians, but at least with enlightenment I think we would achieve the harmonious living together we are hoping for.

KN61 [20364-20386]

Ah, it is partially.

KN62 [62971-63711]

The relationship is really ah not in actually good condition. The relationship is a little bit bad especially ah because of this Boko-haram insurgency, some mal-informed, or un-informed Christians do believe that the Boko-haram people are ehh Muslims and that is why General Muhammadu Buhari even in his ah inaugural speech, you understand, said that ah Boko-haram is just a kind of godless associate, godless group who is, which is as far away from Islam as anybody can think of. Means we Muslims we believe that this is un-Islamic, even anti-Islamic practice, but there are mal-informed, un-informed or poor informed Christians who still believe that Boko-haram insurgents are Muslim. So that is why they hold us with a certain animosity.

KN63 [54675-55194]

Today, at least there is more cordial relationship. We have not been having problem as we do have in the past, in the 80's, in the 70's. There is a remarkable improvement, proper understanding of oneself and all what is being influenced now although we have not been having that, but all that, that has been happening is as a result of tribalism. They use tribalism, they use tribalism with the religion and have merged them together and but we have not been having proper maybe a sort of religious conflict as before.

KN64 [30850-30876]

It is not in good terms.

KN65 [38494-38553]

The relationship now is ah terrible, very, very terrible.

KN66 [26666-26984]

Currently, previously it has been, it has been not okay, because where Mosques will be attacked, later churches will be attacked seriously it was bitter, but currently right now that all of those is like it is getting to an end and understanding is like is coming into the situation, things are getting to be alright.

KN67 [28651-28697]

Well the relationship I think is fairly okay.

KN68 [13477-13489]

It is okay.

KN69 [50085-50847]

Currently I can say that the current relationship between Christians and Muslims in northern Nigeria is good. We have evidence to that effect. The issue of politics arose, but if you see it critically you find out that this election which took place, there is no any issue of religions because Muslims and the non-Muslims agreed to vote Muslim in order to see that the problem that are having here in the northern part of the country to be solved because they have good expectations. That is how it is supposed to be. Initially it is our rulers, our leaders that are using us to draw a line of demarcation that is line of conflict between Muslims and non-Muslims, between Christians and Muslims now we became enemies with each other which is not supposed to be.

KN71 [80186-80335]

Ehh the relationship is sour because there is mistrust, there is a lot of misconceptions about one another, that is the relationship.

KN72 [41657-41877]

There is good relationship between Christians and Muslims in northern Nigeria up to date because as some visited each other during sallah and during Christmas and even during ceremonies that is personal ceremonies, yes.

KN73 [42388-42464]

The relationship between Muslims and non-Muslims is now very partially, yah

KN74 [52136-52292]

Okay in present condition that or that in a current condition or situation that we are now, the relationship between Muslims and non-Muslims is somehow sour.

KN75 [55684-56944]

Yah, the relationship is limited presently, presently because of the current problem we are facing of insecurity because majority of the Christians they believe that Muslims are the boko-haram, let me use that word because of that, they have that stigma especially I was a victim of such, I entered a luxury going to my state, you understand, so on my way going I was the only, we are two of us that we are Muslim inside the luxury bus, then when they they inside the luxury, they use to pray when we stand up from Sabongari they use to pray, so they hold a, when they are praying they use to hold self hand, everybody should hold their hands pray, so they found that, they have closed their eyes, they find that I did not close my eyes, because of that, when one look at me, they find that ahh this is a problem, we don't believe in this one, that was 2012, I was a victim of such, so because of that, they whisper themselves that there is a problem in this motor, even they went and tell the security that they do not trust somebody from this motor that while we were praying the person did not, me I have stopped them from Kano going to Onitsha with them because of my trip wallahi they have to search my bag, luggage, everything that they do not trust me?

KN76 [47716-47848]

Hmm the current relationship between Muslims and Christians or Christians and Muslims in northern Nigeria is actually not cordial.

KN78 [65649-65711]

Well for me, from my limited experience it has been cordial.

KN80 [49057-49088]

Is partial, it is partially.

KN81 [34348-34869]

Now the relation ah the current relationship is not good talk less to the past because ahh in the past, if I could remember if I could remember ahh we stay, we living with one of my neighbor which is a Christian while am a Muslim but we lived peacefully during the Sallah celebration we use to give him a food and a lot of things and also he too during the Christian ahh sorry during Christmas he offer me a lot of things, so the current, the current ahh condition is not comparable. Now we are living in bad situation

KN81 [35000-35082]

Yes of course because now we are not together with him because of this conflict.

KN82 [34370-34456]

The current relationship between Muslims and Christians was not very cordial indeed.

KN83 [26635-26651]

Ah is too bad.

KN84 [28773-28805]

Is partially, is partially good

KN85 [42288-42754]

Actually we cannot say the relationship is bad. What is happening is just that some people are causing the divisions in order to leverage the gains of the division. Political leaders, the religious scholars are dividing people, but the people themselves they see each other as brothers and sisters, they live peacefully, they are only incited, induced to engage in violent, violence and conflicts by some group of people who want to take advantage of the division.

ZA1 [41923-42229]

A'a we don't have conflicts. I told you it's a political, please refer to report of ehm 1986 during Kafanchan is a problem of land. Go to Plateau, indigene, go to Adamawa is a problem between the farmers and herd cattle rearers. So what are you talking about the religious conflicts. Do we have conflict?

ZA2 [54320-54770]

Look at, can you recall back this emm what are they called this boko haram affairs emm sometimes when it... is it Kaduna state or which state is that, when the Muslims will be in the mosque and Christians will be outside protecting them, protecting them protecting then when they finish prayer when Christian are in church Muslim go down also and protecting them, This is so that the we come to understand it is lie, it is not religion affair, ehen.

ZA3 [32365-32473]

It is not cordial and is looking as everyone is not certain and in fear, no trust between the two religions

ZA4 [52550-52600]

The relationship is not strengthened like before.

ZA5 [34976-35255]

Aammm the way I will look at it is like, most, in the northern Nigeria because if you look at in Jos now there are some places that a Muslim cannot go there and build a house and some places Christians cannot even go there to like, even the business that one is something else.

ZA6 [76475-76743]

Hmm to some extent in certain places you will find out, like in Samaru here, there is peaceful coexistence, but there are certain places you go where there have been crisis before. It is a gradual thing you don't expect them to start relating well as they do before.

ZA7 [42290-42761]

I think it is fair. It is fair in the case that in some parts of northern Nigeria, there has been peaceful coexistence, places like Kogi state and some states like Benue, there have been peaceful coexistence. While in some state like Jos I think there its fair because there are part of Jos that some Muslims do not want to go and do business easily, build house and likewise same for some Christians they do not want to go to some parts of Jos. So it is fair generally.

ZA8 [82741-82754]

Insensitive

ZA9 [46705-46995]

Hmm is like an issue of cat and rat. We tend to suspect ourselves anytime and we don't trust ourselves again, even if your best friend is a Christian or a Muslim once religion comes in everything will change. We've forgotten the personality of that person and just misbehave to the person.

ZA10 [38963-39219]

It is not good because the non-believers they have been taught or they have been intoxicated with a lot of negative things about Muslims. So they always have them in mind so even if they tell them good things about Muslims, about Islam they don't see it.

ZA11 [33713-33747]

Well, it is not appealing enough.

ZA12 [20905-20936]

Is almost getting out of hand.

ZA13 [21711-21723]

It is poor.

ZA13 [21810-22102]

Yes, why it is poor is because we don't understand ourselves and non-Muslims do not seek to know what the true Islam is and Muslims do not seek to know what non-Muslim is and if this come in and we understand ourselves, I think everybody can play his own role without involving in conflicts.

ZA14 [29962-30225]

The current situation between the Muslims and the non-Muslims in northern Nigeria is very critical these days, but thank God we have come over it, they try to divide the Christians and the Muslims, but God is so good, they are now sitting, they are now together.

ZA15 [32118-32132]

Not too good.

ZA16 [22971-23167]

the relationship between Christians and Muslims in northern Nigeria is unlike before because now there is no cordial relationship between Christians and Muslims in northern Nigeria unlike before.

ZA17 [28506-28808]

Is amicable now, it's more pleasant than before because we are understanding each other more better than before, because of the dialogue, sorry, there is dialogue, there is some ah understanding that if it is the Imam that is preaching ah wrong both the side are bringing him to the right than before.

ZA18 [33904-34700]

Well, so far there is a lot of improvement honestly speaking and as you can see there has not been this religious tension as it happened in the past eh. There is some understanding; there are a lot of understandings. In those days, you could remember the scenario, some people will go and drop bomb in a church hmm, so when the Christians see that, they will assume that it is the Muslims, but they have understood really that it is not the real Muslims that are bombing them. You could remember too when a Mosque, one time in Kano too, was bombed, if there wasn't understanding between the Christians and the Muslims, there could be problem because this ones will come and say you are the people that came and dropped this bomb then they will start fighting. So there is understanding really.

ZA19 [52258-52756]

Well its somehow antagonistic because ah the Christians were living in fear actually because some of them were still ignorant of what is actually or who are behind the crisis or insurgencies, the killings of Muslims and non-Muslims. So still some of the Christians that were found in the northern Nigeria are living in fear by not knowing who are exactly behind all these crisis, but actually the relationship between the Muslims and the Christians at the present Nigeria is not as it was before.

ZA20 [34786-34931]

Today as of this month we are is very cordial, is very cordial and in the subsequent time it will be very mutual. I am very optimistic to this.

ZA21 [38781-38887]

The relationship between Christians and Muslims in northern Nigeria is not that cordial as it is before.

ZA22 [32931-33304]

Up till now, up till now there are misunderstanding between Muslims and non-Muslims in northern Nigeria. Some non-Muslims think that Muslims are there to overwhelm them while some Muslims think that the non-Muslims are a problem. To the best of my knowledge and Allah knows the best hardly you see a Muslim maybe maltreating a non-Muslim in northern Nigeria, it is rear.

ZA23 [41448-41453]

Fair

ZA24 [52559-53196]

This time around I would have said the relationship is cordial but before it was cordial more than now, but the preachers they have already polluted our minds that we should not relate with them. Their leaders also pastors have already polluted their followers' mind that they should not relate with Muslims. I could remember when my lecturer said that when they were young if Christian want to slaughter either cow or fowl sorry goat they will call Muslim nearby to come and slaughter the goat or the fowl for him or her, but now they are doing it themselves because people polluted their minds. The relationship is not cordial again.

ZA25 [54413-54945]

Wow. In one word hypocritical. That is we interact with each other we play, we laugh but to a large extent am afraid we don't really like one another as in everybody is still hiding some aspects from the other and what have you and that is not too good. So we are supposed to be coming to the open, every opportunity you have to interact with a Christian try to look for a way of telling him or passing across what your religion entails says so that he or she can understand and see the beauty of Islam especially in your practice.

ZA26 [23837-23855]

It is harmonious

ZA27 [23620-23664]

They are in peace. They are living in peace

ZA28 [38237-38246]

Moderate

ZA29 [53686-53756]

Well I can say it is moderate or let me say a bit, you know, medium.

ZA30 [63922-64392]

There is something is really, is impressive at the moment, as I said earlier, if the government did what it is supposed to do. So now Muslims, both Muslims and Christians voted for this government, as long as they will do the right thing, what they are expecting to do. So the differences will reduce to some certain level, but it cannot just go away overnight, it has to take time, because it build up more than fifty (50) years before. So it cannot just go over time.

ZA31 [34393-34526]

Men, I think there is, there is more, there is problem because our political leaders have imposed the hatred between both religions.

ZA32 [68715-68835]

Ah I can describe it as the relationship that is going that is trying to move out of control if care is not taken, yes.

ZA33 [30738-31454]

Well it is to some extent bitter because with the inception of politics, the so-called politics that we have in Nigeria, so the politicians now uses both sides to achieve their desired aims and objectives whereby breaking the bond that exists between the two parties whereby the Christians among the Muslims see themselves as enemies unlike before when they were living together and these politicians when they go there they live together with their fellow Christians. They do all things together and they loot the masses of both parties when they come down to the grass root they tell them they are not together. But when they are up there they tell them they are together. So that relationship can still be up.

ZA34 [50344-51053]

Well it is the worst. I call it worst because you as a Christian living and dominating one side, you only want Christians to follow you, as a Muslim dominating one side, you only want Muslims to follow you. It is quite something worse and not welcomed in the religion because as I said there must be an understanding between one another. During the time of Rasul (SAW) there were so many examples of Christians, Jews coming to him. During Umar (Rabiyyalahu) there were so many examples of Christians coming to him. During other companions there are. So if Rasul (SAW) who we are claiming following can do that what of we and the Qur'an emphasize the following of Rasul (SAW) (recites a verse of the Qur'an)

ZA35 [23404-23460]

They see each other as enemies in the northern Nigeria.

ZA36 [36418-36463]

Honestly it is bad, the relationship is bad.

ZA37 [39692-39742]

It is just a sort of, what can I say, off and on.

ZA38 [46915-47145]

Yah, I would say averagely, it is cordial, peaceful not too bad because of understanding even though we are still lacking behind in terms of education, religious education. But at least we are growing and we are going somewhere.

ZA39 [59228-59362]

Actually the relationship is sour unlike before because of the activities, because of frequent religious conflicts among themselves.

Th17.2.1: Current Relationship between Muslims and non-Muslims

FG1 [54936-55122]

To me it is right. That will try to mould or create mutual understanding. Trying to seclude them like go away I don't like talking with you or something like that will only create hatred

FG2 [49091-49669]

Actually the life we are living presently we are not actually tolerating each other in the sense that actually our political leaders have really inculcated some habits in our minds. The habit they have inculcated is that of not accommodating each other. Being a Muslims I have been putting the a habit that is the I habit I have inculcated in my mind, I am even feeling that I will not be friendly with non-Muslims. Therefore for us to live a harmonious with Muslims we must purify our minds. By purifying our minds as Muslims really we will live peacefully with non-Muslims.

FG2 [49702-49859]

Generally the coexistence between the Muslims and the non-Muslims in the northern Nigeria is living in fear of one another. We live in fear of each other.

FG2 [49860-50185]

I believe it is positively improving now. Like the present change we are having in the country whereby we are now beginning to understand that religion is not our problem. It is politics and political individuals. So we are all understanding that we can put religion aside and also put social living aside. It is improving.

FG2 [50302-51097]

(Interrupts) (F) I think I have something I want to add. I think we live in a bilateral society where everyone is living on his own. Because the Muslims are living are on a different side and the non-Muslims are on a different side. Even among the Muslims we have everyone living on his own. The Christians also you will see you have this sect and the other one so differently. The Muslims are not organized most unanimous much to the extent that they can come in mass to join with the other side. The other ones also have segregation that they cannot come in mass in one hand to join with the other ones. So you see we have a diverse society now. We don't know, we have many Muslims different from the others, the Christians too different from the other, different sects and different things.

FG3 [89363-89398]

I have one word for it- moderate.

FG3 [89434-89457]

To me it is moderate

KD1 [64248-64778]

Relationship presently is very fragile. It is very fragile because of the recent happenings especially the case of boko haram has not help matters, the case of Maitatsine did not help matters, and several other cases and for Muslims that have been to south-east and south-south, the fact that they are not, any little thing, they call you aboki, they are not given respect, and even, you are not allowed to build a mosque even if you have the land, you will not be allowed to build a mosque. So such cases are causing challenges.

KD2 [35369-35417]

The relationship is very cordial, very cordial.

KD3 [25649-25691]

The region, they are living peacefully.

KD4 [57813-58713]

The relationship between Muslims and non-Muslims especially in northern Nigeria today is just a relationship we are living in a situation of non-sincerity and I hope that one day all of us we will believe that one and then live under the umbrella of one because all of us are origin of the creator God and we are from the offspring of Adam and the Muslims we call him Adam in the Christianity, they call him Abraham, and in Christian Adam and in Christianity they call it, they call him Adam, Muslims we call him Adam, Christian they call him Adam. So, we are, is the father and everything. Even as Christians say Abraham is their father and Ibrahim in Muslim is also the father of Muslims. So, the day we will wake up to believe that yes, we are one and we practicing, we are from the one creator and God almighty is the creator of heaven and earth, then we will live harmoniously with one another.

KD5 [34811-34859]

I thought I have answered this question before.

KD6 [52301-52341]

I think I have told you not so cordial.

KD7 [41238-41375]

It is of lukewarm. We see each other, we do not trust each other wholly because there is suspicion, deeply rooted from generations back.

KD8 [75614-75996]

The relationship is not bad, is okay ehm but it is a life of suspicion to be candid. There is a suspicion. If you go to Christian dominated area, you will see that the Muslims there are not very free. If you go to the Muslim dominated area, you will see that the Christians are not very free. So, there is that kind of ehm that kind of ehm that kind of distrust or discomfort, yes.

KD9 [51894-52452]

The relationship as far as we are concerned, we are peaceful people, we want to be friends with them, we don't know what is in their heart, but I think presently there is peace especially with the new government in place and like I said, the awareness, they themselves know that it is just conflict. Nobody likes conflict, we've seen the result of conflict. Is it the loss of property especially loss of lives. Nobody wants that, so everybody is behaving himself now, so we just hope that we will continue to dialogue and talk to ourselves and preach peace.

KD10 [38959-39150]

Alhamdulillah they are living in peace and harmony before, but now even alhamdulillah they are now living also in harmony, they want everything, they want understanding between one another.

KD11 [36908-37344]

The relationship is cordially and, I mean the relationship is cordial and it has always been cordially. To know this you need to go to, when you go to secondary schools you see the way Christians and the non-Christians alike, Muslims and Christians and are co-existing as if they are brothers and sisters. However, conflicts as I have said earlier only arises when there are competitions over who gets what, over scarcity of resources.

KD13 [20885-20946]

By now I will say it is perfect the relationship is perfect.

KD14 [26209-26249]

I could say they are living peacefully

KD15 [34044-34307]

The Muslims and non-Muslims in northern Nigeria, their relationship is tight and okay ahm the only problem I may say which comes is from the bad ones who don't want peace to reign. So I think the Muslims and the Christians in the northern Nigeria, they are okay.

KD17 [61591-62102]

Ah it is not the way it used to be actually because you see due to the recent bombing of churches, bombing of Mosques and retaliatory attacks, the Fulani herdsmen and the villager's attacks in some states. So it is very, very pathetic the way things are going, but we just pray that the way the new government, we pray that God will help the new government, in terms of security and whereby there is justices in terms of sharing of the national cake, I think all of these problems will be solved insha Allah.

KD19 [42123-42321]

The relationship is not too cordial, is not too cordial because we live and trust each other with suspicion like I rightly said, so we should try as much as possible to improve on the relationship.

KD20 [36238-36975]

Yes, the relationship between Muslim and non-Muslim in northern Nigeria, as I said earlier there is no any relationship, I mean before there is a good relationship, there is a good rapport, ut since the political interferences there is a problem of the Muslim and Christians and other and non-Muslim because now Muslim vote for Muslim and Christians vote for Muslims, but that does not stop, after the elections that does not stop us to relate together we are still relating together but when election comes, the Muslim vote Muslim and Christians vote Muslims eh Christian vote Christian and we have some Christians that they vote Muslim and we have some Muslim that vote Christian depending on the people you choose, your choice, yes.

KD21 [35012-35283]

As I said earlier, politics have succeeded in dividing us not only in the religious, but also in the ethnic lines. The Hausas, the Yorubas don't get along even if they are from the same religion. It is hostile. It is not as it used to be. The relationship is very cold

KD23 [32534-32891]

So the relationship between Muslims and non-Muslims in northern Nigeria is not ah working properly the way it ah the way it is, so because eh all the almost all the cities that is combined between Muslims and Christians ah so ah conflicts have already happened, so in that areas so and that make the relationship somehow not cordial at ah as it is before.

KD24 [92874-92969]

Then it is bad, but now we are praying it will be good and it will continue to be insha Allah.

KD25 [101214-101445]

Well I will also score them average. But we hope that with the advent of the new government under the leadership of ah our president Muhammad Buhari insha Allah things will work fine and things I believe there will be improvement.

KD26 [37112-37503]

As I earlier said the relationship is stressed, there is this issue, there is this, I won't say hatred, but is this, I don't know, they don't really jell, they don't really blend right now because I think of past conflict and everything that has happened, there is this problem of sentiments, they have sentiments, there is sentiments in this country, so the relationship is on face value.

KD27 [36289-36374]

Like I said there is so much frictions, but it could be better, it could be better.

KD28 [45441-45906]

Well I think it is cordial but they need knowledge to, the Muslims have to seek more knowledge and then know their duties then to avoid conflicts between them and the non-Muslim because the understanding is the issue. Once you as a Muslims you understand your religion, you know the implication and you know your role, let them understand and they have their own limit. You don't have to oppress them from whatever they are doing. Give them way and give their own...

KD29 [29366-29442]

Ah the relationship between Muslims and non-Muslims I can say satisfactory.

KD30 [54686-56179]

Ah the understanding the relationship between northern Muslims and non-Muslims ah you see to a lot of ah surprises you will see people coming from other countries or other states in the southern part of Nigeria or in the eastern part of Nigeria and then when they come down to the northern part of Nigeria they will be surprised to see the harmony that is living between the Muslims and the Christians, you will be surprised to see how Muslims embraces the non-Muslims like their brothers, they live together, they do other things together. Muslims can't even go to the eastern part to practice such; you see they have been ah called all sorts of names or being threatened with all sorts of threats. You see that is why I am even saying with an Islamic state people will come to see the beauty of Islam, most of the youths that have been sent for youth service come down to the north with the fear that there is tension, they can be massacred or slaughtered or machete or bombed and then at the end of the day they learn that the northern part of Nigeria is far more peaceful than the southern part, that the Christians live in more harmony, they live peacefully like brothers with the Muslims and most of them find that ah at a certain place in northern part and stay they don't used to go back to their places, a lot of the misconception have been owed to misunderstanding and not really ah learning and understanding what is happening in the northern part of Nigeria.

KD32 [39208-39644]

Ah there are some states that I can say they are living in harmony, like far north west in Zamfara, Sokoto is the major Islamic state, so this are the one of the most peaceful state in the northern parts, but if you look at some other states, we have some little kind of conflicts like in the north east, north central and so on. So it depends on the region some have tolerance, they do tolerate each other while others can't in some.

KD33 [33451-33572]

Well in some cases the relationship is good, is mutual with understanding but in some cases, in some areas is very bad.

KD34 [42121-42972]

Eh the way I consider the relationship, the relationship is normal, but eh conflict do come time to time which we pray it should not come, but the most funniest thing, anything or any little thing that would come misunderstanding between two groups then the next thing you will see it ends up in religion ahh let me give example of that like eh during two thousand two thousand and ten or eleven immediately after the election that is the first post election violence that took place, it took place between the two political parties, so what I expected is that to see a one political party house is burning with the other, but within a twinkle of an eye it totally changed to religious eh religious ehh party, you will see mosques and churches, Christians and Muslims killing themselves, they forgot about even the so called political party.

KD35 [41056-41127]

Is as I answered this is not cordial, is not cordial, is not cordial.

KN1 [87208-88064]

Well if you are talking about percentage on the higher role there is problem. You see there is a funny thing about our people, they will transact business together, they will go to party together, they will play football together and all those kind of things, it is only when there is this kind of jealousy associating the business you are doing that some things will start to erupt and I told you a times it is not based on religion because most of the times they are propagating this something they are not religiously sound. I have been saying this. So definitely there is need for a better relationship as of the olden days, before it was northern Nigeria if we are voting we are voting as northern Nigeria, if we are disagreeing, we disagreeing as northern Nigeria. That is how it was before and that is because there was a good leadership unlike now

KN2 [48433-48485]

As I said it is not cordial but it can be improved

KN4 [61962-62486]

Fine and ok. Whenever there is crisis, there is politics. Our politicians have very bad intention on the Nigerians. Our politicians worship juju, our politicians they are not God fearing type, our politicians they are corrupt they only cause conflict amongst the citizens in order to continue stealing. Against that back draw we found ourselves in the present bad situation. It is the act and design and the architectural work of the politician that lead us to the current mayhem in the northern Nigeria; struggle for power.

KN5 [40218-40261]

It is not cordial, this one repeat itself

KN6 [48278-48548]

So, the relationship is, to some extent, I say this question it depend to your place, for example, the people who live in my area, you can say the relationship between Christian and Muslim is good. So, it depends to your place. So to me I would say that this statement.

KN7 [42703-42985]

This religion ehm well ehm, the relationship between Muslims and non-Muslims in northern Nigeria is ehm en is relationship of non-understanding. Non-understanding in the sense that if both parties understand their religions in-depthly, they wouldn't have any cause for alarm, yes.

KN8 [39766-40080]

The relationship is very, very bad because there are differences in religion especially the northern region they are-most of them are extremists in religion. So the way they perceive things is very, very harsh. So as a result of this, the relationship is very, very shallow, the relationship is not smooth enough.

KN9 [34917-35194]

The relationship between Muslims and non-Muslims in Nigeria has always been a relationship of antagonism ehh the hatred that both of them have due to their differences in faith has always been the order of their interaction. So I think it is a very hostile relationship, yes.

KN10 [29300-29606]

The relationship between Muslims and non-Muslims in northern Nigeria? Ehm the relationship is somehow. There is a lot of misunderstanding, yes, in the relationship. And the only way is that they can, it can be possible to resolve this ah misunderstanding, once they are ready, once the both side are ready

KN11 [37071-37527]

As I have said, some really like in Kaduna when this war began ahh Zangon Kataf, some Christians, some Christians are escaped Muslims because they were in good terms likewise in Kano state whenever this conflict arises, you find that some Muslims are escape the non-Muslims because they are in good terms and they understand one another. So as I have said, in any organization, some are good and some are bad and you can't deny this, you can't avoid this?

KN13 [40404-40791]

As I have said, the relationship is cordial, it has been as from 10 years now, we have seen less conflict. The major conflict now we have seen now is maybe is more political and if it is political and ethnic conflict it has been more-religious conflict has been less although after it has been political and ethnic, there are actually a bit of religious conflict normally come into it.

KN14 [33968-34167]

Yes, their relationship nowadays is good is good nowadays because there is no any ah conflicts between Muslims and non-Muslims in recent ah ah ah days, but before there is the condition is very bad.

KN15 [27730-27790]

It's good to some extent as I said early, yeah it is good.

KN16 [17086-17126]

It is good to some extent, it is good.

KN17 [33634-33668]

They have a cordial relationship.

KN18 [56222-56298]

I said the relationship between Muslims and non-Muslims is a suspicious one

KN19 [37230-37248]

Is very very bad.

KN20 [28182-28464]

Uh is not too perfect is not too perfect then it used to be very very cordial relationship but not things maybe because of the the the problem in the country, because of the divide and rule interest and the rest of it, but basically things are working well and it's getting better.

KN21 [19769-19797]

The relationship is cordial

KN22 [39740-40238]

It was very normal, the relationship is cordial, is cordial, the relationship is synthetic because in the northern Nigeria there are parts of Northern Nigeria where you will find Muslims and non-Muslim families all together. For instance, like the part of Taraba state, part of Nasarawa state, part of Kogi state, Benue state, they co-exist. You will see a situation where a father is a Muslim, the mother is a Christian or the children are Muslims, some- so they coexist in a peaceful atmosphere.

KN23 [25672-25694]

Like I said, chaotic

KN24 [24364-24387]

Very good relationship

KN25 [38526-38768]

The relationship between Muslims and non-Muslims in northern Nigeria is a relationship of, yah as I have said earlier, semi-antagonism; they live in peace and harmony but deep within there is primary hatred for each other: Suspicion, hatred

KN26 [44265-44281]

It is tolerable

KN27 [32336-32396]

I consider it as a relationship that needs to be reshaped

KN28 [24043-24214]

This is just a relationship I believe is not a clear one. Everyone has his own hidden agenda and as I have said before it is like the relationship between a cat and rat.

KN30 [21379-21514]

Their relationship is working fine and they tolerate each other, they do businesses together, so I think they accommodate each other.

KN31 [42307-42384]

I think some very, very reasonable extent I think I will call it excellent.

KN33 [15067-15094]

This has not been cordial.

KN34 [28914-29221]

The relationship is so pathetic because the relationship is now, we are taking ourselves as enemies unlike what is obtainable before where we take ourselves as brothers and sisters. But now we are just viewing ourselves as enemies, that is what is obtainable in northern Nigeria or in the country at large

KN35 [27340-27502]

The relationship between Muslims and non-Muslims in northern Nigeria is just a relationship that has to be well coordinated in order to achieve a better society.

KN36 [26908-27052]

Yes for now there is little partiality because both Muslims and non-Muslims are not sincere to each other. They consider each other as enemies.

KN37 [25025-25083]

I think I have said that before just a fragile situation.

KN38 [19628-19712]

As I've earlier said, it is not a friendly one but I will say it's a peaceful one.

KN39 [29548-29681]

Really the relationship between Muslims and non-Muslims in northern Nigeria really of course they are living a normal peaceful life.

KN41 [20302-20341]

Harmonious, they are living in peace.

KN42 [53316-53397]

Frankly, I can say it is ok, it can get better, it is not perfect, but it is ok.

KN43 [38755-39072]

Is double edge sword. On one hand is peaceful on the other is antagonistic, as I told you, in some areas in northern Nigeria, the Muslims and Christians live peacefully. They have never engaged in conflicts. In the other areas the relationship is antagonistic because of the series of conflicts that they involve in.

KN45 [46976-47477]

Ehh, I consider the relationship for now ehh it is peaceful, it is peaceful, but I am not aware of any tension under ground between the Christians and the Muslims in Nigeria. Ehh I don't think there is any changing, but there are little complains here and there I heard sometimes especially about establishing the places of worship eh but I think it is not eh, eh something of significance to eh put them into or bring about a bad relationship between Muslims and the Christians in northern Nigeria.

KN46 [68364-68415]

I think I answered, I answered this question in

KN47 [63226-63531]

The relationship, I consider this relationship as sour and then I consider it as something that can be remedied, that can be better off, so long as we bring understanding and then we become patient and we respect the values eh and beliefs of others then we can have a better situation of living together.

KN48 [21788-21818]

They are not doing very well.

KN49 [32279-32442]

I think the current eh challenges to Christians and Muslims, I think its, its more of a culture thing, its more of ok, its not very cordial, I think it is frosty.

KN50 [19204-19216]

Unfriendly.

KN52 [65940-65996]

I don't know but I have answered this question already

KN54 [14148-14162]

Partially Ok

KN55 [16867-16981]

Ok it seems I answered a similar question to this. But let me answer it again. It is partially ok, not fully ok.

KN56 [29597-29612]

Partially Ok.

KN57 [23709-23789]

The relationship is very fine especially in business and in other issues, yes.

KN58 [52211-52241]

To some extent it is cordial

KN59 [58178-59304]

The relationship between Muslims and non-Muslims in northern Nigeria? The relationship is good, it is peaceful, it is amicable, it is interesting, and there are no any differences. We carry them along and they carry us along, we do things in common when it comes to business, we do business together, when it comes to celebration, events we do this together. The relationship is amicable, it is in peace, it is in order, it is very good. There are no differences because we accommodate each other. Let me give you an instance during this Issue of boko haram where Muslims Umma said that they should engage in prayer so that peace would be restored back to the north, they engaged in too Rakat salat in an open floor it is the Christians that gave the Muslims protections, let them pray so that peace would be restored back to the north, so I think the relationship is good since they can protect us and observe that prayer because you don't know who might come and attack you, some Christians do engage in dry fasting too just for peace to be restored in the northern state so the relationship is that it is very good.

KN60 [40178-40218]

We have spoken about this in the past.

KN61 [21376-21419]

Is the same question with the other one.

KN62 [66333-66389]

Ahh, I think this question was answered before, hmm mm.

KN63 [57158-57311]

The relationship is very cordial, you know they have been working harmoniously, they do trading together, we school together, everything we do together.

KN64 [31539-31650]

The relationship, the relationship is not in good terms, like I said in the, what they need to modify it, hmm.

KN65 [40812-41049]

Ahh to some extent, the relationship is very, very bad, very very bad because it has come to a state that a Muslim does not trust non-Muslim in every aspect of our life: business, ehh social, economic and political, so there is no trust.

KN66 [28111-28159]

The relationship is getting better I would say.

KN67 [30173-30212]

Ehh, I think I answered that question.

KN68 [14258-14275]

Partially okay.

KN69 [54491-55226]

Well their relationship to me now is cordial because of the intervening factor, prior to this intervening factor that is insurgency, the relationship was very bad, but at the end of the day the Christians in the northern part of the country as well as the Muslims in the northern part of the country understand, understood that this insurgency is not only aimed at Christians and it is not only aimed at Muslims both Christians in the northern part of the country and the Muslims in the northern part of the country suffer. So for this reasons, it serves as a factor which mitigates the misunderstanding that is between the Muslims in the northern part of the country and their counterpart Christians in northern part of the country.

KN71 [84476-84639]

As I am saying and I think the relationship is so sour because there is this mistrust and misconceptions and it has to be cleared for us to understand ourselves.

KN72 [44410-44468]

It is mutual eh relationship, it is mutual relationship.

KN73 [45031-45074]

I've said it, it is partial relationship.

KN74 [54438-54590]

Okay the relationship between them for now we can say that it is going smoothly because there is no much eh conflict between Muslims and non-Muslims.

KN74 [54637-55059]

We are talking of now talking about the present time because most of the conflicts now that are taking place is not about the difference between Muslims or non-Muslims, but the things we are resolved but there is some places you find out that there is some conflict between Muslims and non-Muslims, but if you compare it with the previous situation you will find out that it goes very, the number of conflicts going down.

KN75 [59589-59924]

The as I told you, the relationship is limited, before there was a coexistence between the Muslims and non-Muslims in the northern Nigeria, but now the coexistence have ah, have a limitation, a lot of limitation because of religion and tribalism that have bedeviled the people of Nigeria or the people of northern Nigeria presently.

KN76 [50037-50396]

The relationship I said is not cordial, is not cordial, before it was cordial and ah we accept each other and we accept to live together, respecting the rights of other, but when the conflicts started there is mistrust, so I cannot say that it is not cordial and there is higher level of mistrust between the Christians and the Muslims in northern Nigeria.

KN78 [67894-67917]

It should be cordial.

KN80 [50581-50599]

So it is partial

KN81 [36465-36485]

Yah it is cordial.

KN83 [27888-27928]

Wow the relationship is completely bad.

KN84 [30461-30546]

You know the relationships is somehow at times is friendly and at times is somehow.

KN85 [44682-44852]

The relationship is cordially, is good, is okay, as we have said earlier on, is only that some people are causing division and order to take advantage of the divisions.

ZA1 [44018-44174]

A'a we don't have any conflict, we are staying in peace and stability. All these conflicts, I tell you is a political indigene-ship, is a problem of land.

ZA2 [57571-57662]

Ahhh well look we don't have problem, is peaceful, is very peaceful we don't have problem.

ZA3 [34852-34875]

For now is not cordial

ZA4 [53662-54073]

The relationship is not strong like before because of all this believes that maybe this one is trying to kill me, to destroy my din, this one is trying to do this thing, to destroy my din, everyone believes that this one is doing all the necessary thing they can to destroy Islam and also Christian are doing all that is necessary- Muslims are doing to destroy- this type of ideology leads to misunderstanding.

ZA5 [37153-37546]

The relationship between Muslims and non-Muslims in northern Nigeria is something that we cannot talk much about because the relationship now is no more there. Before there was this relationship, but with introduction of democracy in Nigeria since 1999 that is when crisis started because of their political interest that is when they come, they bring division between Muslims and Christians.

ZA6 [80747-81059]

That, like I said previously, in some communities it is cordial, in some that have experienced crisis is still, you know, reforming gradually, but in some though it is hypocritical, where you just talk and greet but, you know, you hate each other, but like in Samaru now, you see its cordial, we relate well.

ZA7 [45389-45936]

Yes, like I said earlier, it is fair and although most people now, the learned ones, they learned Muslims, the learned Christians have come to understand that most of these conflicts have not been caused by, it is not really religious crisis, it has been politicized, political. I want to believe that even this boko haram do not operate completely in a doctrine of Islam. Islam will not permit people to be slaughtering people just because they are not Muslims. So I want to believe the learned people that have lived eh have lived okay for now.

ZA8 [85924-85946]

Like I said sensitive

ZA9 [48849-49018]

The relationship is not smooth at all, it has been tempered with and it will take a long time and very strong policy to bring things back to order again in the country.

ZA10 [40476-40582]

Like I said earlier, it is not good, because of our different beliefs and understanding of our religions.

ZA11 [35038-35076]

The relationship is ok to some point.

ZA12 [22041-22093]

Relationship, I think I will give it below average.

ZA13 [23131-23176]

As I have said earlier on, it is poor sir.

ZA14 [31978-32379]

The relationship is not so good and is not too bad, because if I might give example of a place, look at a place like Jos, there are some certain places that a Muslim, is just only Muslim majority that are living there, there are some places in Jos that those places is just only Christians that are living in that particular place, you can't even, you as a Muslim you can't even do a business there.

ZA15 [32878-32892]

Not too good.

ZA16 [23795-24144]

I consider the relationship between Muslims and non-Muslims in northern Nigeria as that's, or as the way ah Allah (SBUH) combine, mix them to be because it is Allah (SBUH) that created us and makes us to be in the same community, the same locality. So there should be good relationship, cordial relationship between the Muslims and the non-Muslims.

ZA17 [30481-30758]

It's amicable now, it is not like before, there is understanding, and there is dialogue before there is no any dialogue you can't talk to a Christian or a group Christians like that, is not, their faith is not allowing it, even if you can talk to them, they cannot allow it.

ZA18 [36592-36653]

Nowadays the relationship is, you know, is getting stronger.

ZA20 [36043-36766]

I have answered this question earlier. It is cordial as today Nigeria in this very month we are this very 2015 the relationship between Christians and Muslims is very cordial and in fact in the subsequent time if the atmosphere is restored is maintained and sustained, it will be mutual. But if the political climate as it was in 16 years ago it will be wrong, you know, it will be bad. But if the present political climate under President Muhammadu Buhari, you know, it will be mutual understanding. See how we are dining with them, see how we are dining with them I mean, we are dining with them, eating together you know having discussion together all around. All we are saying is Buhari is ours so that is good. It is.

ZA21 [41096-41228]

I said it before that the relationship is not that cordial, but still there are elements of cordiality between the two religions.

ZA22 [34998-35352]

The relationship is somehow good. I am sure many places we co inhabit together, we interact together in working places, we buy from one another like that. When you go to market, when you go to places like Jos where you have Muslims and non-Muslims even Kaduna or Zaria here where you have this ... we are living harmoniously to the best of my knowledge.

ZA23 [42825-42887]

I look at it as fair relationship. The relationship is fair.

ZA24 [55130-55488]

The relationship is cordial. So they have cordial relationship now because with the intervention of the Sultan of Sokoto. In fact I could remember last week or so he advised the leaders especially religious leaders to preach peace. So with this interfaith conflict resolution, now they are regaining cordial relationship between Muslims and eh non-Muslims.

ZA25 [56636-57238]

The relationship is to a large extent strained, will say so, in the sense that we are always suspicious of one another, if truth would be told. And strained relationship is being strained by the hypocritical political class because most of the politicians many of them, I will not say most, many of them neither practice, they neither know the true teachings of Islam neither do they practice the one they even know, but when you come to electioneering period they will stress the religious aspect and that tends to increase the hatred, the unfriendliness between the adherents of the two religions.

ZA26 [24687-24916]

It is ok. I guess if you can ask me how is the relationship between politicians in northern Nigeria and southern Nigeria, this question I can answer you there is conflict, but there is no conflict between Christians and Muslims.

ZA27 [24735-25035]

I think the relationship is cordial; the only thing, the problem is this issue of politicians that are creating problems. The relationship is cordial. I have many friends –Christians we are relating freely and helping each other and we are doing well together so I don't think there is any problem.

ZA28 [39577-39586]

Moderate

ZA29 [55139-55170]

Like I said medium or moderate

ZA30 [66469-66816]

I said the relationship really needs some, the effort will be done by the government because people will bring themselves together now. It is like the some states that are even non-ah let me just say that people have accepted bringing themselves together. So when the government did the right thing, it will also bring more unity between the two.

ZA31 [36598-36794]

The relationship so far, if before it is hundred percent (100%), I believe now it is fifty percent (50%) because of our political ambition, political leaders that impose hatred between religions.

ZA32 [71193-71397]

I consider it to be eh somehow peaceful and somehow otherwise. It is eh to some extent or in some part of the northern Nigeria, it is peaceful while in some part of the northern Nigeria, it is otherwise.

ZA33 [33470-34088]

Very good and very very good. The only problem is the so-called politicians, the politics and the politicians of present day they use that political inclinations as an avenue to exploit their various followers at the grass root. But if they are at the supreme or the peak level they assume to be together but when they come down to the grass root they preach different to their different followers

thereby telling the two parties not to agree with one another in northern Nigeria, but in another sense we lived before and we can still live today if we have a good sound and remarkable leadership in northern Nigeria.

ZA34 [53876-54166]

The relationship is deteriorating now. Why? Everybody is on his own. The non-Muslims, the Christian side they are on their own, the Muslims they are on their own. As I said even the settlements, you see the one side the Christians, the Muslims one side. It is deteriorating unlike before.

ZA35 [24538-24580]

The relationship between them is cordial.

ZA36 [37298-37582]

Toh will I call it fair? It is not even fair ma. I can't call it poor because I was born and bred in Kano in Aviation and you know in Aviation is all sorts of tribes from different states, so and we relate good with them, so I can't say it is poor, we relate fairly with them, but...

ZA37 [41155-41213]

I answered this one also, it is just on and off actually.

ZA38 [48894-49298]

As I said earlier, we are growing, we are trying, we are laying a foundation of peaceful coexistence even though far back, a decade ago it was not easy, a decade ago it wasn't easy because of misunderstanding and because as a result of our politicians using religion as a yard stick to cause all forms of trouble, but now we have laid the foundation of peaceful coexistence and it would come and stay.

ZA39 [60993-61323]

Like we said that the relationship was very cordial in the past, but because of the constant persistent religious conflict, it makes the religions to be sour, sour in the sense that people become more subjective both the Muslims and the Christians, hatreds, it has encourage hatred and dislike unlike what was obtainable before.

Th17.3: Perpetual Entrenchment of Conflicts between Christians and Muslims

FG1 [50683-50985]

I don't believe that whatever has a beginning must surely have an end and we look forward to that. What I think will bring that solution now is that there should be tolerance among us. Let us try to sit down together and talk some senses and try to iron issues out. Am sure that will resolve issues

FG1 [50987-51162]

Even our leaders to some extent can control this conflict between Christians and Muslims. If we have good leaders like now we are praying that Buhari can resolve some of this

FG1 [51164-51588]

And then religion should be minimized in politics. What I mean is that there should be a limit in using religion in politics. Even now in this present government the feeling is now that Muslims are now in power and control. So then the Christians will now be asking is this how we will live for four years. And they will do things in a way that it will affect the well being of the country. So it will affect the progress.

FG2 [32957-33373]

(F) No I disagree; whatever has a beginning definitely has an end. So for the fact that I am a Muslim I have personal hatred for another person's religion, it all began one day and since it began one day, one day it can be scrapped out of my mind so I don't believe that anything in this life is permanent even my life itself I am not the owner of it. I might die and whatever sentiments I have dies along with me.

FG2 [33398-33749]

Sir I agree with it because, I agree with the point because nowadays if you look at Nigeria today or northern Nigeria as a case study we have a high number of youths doing nothing. So I believe most of the youths in both religions use the medium of crisis to gain material things for themselves. So hardly will this enmity be resolved in totality.

FG2 [33783-34377]

Yah and my reasons are, I think whenever someone witness something like what he said concerning his family, this thing will be in your mind that any time such a thing happen and if you are opportuned to participate and revenge, your mind will always be on revenge. How to avenge what happened in the past because you always remember of that last born and what happened to them, what happened to him in that place and all those kind of things. Someone can hardly forget, and if you cannot forget this issue since while you are in primary school, I don't think you might ever forget it in life.

FG2 [34470-35554]

So I agree that it could be resolved. I have this political mind and most of my talks are on politics. Given a kind of view from the political angle, before in the north or let me say within the 2000s within the democratic era when this crisis started, Muslims and Christians always have a line of demarcation whereby even when it comes to politics and elections, it is always Muslims for Muslims, Christians for Christians. The typical example is what happened in 2011 which at last led to crisis which if not for God it would have manifested into a religious crisis because some houses of Christians have began to be destroyed. But take example 2015 today, what happened in the recent elections. I saw Muslims and Christians joining the queue together playing, smiling at each other, voting on one procession. I saw a Muslim raising the hand of a Christian and a Christian raising the hand of a Muslim, proclaiming change as she said. So I believe there could be change in Nigeria, nothing is constant. So the fact that there is crisis today doesn't mean it will continue forever.

FG2 [35592-35834]

Actually this change will come from the grassroots. What I mean by grassroots is actually at individual level. Jihadi nafs Everyone must purify his mind. By purifying our minds, therefore the change that we are in need of will become history.

FG2 [35838-36361]

Change will come through institutions ...religious institutions since every mind or every individual in Nigeria has his own beliefs and every belief have an institution where the conduct of his activities and everything is being guided upon. That is the leaders of the religion, each religion, at least should put and should instill the mind of tolerance or the concept of tolerance in the mind of their followers. I believe by doing this through one institution then we will achieve peace.

FG2 [36393-36915]

But I would like to add something that is very important creating social awareness. That is one of the keys of resolving any kind of conflict or any kind in fact whatever problem it is social awareness is one of the greatest keys we need. We should try and

create a medium like through the institutions like he said or through the medium that will tell the people look this is the way it should be and this is why it should be. Creating awareness telling people that it should be this way, so I agree with what they say. FG2 [36917-37152]

In addition sir, we have been talking about religious crisis in the north, we have forgotten to bring up the role of media in resolving most of this crisis. I believe the primary means of resolving this religious crisis is the media.

FG2 [37154-38982]

(F) amn not even the media, just like I said it is inbuilt in we the humans because just two year old kid will be telling you that, most especially in this our local community, like a counter neighbor or something he will be telling you that ai arne ne, arne (he is an infidel, an infidel) so you see that is an offensive word. The arne (infidel) won't be happy hearing that it means he is maligned. So now it all begins with us we the humans, it begins with I, you at home with the mother, we should try to like eject that should I say mentality or what in the mind of she herself and the kids because the moment she can start with her own self and the kid it can go out. It will develop so from there like this one, the other ones, I don't know we can do something. It doesn't have to be in the media because there are some that don't have to do with religious institutions. They don't listen. There are some that don't work with anything that has to do with the media. The moment this particular station is centered on those things that oh they will start thinking ahh su ma ai they are going for him that is why they always talk on this. That is how it is. So it all begins with here myself the other one. And when it comes to the media through social networks we should try to push everywhere. I don't know if this can be a medium towards increasing amn encouraging something. There are some pages mainly for influencing or mitigating conflicts because you see a post today ahh your prophet is this, the other person will come ahh no your Jesus, not knowing even the Jesus he himself was a Muslim that is how it is, we are all blinded, we close our eyes towards seeing the truth. So if only we can like try to stop all this I think we can reduce the number of conflicts or the conflicts we will be having in the society.

FG3 [72391-72953]

I want to comment on this. (quotes from the Qur'an) Whatsoever you want to do is based on intention. So you see sir, what is in your mind is your compass. It gives you direction of what to do, where to go and how to do it. In Islam, Islam did not teach how to quote three verses against one another. Islam taught people how to let go of your grievances. Islam taught people how to settle scores amicably without bloodshed or quarrel or conflict. And therefore I believe that these conflicts can be solved. Let us go by the scripture – The Qur'an and the Hadith.

FG3 [72955-73427]

As it is now in Nigeria it can only be managed or check mated, it cannot be resolved as at now because the two leaders of the religion they need to play roles because they are the ones even fueling this things because some of the utterances of some of these religious leaders is even responsible for the crisis we are even experiencing in this part of the country. Until the two parties are ready to try to resolve this matter that is when it can definitely be resolved.

FG3 [73429-75450]

Me I believe it can be resolved because on the practical aspect that is we, we can just, maybe I can give example with myself or ourselves. I don't think we are really enemies to that extent because I think I have a shop in Taraka here, so the opposite that my shop is facing is a Christian. There was a time I woke up, I usually stay in the house where the shops are, so I usually come out in the night and check the shops. I came out one day around 1.30 – 2.00 and I saw her shop opened. So I went I located the house, I didn't even know her house, but I went and located the house I got her and told her to come and lock her shop. She said is the shop open? I said it was open in that kind of the night. She had some workers that are doing shifts, and the last one I don't know what happened, she sent her and she forgot to lock the shop and left it open. So as I went to her and called her she came and locked down the shop. I didn't even know that the woman was planning to leave because her husband has been transferred to one, he got a new job in this new university in one place. So many people are looking for the shop, I didn't even know. Some of these people are even Christians; they followed her that they want the shop. But she said even if she is leaving this shop, she will give it to so and so person. Because I didn't stay with her as an enemy. My shops are mainly part, she gave me the shop, she even denied her people, if there is hatred between us I don't think, if there is hatred between Christians and Muslims this thing will not happen. Most of my customers today in my shop are Christians. We are attending the same market, attending the same school, befriending each other both males and girls. I wonder to say we cannot resolve our case. It is just our leaders who are you some, let me say some not all, some religious leaders, to fuel the problem. But as long as people keep on attending school, it is through knowledge as I said you can know who is your friend and who is your enemy.

FG3 [75451-76186]

I want to lastly comment on this issue. You see I want to refer back to a scholar that said all men are born innocent. His name is Abraham Maslow. He said that all men are born innocent. But later on due to the circumstances of the world, you understand, the mind tends to be corrupted. So I believe that when we were born, we were born with pure and clean minds without we knowing anything about the world, but it was later on that now we realize how challenging the world has become due to things we learn and things that interfere with us. And we have a different definition about the world. So I believe that since we are clean from the beginning and in the middle we are wrong, and definitely as we go things will become right.

KD1 [60523-60626]

They are actually very entrenched, but they can be resolved through dialogue and mutual understanding.

KD2 [31678-32515]

No, no, no, no this can be resolved. Hundred percent, it can be solved hundred percent, but right now the way we are especially after this 2015 election, people had been clamoring that Nigeria will be divided, this and that, Nigeria will be turned into Muslim and Christian countries, Nigeria will be divided into south and north. It has all come to pass. Nothing happened and nothing will happen. And right now, the minds of Nigerians, both Muslims and Christians is purely one nation, one country, people are trying to live together, be happy and move forward, both as Muslims and Christians. People are not thinking of any form of conflict right now and no thinking of segregating from their fellow Christians or Muslims or Christians ah segregating from their fellow Muslims. They are planning to live together in peace and harmony.

KD3 [23266-23655]

The statement that some people are of the opinion that these conflicts are now so entrenched in the minds of Christians and Muslims that it cannot be definitely resolved, yes. And my agreement to that is because of most of the conflicts between the Christians and Muslims these days, nowadays anywhere in the world are mostly political for some people just to earn, to get what they want.

KD4 [55433-55547]

I agree that conflict cannot be totally resolved because conflict can only be minimized, it can never be evicted.

KD5 [30679-31109]

I agree, no I did not agree. I agree that the conflict situation is entrenched in the mind of the youth or of the people both Muslims and the Christians, but I believe that the situation can be resolved through enlightenment, education, and understanding both the religion by both Muslims and Christians. If Muslims understand Christianity and also if Christians understand Islam, I don't think there will be any conflict any more.

KD6 [49578-49818]

I agree. It has eaten deep in us. So, we hate ourselves when we are seeing each other so, how can we do that is still by dialogue, I understand you, you understand me, I understand your position, you understand my own position. That's all.

KD7 [38979-39196]

It can be gradually resolved. Only when we make a sincere move to, it's all a matter of suspicion from the both sides, if we manage to allow our fears over each other, I think we will be going in the right direction.

KD8 [70510-71104]

It is true, it is now so entrenched, but we need to do a lot of things to actually remove it. They are not so entrenched, you understand, they are not so entrenched to a certain degree o, but when you look at because when look at, anyway let me not be biased, but to a certain degree it is, but it is not to the extent that it cannot be resolved ehen, but it is entrenched so much because when it is politics, you see how Christians will just vote for their person and Muslims will vote for their person. So, it is so much entrenched to be sincere, but it can be, it can be resolved of course.

KD9 [48601-48839]

Yes. I will agree to some extent because media hype, media propaganda, like I said earlier, has really made it to be entrenched. So it will take a lot of education about the true teachings of religion to take it away from people's minds.

KD10 [37281-37470]

In fact it is very difficult to be resolved. The way I see it is going, it is very difficult to be resolved. May Allah just preserve us and protect us and our properties from destruction.

KD13 [18825-18948]

I disagree with this because the conflict for this present generation we are now, I can probably say it has been resolved.

KD14 [24438-24626]

I agree with this. I agree because, as I said earlier, it is, most of all those religious conflicts anywhere in this world even in this present in country Nigeria are normally political.

KD15 [31568-31921]

I don't agree with that because you see in our Nigeria today I believe what most lead to conflict is just self interest because in Bible I don't see where Bible preaches conflict or preaches killings or whatever. In Qur'an likewise, so whoever go for conflict I think is for his own self interest not for the interest of the majority or the community.

KD16 [19554-19754]

I strongly disagree with that because human beings are dynamic isn't it? We are dynamic we are not static. If somebody can leave his religion for another religion, why can't he has a change of mind.

KD17 [57370-57728]

Of course, what I can say to that is that most people have lost one or two family members or friends due to the previous conflict so they are still holding that grudges in mind, but I believe with time the kind of co-existence we are having between Muslims and Christian presently in Nigeria, with time I believe all those things will be story of the past.

KD19 [38473-39305]

I disagree with it that this conflict is so much entrenched in the minds of an average Nigerian that this is because it tends to shape one's perception about whatever happens in the society. These days even a minor accident that happens on the way people tend to look at it from the religious angle. If a woman should go to the hospital she is in labour and something happened to the pregnancy, some people sometimes will have to look at who is the nurse on duty? Who is the midwife that attended to her? And they will begin to give eh different version. She is this that is why we lose the baby, this, this, this is what happens. So this issue of religion has so much entered the minds of Nigerians that today we find it difficult to think something natural could happen without blaming it on the followers of other religion.

KD20 [31417-31885]

I disagree with that in the sense that the Muslims, in the both religions, before, the problem I think is that the especially the other religion the they Christians some of them use to put the hatred of the Muslim into their children, yes I think that is one of the causes, but this even the Muslim as well is like they are doing that, but they can still be living together peaceful when there is a mutual understanding and tolerance in the state or in the countries.

KD21 [31548-32405]

I agree with the saying that what goes around comes around. What has a beginning must surely have an end. It has a beginning, surely will have an end. The people have tend to realise that the politicians have always been playing them all along. When it comes to the conflicts between the poor man next door and the poor man next door, he has never been a victim. You pay attention clearly to the recently concluded election in Nigeria. Pay close attention to Jos, they have voted out their incumbent governor's ahm cousin Jonah Jang who has been fuelling crisis in the state and then supported the opposition for the first time in the history of the state both the national and federal level. ... became the incumbent governor, General Muhammadu Buhari the sitting president. The people have come to realize that nothing can be achieved through violence.

KD23 [29592-29807]

Yes ah I agree that ah everything in terms of conflicts will be solved, but unless if the government are willing to solve it because they are the ones that usually created it for their personal political interests.

KD24 [87714-87779]

No. It can be resolved. No any problem that cannot be resolved,

KD25 [98239-98672]

I don't agree. I don't agree there's nothing in this world that cannot be resolved. in as much as the right channels are followed. Already the politicians that are politicking the religious leaders and I think clerics in as much as the Muslim scholars and the Christians clerics ah they should turn their backs on these so called ah politicians then eh things will be right because the followers are always looking at their leaders.

KD26 [34191-34544]

Well to some extent hmm to some extent I do agree because you know it has been planted, it is a seed that has been planted and it will grow. There is already that decision in the minds, but Allah is always, so he knows what can happen tomorrow and what cannot happen tomorrow, but I do hope that it can be resolved. But I do agree it will be difficult.

KD27 [32468-32987]

I believe it will take time, it will take time to completely eradicate that in the minds of Muslims and Christians in northern Nigeria because it has become so entrenched. I remember in one of the elections in 2015 that Christians were asked in Kaduna state not to bother voting since the two main contenders are Muslims, so they shouldn't bother to vote because whoever they vote for is still going to be a Muslim. And this was told to them in the church that is to tell you how entrenched these factors have become.

KD28 [41661-41974]

I don't agree. It can be as long as if everybody will go back and yes you go to the Qur'an and the hadith of the prophet and you are able to believe that yes it is God that provides and you may your mind says you too look to God then at least you will be able to get all this one and you will be able to resolve.

KD29 [27340-27475]

I did not agree because ah means of ah reducing these conflicts or eliminating these conflicts has not been entrenched in the society.

KD30 [50033-50407]

Ah of course it has taken a lot of ah it has, the Muslims and the Christians have come to have this ah belief for each other and is not going to be easy to take it away in a particular time, but ah the society needs reorientation and ahm with time generation, with time change generation and if the proper steps are taken then I think we can achieve it, why not, with time.

KD31 [24247-24324]

Yah it can't because anything that has to do with religion is very delicate.

KD33 [30722-31168]

I did not agree because we can go back to our normal state. In the first place if all the Christians can go back to their churches, to their families to tell their people the true teachings of Christianity and all the Muslim can go back to their families, their mosques, their society and tell their people the true teachings of their religion, if this is done as it is in the past, so I think really definitely all the problem will be solved.

KD34 [38714-39293]

Definitely I disagree because it can be resolved, one, our leaders from the top, if from the top they will settle themselves they will not take a religious division lightly or use it as a tool of gaining a particular political aim. Definitely it will be resolved with the period of time and then again secondly the social activities of the people of the society because socially when somebody doesn't have what to do, what to eat, he was so angry then somebody offered him little to satisfy that his own immediate need, you can inject him with some ideas and he will take it up.

KD35 [37451-37747]

Ahh I disagree that is not going to be resolved because the moment people are enlightened, people are been told the truth, people are guarded, people who offend should be punished properly and with fairness then things will come back to normal, things will come back to normal emm way of life.

KN1 [76058-76962]

I disagree. You see actually what is happening is this a times I laugh. You see I am a Muslim but based on the little I know about Christianity I laugh at pastors because they will utter statements that probably an illiterate is supposed to utter that statement. You will be very sorry and imagine this is somebody that will gather people and will be preaching for them. The reason why I give a pastor as an example you know I am not a Christian and I know very little about Christianity but still I laugh at him based on his utterance. If I say that I am laughing at some imams it will be said it is because am a Muslim probably I know a little about Islam that is why I give you example of a pastor. Two, it's quite, I don't even know what to call it, the way things are done its quite embarrassing and people will be calling themselves religious leaders, they will be calling themselves men of God.

KN1 [77144-79022]

Probably by understanding our differences. You see a times the problems that are happening in this country, I am not trying to defend the Muslims, now as a Muslim you know that if you burn a church if you are knowledgeable you know about Islam if you burn a church you know you're dead in Islam. I told you that even under jihad you don't burn or destroy a church, you don't burn priests, you don't kill women, you don't kill old people and you don't kill children. That is the condition you don't kill all this one and you don't destroy it. And now if at you own convenience because a jihad need a leadership now just because you are an area boy you gather people and go and burn a church, who are you? And you claim that you are doing it under the pretense of Islam, who said so? Shay you are understanding me, and from the other aspect if you will understand your religion and I will understand my religion some of these things will not be happening. I once told a pastor, a popular pastor of Christianity that you are the problem of this country, he said why, me I said I mean your institution both Islam and Christians, I mean the pastors and the imams, they are the problems of this country a times because a Muslim will go and steal from the government coffers and run to the Imam and because he is a man of God he don't imagine some things he run to him and say they are persecuting me because I am a Muslim, they want me out of office and he will believe him. He will stand up and start telling Muslims you have to rally around him and help him and equally it the same thing in the church because I am a Christian they are against me they are ganging up against me. So you see even the religious leaders they are helping matters towards this issue and a times innocently and a times out of bribery the little they are getting out of corruption. It is all happening.

KN2 [44372-44674]

No I don't. There should be a committee that will go round to talk to the politicians, collect their opinions. If you violate a certain aspect of interreligious relationship, what should be the punishment and the judiciary should ensure that it maintain that.

KN4 [57662-58258]

No, it can be it can be it can be changed and can be erased from their mind is very simple to inculcate law in the mind of individuals than hatred. If you look at it before the coming of this ah republic from 1999 till to date, there is no conflict. It is the people that can change their morality, that can change their attitude, there behaviors towards their neighbors, towards the other ethnic groups that can determine peace and bring peace back to our country and society. It is our attitude, is our behavior that can be changed and it would help much and people can live in peace as before.

KN5 [38450-38678]

Ahh actually I agree because the non-Muslims have a bad perception towards Islam and ah the way they relate to Muslims is not something very tolerable until, which is very difficult. They resolved that conflict is inevitable.

KN6 [43909-44282]

I didn't agree as to some extent, but to some extent I can agree because the conflict, the conflict ah can be only resolved when we remove this injustice, when we remove this poverty, when we remove this ah ah illiteracy so if there is-it depends on the level of illiteracy because this conflict it can happen even at the America but it is different from our own conflict

KN7 [39179-39897]

I do not agree, I do not agree, it can be resolved as long as Muslims and non-Muslims, Muslims and Christians do view themselves as one. We shouldn't, I don't think as matured minds we should engage in conflicts before we can understand ourselves. Why not sit, ok, call Islamic clerics, call Christian clerics, call the leaders of non-Muslims let's sit together, let's look, what are the problems facing, or what are the problem we are facing, what are the problem that are disturbing our peaceful coexistence within the society, let us come and resolve it. Let us come and find a possible way forward. I think ehm, I think that would ehm be more of advantage and would ehm make conflicts insignificant enough.

KN8 [36650-36758]

I disagree because everything could be resolved. No problem that would start now and would not have an end.

KN9 [32817-32840]

I agree with this, yes.

KN10 [26489-27066]

It can be resolved because once, once the preachers can preach based on what is in their book because I have realized that, or even come across that most of the ah non-Muslims that are converting to Christianity what there preachers is just preaching them is that Muslims are their enemies, so this what is always growing in their mind. So they always look at Muslims as their, as their enemies, so this will always bring a conflict, but once the preachers will preach based on what is exactly in the book, based on the teaching of the book, so there will be no any conflict.

KN11 [34715-34952]

I disagree with this, yes because there are-in Christianity, some rarely understand the teaching of the religion and they, they don't mean to hurt anybody, likewise in Islam only that in any organization, some are good and some are bad.

KN13 [38018-38033]

True. I agree.

KN14 [31882-31989]

Yes I agree because of the ah believes, different opinions from, because it is like positive and negative.

KN15 [26360-26433]

Yes, this can only be resolved you know when they understand each other.

KN16 [15823-15879]

No it can be resolved when they understand each other.

KN17 [31091-31248]

Because it depends on, it depends, it actually depends on why things-actually because they are meant to believe that other faiths are the cause of the action

KN18 [53236-54534]

It can be resolved now, it can be resolved. Have we ever witness such a conflict like that of the genocide of Rwanda? Ah ah it is not as that scale as deadly as that whereby in just few months, in a month more than eight hundred thousand people died close to a million, we have not reached and they were able to settle and they have resolved the conflict and they are living peacefully and harmoniously with a post-conflict reconstruction ah Regakaka, Regakaka they applied, some called it Gashasha, but the Regakaka, Regakaka it is like a settlement, a settlement is a grazing area whereby people of a community will come. You will come and say say the truth of what you did and that it is a kind of traditional set up, a community to either forgive you or to appropriately give you a certain punishment, communal punishment to sanction you for that action and the parties, the warring parties will be around to either forgive and it is forgiveness, a kind of a council of forgiveness and reconciliation. At their level they were able to employ post-conflict reconstruction program whereby they were able to get rid of their problems. We too here we can, we can-it has not even reached that extreme level of decaying relationship as that of Rwanda and they were able to get rid of their problem.

KN19 [35205-35312]

I disagree because, no conflict cannot be resolved everything that begins must come to an end.

KN20 [25589-25819]

I disagree because conflict is not a thing that is, it is not a good thing per say one, then two, Muslims and Christians are good loving people, we are peaceful people. We can always resolve and live together as human.

KN21 [18234-18257]

I disagree with that.

KN21 [18332-18390]

Because there is no problem that doesn't have a solution.

KN22 [36142-36286]

It can be resolved that is why there is this department of religion, religion adherence. So in order to manage this conflict, it can be resolved

KN23 [24173-24522]

I can't agree because if you check the 2015 election exercise there are people who are saying Christians, vote Christians but we see a different result like Benue state in particular where Buhari as a Fulani man and they are having Fulani-Tiv crisis and yet General Muhammadu buhari won Benue which is a Christian state. So I don't believe in that.

KN24 [22700-23144]

No it can be resolved because we can see it from the present election, it was, this thing was already, like I said before, it was influenced by our politicians so now the changes have come. If you can see the present elections there are changes because a Muslim came and contest between the Christians and all the Christians were backing the Muslims through and giving him support through votes. That means there are little changes.

KN25 [36125-36540]

Well I agree because an average northern Muslim no matter the business or the dealings he will conduct with a non-Muslim he has it at one side of his mind that this is my enemy, the same thing with a Christian. So as long as this notion is not eliminated I think-there is still ah both of these religious groups are only waiting for the slightest possible means to explore out their hidden hatred for each another.

KN26 [41297-41718]

I don't agree. It can be resolved. It can like I said, as a development worker, somebody that has conflict resolution as his area, I have done a lot of mediation, a lot of dialogue, work of reconciliation. It is all about commitment, you know when all stakeholders, the government, Muslims, Christians, organizations and all that come to put their heads together. Conflicts can be resolved. Many have been resolved, yes

KN27 [28826-29394]

I don't agree because even though you can forgive but you can't forget. So Muslims both Muslims and Christians they tend to forgive their selves but they don't forget things. They don't forget because they don't want to. They keep grudges in their minds and malice in their minds against themselves that is why they feel it can't be resolved, but in a situation whereby you feel yes you have forgiven this person why not forget about it since conflict wouldn't be of advantage to your lives rather it causes damages. So if you do forget it, it can be resolved, yes.

KN28 [22176-22244]

It can be resolved and through understanding and mutual connectivity

KN30 [20192-20226]

I don't agree. It can be resolved

KN31 [37572-38604]

No, no, no, I doubt if this statement is true because this is something that has to be done away with because I have two circumstances now that I use as yardstick or as an example. If you remember when we had this fuel subsidy you could observe that there are some situations that happened then it was the Christians and Muslims that came out to now fight or protest against this fuel subsidy. You find situations whereby Christians were there protecting the Muslims while they were praying, you find the Muslims protecting the Christians to pray. So you see if we have situations like that I doubt if this statement is true. The same thing this election you find out that in so many states despite the fact that the president was a Muslim and the deputy is a Christian but you find out that there are some states that are not even northern there are more Christians, but you see that even if they don't win election there but at least they packed some votes. So you can see which means we can easily do away with those barriers.

KN32 [18710-18872]

No no no no I don't agree with that because a lot of conflicts have been solved so why do you think that of Nigeria won't be solved it can be solved definitely.

KN33 [13858-13912]

I didn't agree because there can be peace in future.

KN34 [25267-25874]

Yes I agree because if you are having may be discussion with people from the other religion you will agree with me that the damage has been done. The politicians have tried to use their rule and divide to poison the minds of the, should I use, members of other sects of other religion, to poison that so and so person or particular person is against you, his policies are against them. So they were able to penetrate and poison their minds, which will take a long time before we can be able to revive the glory of the past that the way we used to respect one another and the way we used to live before.

KN35 [24444-24678]

No I don't agree with that assumption. Simply because since there was a time that we are all together and there is no conflict, so definitely we can move back to that step again since there are changes in the human society.

KN36 [24296-24519]

No I do not agree because it can be resolved; when we have a leader that can justify the truth, which can allow equality and equal distribution of resources and well utilization of resources happening in the society today.

KN37 [23339-23721]

Yah to some extent I agree with that because you see the people at the grassroots, most of them are not that educated and not that enlightened, their minds have been poisoned by most of their political leaders to see their fellow grassroots brother as their enemy in religion. I think that will take a long time before that will be completely erased from their hearts.

KN38 [17297-17725]

I totally disagree, as we have just seen recently in 2015 now whereby I saw Muslims and non-Muslims coming out in mass to vote for someone who is not of their religion. They put religious sentiments aside and vote for someone and I could remember also in 2011 when there was this religious conflict in Jos, I saw a picture whereby Muslims were praying and Christians were around them safeguarding them from conflicts.

KN39 [27351-27654]

I do not agree because even Islam, Islam always insist that Muslim should live peaceful lives with regard to their living with non-Muslims. Therefore, I can say that there is no way people will be saying that living or the present religious conflicts will never be eliminated, no actually.

KN40 [21551-21716]

Conflicts can be resolved in the sense that everybody or both religions understand each other or by making a kind of negotiation or bargaining to resolve conflicts.

KN41 [18798-18946]

Conflict between Christians and Muslims can definitely be eliminated if the Muslims and the Christians will have respect for each other's religion.

KN42 [49647-50544]

Yah conflicts have been entrenched in the life of, in the minds of Muslims and Christians through the political leaders and so as to fuel this ehm, these problems and divert peoples mind from the national questions. But there is also a way forward. If there is problem, there is definitely a solution whereby we should learn to sit together, we should face our problems head on and we should find solutions to them. Tell your brothers, your neighbors, your fellow, your Muslim, your Christian counterparts, this is what I want, this is what I don't want, this is what do you that make me hate your religion so much. This is what you also do that makes me hate your religion. Then how do we find a way forward. There should be mediation, there should be room for solutions and there should definitely be a way forward, but the problems are solvable as long we are ready to meet ourselves half way.

KN43 [35347-35925]

No, I don't agree with this because there is no society that can live in eternal war. Any society that engages in eternal war is bound to disappear. So if you say the conflict is estranged in the mind of Muslims and non-Muslims, and it would never be resolved then by implication you are telling me that this society is going to be erased in the near future which is not true. So I believe with time, especially if we have a good leadership in those, you know, states affected by the conflict the, you know, misunderstanding will be resolved and the people will leave in peace.

KN45 [41589-42106]

Ah I don't agree because nothing cannot be resolved especially conflict. Conflict is something contra eh temporary and it has its causes. So if one look at the causes, the root causes of the things and ehh I don't think ahh why it can't be resolved. It can be

resolved if we look at the root causes of the conflict and resolve them using justice. Justice is the root cause of all problems if there is justice, then I don't think there is any conflict. There would not be conflict between Muslims and Christians, yah.

KN46 [61826-62042]

No. It will disappear, it will go, but if we have a sustained good governance. But if, for example, you have good governance today, tomorrow you switch back to a bad leadership, then the suspicion will remain there.

KN47 [60020-60145]

I don't agree because in social science there is no problem that is permanent, you understand, so change is always possible.

KN48 [20086-20235]

Hmm, it can't be resolved because everyone would want to believe in what they are doing is ok for them, the line they are following that is the best.

KN49 [30732-30890]

I think, I think eh with a lot of understanding, it can be it can be resolved. Its all about eh eh partnering with each other to see how we can forge peace.

KN50 [17756-17887]

I do not agree because if conflict, if conflict cannot be resolved it could gradually lead to eradication of nation, of a nation.

KN52 [59873-60647]

A lot has to be done by the Government, a lot has to be done because so much damage have been done already, so much damage has been done on the psyche of religious people in Nigeria that it would require a lot of time, effort and commitment on the part of the government to really heal the wounds that have been created so far. So I would recommend for instance, the regulation of preachings I mean the government must regulate preaching. Who is to preach for Juma'at prayer, Sunday sermons and other religious like that. If you don't control the proliferation as you put it, proliferation of Islamic preachers and things like that, I think there would be problems. This type of problems would continue there should be some form of regulation governing religious practices,

KN54 [13047-13073]

No. Nothing is impossible

KN55 [15431-15473]

I did not agree, nothing is impossible.

KN56 [26513-26923]

Actually you make me laugh by saying, by asking this question why because there has been so many conflicts in the history of mankind that are even more disastrous and more serious than what we are having currently in Nigeria. You can talk about Rwanda where we have the Hutu and the Tutsi, they lived violently and now thanks to almighty God all things have been resolved through dialogue and understanding.

KN57 [21795-21826]

I am not agreeing with this.

KN58 [48002-48278]

Yes because the Christians have always being brain washed that Islam is terrorism. So as such they don't want to see anything Islam until they made a personal research that they now rediscover that what they have been told is wrong oh. It is not true.

These are the reasons.

KN59 [51993-52122]

I agree that it cannot be resolved, presently it cannot be resolved but I don't know maybe in the future or sometimes to come.

KN60 [37976-38114]

I don't agree. There is no situation no conflict that cannot be resolved. Western and eastern Germany where divided now they are united.

KN61 [19634-19776]

No, I cannot agree, if before there is no conflict now there is a conflict definitely there will be a way whereby the conflict will go again.

KN62 [60640-61168]

I agree that they can be resolved. What happened in ah Rwanda, ah you know, Rwanda genocide is now more than 20years ago. It was in 1994 April, right? And now in 2015 ahh which month? June, right? So it is more than 20years and ah it is resolved amicably through Gakaka or Gachacha or something like that, Gakaka peacemaking treaty. So I believe that it's through peaceful talk, you understand, not signing treaties or whatever, just talk. If you have people that can talk eh persuasively, then we can resolve things amicably.

KN63 [52032-52520]

It can be resolved, it can be resolved, but you know for those victims of the past maybe that have been involved in these conflict and they might have lost so much in the conflicts, there is no way they can just let that thing go, it is not easy. They cannot just wipe it all of a sudden, so it will still be in their minds. But such people now if they have an opportunity, they may want to take a revenge on what has happened to them in the past. That is one of the problems of today.

KN64 [29931-29984]

No, it can be, it can be, it can be resolved, hmm.

KN65 [37163-37514]

I do not agree that it cannot be definitely resolved. It can be resolved. The reason is if only, if only, if only we can respect each other's religion. We agree that the Christians, we the Muslims agree that the Christians are ahl kitab and we should treat them the way Qur'an and Sunna asks us to do. So insha allahu the conflict would be resolved.

KN66 [26153-26228]

It can be resolved, yes. Is a matter of, of communication and understanding

KN67 [27382-27790]

Well if you say definitely you mean it will never be resolved. I don't think so. If you follow our teachings, you know that there are so many problems, the Muslims they don't follow their teachings and the Christians also they don't follow the teachings of their religion. So if we follow the teachings of our religion and we have leaders that would lead us in this direction, then everything can be resolved

KN68 [13016-13043]

No, nothing is impossible.

KN69 [47321-47341]

It can be resolved

KN69 [47389-47866]

We have to consider two things, to my point of view, in the first place our scholars, our Ulama, our bishops, our pastors; they must fear God in the course of their preaching to make sure that they are doing it because of God. To make sure that they are not using the talent of their followers for the purpose of instigations and at the same time it is responsibility of our leaders to put the yearnings and the aspirations of our country as well as the people of the country.

KN69 [48156-48641]

No, I didn't agree with that view because here in Nigeria we have two predominant religions that is Islam and Christian. And if we agree that we want to live in peace, all this problem can easily be solved in the sense that our scholars, if I say scholars, that is our Ulama and our pastors, and bishops have roles to play in this regard and at the same time, government have so many roles to play. But I don't know whether I answer you, if you want more elaboration, I can elaborate.

KN71 [75512-76623]

I believe it is so entrenched, but it can be removed and I believe it can be removed because if there is, when we are resolute both our traditional rulers, both our clerics that is the religious leaders and the governments. If we are ready to do, we can do it and it would be as simple as A,b,c,d. Let me give you an example, when you had pastor x visiting Imam y to eat and share their sitting room for day and on the other day you have Imam x or Imam y visiting Pastor x to eat, drink and share his sitting room for a day. Would that not signify something? It will, of course it will. And when you have a situation whereby the scholar, Islamic scholars no matter how bitter, agree to tell the truth of the religion that la iqra ha fid din. You should stick to your religion and allows others to do theirs and in the church they say the same thing because we see nobody on top but our scholars, isn't it? And they see nobody on top but their apostles, so one which each and every one of us will embark on telling the truth as it is. In, within no time we will clear all these conflicts and I am sure of that,

KN71 [76654-77105]

Don't forget, don't forget even Islam allows for a Muslim to marry a non-Muslim wife, should you marry a girl, from a non-Muslim family, will they ever fight you? No. Consider the case of Safiyatu Bintu and Zainab Bintu Zahashin married by prophet (SAW). What happened? For the sake of that marriage, these two families and all clans embraced Islam and there was peace. So what is wrong in we taking this sir eh step other one in resolving ourselves

KN72 [40052-40225]

No. I did not agree with that because eh very soon eh it implies that Muslims and Christians can live together peacefully in case of Kaduna when Muslims guard Christians.

KN73 [41541-41759]

Ah it can be resolved. Ai there is nothing that cannot be resolved definitely when the Muslims and non-Muslims come and realize their differences and we remove the politics and everything will be solved and resolved.

KN74 [50855-50977]

Am not agree, there is nothing in the world that cannot be resolved. Everything there can be resolved, it can be resolved.

KN74 [51012-51195]

Ehh through dialogue, dialogue and it can be controlled by I have seen that is dialogue negotiation and discussion and also even the confrontation, it can be resolved, the issue of

KN75 [53209-53721]

It can be, it can be resolved. By using dialogue, by having some eh sitting or gathering between the Christians and Muslims will tell them look this is, we are one, we call ourselves eh we call ourselves one Nigeria, why will we use politics or conflict or religious sentiments to disintegrate ourselves, you understand, a lot of things is through dialogue, when a Christian and a Muslim will sit down to resolve their differences, you will see that we can move forward without any problems.

KN76 [46926-47064]

No. I don't agree with it. It can be resolved because it is not religious per se because nobody can compel you to practices his religion.

KN78 [63983-64683]

No. I disagree. It can be resolved for as long as we have people, leaders who are willing to articulate policies, leaders that are willing deliberately willing to ahh to in a way, you know, ahhm ahh address issues that bothers people, address issues of un-employment, poverty rate, you know, insecurity, all this are some of the factors that succeeded in giving birth to the present state of affairs in Nigeria. So if you want to address those, go to the root of the problem. The root of the problem is addressing the problem squarely. You should stop embezzlement, corruption should be eh eh should be reduced, I mean, these are the basic steps if you really, genuinely agree to solve this problem.

KN80 [48325-48449]

It can be, no I did not agree, I disagree with this because nothing ahh ahh ahh whatever damage, it is subject for repair.

KN81 [33416-33757]

I disagree with this idea because whatever problem happen so there must be a solution so this problem can be solved especially when we got ah when we get a good leader because ahh most cases the leaders they are the ones who cause these problems, as I told you, they use the Muslims and non-Muslims for their own interest. I hope you get it

KN82 [33814-33938]

I agree that it is very hard to ameliorate this conflict because of the deep ahh level it has rooted itself into the society

KN83 [25328-25804]

No I did not agree. This case can be resolved because ahh initially government should first provide job for the youths because they are the agents of conflicts, of this conflicts ehen. So when they are educated, they have jobs to do ehen, they know their rightz and they cannot involve in killing their lives because they know that their life is very important so they will not do that so some youth don't know that their lives are very not important ehen so they will not..

KN84 [27699-27712]

I disagree.

KN84 [27752-27807]

It will be solved, it will be definitely be resolved.

KN85 [40893-41408]

No. We cannot say that is so deeply entrenched that it cannot be resolved. I think what is needed is one, for the political leaders to be sincere and honest. They should stop using religion as a tool for political gains, the scholars on both sides should teach people the true religion, they should try to teach people the essence and significance of peaceful coexistence and respect for each other's religion and the people themselves should try to imbibe the spirit of peace, tolerance and peaceful coexistence.

ZA1 [40972-41455]

No, no there is no conflict, the issue is a political problem. Muslims and non-Muslims, I stay, I was born in Plateau state, am an indigene of Adamawa state, during 1982-83, non-Muslims use to bring food for us to for a Christmas and even the Qur'an Allah says that (he recites the Qur'an) the food of the non-Muslims, food means their meat is lawful for you, it means that there is no any conflict or rather than political issues and problem or property and of indigene-ship.

ZA2 [51402-52247]

Yes it can be resolved, although due to my agreement here, do you know that if you can, let me give you one big thing that even making this even get a ground, do you know that there is no discipline? That is the key issue because we come to identify them we know the problems, we knew at the end we identify what is causing this, but when there is no discipline people now pretend at the back that no is because of this, is because of the religion, because- they use now the religion in politics. Take for example, when election commenced, when people will manipulate what do you call it election malpractices will commence, the person is seen, is identified, but at the end nothing become the result. Don't be surprise when the manipulated or made election malpractice form, he still remain the leader. I don't know how this peace should come.

ZA3 [31093-31413]

I quite agree Oo as far as this statement is concerned right now because no matter what you tell somebody, no matter how good a Muslims is in the face of a Christian he is not good so also no matter how good maybe performing somebody will be of a Christian faith as far as a Muslim is concerned he is not good for now.

ZA4 [51746-51751]

Yes.

ZA5 [34304-34461]

Yes. I agree with that because some people have been brain washed, you understand, they don't even have time to see what the other religion have said about.

ZA6 [74774-75514]

Yes I agree with that. It is very entrenched in the minds of both Muslims and Christians in Nigeria. You find out that ahm the level of hatred between both religions is growing and though, from my view, I believe the the previous government really did well in promoting and entrenching this religious division to score cheap political goals. They tried as much as possible to divide, to make sure the people are not united along religious lines so that everybody can come and seek support from his own religion where he knows he has, like the north where, you know, you have the majority of Muslims, you come to use religion to manipulate them so that they would support you at the expense of a better candidate and likewise in the south.

ZA7 [40882-41301]

Well I want to believe it is not going to be possible to achieve the complete peaceful state as it where before sincerely because in states that, from statistics, states that have been indulged in crisis, bloodshed, have had long and hard time recovering from such crisis. And so it is going to be very difficult, even if it means it is achievable, I think it is going to be a very long period of peaceful coexistence.

ZA8 [79342-79793]

I agree, why, because many people have lost a lot in all these conflicts and it cannot be easily removed because is a very, very sensitive matter because one way or the other somebody somewhere has lost a very loved one due to the conflict or lost his property or his brother or his mother or whatsoever he has lost. So this has etched into his mind that one day he is going to wait for his own time to take revenge. So it will not be easily lifted.

ZA9 [45586-45862]

Human beings we are dynamic, change is constant at some point in our lives we were tolerant and some things happened and brought us to where we are now. I believe things will change and if things change we can still go back to, things can go back to normal as it used to be.

ZA10 [38169-38498]

I did not agree because, like I have said, jihad we said will bring revolution to any country. When we jihad, when we actually go for jihad that is like Da'wa, let me use that word to propagate Islam more. It will actually bring this conflict to an end because it will enlighten both the believers and unbelievers of our faith.

ZA11 [32791-32961]

To some point, I agree to that because when you take the media and other things, the instigation goes on. So it is something that is inbuilt, it is a continuous process.

ZA12 [20342-20411]

It can be resolved when we understand how we live with one another.

ZA13 [21283-21299]

I do not agree.

ZA14 [28640-28834]

Yes, that is why I say is politics, self interest of our leaders because they are so selfish to the extent that they just want the masses to be killing themselves and they are eating the money.

ZA14 [29025-29388]

No, I do not agree that the conflict cannot be resolved. The conflict can be resolved. How? By sitting and bringing issues together, let us see what is good and what is not good and bringing so many things in place, then we have to agree on one thing and even though you want to preach about your religion, preach it in a way that you will not affect the others.

ZA15 [31104-31388]

To be sincere I partially agree, why I am saying so is if you look at what is happening now in most of the places you see that Muslims vote for Muslims, Christians vote for Christians. So it is still in us and the only way we can do to uproot that in our minds sir it will take time.

ZA16 [22373-22465]

I did not agree, it can be resolved when we go back to our previous, yah previous teaching.

ZA17 [27540-27910]

No. I do not agree, so many times it has resolved, I saw a conflict, I saw it that the, the issue of fight it has been operate and after the fighting understanding is ah it arrives to the extent that the Muslim are guiding the Christian to go to the church or to go to do their own and the Christian is guiding the Muslim to the mosque, in Kaduna here it has happened.

ZA18 [32969-33203]

It could be resolved if a lot of things change. The politicians should fear God and do what they are supposed to do. They should not be subjecting people's children to death, they use them as thugs, political thugs and what have you.

ZA19 [49378-49878]

Well this could actually be resolved despite the fact that it has been entrenched because on several occasions it is not only Muslims that were masterminding all these attacks, bombing and so many other things. Christians and so many other non-Muslims were also being caught guilty, yes. Therefore, this could be resolved when we are actually able to subdue the power of this terrorism or insurgency; definitely people will have a kind of awareness and a proper way of orientation program. ZA20 [33313-34035]

I don't agree. It is the politicians that have created all these conflicts. And they created it because they use three tools in creating those conflicts between Christians and Muslims. They use three tools I will tell you. They use injustice, they use insecurity, they use impunity; injustice, insecurity and impunity. These are the three tools that Nigerian politicians especially in the north use in attacking us. So if you can observe very clearly both Christians and Muslims unanimously stood up together in electing Gen Muhammadu Buhari though now President Muhammadu Buhari not on the basis of religious difference or political differences or regional differences or whatever, but on the basis of whatever it may be ZA21 [37690-38029]

I do not agree. And this can be solved amicably only if the two religions sit down, their leaders should sit down and their people or followers that look this is not religion you are practicing and that whatever somebody will come and tell you that is against the dictates of your religion you should leave that person with his things. ZA22 [32011-32160]

I strongly disagree. By the time we have good leadership the leadership will be able to resolve all these conflicts within short period. ZA23 [40529-40777]

I do not agree simply because maybe some of us that knows how people live in the past and we have the little knowledge of our religions if we will practice it and guide people to practicing the religion, instantly peaceful coexistence will reign. ZA24 [50741-51383]

I do not agree. We can still do the way we are doing before. The only thing is that both Christians and Muslims leaders-preachers should preach peace. In fact it is allowed even- prophet said that we can eat their food if it is not during their salah. If they are not doing their Christmas or whatever if they bring food to you, you can eat. So for instance if you are eating non-believers food there must be rapport between you and them, so therefore we can still go back to the old era. But the only problem is that the major problem is the preachers, the major problem is the preachers of both religions. They are not preaching peace. ZA25 [51569-52441]

It can be resolved if we are ready to be resolved. Yes I disagree with that. The conflicts can be resolved and as I have said it has to start with us. Preaching to ourselves, we Muslims, some of us are acquainted with Islamic knowledge some of us only attend tafsir during Ramadan. Thereafter all the remaining eleven months some the Muslims they hardly listen to, they partially attend neither do they attend or listen to Islamic lectures. So they don't know what Islam is all about and so they will just say I believe, believe in what? So that is the major problem and eh what I said exemplary practice of Islam. And I think knowledge comes before the practice. That is where the problems come from and if you are practicing good, the correct Islam non-Muslims-the more you practice Islam the more you win non-Muslim's heart into-and conflicts will be resolved easily. ZA26 [23218-23403]

It can be resolved because if there is justice ah justice is justice even if you are a...a Christian or pagan whatsoever if you do justice to people they will respect you.

ZA27 [22793-23196]

Yes I can agree to some extent and I disagree to some extent. I can agree in the sense that none of the two parties are ready to – I can agree if none of the parties refuse to come down to book. And I can agree it cannot be solved if the two parties refuse to, but if the parties now agree to come back to the book whether Christians and Muslims they can resolve the problem. The issue can be resolved.

ZA28 [36982-37624]

Well thank God I would like to digress a little and attribute or like not to really attribute but to really link this to the just concluded amn elections that have been held peacefully in this country. So a set of people have been governing us and then people were not actually happy with what is going on irrespective of their religion, so now that people are tired of it both Muslims and Christians, both tribes come together and make sure that they really find a solution to their long lasting problem of which this constitutes both Christians and Muslims. So I think with this I think our problems can be resolved between both religions.

ZA29 [51864-52293]

Ah to me there is nothing that I cannot amn not a pessimist I am an optimist. So whenever there is diplomacy or talks or let me say arrange symposia or public lecture based on the issues causing all these conflicts definitely there is hope and light at the end of the tunnel so no matter how hard or no matter how this hatred is inculcated in our minds definitely one day it will be washed away we cannot keep hating ourselves.

ZA30 [61694-62426]

I agree that it can be resolved, but with time. Something that was imparted like fifty (50) years ago, you can be expecting people to take it away within just a year. We would remain in this one, but when there are is good government, government are doing what they are suppose to do may be with time the something we will reduce, drop to certain level.

That is why even during the first politics when Christian voted for Christian, I did not see anything there and because he did his religion, we were divided ever since. But what make me surprise is when I see eeeh those within you turning to other people to... I will be surprised, but I know the way we were divided, so, may be with time, we will get to know each other better.

ZA31 [33121-33642]

I disagree, I disagree because I believe and am hoping, am still hoping that Christians and Muslims, they will once more come together because, but the only way they can come together is by having neutral government, neutral, as in traditional leaders and we the masses need to walk to in order not to be biased in any favor, as in favoring this and one faith to another, as in than the other, I think that one, that processes, that process will help and will help the Christians and the Muslims to be united once more.

ZA32 [67456-67802]

I don't agree why because, once we can go back to the religion of Islam and Christianity as well the ahn enmity or conflicts in the minds of or aggressive intentions we have over one another can be resolved and I, am sure that once we can go back to that proper teachings of the both religions, so the thing, the problem can be resolved easily.

ZA33 [28724-29280]

No I don't agree with this. Why? Because it was induced in the first place, so since it was induced it can be removed. Before it was not there so it can be removed. It was there because of the selfish interest of the our preachers that preach to some illiterates and non-believers that result to that, so we can revive that through proper dialogue annually in the community, playing together, we school together, before we school together. Today we see differently so we can still bring that if we definitely coordinate ourselves and do as we do before.

ZA34 [47832-48502]

I agree. As I said right from when conflict of religion started in Nigeria believe me up till today there are a lot of Muslims that are seeing Christians as enemies and a lot of Christians are seeing Muslims as enemies. But if the Muslims can forget and forgive and Christians can forget and forgive, as I said as I did, after just few maybe one week, I just visited one of my Christian friends; he was surprised when I visited him we chat together, the wife cooked and I ate. The next day I visited the other person they were surprised when we came back together and we continued our lives. If Muslims will do such then the life, then the relationship will come back.

ZA35 [22503-22841]

Yes, it has entered in the mind of the Christians and even the Muslims because presently the christens and the Muslims are enemies of one another because the Christians believe, the Muslims believe the Christians are the ones killing while the Christians say that the Muslims are the killers so I don't think the issue can be resolved.

ZA36 [34926-35828]

I agree O! Honestly it is a serious problem though I don't know what is actually causing this problem, but the way people are taking this now, they have isolated themselves from here, they have allowed us, we are more than them, they are not even more than 4 or 5, so I can't say, I don't know how this problem is going to be, but I don't know, maybe if the principal, she is the leader of the school, may be if she would give a command that all teachers should stay in the staff room, this is where you are supposed to stay and you must stay here from morning till closing time. And then she would give the students also a command and a very stern warning that even in the classroom, they should be mixed up, two-two per seat and it should be a Muslim and a Christian student, even in the dormitory your neighbor should be a Muslim or a Christian maybe that would bring change, maybe.

ZA37 [39087-39206]

No. I disagree. It can be resolved because the sources of these conflicts, we all know the sources of these conflicts.

ZA38 [45925-45961]

I disagree. It would be resolved.

ZA38 [45973-46163]

We have, in the center, we have a honest political figure in the center that give a ground or that give a field for each and every person to practice religion the way he know how to do it.

ZA39 [57660-58104]

Actually I do not agree because people live, Christian and Muslim lived with one another in the past peacefully without conflict without religious conflict, let's call it religious conflict that is without resort to violence and now that it is caused by a particular factor, so that factor can be controlled. When it is controlled, then the issue of religious conflict between Muslims and Christians would come to an end, would be a history.

Th17.4: Muslim Relations with Christians under Sharia

FG1 [51679-52019]

I have been with them. I have learnt things from them. They are people who always want to be heard. They need attention. And they want you to talk to them. Keeping your ideas in your mind will not solve the issue. They always try to bring things out and if you can tolerate them sit down and talk to them am sure you will achieve success.

FG2 [39141-39166]

Peacefully and friendly

FG2 [39167-39611]

(F) Respect for every religion. You see in Nigeria, in fact there is no constitution that does not give or that gives another person the right to look down on someone else's religion. There is freedom of practice of religion irrespective of where you find yourself. So in the Sharia context, am very much aware that sharia too acknowledges other religions and respects them to some limit. So everybody should respect everyone else's religion.

FG2 [39613-39888]

(F) Besides there are even laws for non-Muslims that are within the territory of Islamic state. And they have to be law abiding and then there are some norms of which they have to follow. I think if only we will apply all those things there can be stability in the society.

FG2 [39890-40298]

From what I understood actually there is lack of practicing the religion in accordance with how it has been revealed. Really of course Islamic religion has really taught Muslims tolerance, it really teaches us to accommodate non-Muslims. I can even cite and example with the life of the holy Prophet. Really he lived with non-Muslims, they lived under an Islamic state and they really lived a peaceful life.

FG2 [40300-40765]

Sir Sharia, based on Sharia as per the case study, the Muslims and the non-Muslims live peacefully and in unity in the sense that even if a non-Muslim have any grudges with a Muslim, he will be given an option to which court to institute his own case. Is it the Sharia court or the customary court or the magistrate court. So I believe Islam as a religion introduced, made a provision for a better and peaceful coexistence between the Muslims and the non-Muslims.

FG3 [76278-76289]

A'a normal

FG3 [76292-76342]

Chorus) you should move freely with them, normal

FG3 [76344-77337]

Well it was specified in the holy book also, we can also refer back to the time of rasul. He stayed with Christians, he stayed with Jews. There was even a time he stayed under constitution. What they called Suhl hudabiyya. They came with the aim to perform hajj, but none Muslims stopped them that they could not enter, they even barbed their heads, they got ready but the rasul asked them to stop. They stopped then they wrote a constitution that is just a paper he called a treaty. So within the paper there was even a place where Aliyu wrote me Muhammad Rasulillahi, they said if to say we believed you are a prophet of God we can't

come to write this thing so delete that place. Aliyu said I cannot delete rasulillah, he said show me the place, rasul used his hand and deleted rasulillah. So you see as long as rasul stayed with Christians and Jews under the constitution. he dropped the Qur'an aside used that paper, it is an agreement and he followed it, so why can't we stay together
FG3 [77342-77963]

Ok I am just giving an instance here briefly. All of us here know that sharia that the first place sharia was endorsed is Zamfara. And I have a friend, some friends that are Christians that they lived in Zamfara as of that time. And the testimony they gave me was that the best place to live in Nigeria is the place where they are doing sharia. The only thing they were deprived of is, you know when you said that ok I want my freedom, I am being deprived of my freedom, what we call freedom today is flirting, moving around drink and live a reckless life that is what we call freedom. And that is what Sharia denies you
FG3 [78006-78764]

both the two religions do not encourage that and when you hear somebody that if you do sharia it will be deny you your freedom that is the freedom even the Muslims themselves they don't want that freedom to be taken away from them. I am saying the truth. I know why as in because it is the real fact that happened. So she told me that she enjoyed living there because she, nobody, as normally now if you see a girl working like mostly those that dress with small clothes or something that exposes their nudity. You will walk confidently and hold her hand how far what's up like confidently nobody will talk to you. She said there you dear not come close and lean your body, you dear not. So I have that respect and privacy, respect as in well taken care of.
KD1 [60708-61341]

You should relate with them with understanding, you should relate with them as your neighbor because even prophet (SAW) told us that we have three cadre of neighbors. A neighbor can be somebody being a Muslim, it can be somebody being that you share boundaries with the person like maybe forty to the left, forty to the right or whatever. I can be a neighbor because you have kinship, blood relationship tying you together. So certainly, you can have the blood and the eh neighborliness and be a non-Muslim. So you have to enjoy some rights from me, you some rights which I have to give to you effectively without denying you of them.
KD2 [32598-33076]

Islam has provided teachings in the way the Muslims should relate with one another, both the Muslims and the Christians. If you are a Muslim in a sharia state, you will be guided by the teachings of Islam and if you are a Christian, you will not be guided under the teachings of Islam except where you agree that you should be guided under the teachings of Islam. In that case, you will be guided. But if otherwise, you will be guided under the teachings of your own religions.
KD3 [23739-24052]

The normal way that I will operate with Muslims is the same way I will operate, but to some limit. What kind of the operation is it if a co-worker you give him his right and him too will give you your rights? There is no limit in terms of operation between a non-Muslim in a state that is operating under sharia.
KD4 [55630-55728]

Well, Normally since they stay under the Islam, I will relate with them just as any other Muslim.
KD5 [31192-31667]

Under sharia, the way Muslims should relate with Christians under sharia is still the way Muslims should relate with Christians under any circumstances because sharia state is not different from any other state, the reason why I said so is because sharia state has laws and principles and sharia law tries to protect, sharia state tries to protect the life and e.g. freedom of whatsoever you wishes to do as long as they are good behaviors. So does any other form of state.
KD6 [49901-50335]

You relate with him according to what sharia or according to sharia, what it says, you give him his freedom even the one that is not living under you, if he comes to you to buy things, he's under somebody's tutelage, you are not allowed to harm him, his everything is intact, you are not allowed under sharia. So, if he is paying his jizya anything that you do, you let him know, anything that you are sharing, you share it with him.
KD7 [39279-39516]

You should relate with them as how prophet (SAW) related with them. He visited them, he consoled them when they were in need, he helped them, he did business with them. So, he lived with them, but their religion was theirs, his was his.
KD8 [71188-71608]

I personally or? Christians are not new to me, I grew up in a Christian community. They are very good people by the time you understand yourselves, there is no problem. You try to demonstrate, as a Muslim, you try to behave as a Muslim and if Muslims should not have any problem with any good Christian, any good Christian is a very good person, any good Muslim is a very good person so there should not be any problem.
KD9 [48925-48960]

You show them the beauty of Islam.
KD12 [40510-40716]

They are good to be related with under sharia because they might have known that the government of the day is under sharia and then they might have been informed of the dos and don'ts of the government so.
KD13 [19033-19155]

Love. The way a man should be treated is the way you want to be treated so also you are commanded to treat your neighbor
KD14 [24710-24801]

The relationship I will give to a Muslims will be the same thing I will give a Christian.
KD16 [19837-19901]

Peacefully, harmoniously, we treat them as brother or sisters
KD17 [57809-58069]

You can operate with Christians because they have their own freedom in their religion and the Islamic state also gives them their freedom. So you can buy and sell from them, you can even, the Islam even permits you to marry a non-Muslim, a Christian or a Jew.
KD20 [31964-32337]

Yes, I can relate with Christians like what, like what is happening presently in Nigeria now and we even we've been doing this before because before we've been living together with peace even now we can still do it. Yes, so the relation to Christians is is nothing, is just a normal relation because our religion and the Qur'an taught us to be good to anybody. That is it.
KD21 [32484-32618]

You should operate normally. I think there is no particular reason to avoid them whatsoever, just don't cross the law, that's simple.

KD23 [29886-30055]

Yes I think there is no any role ah I think there is no any rule even in the Qur'an that say that you should not interact ah in any way or the other with a non Muslims

KD24 [87901-87999]

The way my religion says, the way my religion says I should cooperate with them I will follow it.

KD25 [98765-99313]

Yes comparative ah comparative religion conferences and seminars should be organised from time to time for us to come together at least try to understand one another and ah live in peace and respect each and other's opinions and interest. It is not that ah respecting each other's opinions does not mean that you must follow something no, no, no even if that person is not at right, you are at right, he is wrong, but try to show respect to his opinion tell him that okay that is your opinion that is good, but know that this is the right thing.

KD26 [34625-34719]

We relate based on what the sharia has asked you, how sharia has asked you to relate with them

KD27 [33058-34505]

There is nothing that stops you from relating to them. Just that there are lines that are drawn. We don't do what they take for granted and being part of them, we know what Sharia says, the Sunna requires of you, what the prophet (SAW) requires, the hadiths of the prophet (SAW) said should be guiding principles, what the Qir'an says about your relationship with them. There is no clear, there is no conflict between your relationship with them and your relationship with other Muslims. They are your neighbors, they are your neighbors, what applies to a Muslims neighbor it also applies to them. The only basis is that where it comes to religious issues yes there are lines that are drawn but whatever applies to a Muslim brother applies to them. Their lives are sacred just like the lives of other Muslims are sacred except of course where issues bothering on religious matters come up. Then their wealth too, their integrity, you know, all these things are sacred too. The life of a Christian is no less sacred than the life of a Muslim except where the laws of Islam have to be applied; apostasy laws, where hadh. So as long, during the time, there are Christians that lived in Muslim lands all they did was pay the jizya. That protected them and that did not stop the prophet allowing them to have their churches to worship. The best times that Christians and Jews lived under –lived peacefully in Jerusalem was under a Muslim leadership.

KD28 [42058-42189]

Love, the way a man wants to be treated the way you want yourself to be treated so also you are commanded to treat your neighbor.

KD29 [27569-27619]

Ah I will relate very positively with Christians

KD30 [50495-50914]

That should be the way I am operating with them now as normal, in that sharia, the Christians that is the problem, the Christians are being perceived, made to see it as if under the sharia law they will be treated as slaves or something. They are just normal individuals like any other people, is just that they will need to pay the little the tax and then as and then they will enjoy everything like any other Muslim.

KD31 [24403-24586]

I should give to Caesar what belongs to Caesar, I should treat everybody with respect and according to the law. I should respect his view and whatever I think will bring about peace.

KD32 [36218-36664]

The best teachings in Islam is the teachings of the prophet Muhammad (SAW). Just look back to history how prophet lived with the non-believers in Mecca during those times the unbelievers when they came, there are traders, traders coming into Mecca, when they came, prophet do accommodate them and even sometimes give them mosque to sleep overnight, so there is tolerance of non-believers in Islam unless somebody who does not know what Islam is.

KD34 [39373-39941]

How I should relate with Christians, I should relate with them normally according to the teachings of Islam. What I mean I said normally, the word, I use that word normally is that the sharia law is a law guiding the activities of a Muslim when there is ehh the way you should, the way you should, the way you should react because a non-Christian will take a category of a neighbor and there is a lot of things that Islam told us about our neighbor, so Christians that we are living together, they are our neighbors, so I will apply those goods things that Islam said about our neighbor.

KD35 [37831-38291]

I go, I practice, I agree with whatever qisas come my way and the Christians should be there to be judged by his own way of judgment then I believe in qisas, I preach to him my religion does this say that, prevent you from doing this, prevent you from doing that, you should stay your own way, I should stay my own way in terms of religion, but in terms of relations any other thing in market whatever we come together and do it then there is no much wahala.

KN1 [79165-79199]

I will relate with them very well

KN1 [79238-79364]

I do business with them, I attend their marriages and a times they are my neighbors. All kind of things it happen between us.

KN2 [44769-45497]

I relate with them freely. I have a number of Christian friends across Nigeria. I traveled so widely on a number of projects. I have friends that are Christians and non-Muslims and I stay in their houses, I eat their food, I visit them when I visit their states for one project or the other. I don't have problem with them, I respect them and they respect me. I could recall one of my friends I have missed-Moses. I met him during NYSC, he is from Maiduguri, he is Yoruba and his parents were in UNIMAID. He is a friend who is a Christian-Moses we have been very cordial with him. All my friends during my NYSC days, am the only Muslim among them. And they really missed me when I am away from my place of primary assignment.

KN4 [58345-58669]

Very good. I can give them their own right. I love them in fact I would give them more attention because if they are cheated, God will ask me. In fact, even me without a neighbor or without a stranger I can't survive I must protect them and give them their own right and must be conscious, conscious in whatever we are doing

KN5 [38759-38822]

Ehh by consulting the provision of Islam with respect to that

KN6 [44492-45119]

So, I would follow all the teaching of my Qur'an because it is very clearly my Qur'an and the Sunna of the prophet Mohammed (SAW) Allow us to relate with our Christians because even the prophet Mohammed (SAW) after his death ah it is ah the, ah his wife said that his own, his own shirt or his item that he used with jihad is with the Christian because he go and give him ths eh, what will call it ah something which (SAW) give it to this Jew and he collect ah food in order to eat. So this is how the prophet Mohammed (SAW) ah ah make this good relationship with even Jews, you know. Also it depends on how you get yourself.

KN7 [39983-40099]

Hmm I don't think there should be a separate way to relating with them as long as it does not affect your religion?

KN8 [36843-37016]

They should be persuaded and accommodated, you understand, but they should be encouraged to also be part of the sharia rather than having conflict or disagreement with them.

KN9 [32926-33153]

Well, the relationship has to be primarily based on ah, I would say, a careful relationship. You have to watch your back and never let your guard down because an unbeliever is always antagonistic towards a believer, hmm yes.

KN10 [27155-27255]

I would treat them with mercy and I would at least give them a freedom in some certain activities.

KN11 [35035-35186]

Yes, I would relate with my Christians brothers in peace and I would make sure that whatever I do, I do it for them to see the goodness of my religion.

KN13 [38119-38321]

You should relate with them normally, there should not be secluded from the part of the society, but the major thing is that they should actually follow the doctrine of sharia in that particular state.

KN14 [32144-32252]

By making good to them, anything that is good you do it so that as a result of that, they can be converted.

KN15 [26517-26594]

Uhhmm, I think based on sharia's provision, yes based on sharia's provision.

KN16 [15964-15992]

Based on sharia provisions.

KN17 [31330-31414]

The major thing normally there is eh right from the prophetic era they are relating

KN18 [54661-54680]

As a friend, normal

KN19 [35392-35432]

It should be a diplomatic relationship.

KN20 [25900-25991]

They should be they should have their own rule they should have their own right peacefully.

KN21 [18470-18525]

Having a cordial relationship, a peaceful one at that.

KN22 [36372-36517]

Yah, I will respect them, I would respect their ideology, I would respect their opinions and would tolerate them in order to peacefully coexist.

KN23 [24599-24649]

Hmm I should have a good relationship with them

KN24 [23223-23227]

Good

KN25 [36619-36710]

Well the relationship has to be based on mutual cooperation. There should be cooperation.

KN26 [41804-41841]

You should be fair and just to them.

KN27 [29476-29917]

Well thank you for Islam. Islam teaches you how to do everything, how to relate with everybody even though al-Qur'an Karim says lakum di lakum waliyyadin. Do your own that is practice your religion and let them practice their religion. For as long as you are practicing your religion and their religion doesn't entrenches your own way of practicing your own religion, I don't think relating with them in a peaceful manne should be a problem.

KN28 [22320-22512]

Well I think relating with Christians while operating under sharia, this is just by letting them understand the mighty and the strength of Sharia itself and the way you Muslims regard sharia.

KN30 [20313-20324]

Peacefully

KN31 [38686-39006]

Definitely it is just that just like I said now the Muslims know that they have to live under Islamic injunctions, the Christians you give them their rights, allow them to trade because they have to earn a living, they should allow them to perform their religion and do their own culture. I think things will go right.

KN32 [18955-19047]

peacefully, peacefully, peacefully I should relate with them peacefully no grudges at all.

KN33 [13988-13996]

Normal.

KN34 [25952-26044]

I will operate with them based on-according to the principles that is governing the state.

KN35 [24758-24894]

The injunction of sharia is to treat non-Muslims with respect, dignity because they are also human and they are even potential Muslims.

KN36 [24597-24703]

I can relate with him as far as my relation cannot go contrary to the sharia tenet or sharia principles.

KN37 [23800-23813]

Peacefully.

KN38 [17803-17828]

Peacefully and friendly

KN39 [27732-27823]

Really of course I will relate with non-Muslims as I will relate with my Muslim brothers.

KN40 [21795-22011]

I will relate normal in the sense that I know what sharia is all about. That it is meant for the Muslims, but I won't let them reach a stage I which sharia is not allowed for them so in order to avoid the conflicts.

KN41 [19025-19101]

I will relate with Christians the way I will relate with my fellow Muslims.

KN42 [50625-51078]

You should still treat them like a normal human being. They should not be discriminated. There is no discrimination of whatsoever in Islam. We should treat them nicely, we should be neighborly towards them, we should care for them if some of them are sick, we are expected to visit them. We should show them love, care and help them when they are in need. We shouldn't shun them just because they are not Muslims; we should be very, very accommodating.

KN43 [36006-36459]

Yah, I will relate within the confines of the law because there are certain laws that govern my behavior, my attitude, my conduct, and there is no law that says if you are relating with someone who doesn't belong to your religion you should go and kill him or attack him. So I would operate within the confines of the law, I would respect him and he would also respect me. I would respect his, you know religious, inclination and he would respect mine.

KN45 [42187-42614]

I would relate with Christians just like I would relate with a Muslim. I would relate with a Christian just like I would relate with a Muslim. No difference at all. Maybe eh if the Christian is of ah high good manners than a Muslim then ah I would interact with him more than a eh a Muslim and I would draw him closer to me than I would draw a Muslim if he has a good manners, if he conduct himself morally and the rest, yes.

KN46 [62169-63360]

Like I do now. I have some Christian friends some Christians neighbors and I would like them to be asked about how I relate with them so that the, ah you can get the answers from them. I love them and I care for them and when they are not around, I feel certain vacuum in my heart. I even ask my wife when I don't see there is one female ah neighbor, when I don't see her eh I would ask my wife to go and find out what happens because I do not usually go into her house because she is a female and I don't feel comfortable going into her house, I will ask my wife to go, I will ask my, when she fell sick, or she falls sick I would ask each and every one of my grown up children, have you gone and visited aunty so, if they say they went I would say good boy or good girl, and if they don't, I would tell them why? I would ask them why they didn't go. So I encourage them to relate with ah those neighbors of ours ah who are from different religion, just like they ah treat their ah Muslim neighbors. I don't even want them to notice that this people eh there is any difference between me and these neighbors. So actually I would say just like I do and I am proud of what I am doing.

KN47 [60226-60312]

Well you can relate well with them, try to be nice to them, try to be good with them.

KN48 [20316-20386]

Yah you relate with them the way you are relating with other Muslims.

KN49 [30972-31001]

I think in a cordial manner.

KN50 [17968-18002]

The same way I relate to Muslims.

KN52 [60728-61087]

Ahm you should relate openly, freely with them in harmony, there should be that peaceful coexistence and in Islam there is what is called, you know, Kafiran Amana right? That they are not Muslims but who should be held by Muslims with trust, you know they should trust them and trust them with all the things that they could do with their own fellow Muslims.

KN54 [13154-13170]

Well peacefully.

KN55 [15554-15666]

We should relate with Christians peacefully. We should live with them. We should interact with them peacefully.

KN56 [27006-27178]

I would operate with Christians as if they are human beings provided that they did not transgress and abuse my religion or deny me some right of practicing my religion.

KN57 [21907-21944]

According to the teaching of Islam.

KN58 [48359-48408]

The way I should relate with my Islamic brother.

KN58 [48494-48790]

I would relate to him the way I would relate with other Muslim brothers unless when it comes to certain issues. I don't see him as my brother because we don't share the same faith. I cannot tell him some of the secret we have in Islam because he can use that and injure me and the entire Umma.

KN59 [52203-53341]

I would operate with them as friends, as neighbors. I have Christian friends; they invite me to their occasions. (interjected with question in the church) yes I actually visited a church wedding ones, but I heard from one of my friends that it is not allowed for me to go, but I told him the instances that happen during one caliphate I can't really recall, by having consensus you understand, so when the consensus, I think the consensus took place in the church premises, so when the time of prayer came and they wanted to observe prayers, so the Christians gave them a place to worship within the premises but the Muslims say that no they would not worship within the premises let them go a little bit further outside the premises to perform their prayers, the reason why they would go out is not because it is not allowed but just because that it shouldn't be something that is mandatory for us to pray within their own place of worship because if we pray within their own place of worship it can lead to problem so but there is no big deal or harm in that, so I visited the church and we did the marriage rights and we all went out.

KN60 [38195-38435]

That is the time you operate peacefully with them because Islam has asked you, it has ordained that you live peacefully with the people, you embrace them, you give them their right automatically, you are allowed to live in peace with them.
KN61 [19856-19919]

They practice their religions, we also practice our religion.

KN62 [61248-61558]

Even today we are, we are somehow interacting with Christians in our places of work and ah we live peacefully. There is nothing, ah there isn't any problem, we live peacefully. So I believe that even if it is under sharia, we would relate with them ah peacefully too without any violation of anybody's rights.

KN63 [52619-53276]

Ahh ha, just as we are relating with them in the normal set-up. There is nothing preventing me from relationship, me and myself as a Muslim and they as-there is nothing preventing me, as normal. Ahh you look at the time of the prophet, many or during the time of Sahaba, many people too, too accept Islam as a result of their behavior, not even preaching to them but what they see, what they see, the way they welcome them, the way they treated them, you know, they were so impressed with the way they treated them and because of that they become ah, a Muslim. So there is nothing stopping a Muslim from welcoming or treating non-Muslim in good condition.

KN64 [30125-30230]

Like the prophet did when he came to Medina, he go and sign the ah agreement with the non-Muslims, hmm.

KN65 [37594-37697]

Give them the freedom they require, you understand, as prescribed in the sharia guide, so that is all.

KN66 [26316-26348]

I would operate with them well.

KN67 [27877-28040]

We should give them their rights, their rights as it is in the sharia, and their rights as it is in their own laws and also the secular laws if they are existing.

KN68 [13123-13133]

Peaceful.

KN69 [48848-49557]

I can relate with them in a harmonious way in the sense that a state operating sharia it has rules and regulations comprehensively in which, but summarily I can say that a Muslim in an Islamic state can relate with a non-Muslim by exhibiting the teachings of prophet Muhammad (SAW) to show good morals in his dealings, to make sure that he is abiding with the rules and regulations of Islam as Allah (SBUH) told the prophet Muhammad (SAW) by saying that (he recites the Qur'an) if each and every Muslim will abide, will follow this Qur'anic injunction strictly, definitely he will live with any other people peacefully and at the end of the that particular non-Muslim will appreciate what Islam is all about.

KN71 [77193-79665]

Wallahi with absolute respect, regard and love and Alhamdulillah I have, have demonstrated the same while in school. Let me give you an example, this is our room MSS headquarters, the next room was a Christian room, all of them were Christian, they were a ... operating high level CD that when they operate, the whole floor will be vibrating. So we met in our room that this people are disturbing us and they are Christians so it is better we go and destroy everything in the room. I said no, leave it to me. So one night I knock unto their door, when I entered I said to them please and I am sorry for disturbing your peace in the first instance but may you please lower your radio. They did. I said, why are you in this school? They said to read and what about me? You too and I said then. Do you know what it means, what the word tolerance means? He said what do you mean? I said tolerance you know what it means? He said no. I said it means you respecting my right and I respecting your right. So I said of course you have the right to listen to your music, to whatever loud, but within your immediate territory while I have the right to do my own thing outside because nobody outside interested in this your music, only you. So please enjoy while you are still so they understand, so we are sorry, we are sorry and I left and they stopped. Two three weeks later, they started again. Then there were agitations from our room and said please allow me, allow me I will do it again. So I went there, I just hold on to the hand of their, of their leader I took him to my room, sat on my chair and I said please read. He said I don't understand. I said yes please I want you to read. He said but why? He said no I am just trying to portray something. How will you feel if you are the person in this room wanting to read and I were the person in your room operating that CD? He said I will feel insulted. So, so you are insulting me oh no, no, no, I have never meant that. From that day onward wallahi there were never such things. We contested an election, he was an agent to the Christian community me too I was agent of Muslim community, my vote will fall into his own he will pick it out, his vote will fall into my own and I will pick it out. When the election was declared, we are the winner and we embraced one another and we moved to the room. What other thing do you want? Is it not practicable? Can't you do it? I can, any other person can do it so that is all.

KN72 [40654-40958]

Yes, we can related ehh with the Christians ehh in amicable manner because they are our brothers. We Muslims we believe in Jesus, so because no man or no one in Islam that can refuse to believe in Jesus and became a true Muslims ehn, so that ehh ah our fellow Christians are our brothers, so we can say

KN73 [41844-41879]

The way the Islam guided me to do.

KN73 [41903-41987]

Just to make, to feel, to mingle with them all the time. So there is no difference.

KN74 [51381-51647]

Okay, I will treat him as how sharia or how Allah (SBUH), Qur'an teach me to treat him that is according to sharia. You know that in sharia there is nothing that ehh everyone has the right to live, therefore, I would treat him as I was directed according to sharia.

KN75 [53806-54304]

A lot of ways that sharia gave us to relate with Christians are there, like in business transaction, you have relation in mu'amalat, you have relationship especially when they are neighbors, you care for them, where they are in need you assist them, do you understand anything that you know you can assist them fi sabilillah when they even came to you assist them, a lot of things that Islam give you as ehh a Muslim to assist a non-Muslim, you try your possible best to make sure you assist them.

KN76 [47152-47274]

Well I would respect their rights for their religion and I would also expect them to respect the Sharia and the Muslims.

KN78 [64774-65001]

I will operate just as the Qur'an allows me to operate and the hadith allows me to operate and operating, especially if the Christians tend to be a very peace loving Christian, you should equally extend a hand of peace to him.

KN80 [48529-48608]

I can relate with Christians in the way and manner prescribed by my religion.

KN81 [33840-33910]

I can treat them ahh in a good manner because they are human being s

KN82 [34024-34065]

I will relate with him very peacefully.

KN83 [25883-25943]

So I will treat them according to the law and the sharia.

KN83 [26014-26102]

They are two different things. They are both different, they are two different things.

KN84 [28272-28353]

Wow I will just, I will just interact with them according to the Islamic law.

KN85 [41492-41798]

Yes ahh as we are here emm, we are under amm sharia state, but we have so many friends, colleagues as Christians, we live peacefully with them, we relate peacefully with them, we do business with them, ahh actually if Muslims, whether under sharia or not, should try to relate peacefully with non-Muslims

ZA2 [52328-54048]

We don't have problem. you give them their legal, they have their rights, they have-the barrier is there, he is not a Muslim, the rules here say is for the Muslim, if you are a Muslim you are to do this ,do this, stop this. Then that is all, you are not a Muslim we allow you to go by the religion. The only thing here is that, what is your religion saying? You also don't violate it ehen and you see often, I have been saying this, do you know that the two- this religion, if the teachings is to be followed, if the teachings to be followed, we won't be having problem. I want to tell you one thing is only when I observed ehn is only that practices that is the problem. That is the mode of worshiping that is the difference we have much. Go back to the Bible, the Qur'an, I went through the Bible, I read the Bible many at times emm maybe human being appearing nakedly or half naked we call it, not covering yourself, today we come back to why we say women are putting hijab. Is that not true? Muslims are putting hijab, go back to Christianity religion self why did they tell you, you should not cover your head? So the rules go back to this emmm what I mentioned there, this ribbah we call it paying money interest after borrowing money, go back to Bible why did they tell you, you should collect that money interest? So when you go back to the rules, entire rules. Kai my brother go back to the ATR, the African traditional religion, they only give you food, they never give you something go and bring go and bring more go and put more, more than that no, no, no, no, when you look at, it just what I am telling you is acquisition of wealth that brought the key problem today. Even also is not a religion affair

ZA3 [31496-31719]

Of course is the normal relationship you can have business transactions, have everything, but the rule is that there are clear terms defined, no cheating, issue of interests, all these are taken care of, we do not do that.

ZA4 [51832-51905]

I will be kind to them. I will be just to them and I will not force them.

ZA5 [34588-34692]

I relating well as in taking them along when so ever want to do something and necessary they are there.

ZA6 [75596-75844]

You relate with Christians very well just like you relate with Muslims. You try as much as possible to respect their religion and what they do as far as it is part of their religion and it does not bring about, you know, conflict in our religion.

ZA7 [41379-41765]

You should respect their religion. You should respect them. They have the right to their beliefs. They have the right to their religion. So you should respect them. The fact that you are under sharia does not, sharia does not say you should, you should treat anybody that is not a Muslim wrongfully, so you should respect them, respect their beliefs and respect their religion as well.

ZA8 [79872-80006]

Like is said you are going to relate with them with fairness and justice now, you have to be fair to them and truthful. That is all.

ZA9 [45943-46351]

We should relate with them like any order day. You don't, like I said, sharia law, if we really understand what sharia law means, is not as if sharia law is very stiff or something as long as someone is righteous, you do what you are supposed to do and you do what you are not supposed to do, sharia law, I don't think sharia law has a, I don think a person will have any problem dealing with sharia law.

ZA10 [38584-38626]

Just as I operate with my Muslim brother.

ZA11 [33049-33079]

The relationship is friendly.

ZA12 [20492-20591]

Under sharia there are rules that govern it, so if we go by that, I think everything will be okay.

ZA13 [21380-21424]

I will be fair with them, fair and justice.

ZA14 [29473-29499]

You relate with them well.

ZA15 [31472-31726]

You should give them their due rights, you should leave them to do what according to, but they should not exceed limits because there is no how in an Islamic state, you allow people to come and be drinking beer and so on, definitely it is not possible.

ZA16 [22549-22611]

I will give them their right, their equal rights as Muslims.

ZA17 [27995-28232]

By giving them their rights and since they can, they cannot my right, is me that have the right since I am the one operating of the sharia and they, I give them their rights no any hindrance of or touching of their property or anything.

ZA18 [33274-33472]

Normally, in fact, they will even enjoy most honestly speaking, let it be tried, let the sharia be tried, the Christians too stand a better chance to enjoy under the auspices of the Islamic state.

ZA19 [49958-50218]

I will relate with them peacefully and harmoniously, I can even marry from a non-Muslim ah from a Christian brethren that is to marry a lady from a Christian because it is Islam that said we should marry among the Christian people or non-Muslim, ahlul kitab.

ZA20 [34120-34338]

It will be most pleasing than how it is before sharia. It will most pleasing than how it is before sharia. It will be most pleasing. It will relate with them objectively in accordance with the dictates of Islam, yes.

ZA21 [38110-38191]

We should live peacefully with one another so long as they will not be hostile.

ZA22 [32241-32355]

I will relate with them peacefully. I will operate with them as normal as Islam directs me to relate with them.

ZA23 [40857-40942]

You relate with them in accordance with the teaching of Islam. Nothing is left out.

ZA24 [51465-51896]

I can relate with them. I can be their friend, but the only thing is that they cannot convince me. I should not allow myself to be convinced to convert to their religion because I know that I am converting to their religion being in an Islamic state I know that after three days I will be killed. So therefore I can be their friend, we can do business together, we can do whatever together, but religion we cannot do it together.

ZA25 [52521-53033]

As I have said before we relate with them with justice, with trustworthiness, with good neighborliness, with constant preachings and exemplary practice of what you are teaching. But if your practice negates, is entirely different from what you are preaching then there comes a problem there. So you greet them, when you meet you greet them if they don't see you. When they greet you then you heartily return their greeting. And so those are issues that is how we should relate with Christians even under sharia.

ZA26 [23484-23540]

They have their own rights given by Islamic provision.

ZA27 [23276-23324]

Ah equal, freely, I will relate freely with him

ZA28 [37705-37867]

Ah according to what sharia says. You should be patient, you should be friendly, you should not cheat on them even if you cheat on them Allah will not allow you

ZA29 [52376-52639]

I relate with them with the way my prophet relate with them in the past. He relates with them the way he relates with some brothers. He relates with them the way he relates, but with some exception, but I relate with them the way they will love to be who I am.

ZA30 [62509-62694]

Nothing will change, I will operate with them, enter the same motor with them, going the same market with them, staying, attending the same school with them and there is no separation.

ZA31 [33730-34079]

You have to, you have to relate to them as normal, as normal which is not religion, which is not religion, you can stay and discuss things with them and the you should keep religion issue aside both of you should respect each other's religion or faith. I think by so doing, you will live together with; both religions will live together peacefully.

ZA32 [67885-68086]

I will be relate by them in accordance with the Islamic provision, what Qur'an provides and the Hadith of the prophet, authentic hadith of the prophet, yes I will relate to them with yes, in that way.

ZA33 [29362-29940]

Let me say good and fair relations because operating under Sharia does not hinder you from relating with fellow Christians because they are also human beings as you are; so you treat him equally as you treat your Muslims fellow. Give him equal rights, equal freedom and equal justice as you give to Muslims. If it is where you start Sharia he can face some tax, you can impose some tax to him and he pays and you live in harmony because prophet (SAW) he lived with such Christians when he was in Medina and he lived peacefully with them under his own Sharia, under the Sharia.

ZA34 [48584-48873]

I will live amicably, living in peace. Living in Sharia or non-Sharia is the way and behavior you react within yourself and the others. It is not the Sharia that will compel you to do this or not to do this because everything of your life has been explained in the religion, just follow.

ZA35 [22922-23095]

Well you should take them as a friend, as a sister, but not intimate friend because you don't know if one day they would still come back and want to join your own religion.

ZA36 [35908-35975]

I would relate with them normally the way I would relate to them.

ZA38 [46243-46488]

The first thing you do is that give them their own right, there should be justice, there should be equality. Give them the rights according to the sharia. Allow them to do their business when it is legal business then this thing would prevail.

ZA39 [58183-58404]

I would relate with them when I make them or when I orient them about the effect of sharia on Muslims and its non-effect or and that the sharia does not affect the non-Muslims because they are not bound by Islamic law.

Sub-Research Question 3.2

Th 18: Challenges to Christian-Muslim Relations

Th18.1: Muslim Difficulties in Relating to Christians

FG1 [55904-56219]

There is this form of conspiracy, this conspiracy among, if somehow you are in a good relationship with a Christian, so there is this conspiracy they have either from his friend and he too I think probably will be having this conspiracy from his friends so there is this form of arrogance that usually exist among ...

FG1 [56221-56508]

And then there are teachings that are contrary to each other. I do have a friend too and most of my friends are male and when we meet we shake hands and we laugh and chat but when I meet his friends some are ladies I can't shake them I will just say hi hi and move on. So that is it.

FG1 [56510-56537]

Cultural and belief system

FG2 [52950-53274]

(F) Yes their moral conduct. You get to imagine where a Muslim, no matter how immoral she is or he is will not strip in front of a fellow Muslim like taking a bath or his bath, but a Christian might irrespective of your religion or tribal differences, she might strip in your presence and take her bath so that immorality.

FG2 [53276-54012]

I found it difficult because they are not trustworthy and they are not people that you are going to bestow your confidence on them based on my experience because the woman who was an immediate neighbor to us when they did share letters concerning the crisis and were being informed and very unfortunate she was a close friend to my mum, but she didn't tell my mum what was really happening. It was later after the crisis she came to my mum and started telling her that they gave her letter but she never knew that this is how it was going to be and she never thought that the thing will come to reality so I don't trust any non-Muslim. I don't bestow my confidence in him. And I never live a very good relationship with a non-Muslim.

FG2 [54244-54589]

...as we earlier discussed about the conflict issue like what he said based on his own experience now it can cause conflict. Like we said earlier said the other time when you see a bad attitude you try to correct that person and if the person refuse to correction himself you just let him be and may be you just be on your own and do your things

FG2 [54626-55042]

Yes of course sir most of the times actually you know having friendship with non-Muslim sometimes am sorry to say they may have some selfishness with them because the non-Muslim will not always reveal the right thing to you or maybe you seek for his advice or something he may tell you the wrong thing. I have experienced such betrayal, actually there was one of my friend who was close to me and the guy ... atimes.

FG2 [55043-55340]

I had a lot of Christian friends but I have never witnessed such betrayals from them maybe it depends on the way you relate to them. It is what he gave that he will receive though there could be extent where fingers are not equal in that betrayal but I have never witnessed such kind of things.

FG3 [89939-90953]

Well I want to say something, cite an for example on what has happened to me not quite long. You see a Muslim and a Christian, there is this belief that one on the other party and the other on the other party believes that you are not compatible. And just as this man has said the other time that in Islam it is legalized for you to marry a Christian is that not so? But in the world of nowadays, once you approach somebody else, you know it has happened to me and more especially we people that bear the name Muhammad, I approached someone, spoke to that person on the level of friendship, but there was a kind of sign that that person gave me and made me understand that yes there is going to be a friendship, but at the end of the day, what is your name? I said Muhammad I think the face now changed. The face now changed, now I know that something has come in. The issue of religion has now come in because you are not practicing the same religion with this person then definitely there will be disagreement.

FG3 [90955-91009]

Basically a misconception about the religion of Islam.

FG3 [91571-91591]

Lack of tolerance

FG3 [91593-91740]

And also the interest of a particular religion, to study a particular religion. There is not mutual interest to understand each other's religion.

FG3 [91742-93540]

The difficulties I came across I think in relation with Christians is like they don't allow me to come in fully, let me say, not they don't allow me but the appearance. Maybe I want to appear as a Muslim but when I come close to them they will be running away because it is sunna for me when my beard start to grow that I shouldn't cut it. So when I allow beard now I become like aee, I don't even know, a terrorist to them. It is sunna also for me to one day raise my trouser and some day to release it down so maybe when I raise it up and allow beard, they don't feel comfortable with me. And it doesn't mean that it is an appearance of those terrorists but it is a symbol. I want them to understand that that one is also a symbol. When I leave the beard I will keep on having rules, it is like what somebody said before anything a Muslim is doing he is doing it as an ibadat unless if he did it outside sharia. If you are going to sleep, there are some certain ways that Islam teaches you to lie down. Even if you are going to toilet to bend down the direction you are going to face. Anything you do as long as you are going to do it according to sharia you have rules. So anything that Muslim is performing, this is what reminded me to even talk of other question that I wanted responding but I forgot the question which says why do Muslim put their interest above anything else. I want them to know that everything a Muslim is doing he is doing it in an ibadat. Everything, I mean everything. Putting my eye glass, wearing clothes, sleep, anything a Muslim is doing he is doing an ibadat unless if he did it outside Sharia. So that is just it. Anything, Islam did not leave everything, the book is saying (he quotes the Qur'an), the book did not leave anything everything is inside it.

KD1 [65490-66660]

Ehm, one of the difficult experience I have in relating with Christians is principally their disregard for most Muslims and looking at most Muslims as illiterates and then having little respect for Muslims. But all these are changing and will change on few conditions if you stand your ground, you know your onions, you are intelligence, you are educated and if whatever they want to prove or they want to be proud of, you can also boast of it. They have no choice than to succumb to your will. A Christian will not say because you are a Muslim, he cannot work in your company, he's looking for money, a Christian will not say because you are a Muslim, he wont come to learn from you because you are brilliant, a Christian will not say because you are a Muslim, you dug a borehole or you are powering the street with electricity and he will say you will not tap from any of those resources, a Christian will not say because you created a school bearing a Muslim name and offers the best of education, he will refuse to attend. All those things, they are exceptions. So when you are exceptional, they have no case than to break their own rule and succumb to your wishes.

KD2 [36427-36780]

Hmm I don't think there is any difficulty I have ever experienced in relating to, in relating with any Christian. Rather I have, in all my relation, all my activities, all the activities I engage with fellow, with Christians, I find them with ease. I haven't ah I have not encountered any form of difficulty as a form of experience with any Christians.

KD3 [26130-26205]

I have no difficult experience in relating with a Christian or non-Muslim.

KD4 [59076-59360]

I don't have any difficulty relating with Christians only that I feel that, there is a sign of marginalization whenever you are engaging with your Christian counterpart or your somebody that is not of the same religion with you and I pray that one day that obstacle will be relieved.

KD5 [35477-35709]

Hmmm I don't think I have any difficult, I don't have any difficulty in relating with Christians because I know I have couple of Christian friends and I enjoyed being friends with them so do they also enjoyed being friends with me.

KD6 [52681-52859]

I don't too much have difficulties in relating with Christians with my own knowledge and the kind of exposure that I have made, so, I don't have any difficulties with them at all

KD7 [42108-42501]

I went to school with so many and I was free, we did eat together, we played together and but now we communicate, but that is the bottom of what we do. We don't do more than that. Our children do not even mingle with their children because like I said, we are suspicious of each other. We always feel that there is agenda behind what we are doing.

So, we are not free with each other anymore.

KD8 [77115-77404]

I have not experience any difficulties. In fact, I just experienced good things with the Christians, very good. I have a very good experience with them. During my secondary school, I interacted well with them, during my service, I was favored by Christians. So, they are very good people.

KD9 [53163-54039]

The difficulty that I have sometimes is still what we've been saying. They keep trying to make it look as if what they have is superior. I disagree with that, but I wouldn't want or at the same time I wouldn't want you to impose what you have on me, but they try to do that. Sublimely sometime, sometime through the background, most times they won't come face to face to you because they know subconsciously that what they are having is null, is nothing, but at the same time they still want to impose themselves on you and so they want to dominate most of the time. So on one hand they want to impose Christianity on you because a good number of times in this our society it is Muslims and Christians and then secondly they want to dominate, if you are working together they want to dominate even if it is Muslim owned whatever, they want to dominate and usurp if possible.

KD10 [39984-40162]

Me I don't relate with Christians. I don't have any business with Christians, me don't relate with Christians. I only relate with Muslims oh, I don't have any wahala with them.

KD11 [37897-38629]

I don't think there is a difficult experiences aside the politicization of even sharia itself by the likes of Yarima. I will not curse him, but they have done a lot of damage to the faith itself. They have caused a lot of crisis between Muslims and Christians and this has bifurcated the northern Nigeria especially in states like Kaduna state along even settlements, residential settlements along Muslims and Christian. When you go to Sabo you hardly see any Muslim there living, you understand, and when you come to areas like Tudun Wada you hardly find any Christians, any Christians in Tudun Wada except very few. I think when you look at Tudun Wada you can count very few houses of Christian there, very few, the same with ah.

KD12 [43461-43798]

You see we don't, I personally or islamically we don't have much eh difficulty within ourselves, if because most of the houses we are living here that are rented we live together with them, Muslims and non-Muslims. It is only they, we know their areas of un-touched, untouched areas and they don't go near to our own untouched area too.

KD13 [21553-21772]

One thing I will say is that there is no difficult way in relating with the Christians, there is no difficult way in relating with them. The only thing there is that they stand by their faith and you can't change it.

KD14 [26796-26868]

I have no difficult experience relating with Christians or non-Muslims.

KD15 [34737-35102]

You see this question, I will be honest with you, let say 50% of my own friends are Christians and we work, we do things together, everybody lives in peace so far their laws and their rules won't go against mine and mine won't go against them, everybody lives peacefully so Christians and Muslims lived together peacefully in northern Nigeria, the north generally.

KD16 [22280-22805]

As for me I have no difficulty in my relationship with them. I know the way I relate with them. I treat them as Christians and they treat me as Muslim and I know I have no cause to force anybody. Islam has said it la iqraha fid din there is no compulsion in religion of Islam. Leave people to God, they are creations of Allah (SBUH) so allow them to, yours is just to preach to them, if they like they accept, if they don't like, you leave them to God. It is Allah that will judge. That is my own way of relating to them.

KD17 [62881-63641]

Hmm the difficulties am having with them is just this although I have very few Christian friends because of they are no more here, and most of them have left this part of the country due to one issue is other although they always like to any time you are around, they always want to put their religion ahead, they will always try to preach their religion to you whereby of course even though series of time you try to stop them they still want to try to preach their religion, even when they preach to you and you preach yours also to them, they are not happy because you've convinced them that yours is above theirs of course next time they will still want to try, just to try to make you angry. I think that is just part of the difficulty I get with them.

KD19 [43361-43891]

Well the experience I'm having in relating with Christians is trying to change their notion, their notion about the bad things they heard about Islam. I have an experience of a Christian who always tells me that any time Muslims tells you they are fasting, they maybe hide in the morning and eat food. Then I told him it is not so. What we do is, from so, so time, even the even the eating in the night is not truly in the night, it is at eh dusk, he find it difficult to believe me until maybe I had to invite him to witness it.

KD20 [38217-38248]

I do not have any difficulties

KD20 [38286-38357]

I have them as a friend. Yes and we are good to each other. That's it.

KD21 [36021-36220]

Fear, has always been fear between both parties. Each and every other of the party is afraid of being double crossed, be it in a political environment, be it in a financial institution and whatever.

KD23 [33335-33574]

There is no any difficulty in relating with Christians. There is no any difficulty, so there is no any difficulty, so unless people ah unless a person character is not good and that you can find in even in your ah fellow religious member.

KD24 [93845-95849]

Ah there is, which is misunderstanding. Ah I personally had the a conversation with a pastor when the former head of state was in ah power that ah why is it that we, we've seen people like General Sani Abacha, he is a Muslim we see what he laid and what he wants to make sure that the country has become within some certain years, those things assuming he is still alive and things went the way they supposed to be we know that today Nigeria will be better than what it was before, and what it is now. Why is it that they killed him? We said secondly, we see Umaru Musa Yar'adua for example, we know that many Christians in military, police, soldiers, they've been pressuring the president that that man is a good person immediately when he came into power, he increased their salaries, teachers, he increased their salaries because they are the ones that are, he put into place to considered first before any other person, teachers, doctors and the force, armed forces and he tried to make sure that, but they killed him.

Why did I say they killed him, because actually is rumours but based on what happened that's what we will say. I asked him later on to say that why is it that this one that come into power, the Nigerian law says no one is to be put into power as president more than two times, he has to be sworn only two times not more than two, this person has been sworn for the first time, he has been sworn for the second time, why is it he is going for the third time? He was just telling me that no consider this chair you are sitting, you are the head here will you like someone to just come and say okay you are done your time is finished just get up?

You see that man you will fight with him until your power is exhausted, you don't have any other thing to do that is when you will surrender. That is what he told me, okay what about the law of Nigeria? He said that one is written document, it is human being that write that one, but not God, so it might be right, it might be wrong.

KD24 [95920-97706]

Ah sometimes I consider this as one of the major problems of the Christians usually if discussing with them the like tribalism or side sentiments, something they used to and they think the same thing that the Muslims that's how they are, for example, we've seen and we've noticed and we've heard even evidence that many of these ah non Muslims that have ruled the country, you will see if they want to remove some posts in the higher level maybe you will see they will remove, if they are removing hundred people you will see eighty are Muslims, if they are sending some people abroad for one good activity they will send eighty Christians, but twenty Muslims but we've seen the Muslims that's not ah how they are doing, they used to do it fifty if even they will favour their own side you will see fifty five it will not be that much that someone will be even annoyed and complaining, but they used to do their own openly, they will not fear anyone and no one will talk. That is one of the major thing I use to ask myself, confused with these ah the Christians, but apart from that all things we used to receive lectures in the same class, we can even eat food the same restaurant, even if possible the same plate, go to excursion the same, tourism if possible, the same car, the same place, we will sleep even in the same hotel. But the major problem is this sentiments, is it sentiments we will call it or what? You will see it till be very hard for a Christian to believe you that yes this is a Christian and what he do is not good, no, he will try to tell you that you did not understand, it is just that you did not understand, but what he did is solid theright thing that even no matter who is there that is the best thing he should do. I think that is what I consider.

KD25 [101904-101965]

Their inability to look at us as their brothers and sisters.

KD26 [38003-38176]

I don't think I have any right now. I try as much as possible to mind my business, but if I can't then I relate to you the way my religion has asked me to relate with you

KD27 [37049-38144]

I have Christian friends but I am always careful when I relate with them not to be overtly anti-Christian in the sense that there are things that are clear even to them, the conflicts, the lack of, you knowooow- their religion, the present day Christianity is not the same as what is practiced by Jesus and his followers. The present day Christianity, there are too much conflicts, confliotions in them. If you look at the Old Testament compared to some verses in the New Testaments they are, they don't-what will I say?

How do I put it? You know they are divergent as you can find. And most of the Old Testament rules, you know, are in concurrence with Islam, you know, and some of the rules, their canon laws that should have been practiced by Christians if they actually claim to be Christians, their canon laws are more stringent than what the Sharia says. Like where a woman who goes around with her hair open, her hair should be shun. In Islam it is not like that. But then you see women going to church dressed in attires that will put a prostitute to shame yet she is going to worship.

KD28 [46653-47037]

Well to me as an individual I don't have any difficulty because since if I know my role as Muslim and I know my role to my neighbors and all, I give them their rights, I give them their chance, whatever assistance you can give them you give it to them, let them understand you that yes this is your own way of religion, this is your own way of life, then I don't have any difficulty.

KD29 [29866-30002]

Well the difficulty is that of understanding ah about the religion of Islam. In most cases the preachers do misinform their followers.

KD30 [56753-58404]

Uh I think part of the major problems the northerners, not just me particularly or the Muslims have with ah the Christians is on the issue of understanding. We go on social media, we have friends where we have ah social almost social environment where everybody participate, participates or comments then it provides them the liberty for everyone to at least comment or participate in a discussion and you see that there is tension and is not easily, is not easy to even ah to convince someone even if for example we are having a situation where something happens in the country maybe between a Muslim and a Christian and maybe the Christian is wrong, is clearly wrong and you try to say the Christian is wrong, but simply because the Christian then you will see the Christians are trying to defend the Christian because he's a Christian and before you try to convince them you see because there that tension and little tense condition then they are easily start insulting and they will hardly understand you. So issues of misunderstanding are not giving that ah free, I don't know, awareness maybe I don't know whether it is our fault, but I always tie this to the government and the politicians because had it been they allow people, they educate people and they did not use these channels of ah religion and other things in order to create problem in the society, we wouldn't have actually come to this where

we are now, so we need to address these problems, we need to ah see we've understand our differences between both the Christians and Muslims and ah I believe we will always have a way forward as now we have been achieving very great deal.

KD31 [26411-26553]

Actually I don't have because I don't have ah I don't try to go into their private lives as well I don't give them room to interfere in mine.

KD32 [40105-40244]

Ah like from the part I came from like I said ah Muslims are a little bit denied their rights so which causes some conflicts in that part.

KD33 [33907-34064]

Well I the only problem difficulties is that whenever you try to relate with any non-Muslim or Christian they are seeing you as a terrorist or an Islamist.

KD34 [43249-43752]

Hmm I don't have difficult ehh difficult relationship with them because I live with them, I advertise my religion to them by doing good things, telling them about religion, sometimes they would ask a question or a provoking question or allegation against my religion definitely it hurts me, it hurts me, it even sometimes makes me to go mad, but I control my temper and I explain to them, I refer them, I give them a lot of references when they do they find out a lot of good things comes out of that.

KD35 [41615-41782]

Ah the difficulties the Muslims have in relating to Christians or vice versa are understanding each other's religion, is giving the right to he or deserves the right.

KN1 [88714-89208]

Most of the difficulties I encountered are that of suspicion. This Muslim Hausa man that is the conclusion, he has a hidden motive. You should not trust him you should not allow him, but the enlightened ones probably those that you attend school with them or you are doing business together with time after understanding each other... in fact I have a Christian friend that calls me my brother that is how he addresses me if I call him on the phone he will say oh my brother how are you straight

KN1 [89258-89286]

Yah there is that suspicion

KN2 [50429-50542]

I have not experienced any difficulty. Whenever I visit my Christian friends they supply food for me and drinks.

KN4 [62798-63278]

I don't have because I understand them, they understand me, I understand their culture, I understand their like and unlike. I don't have and I as a human being, I have my own challenges I even sometimes exercise patience with my own self so why should I not allow why should I allow my emotion to go against my thinking. In fact, there is nothing like that I interact with anybody or everybody and I love everybody and I give everyone an each person his own right when it is due.

KN5 [40573-40732]

Their attitude of-their disdainful attitude and not only the disdainful attitude but their bad perception to the Islam and my people particularly the Hausas.

KN6 [49454-49518]

So, I never have this difficulty, I never have this difficulty

KN7 [44065-44560]

I don't, yes am a Muslim but I don't, I relate with Christians a lot. The only, the only situation where, where you feel ehm, the only situation where you feel yes you are going to be affected is a situation whereby you design your life absolutely and totally ehm the way Christians do, but as long as you have your own belief, you have times, you have your times you worship your God and this times are specific enough. I as a person don't think I have encountered any problem with them, yes.

KN8 [40721-42246]

Hmm, I think, I have faced a lot as regards this, but the most nearer one I could mention was when I was in 300 level, you understand, I sometimes I a roommate like that, so we stayed together in the same room. But on problem I do face about him as a counterpart of religion is that whenever they want to pray is like they are use to shouting in their prayers whereas such is not found in us. If I could remember the, even Allah (SAW) said in the holy Qur'an that not until you shout, though shouting, shouting is not is not negated in prayer (he recites a verse) that whether you make it in louder voice or you speak silently, I your creator knows everything that resides in your mind. Before you say it he knows so most of the time even before he will shout Jesus name, in you understand, everybody, they will challenge him, he will strike against you that you, didn't he have the right to pray, are you telling not to pray, you understand. There should have been a better way to reply but most of the times that has been the challenges we face with him. He will shout then the prayer is not 30mins, is not 40mins, is not an hour. I think you understand. You can speak silently with your God. That has been one of the challenges I have encountered but as regard others aspects, there even many Christians that are even good to relate with even than Muslims. You understand, the way they relate, the way they talk, the way they behave, if-they should not be segregated, only that there are some challenges you can face with.

KN9 [35766-36181]

Well you see, whenever a believer is having dealings with an unbeliever, it should be rest assured that the unbeliever will always remember that you are not one of his kind and he would be cautious of whatever he would do with you knowing fully well that you do not share the same faith. So I think the relationship I had with them is ehm more of an imperfect one because there is no trust between the two parties.

KN10 [30733-30839]

I never have any relation with any Christian, so I don't, I never have, I don't have anything to realize.

KN11 [38163-38620]

The difficulty is wherever you approach a Christian, a non-Muslim has been told that Muslim are very dangerous, yes if you communicate with him you will find it. They have this notion or they have this feeling in their mind kai this muslim is very dangerous because they have been told that if you go to northern Nigeria or if you go to a Muslim's place don't trust them because they are very dangerous and they can kill you. So all this notions are false.

KN13 [41251-41337]

I have not had any difficulty experience, but rather I have good relations with them.

KN14 [35358-35858]

Yes I have been with Christians for long, we stayed, we lived peacefully, but the difficulties that I experienced from them is that of ah something that my religion says that you should do, that if I do sometimes they feel that I am too so religious or extremist. For example sometimes if the if the prayer is called, if I if I have to perform my ablution or if I go or if I am to go to the mosque, they should be ah ah not happy, they are not happy with that, so me too I don't ah like such things.

KN15 [28305-29150]

Honestly, I don't have any difficulties, right from my childhood you know I have been befriending you know Christians and they are one of my greatest friends up till now but I have never faced you know any problem of you know let me say maybe trust or maybe you know let me say day to day activities, so we used to sometimes sleep together, we used to go to school together we used to eat together many things and they are Christians that you cannot even say that we are not from the same religion, so I think I find it at the first instance I found it peculiar but after then you know, honestly I really enjoyed being with them and at least they don't use to interfere in my religious issues as well as I do you know keep myself away from their religious issues too, so I have a very peaceful moment with them and I think its unforgettable.

KN16 [17460-17476]

No I don't have.

KN17 [34595-34630]

I don't have difficult experience.

KN18 [56954-57005]

I don't think there is any difficult relationship

KN19 [37811-39930]

Actually one, in a nutshell, one problem that I have found to be very common that I do come across with Christians is that whenever it comes to religious aspects they also segregate a lot and again there are very anyway don't let me put it that way probably that is their general way, you understand, of observing their prayer, they are too harsh, very lousy and they are very they didn't they didn't take their process of prayer very easy, you understand, a case study of one of the roommate I have whenever he wants to pray he disturbs everybody whereas in the teaching of the holy Qur'an, (recites a verse of the Qur'an) whether you shout you do it gently, or you make it loudly, you understand, Allah can even hear, can even see, can testify to what is in your mind before you say it out. I think this is part of one of the problem am having. Then again the segregate a lot as regard the issue of our prophets. We say alayhis salatu wassalam when it comes to their own prophet but whenever you mention the holy prophet you in fact most of them will squeeze their face they don't want to reason whereas even the holy Qur'an has mentioned prophet Isah alayhis salatu wassalam Jesus Christ in various ways in fact it is even prophet Isah that gives us, that give us the testimony that the holy prophet is coming (suratul saf-he recites a verse of the Qur'an) he was the first person that give us the holy the name of the holy prophet that a prophet is coming he is a true man of God, that he is the one that will end all the prophets, when he comes accept from him his name will be Ahmed, these thousands of years before the before prophet Muhammad will emerge. At the end of the day it becomes the truth. If you go to suratul Saf towards the middle of the chapter of the holy Qur'an, wherever you call Jesus we embrace him. How many places can you even count that Allah has mentioned prophet Isah the Jesus of the Christians? We believed in him, we see him as a prophet but they always disagree with us. This is also another challenge we face with them. They also negate our prophet whereas we embrace theirs.

KN20 [29234-29634]

The major obstacle the major problem we are having in relating with Christians is a kind of pre-knowledge they have about the religion, some of them are seeing Islam religion as a very difficult extreme thing that they don't really want to come close even when they are working under you so is been a very difficult challenge but if you are a good Muslim, you know the terrain of Islam then you can

KN20 [29695-29873]

I have once had experience with them but thank God because maybe because the ah of the knowledge of my Islam eh whatever we have really been coping and things are working well.

KN20 [29918-30008]

It's very difficult at the beginning but things really worked out at the end of the day.

KN20 [30164-30298]

Is not, is not as if is a wrong thing to have relationship with female you can't deprive us from having a relationship with females.

KN20 [30309-30474]

But the truth about it is in the northern area where we live there is there's always a limit to relationship with females maybe because of the culture and whatever.

KN20 [30613-30809]

Yeah they are more difficult in relating with compared with the males, because they have this attitude of you are a Muslim they can't come close to you coupled with the culture of the of the area.

KN21 [20175-20233]

I don't have any difficulty in relating with Christians.

KN22 [41283-43130]

There are quite number of experiences, obstacles, yes stumbling blocks if I may describe it that way in relating with Christian faithfuls honestly. You see, they are having this narrow thinking, this myopic attitude, thinking attitude that Muslims are going to Islamize, Muslim is to dominate, so Muslim is going take over, so whenever you are with them, they are taking you to be a Muslim, they are not taking to be a Nigerian. They are taking you to be that Arab descendant that is in Nigeria. So that is why the unity of Nigeria is in question contemporarily, you understand. So they are still seeing us to be Muslim terrorists, you understand. Whenever you go to them-before, prior to this problem of fundamentalism and extremism in the global polity or movement, before you will see where Muslim will go to Christian churches to go and rejoice with them. I have done that. There was a time I was in a church yes, I was there to see a friend because his wife give birth and I was there, they were preaching, I sat down in the church. (interjected- inside the church sir?) Inside the church, so I was imagining if there would be a terrorist attack it is a problem honestly it is going to be a problem because I was there and this my actions did not contradict Islamic principle and it is in line with Islam. During the prophetic era, the early generation, there are Christians or pagans or Jews that came to the prophet, you understand, he invited to the mosque in which one of them even challenged the prophet to the extent he urinate in the mosque, to the extent one of the Khalifa, one of companion of the prophet stood up and like want to slaughter, you understand, the very person, the prophet said no, no, no, no, don't do it. Islam is peace. Islam is peace. So having done that they realize what they did and they converted to Islam.

KN23 [26179-26216]

I don't have any problem with them

KN24 [24652-25343]

Eh the experience am having is that, difficult experience. You know whenever you a Muslim there is some kind of attitude that you will develop through the practice of Islam, so most Christians the way they are behaving you will say that may be that is how their religion made them. I don't know if they read it and they came through and that is how their religion asks them to practice or the way they are dressing because if you come to north here you find the northerner person, the way he is dressing he is going

to be religiously dressed, very good like our females. If you find the way their females are dressing it is going to be different from ours. So that one I find it very harmed.

KN25 [39255-39535]

Well the difficult experience I have in relating with Christians is the fact that I am a Muslim. The fact that we are of two different religions creates a kind of division and primarily there is mistrust in whatever relationship you would encounter with non-Muslims. So I think...

KN26 [44766-44801]

I don't have any, I don't have any

KN27 [32803-33175]

The only experience, I think, is in relations-well in Islam you are not, as Muslim you are not permitted to shake Christian females or people or females that are not your blood ties. So as a Christian woman, I don't think in Christianity that is forbidden. So I think that is the only little difficulty and challenges I am having with them, but others are in significant.

KN28 [24613-24980]

It is just has to do with the issue of understanding. They always cease to understand that Islam is always the best religion and it is a religion of peace which they have the references given that Islam is a violent religion which doesn't want peace and that is just a false accusation which I believe we always have issues with them when it comes to understanding.

KN30 [21874-21898]

Actually there is none

KN31 [42987-43359]

Well I don't think I have any difficulties and that may be because of my own personal personality. I think you know people have different character and characteristics and when we are talking about something in religion it is something that is very, very insensitive. So just like I said when you understand people's religion there are –I find I have Christian Friend

KN31 [43418-44312]

I don't have any difficulty with them because if you want to tell me about your religion, two things are involved. I might come and tell you that maybe I am not interested today, I might give you a listening air but not compulsory for me some times they go around sharing may be their pamphlets or fliers. I can collect it but it is not necessary I – to him maybe he has passed an information of his own religion but in a situation whereby may be you are trying to preach –get out or may be turn it into a conflict because you are trying to tell me –you see it could result to- we start may be we are two in number it could lead to the whole nation. So it is just the understanding that should exist between us. If we could stay and trade may be you have a shop and people come both your Muslims and non-Muslims they come to buy so why will it stop other things relationship in other aspects.

KN31 [44393-44864]

Yah actually you know it is just the state of the mind, you find out may be there are some people that when other people come who are not of their own religion immediately some hatred will just come to their mind and may be they react badly but I don't think that is – if then just like I said during the prophet they allow them and they had a relationship, they do business bilaterally and they sat down very close to each other as neighbors then why can't it exist now?

KN32 [21279-21471]

no no no not at all, I don't think I am having any difficult experience maybe it is because of the level of the Christians I am relating with so far far I don't have any difficult experience.

KN33 [15390-15433]

Having to understand at least each other.

KN34 [29558-30376]

When actually sometimes you are dealing with Christians most especially if I can be able to remember during my service, they are just viewing all Muslims like we are the ones supporting or this issue of insurgency. When you look at their perception they are viewing every Muslim as he is supporting the issue of insurgency and like every Muslim, if I may use this word, is a member of this deadly group boko haram in one way directly or indirectly. So I find it difficult when-even there is an Igbo man when we met in camp, he is telling me that is there perception and until when he found himself in the camp that he realize that there are some good Muslims who are not even in support of this issue of, he find from what he heard, he found what actually have been written here about the north is totally different.

KN35 [28057-28317]

The difficulty I was having with Christians was that the way they take their religion, they feel superior than anything even when they see the truth they pretend not to see it and they try not to even see it as truth so they are less objective in a nutshell.

KN36 [27716-28103]

There is a lot of difficulties because most of Christians they are like westerners, they think that they are always superior and they don't want to believe on anybody, they think that they have or they are wiser than the Muslims. So there is a lot of difficulty because they do not believe in us and we Muslims it will be difficult for us to believe them and to practice their religion.

KN37 [25779-25853]

It is just that of understanding just that of understanding that is all.

KN38 [20347-20497]

A very friendly one. I have friends who are non-Muslims and we live peacefully with them. They are my friends, I like them, I call them they call me.

KN39 [30412-30603]

Yes of course there is. Actually sometimes I use to find it intolerable, for example, when I find myself with those non-Muslims who are always trying to invite me to the religion forcefully.

KN40 [23818-23906]

I don't have any difficulty with Christians because I try to understand their religion.

KN41 [20799-21016]

Actually Christians are so good in preaching, in trying to convert somebody to their own religion. I think that is the only thing that I view as their problem. They are always after you converting to their religion.

KN41 [21143-21253]

No actually I don't have any difficulty with them. I didn't face any problem with them. I am okay with them.

KN42 [53776-53877]

None. I am very friendly with the Christians; I have a lot of friends that are Christians actually.

KN43 [39611-39733]

Noooo, I don't have any difficulty in dealing with ahhh, my ahhh, Christian ah counterparts, I live peacefully with them.

KN45 [48112-48492]

Ah, to me personally, I don't have any problem relating with a fellow Christians. Ahh I relate with them peacefully just as I relate with the Muslims. I have good friends who are Christians so good friends who are Christians and I respect them so much, I respect them so much. Sometimes I respect them ehh because of their character more than I respect other Muslims personally.

KN46 [70779-70831]

No, I don't think I have any difficulty personally

KN47 [63896-64639]

Well it is the you know what we can say cultural ah cultural problem or inter-cultural problem because nowadays some non-Muslims look at you if you are a Muslim as someone who is extremist even though you are not because somebody will just try to interpret or try to, to assert your behavior you understand try to assert your behavior and say you are that kind of person while you are not and the problem is that that person did not come near you to understand you better and then he start having opinion about you and you go with that kind of opinion and there are-if of course you can have time and come together, to become close, to understand one another then that would be better and it will result into kind of harmonious relationship.

KN48 [22096-22139]

So, I don't have any difficulty with them.

KN49 [32774-32803]

I think it is eh prejudice.

KN50 [19487-19712]

The difficult experience I am having with relating to Christians is whenever the Christians see me, they would reserve some of the things they want to do with me, just because I am a Muslim which is hurting and uncalled for.

KN52 [66779-67472]

That is a very interesting question, like I mentioned earlier I think the difficulty I had confronted most in relating with my Christian friends is their ignorance of Islam you know in as much as they are very kind, liberal people who are ready to tolerate alternative views or alternative religious believes, for instance their ignorance of Islam is an impediment to my sort of relations with them, but because of the fact that they are liberal in nature that is an opportunity for me to engage them in productive inter-religious conversations through which I have been able to educate and enlighten some of them about the principles of Islam about you know what Islam actually stands for,

KN54 [14435-14440]

None

KN55 [17558-17593]

I have none, I have nothing to say

KN56 [30082-30469]

Actually the difficult experience I am having or rather that I have in the past in relating with Christians is that sometimes they are too strong headed. You hardly have time to reason with a Christian. If he has a healthy opinion about you, he hardly changes that and he hardly listen and reason out things with you. But not all of them some of them are peaceful and understanding.

KN57 [24108-24443]

You see, as I do mention also, we lack proper orientation. We do not understand what the religions are all about and we lack knowledge and our leaders contribute immensely toward this. So a lot of things that could bring obstacles about this, but I can only mention this and maybe later in another discussion maybe I would elaborate

KN58 [52911-53477]

One of the difficulty was when we had a debate with a Christian, I was trying to explain to him the meaning of Islamic religion, he was still of the believe that Islam is a devils religion that even the prophet Mohammed (SAW) is even a demon. So it was one of the difficult times I had and all praises due to Allah I overcame that difficulty despite the fact that I was not able to convince him, but I overcame the difficulty because of even controlling my anger when he mentioned that Prophet Mohammed (SAW) was a demon. Wa iyazu billah. It is blaspheming indeed.

KN59 [60181-60707]

Actually to me I don't have any difficulties with my Christians and friends because I do, we accommodate ourselves and actually the reason why we accommodate ourselves is that we didn't normally talk about religions in our dealings and in our discussions and whenever we discuss about our religions then definitely there might be misunderstanding, there might be conflict which can invariably lead to some challenges and difficulties, so to avoid that we don't normally discuss about our religious aspect in our dealings.

KN60 [40518-40843]

You see I relate with so many Christian, but the difficulties you have with some of them is that they are sentimental that is why you bring about points, you tell them this is what is the truth and they would just close their eyes and they would not accept the truth you are giving to them, many of them are so sentimental.

KN61 [21732-21816]

I don't have any relationship with them, there is no difficulties that is there ...

KN62 [68568-69297]

The difficulty I have in relating with the Christians is that some of them really, really want to ahh convert you into their religion. So they preach, they preach every day, they give you their leaflet, pamphlets, books, they are never tired. Even in cars, you understand, if you are going to the East or West in Marcopolo, you understand, luxurious, you have them in buses, taxis, you have them preaching for you, inviting you to their religion, they are never tired. This is the only problem I have with them. I believe that they should exercise patience, they should know their limit, they should know that, they should know when to preach, when to call people, they should know when to preach, when to call people, ahh, hmm.

KN63 [58386-60492]

You know to be realistic, what I observe is that Christians wherever they are, they try to take up the mantle of leadership in an organization or in a set-up. If you imagine this Kano state is a more or less like an Islamic state, Muslim dominate, but yet they were still competing with them in this state, trying to take up the mantle of leadership in this state. I am not talking of maybe the, maybe the state government of a thing, but look at various organization huh maybe like this ehh our school now, they are competing with us, trying to take, for me I don't have anything to do with, but I see no reason why of course, I don't mind ehn like this is a school now, something like this school, they are ever there to try to feed their people there, making sure that maybe the principal whatever, all these posts belong to them. So that at least if they in that post now, they may be able to have a sort of ah ah influence huh, maybe on the student whatever, whatever, and the something like that. And that is also what I was saying earlier that it is necessary for Muslims also to go into politics. We cannot just fold our arms and let things go and we say ahh no

we are less concerned politics is not part of Islam no, we have to go into politics and try to take up this leadership of a thing. If you allow them to continue like that, we are going to become more or less like their servant, they are going to be directing us here and there huh. So is that is one of those things that I am having with those Christians in my own locality, trying to take up leadership position in an Islamic state, why not leave it for the Muslims? It can even generate problem, it can even generate problem because there is no way a Christian now take up a leader, a leadership position and he doesn't have the principle, he doesn't have what Islam says about those values and coming out and saying whatever he likes which is against our own teaching, no there is no way, we are going to go against it if it is against our religion, morals and teachings. So that is one of the problem I am having with them for now.

KN64 [32119-32336]

I am relating with Christians, I don't have any problem because I know how I can relate with them, I relating to them different times and there is no any problem, therefore define the people who are doing the issues

KN65 [41336-41462]

The major difficulty I experience is trust, trust, trust, I cannot trust them and they cannot trust me, so that is the major.

KN66 [29288-29560]

I am not having any difficulty in relating with any Christians because I am alhamdulillah I am a very understanding somebody and I just when I communicate with Christians I do it in a way they would understand my view, and I would understand their view and that is all.

KN67 [30933-31225]

Well most of the difficulties, as I can say personally, is sometimes not trying to reach out to them. Try to understand them.

These are some of my difficulties. Ahh sometimes I may not even be able to open my mind and speak to them freely and ah this is, these are my difficulties actually.

KN68 [14567-14573]

None.

KN69 [55799-56040]

In terms of social life, I think we don't have problem with them. We are respecting each other, they are respecting us, but the only problem is some Christians, they under-rate our religion that is Islam. That is where the problem emanates.

KN71 [85133-85364]

I think as a person I don't have any difficulty with any Christian I live with because I try as much as I can to know myself whenever I am in company with any non-Muslim and I know who he is, then I will know my dealings with him.

KN72 [45394-45555]

I have no difficult experiences in relating to the Christians because ehh I understand what Islam means so I think I have no any difficult experiences in such.

KN73 [45732-45804]

I don't have any difficulty now. I don't have any difficult experience

KN74 [55973-56248]

I in person, no if you look at this question you find out that, okay the Christians the difficulty that I experience is the Christians kill our people in terms of ahh conflicts. Many, many, many people lost their lives that is the only difficult ehh that I have experience.

KN74 [56354-56466]

They are my relatives because if they are Muslims, I am also a Muslim, and we know that a Muslim Akhul Muslim.

KN75 [60627-60875]

Me in particular, as I told you, there are some states I cannot dress as a Muslim to enter now in Nigeria, yes or there are some communities I cannot enter as a Muslim in Nigeria, they will look at me as ehh there is ehh terrorist, you understand.

KN75 [60918-60943]

In the southern Nigeria

KN75 [60973-61110]

Even in the north there are some selected places the latter community, a pure ehh Christian community now, you cannot just enter there

KN75 [61397-61752]

Like if you stand up in northern Nigeria and you go to southern Nigeria now if you dress in your normal Muslim dress with your cap and everything, you find a some element of ehh hatred they have for you. My, they will not believe in you even wherever you go there is some monitoring because all there believe is that Muslims are the terrorist in Nigeria.

KN76 [53772-54478]

Actually I have so many Christian friends and ahh some I can even call them we are close friends, some even when at times I even ask them why you don't go to church, when I was in school actually. Actually I had a program in the southern part of Nigeria and majority of my friends were Christians and we live in harmony and I can, I could remember when I was having my masters in life, in one regional center, UN regional center, we the Muslims ahh we break our fast together about 20 about 18 of us and when we are breaking that fast, most almost every day we will find some Christians joining us to break the fast together and I can say that I don't have any difficulty in relating with the Christians

KN78 [68323-68627]

I never heard a difficulty, although I know you have fundamentalist Christians but quite a number of persons I really interacted with, are very friendly, they are very peace loving Christians. We do have our disagreement in religion, but I think through dialogue we do discuss the religious issue, yah.

KN80 [50934-51425]

Yes most of the, most of the Christians were driven, their minds were driven by their scholars without to necessarily examining the true picture of ahh ahh of the event or the current state because I often here a, what do you call ahh, a pastor preaching against the Islam and which was not true to his followers. So doing this will definitely bring gaps because what he was preaching was not exactly what was happening in Islamic religion and was not directly the behavior of the Muslims.

KN80 [51519-51569]

Yes, yes, yes poor interpretation of ah religious

KN81 [36846-36960]

I have never encountered a difficulty with Christians especially in the past. So we are living in a peacefully.

KN81 [36963-37079]

But what about in present, do you have any difficult with Christians?

A: Hmm no partially it is unlike in the past.

KN81 [37209-37520]

ow, as ahh as I told you, now there is ahh political interest in our minds in our, not only we the Muslims even the Christians. The leaders are use us in order to gain their interest, you understand. They use them, they use us, sorry, we and the Christians, you understand, for their own interest that is why.

KN82 [35843-35877]

I didn't experience any honestly

KN83 [29210-29703]

So I think there are, I think there is, there was one person that we met ahh when I was in the university. So there was one of the persons from emm Taraba state, what he was thinking is that always, he don't even differentiate between am character and the religion. You know there are some emm among the Muslims, there are some bad Muslims and even the Christians. He thought that every Christian is good, so he don't even differentiate between their characteristics and the religions every.

KN84 [31382-32566]

Hmm I think the difficult experience I ever had is when I was in school. There was a Christian guy come from, is it, Makurdi. His name is Francis. So he always considers, this thing, Muslims as terrorist, as terror as a words always used by United States because they always consider Muslims as terrorists. So that is how this guy always considers us as terrorists. As he comes to interact with me, he noticed that, even he wonder, he just felt, he at times have the face of, you know, am not a Muslim. So I said am a pure Muslim, no, he did not see the spirit of a Muslim in me. Why did you say so? He said that because Muslim are bad. And I see that this is the little aspect of a Muslim, you know, the kind of spirit you see in me is just a little aspect of, if you are interact with a good, just try continue gather with the Muslims you will come to understand what Muslim, what Islam is all about. So as I talking, as I am talking to you now before we leave the school, the guy even has the right to even come to our house to greet my parents and so on and so forth. He becomes so friendly with a Muslim, so that is what if I used to remember I used to feel happy for that.

KN85 [45469-46038]

Yes, trust, it has been ahh ahh ahh let me say, put in us that you cannot a Christian and it has been put in Christians that you cannot trust a Muslim. No matter how good you try to reach to each other, you find difficult to trust each other, you will be a very good friend to a Christian, you do whatever ahh ahh is good to maintain the relationship or the friendship, but at the end you will understand that he do not trust you. Now that trust is very critical in any relationship and it is lacking because of what our political and religious leaders preached to us.

ZA1 [44558-45671]

My problem now people are bringing religion into politics, means when somebody wants people's votes he will try under the umbrella of religion and propagate this. Like my .percent of residence in that zone are Muslims, but go to senate, who is representing Mubi north senatorial? He is a Christian. We just [in Adamawa?] yes of course. In northern central we aside a Muslim because we have is record, he do commissioner, he cheat us, he do representative, he cheat us and then non-Muslim stand to contest, we have to we look at profile and she is clean in APC, we vote for her and even her own people didn't vote for her because the former governor of Adamawa state, Ngilari stand for the senate and he failed because he is a Christian, he tried to use Christianity as a weapon, her won people because they came from the same area, she is from Minchika, he is from Minchika, but her own people didn't vote for her, but the Muslims of the area vote for her. You see because she had a record, she did it rep twice and we have her record, no any bias, we vote for her. So we don't have problems with non-Muslims.

ZA2 [59487-60089]

In fact the difficult experience am having in them or watching in them, many at times I always observe that their lack of understanding in their mind meaning they don't understand the doctrine of that their religion itself. That is the difficulty I have in them. They refuse to understand the doctrine. Yes and that is why the interpretation many at time come in wrong way, perception will come in wrong way because they just to me, I don't know? Is it because they turn it to be a business sector may be that is the vision of understanding the understanding is not there that is my problem with them.

ZA3 [35168-35346]

Emm the difficulty is that of everybody is looking at the other person as either with tendency to cause harm to individual. There is no, we do not feel at home with each other.

ZA4 [54993-55194]

Yes sometimes, if I don't have friends, I have friends that they always believe that always Muslims are there to implement sharia, bad understand that we want to impose sharia on them, which is not so.

ZA5 [38307-38781]

To me I have no one because I relate with almost everybody. Is just only we have some that are, I can't call them extremist because once you talk about religious, you understand, somebody have to know more about the religion before start talking about it, you understand, and once I want to relate with you and I understand that you are very myopic in terms of religious this thing, I will leave you because you have to be rational when you are talking in terms of religion

ZA5 [38855-38890]

No I have never had any difficulty

ZA6 [81733-82216]

Ahm the difficult experience I have with relating with Christians is just the belief, is just the belief I think. There are certain there are certain things sometimes we disagree maybe this religion believes it should be like this and other believes it should be like this. In my own case, in such situation I try as much as possible to leave it, to leave the argument not to further, but you know some people will go further as much as creating hatred and disharmony between them.

ZA7 [47277-48129]

Personally I don't have any difficulties because I think most of my growing up, I did grow up around Christians and I have had very good relationship with the few that I know and as well some have been extremists, they wanted me to be like them. So I think not even my father today if he is a Christians can force his believes on me. So I think generally, it is not about the religion, it is about the person that practices the religion. So I think its just like saying a carpenter, a harmer in the hand of a carpenter. I think it is well used than just someone who is not a carpenter using a harmer. So it is just the person and his beliefs and how he brings out the religion in him that makes you like and dislike the person. So it is not about the religion. I have lived fairly, I have lived wonderfully with them and I think they are good people.

ZA8 [86210-86268]

I don't have any difficulty in relating with Christians.

ZA9 [49599-49708]

My only experience I have with them is like half of them believe all Muslims are terrorists which is not so.

ZA10 [40911-41194]

Yes, we face a lot of difficulties when we are relating with non-Muslims here in the north because the northern Christians or non-believers have a thing in their mind or I don't know maybe is from their place of worship, they use to tell them some negative things about the Muslims.

ZA11 [35469-35746]

Well, to some point, they all believe their religion supersedes any other religion, so there is nothing you could say that they don't know, so your religion is inferior to them and then in any way you try to talk they will look at you as if you don't know what you are saying.

ZA12 [22485-22537]

I don't have any difficulty in relating with them.

ZA13 [23709-23811]

Well I don't have any difficulties because yah we live friendly, we talk and friends with each other.

ZA14 [33482-33727]

I don't think I have any difficulty in relating with Christians, so far you are free minded, but once a Christian is not free minded and is not friendly to like to stay with you, I don't think I can really have anything to do with that person.

ZA15 [33184-33552]

Difficult experience. do I have, because there is no trust again since 1999, they no longer trust each other. If you as a Muslim you are talking to a Christian or you want to give, you want to do something; you see that if it is his secret at the end of the day it will leak out, even though it is a Muslim, in fact there is no trust. I don't know what is causing it.

ZA16 [24568-25314]

The difficulty is that whenever you are relating with a Christian, he will not, he will not accept you as a friend, he will just accept you as somebody that we meet and we depart because: one, like this conflict or the kind of jihad some people are claiming or are propagating that is Islamic jihad which is fought especially in the northern eastern part of Nigeria, of the country yes. So one that is one, because whenever they see you as you dress as a Muslim, they will, many people especially the Christians even the Muslims, but especially the Christians, they will not agree that yah you are a good ah that yah you are a good Muslim or they will not agree as if they saw somebody the is going to bomb them (laughed) or something like that.

ZA17 [31073-31677]

The difficulty is understanding because the way, this knowledge is by taught, when you are taught you get the instrument of knowledge, but they, they cannot listen and they cannot allow to say, you cannot call any of the prophet I did not mention any one, any one you cannot call anyone that you are not with because if you agree they were send by the Allah (SBUH), then you have to accept, toh they their own they cannot accept Muhammad Rasulu rasurulla (SAW) that is the, and they do not understand, is he existing or he is not existing, they are calling it as if it has not, it has not exist at all

ZA18 [36977-37256]

Toh gaskiya, ni dai left for me, I don't have any problem relating with them. Look at my colleague here, we have a lot of Christian colleagues here, we relate, we interact, we joke, we eat and dine together. So me I don't have any problem, so we are very free with one another.

ZA19 [55975-56504]

Well actually this difficult experience is mostly attributed to the economic aspect of living because most of the economy in the northern part of the country, I mean the north eastern part of Nigeria, is being controlled by Christians and now about ninety something percent of them were no longer staying there, their business was shut down, every business was shut down, so these are virtually the difficulties that they are facing and of course the northerners who were actually presently in the northern part of the country.

ZA20 [37408-38037]

There are some Christians and even some Muslims-there-from both Muslims and Christians, you know, there are those myopic who are naïve to understand the situation and challenges that our today's Nigeria is facing. This is one of my problem with the Christians as a Muslim, is my problem the Christians. I want Christians to understand that my Islamic sharia that is made for me to govern by, you know, is not applied to them. They should understand that. They should maintain their status quo I will maintain my status quo. We are all equal before God. Unless who is more faith, you know, who is a believer more than the other.

ZA21 [41928-42210]

The difficulty is that everybody sees his religion as the best. If you can say ok my religion is the best, but somebody has the right to practice other religion and you cannot be looking down on other people because they are not from your religion then certainly peace must reign.

ZA22 [36197-36350]

I think to me I have never faced any difficult experience- I don't have any difficult experience with Christians even though I live together with them.

ZA23 [43426-43509]

In relating with Christians as far as I am concerned I don't have any difficulty.

ZA24 [56438-56731]

I don't have any difficult experience with eh Christians. I have Christians as friends and I have not seen anyone of them ask me to convert to their religion because there is nothing they can tell me that I don't know about their religion. So I have not experienced any difficult experience.

ZA25 [58077-58653]

One of such is you know we meet as I am now I am a student and a worker so there are some occasions that they will like to be organized that some of the practices they are going to do there are not Islamic. Once you want to show them that you will not be a party to that and you show them that Islam does not legislate that, that Islam does not accept it, and this is why it is not even good to do it not just that-they will start seeing as an extremist. They can even mark your name down that maybe you are a secret member of one of the terrorist groups. That is one of it.

ZA26 [25195-25260]

I told you there are no conflicts between Christians and Muslims

ZA27 [25364-25521]

No I don't have any difficulties because I have many good friends who are Christians, I understand them and they understand me. So I don't have any problems

ZA28 [40257-40507]

Well personally I don't actually-I use to have Christian friends very good ones, very, very good ones we share our ideas both of us understand ourselves and we respect both religions, we respect opinions so I actually did not have any difficulty
ZA29 [55629-55956]

Well to me I relate with them very well. It is only few that I have encountered some problems with, which you cannot absolutely say hundred percent all them are alike... but if I am to rate them I will rate them like let me say moderate or good because those that I have related and mingled with actually we mingled very well.

ZA30 [67091-68006]

Hmmm, I could remember when I appear the way I suppose to appear, in may be mode of dressing, sometimes I might be pointed. It is recommended in my religion when the beard started coming out that I shouldn't cut it, it is also Sunna sometimes to raise up my trousers, sometimes to reduce it. So due to the present situations now, when I leave beard to goes round my face and I raise up my trouser, it is usually looks challenging, may be when I enter any public areas, may be let me say an enter, may be for an, of an eeeeh this transportation car, how can I put it, this commercial, commercial cars, I might be disappointed that people will begin to be scared because people with such dress usually react in different ways due to what those boko haram are doing. Although, we should, as I said earlier, boko haram are far away from being a Muslims, but they borrowed our appearance, that is the challenges offer.

ZA31 [37169-37665]

Is during this boko haram issues, bomb blast, you will see church is been, is been bombed down and the religion, the Christians, the Christians, they are staying close to you, they will be having bad thoughts about you because there are some times when I leave beards, so I enter car, so the person that was, that was sat close to me was a Christian, toh I noticed that she was not comfortable because of my beard, I have to talk to her and convince her before, before her mind is being settled.

ZA32 [72151-73151]

The difficult experiences that the Christians they always consider you as what, as an enemy not as a friend to live to, live together, but rather as an enemy. That is a difficult experience, for example, ah I once, I was once in my town when I see during the time of the election, there was a Christian who is living harmoniously for since before I was born, and when it comes to the election anytime it comes to the time of the election, he use to move, he never believed that we are his friends, he never believed that we can live together, he can live with us for three years amount, but when it comes to the time of the election, he use to run away. So see this and when it is after the election you will see him coming back, you will see him coming back to where he left and this is a problem, they don't consider us to be what, trustful, they do not trust us, yes and that lack of trust as they have given, as they do not trust us and we too we don't consider them to be trustful, actually.

ZA33 [34734-35235]

There are no much difficulties. The only difficulty is that they are to some extent very hard to understand- they hide some things to you-they hide some things to you what they were taught in their various places of worship. Unlike we Muslims we expose whatever we are taught so that is the only problem. But their relationship is very, very cordial and they are very, very fair, in short you can give them your errands and they cannot take it. So they are fair, they are very, very good to go about.

ZA34 [55136-55725]

May be on my own I don't have any problem because up till today I have so many Christian friends that they do visit me and I visit them. We do sit together; we eat together, e chat together. I don't have any problem with them. Even to some extent we even exchange views and ideas of religion. I talk about my own religion and they talked about their own religion and sometime though it contradicts my own religion, I will not may be go against them as that is your own idea. If I bring my own they say that is your own idea we just laugh and chat together. I don't have problem personally.

ZA35 [24919-24959]

I don't have any difficulty with them.

ZA36 [37957-38101]

Hmmm trying to tarnish each other's, tarnishing each other's ahm what will I call it, is it affairs now or like tarnishing each other's image.

ZA37 [41657-41689]

No any difficulties as for me.

ZA38 [49956-50554]

The difficulties are not much it is just like because even in the Christianity, there are different doctrines in different churches. Some of them, according to their preachers, that they preach to them that they shouldn't relate with an unbeliever, they call Muslims unbelievers too, but with that we still try to push closer to establish a relationship, it is difficult but I know we are winning the game and we are establishing a relationship of trust even though it was difficult in the past, but presently now there is understanding now and there is trust and this is what we walking towards.

ZA39 [63147-64217]

The difficult experience I have when I relate with Christians is when I was in school, when it came to the issue of relation of just a representative, class chairman, it started from there, it is a lot of strategy people came and hid under the religion and it also happened when I was, when it came to issue of election of the student representatives, a serious politics was played under and student politicians, those people, students that participated hide under the banner of religion and even it was about to even cause a religious conflict in the school, but with the help of God and the school authority and those serious minded people among the Christians and the Muslims use their knowledge to suppress the misunderstanding because the student were instigated that they should only, Christians should only vote Christians and Muslims should only vote Muslims which at the end all the representative that where elected connived together, both the Muslims and the Christians to perpetuate, to commit very financial misconduct. So this is the experience I had.

Th18.2: Obstacles to Interreligious Harmony

FG1 [55313-55334]

Politics, ethnicity

FG1 [55335-55527]

In Nigeria now whenever you say Islam what first comes to your mind is northerners. There is this feeling that anybody that is not within northerners definitely is non-Muslim even if he is.

FG1 [55529-55732]

There is this aggressive nature of all Nigerians today because Nigerians we are highly depressed in all forms of social activities. We are depressed to the extent that we can't even tolerate ourselves.

FG1 [55734-55778]

We don't normally do things in a normal way

FG2 [51270-51729]

To my opinion at present the major obstacle now is this issue of insurgency of Boko Haram because today there would be blast in a church which happened recently in Madallah, Niger State, last in Kano state in a mosque. So nobody knows who is killing who. There is blast in the church blast in the mosque. So this person accusing this one and this one also is accusing the other one in return. So to me this issue of Boko Haram insurgency is the major obstacle.

FG2 [51733-52383]

For me it is political rivalry and political propagandas. In fact the Boko Haram many people argue that it is politics. Many people are of the opinion that it is politics that gave birth to it now you cannot say whether Boko Haram are Muslims or Christians. You will see a Christian in a church kind of bomb a church and you will see a Muslim in a masjid in a mosque kind of bomb a mosque. You see you just can't say so politics and political propaganda and political rivalry as I rightly pointed out are one of the major obstacles to harmonious living between Muslims and non-Muslims in northern Nigeria. And this is due to their selfish interest.

FG2 [52385-52586]

(F) Tribalism and sentiments in the sense that the Christian will look at a Muslim as a terrorist and the Muslim will look at a Christian as immoral. And you can't just judge a human by his religion.

FG2 [52587-52848]

I think religious preaching too is part of it in our churches and mosques. Because there are some preachers now coming up telling you that what these Christians are doing is wrong. When you see them attacking you, you should attack back those kinds of things.

FG3 [89603-89677]

Number one is illiteracy, number two -politics and number three- distrust

FG3 [89679-89692]

Our leaders

FG3 [89694-89706]

Corruption

FG3 [89708-89726]

Selfish interest

KD1 [64924-65380]

Yes one of it is misinformation. People actually tilt information or facts in the way that suit them to actually appease the sensibilities of those that know that they will be sympathizers to them. Misinformation is there, then that sense of suspicion based on things that happened before and then that intolerance that, that intolerance that our parents had that made them able to co-exist is actually winning now presently. That's one of the challenges.

KD2 [35563-36317]

The things that are obstacles to harmonious relationship between Christians and Muslims in Nigeria or in the northern part of the country is political ideas, political ideologies. That's some of them. And then, another thing is, another obstacle to harmonious relationship between Christians and Muslims in northern Nigeria is understanding of each other's religious teachings. At times, most Muslims do not understand the exact teachings of the Christians and the Christians also do not understand the pure teachings of Islam as they do misunderstand it. So that is the major obstacle to a harmonious relationship among them. If both of them will understand each other's religions, then to me, there will no problem and they will co-exist harmoniously.

KD3 [25837-26020]

The things I think are, the present obstacle is either lack of understanding between the two religions and may be shallow knowledge of some of the followers of each of the religions.

KD4 [58859-58966]

Ignorance. Ignorance is the obstacle that brings unharmonious relationship between Christians and Muslims.

KD5 [35009-35367]

In one of these days, I think the great obstacles between Muslims and non-Muslims in northern Nigeria or in Nigeria entirely, that should be the political class because the politician uses that concept of divide and rule, they use religion to divide the people and also they use ethnic to divide the people in order for them to achieve their negative aim.

KD6 [52486-52571]

I think if you have upright leaders then the true dialogue will start and commence.

KD7 [41521-41982]

The obstacle is the inner goings of each religion. We all have an agenda, but what, the question to ask is what type agenda do we have on both side? We all have an agenda of, we want to be the dominant one. We want the other one, we want to overshadow the other religion, but if we are honest and we have justice being the number one basic ingredient of living in our society. I believe the waters will be calm and we will learn to accept each other as we are.

KD8 [76144-76972]

Lack of understanding, it appears that we don't understand ourselves, there is a need for Christians to understand, to be reading the books of Islam, to understand what Islam is talking about. They should not just use perception thinking that Muslims are enemies of Christians, they need to understand, to read our books and see what Islam is talking about, protecting the right of somebody that does not belong to your faith, to see the beauty of Islam. The same thing with the Muslims, they need to be reading the books of Christians and be able to understand them and at the same time we need to be interacting together so that we can be able to understand ourselves. There is a need for us to be interacting, to be discussing on issues that are, that can, I mean on issues that are very critical that to our co-existence.

KD9 [52608-53065]

Ahhh obstacles can be seen as an encompassing what we've been saying all along. Respect for each other, respect for each other's opinion, respect for your stands, believe in your religion. I am a Muslim I believe in Islam, but I respect your opinion. I preach Islam to you, but I don't enforce Islam on you. If you have anything to say I listen to you and so that is the way it should be. So if we have that of course there is going to be continual peace.

KD10 [39289-39866]

Lack of tolerance hmm and transgressing. You know me, you know I am a Muslim don't provoke my heart by words of mouth and behavior. are you getting me? I should know you are a Christian, I should respect you, respect your din, the first din. I should not utter a provocative statement and actions. I should avoid provocative statements and actions. I will just call you, Islam is the religion oh, don't die as a Christian oh, do not enter fire oh, whatever oh. Then you also you are calling, you call me in a good way, good manner. So we should not fight. Are you getting me?

KD11 [37471-37785]

Well I think this is not unconnected with the economy of the country, issues that have to do with poverty, education and the welfare of the citizens. These are the obstacles. Once these things are sorted out, I think once these things are being sorted out, there won't be any conflict between these two religions.

KD12 [43002-43349]

Hmm to harmonize things presently in Nigeria with the Christians, is only, as Sardauna ha said that the Muslims in the north, the Christians in the south we are under one nation is only that we have to know our differences, when we know our differences, we can harmonize things, but where the harmony cannot occur means we have to go differently.

KD13 [21095-21443]

The only thing I can say is still the issue of illiteracy within the two parties, the two religions, the teachings they have there, you see, there are descent people who knows the scripture and there are also illiterates who doesn't even know what the scripture is saying, but because of the love they have for their religion things are mixed up.

KD14 [26400-26678]

I could think the main thing is that everybody, the main obstacles is that those that are trying to put in their political ambition into religion the main things for the Muslims and the Christians is to go back and stick to their books because no religion practice conflict.

KD15 [34454-34626]

As I said earlier on all this is just self interest by hiding under the umbrella of Islam or religion to achieve their aim through politics, so all is just self interest.

KD16 [22115-22169]

Religious politics is one of it and the major truth

KD17 [62246-62773]

One is the disparity in religion whereby one person is trying to put the other person's religion in danger, of course I will not be happy whereby I cannot practice the religion, my religion the way I ought to, so with time there will be that anger for me to go and fight and then retaliatory attack will come and then there will be conflict whereby politics especially, our politicians use religion as a basis for politics for their own self ambition which is the main key for all the conflict we are having here in the north.

KD19 [42462-43250]

Well, those things that are obstacles are many, but let me just list some. You see, the type of preaching, we do we need to change it. As long as we preach and we do not tell followers of other religions the good side of Islam, we will continue to have problems with them. The relationship will not be harmonious. Then secondly, our acts and conducts needs to be improved upon eh sometimes eh a non-Christian who is a habitual drinker will find it difficult to believe you when he sees you as a Muslim you all end up in a in a drinking bar. So he will tend to look at you with suspicion and yet everyday you keep calling him a drunkard that drinking is prohibited and you endorse it, so for the relationship to be harmonious we need to preach the religion as it is and show good conduct.

KD20 [37267-38037]

Ah I think we have many obstacles that eh the Christians, their pastors, they are the obstacles. The Muslims too they have their own problems, because in churches you will see some pastors they will be spoiling the minds of their followership against Muslim and you will see some eh some Muslim scholars they will be poisoning their the children of their mind against Christian and that is the major obstacle we are having, then another obstacle I think we have is the political, is our political leader especially when the election is coming they will go to their own people and tell them all these lies against other people who is not their, who does not belong to their religion. So they use to do this so these are the obstacles that use to cause the problems, yes.

KD21 [35424-35910]

I think there has always been lack of trust, lack of understanding and then we have succeeded in not checkmating the activities of our scholars. They have succeeded in eh propagating negative information about the religion. They kept doing it time and time and time and time over again until they have won the hearts of their followers. These are actually part of the obstacles to the harmonious relation, harmonious relationship between the Muslims and Christians in northern Nigeria.

KD23 [33032-33229]

So the obstacles to this is that ah politicians are the instruments for all these irregularities, so if we follow the teachings of our religions the way it is, so there will be no ah any conflict.

KD24 [93114-93736]

They should be careful with politicians because what we know and we see and we are still make, trying to be careful about is the politicians are those that use to intervene, enter here and enter there, send money here and send money there try, to correlate and bring problem within, create some hypocrites that can take the news from here send it there spread it in the internet, Facebook, WhatsApp, things like that before you notice they will not know who is the first one that placed that thought, before the mention, they follow to know who is the first, who is the first, they kill three hundred people or thousands.

KD25 [101531-101590]

Eh lack of understanding, misconception and ah impatience.

KD25 [101749-101781]

Politicking of the politicians.

KD26 [37661-37896]

I think the number one obstacle we have is this issue of terrorism, militancy. I think if we can surmount that whatever then we can learn to live with each other and try to overlook some things then we can surmount those differences.

KD27 [36518-36940]

I think basically it is just that we are toooooo-well in a way you can put it and encompass them in one or two sentences: political power, the need to dominate but then I have never seen anywhere in the world where a minority, a minority seeks to dominate a majority. It is not done. There are only-the majority rules with minority rights. The rights of the minority are always protected. That is what Islam is all about.

KD28 [46058-46538]

Like I have earlier said the only obstacle is the understanding, the knowledge especially in the Muslims because the Muslims once you have the knowledge and you know your role as a Muslim what you understand in the Islamic aspect and your hadith or whatever, or the Qur'an the hadith everything you know that the Bible as it is if not now that it has been tampered with, all are completed in the Qur'an and you have the knowledge you tell them on what...this is the only obstacle.

KD29 [29588-29737]

Well what I think ah that ah use to go through to be a barrier to Christian and Muslim relationship is on all honesty we should check our preachers.

KD30 [56328-56587]

I think it should be politics because politics with good politics and if politicians will not use eh religion as a tool to achieve what they want and educate the people, I don't think there is any problem that is gonna be between the Muslims and Christians.

KD31 [26228-26303]

The only thing that is obstacle is just political interests, nothing more.

KD32 [39784-40000]

Eh the lack of tolerance, that is intolerance between interfaith, misunderstandings of one's religion eh injustice, trying to deny some people their rights because of their own religion, this are the basic things.

KD33 [33716-33798]

Lack of true understanding of the true teachings of both Christianity and Islam.

KD34 [43114-43139]

In one word the leaders.

KD35 [41271-41505]

The so called imams, the so called pastors and the non-knowledgeable preachers, the fake Muslims, the fake Christians, you know there are fake Muslims, there are fake Christians, they don't abide by the word physically but verbally.

KN1 [88331-88619]

Ignorance, lack of sincerity and oppression from the leadership because both religions as I told you both or most of those that are engaged in those kind of activities are not even sound religiously they don't even understand their religion, they don't know the position of the religion.

KN2 [49887-49900]

Politicians

KN2 [49981-50283]

That is the main and only, politicians. If I say ignorance, the politicians take the ignorance for granted. Even in the past there was that mass ignorance but there was no conflict because the ignorance have not been provoked. It is only when the ignorance is provoked that people will act or react.

KN4 [62634-62691]

Justice, there is just justice, corruption and poverty.

KN5 [40403-40463]

Ahh enlightenment and ahh sentiment by the religious leader

KN6 [48697-49349]

So, this is the only answer that already I repeat it, so it is the level of illiteracy we should remove it, we should to remove all our grudges, we should do justice, justice, justice and we should follow our teaching of the religion. If we follow the teaching of Quran and the teaching of the prophet Mohammed (SAW) we would treat those Christian ah in a good manner, we would treat our people but now see, not only ah we cannot, ah I cannot say the Muslim treat it ah the Christian badly and those even among the Muslim between Muslim and Muslim, they can treat themselves badly so this is the issue of misunderstanding of total ah Islamic teaching.

KN7 [43133-43950]

Well ehm, the things I think are obstacles are; the number one thing is the political activity, the political settings that exist even within the society and number two ah, the so called Islamic extremist that are clerics, they call themselves clerics and ehm they feel yes they can come into the society and inculcate, inculcate other followers, their followers with their ideology and ehm, this, I think I think ehm clerics tends more to influence even ehm Islamic extremist this days. And then in way or the other, they advise or let me say, they welcome crisis as a way of welcoming people to the way of Islam. So, I think ehm, checking into, maybe creating institutions that would, that would serve as a check and balance within the society ehm would be more of, would be more useful and more of advantage, yes.

KN8 [40228-40609]

I think is ehm, lack of understanding, you understand, and low level of perseverance, you understand, on the side of the Muslims in northern region, you understand. Lack of the word of Allah, you understand, not having adequate understanding of what the Qur'an is saying because Qur'an doesn't preach violence, I think you understand, and other factors that might be responsible.

KN9 [35343-35653]

Most of the things that are obstacles are they still rely on greediness and some political gain of the leaders of these two religious groups, you understand, and basically most of these people have their hidden agendas behind whatever they do. So I think these are the factors that actually contribute to this.

KN10 [30092-30622]

If ah anyone can try to learn the ah the knowledge of his religion it can help because if you go through the books, all of the books, you may find that they are always teaching ah the how you can peacefully live together among each other. So once they have the knowledge, I don't think-all such word that causes such crisis whatever, is just some that lack that knowledge that use to cause such crisis but those that are educated well educated within them they don't have, they are not participating in such crisis or condition.

KN11 [37691-38050]

Firstly is ignorance, because most of us are ignorant of our religions ah be it Christians or a Muslims. You find out that a Christian doesn't even know what the Bible, what his book teaches about likewise Muslim. You find out a Muslim doesn't know what is the teaching of Quran, what is the teaching of his prophet Mohammed (SAW) so there must be a problem.

KN13 [40939-41137]

Hmm, I think ehm the major thing that are just harmonious, you said harmonious? I have said it earlier, that it is the communication, is as a result of there should be good communication channels.

KN14 [34617-35113]

Free of worshipping. Muslims should be allowed to perform their religion and the Christians ah should be also should also be allowed to perform their religion and the positions, and ah the positions, the appointment should be based on the population, therefore, what I mean based on the population, that based on the percentage of the population, for example, if we have 50% Muslims and the Christians 50%, the appointment should be 50/50 likewise if the ahhhh population increases or decreases.

KN15 [27937-28131]

I think it is just the misunderstanding between the two religions that is the Muslims and the non-Muslims so they find it difficult to understand each other at times, so this is what you know...

KN16 [17273-17349]

It is just misunderstanding between two religions, just a misunderstanding.

KN17 [33814-33866]

I think communication barriers and ah propaganda.

KN17 [34111-34482]

eah lack of proper communication there is ah like for example they might actually bring ah an idea that we heard so so so some Christians sects saying so so so or abusing the prophet Muhammad (SAW) which they are not sure and they might start killing of some Christians in another place, so this is lack of proper communication. There are no good communication channels.

KN18 [56563-56842]

That lack of tolerance and respect for each ones religion. If Christians will respect and tolerate Muslims and his religious ah ah recognise his religion and religious practices well and so also Muslims to respect ah Christians, allow them to practice their religion, it's normal

KN19 [37398-37671]

Lack of understanding, lack of patience, lack of accommodation, low level of ah ah low level of literacy, you understand, as well as lack of a good economic standard, because a good person that is living comfortably will not even want to ensure a conflict or disagreement.

KN20 [28612-28781]

The first think is the government itself, the government has to come down to the level of both religion and try not to really support one religion if you are a Muslim.

KN20 [28962-29114]

The selfish interest of both religions is always the obstacle, the reason with one religion to grow wider than the other one that is just the obstacle.

KN21 [19997-20059]

As I said earlier on, greed, hatred, selfishness, that's all.

KN22 [40384-41154]

It is corruption and bad governance in leadership. Yes and I can translate this, you know, though it is a religious question but ah it is just corruption because it has already taken all the fabrics of the society. So, because of corruption in place, the religion's faithful don't even know about their religion, they don't even know the true teaching about their religion. For instance, Muslims- the doctrine for Muslims is peace and the doctrine for Christianity is mercy. Then how can somebody that is advocating for peace and somebody that says no, whatever these do, let's have mercy on him, fight. They cannot fight. So it is just the political and these political officers have enshrined corruption into our society to the extent we no longer think about religion.

KN23 [25835-25852]

Selfish interest,

KN24 [24527-24547]

That would be greed

KN25 [38908-39140]

Well I think the basic obstacle here is lack of accommodation. These two religious groups find it difficult to accommodate each other. I think this is a very big problem. If it is not solved it will go a long way in causing chaos.

KN26 [44428-44661]

Justice and fairness by all parties and the state at the center is very important. Muslims should be just and fair, Christians should be just and fair but more importantly the government should be just and fair in dealing with all.

KN27 [32537-32682]

Well hmmm one of the obstacles that is affecting the relationship between Muslims and Christians in northern Nigeria, I think it is sentiments.

KN28 [24355-24507]

I think I have come across this before and it is just talking about the political, socio-cultural and economic values which everyone actually is after.

KN30 [21654-21769]

Ahm the basic thing is religious opinions, you understand, but once that is tackle, there will be less conflicts.

KN31 [42529-42876]

It is just allowing everybody to practice his religion like I said, understanding each other and try to overlook some things because just like we said that conflict is inevitable because what I want may not be what you want. But trying to understand each other and avoid or do away with some certain things. I think it is what will be the solution

KN32 [20923-21169]

ahh you see Kabiru you are just repeating this questions, I have answered this questions before I said that greed and lack of understanding and of course the inability of the both follows of the two religions to understanding religions as it is.

KN33 [15235-15286]

The activities of political and religious leaders.

KN34 [29362-29452]

One is injustice, secondly the elite, third the political class. These are the obstacles.

KN35 [27643-27947]

Main things is their religious intolerance and we do not respect each other's so we do not care for other people's welfare, so all this things can always continue to be problems for all likewise the activities of political leaders and elites in the northern part of Nigeria are also part of the factors.

KN36 [27197-27611]

The first thing is the political class that is operating because they are always hiding under the umbrella of religion: Muslim religion or Christian religion. And when they get to there- they continue diverting people's resources without fighting there, but when they come back to do their campaign they use religion to serve as a medium of disagreement between Muslims and non-Muslims which is not an ideal way.

KN37 [25340-25678]

I think the lack of justice, as I have said, you see, according to the eighteenth century scholar late Sheik Usman bin Danfodio, he said a kingdom can survive by unbelief but it cannot survive by injustice, so for every relationship to succeed harmoniously, justice needs to be applied and they will live harmonious by the grace of God.

KN38 [19853-20240]

I think one of the biggest hindrance to this is politics, politicians nowadays try to use religion through scholars, pastors and Imams I will not lie to achieve their dreams and create misunderstandings and conflicts so as to enable them reach to positions where they want to reach for their selfish interest. So I think this is one of the biggest problems we are having in the country.

KN39 [29822-30310]

Actually the the problem which led to we Muslims and non-Muslims having experiencing problems actually is sometimes lack of religious knowledge because as we have said earlier really Islamic religion has taught us economic, religious and social and the political way of life. Therefore, we have being taught to live a peaceful life with those non-Muslims. Therefore, I see it being actually wrong for those Muslims that are not, for example, being sociable to those that are non-Muslims.

KN40 [23636-23716]

One among the obstacles is their resources, also power and also land and so on.

KN41 [20482-20698]

I think politics is part of it and what is so called lordly minded as in feeling like my religion is superior to my counterpart. I think this can be classified as an obstacle to harmonious relationship between them.

KN42 [53541-53670]

Discrimination and feeling of superiority and they just have this feeling that they are more superior than the other religions.

KN43 [39215-39504]

One, disrespect of each other's religion. Two, ignorance very important. Ignorance contributes to most of the ethno-religious conflicts in northern Nigeria. Thirdly, misunderstanding, there is a need for the followers of the two religions to understand each other. This is very important.

KN45 [47620-48006]

Hmm, to me ehh, the obstacle is ehh for everybody to be objective especially the religious and the political leaders. They should say the truth without any sentiment to their followers. To me if political leaders are religious leaders did this, then there would be no problem. But if they do the opposite then the problem would persist and we don't know when this would come to an end.

KN46 [68559-70672]

They are many. The obstacles are number one, I keep repeating it-leadership, I mean political leadership. Two: religious leadership itself. The leaders of both religions do not encourage their followers to relate with others in a way that we all desire to achieve. So I think religious leadership must be open and also we need to be, religious leaders need to be, not only behind the curtains, no. Muslims should be visiting; Muslim leaders should be visiting Christian leaders, not only at political level because we have that, at religious level. We would like to see some Imams visiting some pastors and reverends in their churches discussing with them just like we want to see pastors and reverend visiting Imams in their mosques to discuss issues that are affecting their followers. By doing that the tension would be doused and the followers would start to understand that what unite them and what bring them together are higher and greater than what brings them apart and they would start learning from their leaders. Without ahh having this in place, this suspicion would be there and it would remain. In fact some certain religious leaders ahh will be promoting this suspicion because they have interest in that. So I think anybody, whether is a Muslim or a Christian, who is ah ah ah who have any utterances which stand in the way of having this harmonious coexistence should be ah prosecuted. I am not calling for separation of freedom of expression, but freedom of expression should have a limit, you cannot come and utter things that will cause disturbances then and state looks ah ahh folds its arms and looks at you just like that without ah having, calling ah without calling that person to order. I don't like this idea of freedom of expression. Freedom of expression should be exercised with a responsibility and government should use its ahh apparatus to address that. Any religious leader who utters or who engages in any ah utterances that would lead to destroying the harmonious or the harmony or the peace that exists between the followers of religion should be ah brought to ah justice.

KN47 [63667-63799]

The obstacles is that we don't really see ourselves as one, that is a big obstacle that we don't see ourselves as one, that is it.

KN48 [21961-21989]

Intolerance by the society.

KN49 [32584-32668]

Bad governance and greedy politicians and corruption, endemic corruption actually.

KN50 [19359-19380]

Ahh, bad governance.

KN52 [66137-66671]

Well I think, like I have mentioned earlier, to ignorance of the religions on both sides, Muslims or some of the Muslims who do this do not properly understand Christianity and Christians who paint Islam as terrorist religion do not understand Islam. So education should be I mean is a very important instrument through which we can remedy this problem. But I think also the manipulation of religion by politicians as well as the way and manner in which some religious leaders handle religious preaching, struggling for converts, etc.

KN54 [14303-14328]

It is misunderstanding.

KN55 [17124-17451]

Ok I also answered a similar question to this. The obstacles that's the problem that brings misunderstanding, if I get the question right, that brings misunderstanding between the Christians and Muslims in northern Nigeria are bad leaders, bad leadership from our leaders, mismanagement, corruption, illiteracy and the rest

KN56 [29754-29976]

Actually obstacles to harmonious relationship between Christians and Muslims in northern Nigeria, like I said earlier, they are misunderstanding, lack of tolerance, corruption, lack of knowledge and to mention but a few

KN57 [23931-24002]

I mentioned it and I would mention it again, our leaders, our leaders

KN58 [52382-52804]

Yah there is kind of what we call stigma that is created between the two and hatred. Religious leaders especially the Christian religious leaders always preach and instill hatred in the heart of their followers of Muslims. Whatever problems they are having or crisis they are having, it is we Muslims that cause it. So that instilling of hatred is what leads to the series of problems that we are having with Christians.

KN59 [59446-60069]

The obstacle to me now is basically the method our cleric men do preach because honestly they are the cause of all conflict in the state because whenever they preach conflict then definitely their followers must adhere to that conflict and they might see other

people that are not in their faith as their enemy. So whenever a preacher or a cleric man preaches peace that you should take your non-Muslim, your non-Christian as your brother, then definitely they might, they would accept his ideology and doctrine. So they are the promoters of peace and they are the promoters of conflict because we do follow them strongly.

KN60 [40358-40411]

I said politics and I am still repeating politics.

KN61 [21562-21614]

Is understanding, hmm if they can understand, fine.

KN62 [66531-68357]

The, the, the hypocrites, you understand that, there are hypocrites, there are, let's say eh, agents that work under the devil himself. These agents are the people that have been fanning the fire, yes, they have been fanning the fire. They have been instigating one, let's say, the Muslims, both the Muslims and Christians to go against each other. And an example is this book, Who is this Allah? Is Allah the God of the Bible by G.J.O Moshe? If you look at this book, if you read this book, you will see that of course there are people who work for the devil. They are neither Christians nor Muslims. They just put the two heads, put the two, let's say camps at loggerheads and they know that they cannot earn their lives, maybe, without these conflicts. But through this conflict they get money. Let me tell you eh this is not a kind of ahh ah conspiracy or conspiratorial something, but we generally believe in the fact that in the world, there are some people who work tirelessly in the night in order to see that ah eruptions, conflict, wars erupts between two parties. It is only through that war and conflicts that they earn their living. They sell weapons, one, and after selling weapons, they ahh, what do you call it, they get contracts to rebuild the destructed the destroyed places. There are people like that, (interjections: that is what we call in the political science the military industrial complex), ahan we have that. (We have them and they are residing in their majority in the western ... countries), very good Russia, (United States, Germany and the rest), and they still have their agents down here, yah. So that is what I believe. So these people, if we can get these people, if we can find them, if we can get rid of them, then we will all live harmoniously, peacefully ever after as in cartoons.

KN63 [57443-58273]

You know, for now I don't think there is so many impediments as such between Muslims and Christians. In fact every, merely everything we are doing together today, talk of it huh, the only thing I can say really is not even possible is that maybe marriage huh, huh, I cannot, I cannot ah no, no, no even though it is even happening ... you know so but you know in fact almost everything today we doing everything together, almost everything, we are doing everything together. And today, what I can only advise is that to be more proper understanding of oneself and more proper understanding of one's religion. If you know that this thing is not good for this particular set of religion you don't have to be, even though I am not a follower of that religion, I should try to abide by it, I shouldn't abuse it, something like that.

KN64 [31792-32007]

Problem is with the, is politics all. If you want to have this harmonious relationship between Christians and Muslims, all should respect hmm, the other's religion, all religions should respect the other religion.

KN65 [41193-41223]

Enlightenment, enlightenment.

KN66 [28308-28789]

Ahh, the things that are obstacles are, are is majorly that causes this crisis is majorly the ah sorry, the obstacle mostly is this conspiracy which is mostly political and lack of understanding with some Christians and non-Muslims ahh Muslims and non-Muslims who are not patient of situations just like the example of in Zaria where churches were being attacked, immediately some impatient Christians blocked the road and start killing Muslims. so this is one of the main reason.

KN66 [29064-29162]

The conspiracy is both internally, externally, political, lack of understanding, just mention them

KN67 [30355-30804]

Actually, it is the issue of knowledge. People should learn, at least should learn both the two religions. If you learn what is in your own religion, you should also open your mind and learn from other religions, from that you can also know that your religion is better or not. So I think this are some of the things that ah we are not doing. We don't open your mind, open our minds to do that. If we do that, I think all obstacles will be removed.

KN68 [14418-14454]

We have religious misunderstanding.

KN69 [55354-55687]

Meaning that there are obstacles. To harmonize the relationship between Muslims and non-Muslims, particularly in northern Nigeria, is because of lack of understanding. If I say understanding maybe we have so many cultures, you have so many things, you are expected to value it and somebody who is not a Muslim is expected to value.

KN71 [84786-84844]

The churches and the Ulamas, the politicians, the press.

KN72 [44795-44940]

Yes, the only obstacle is lack of tolerance, lack of sincerity, and the lack of eh what we should eh lack of trust issue, yes, and trust issue.

KN73 [45214-45289]

It is politics. Politics is a great obstacle for harmonious relationship.

KN74 [55207-55775]

Ehh eh now in Christian, in northern Nigeria, the problem is that there is a lot of organizations of Christians that were exaggerating many things that if the Muslim people were not exercising patience many things would will happen, but the to my perception the most of the crisis or eh that most of the obstacles are the politics, that is are the politics, you find out that most of Christian leaders use to participate in politics and using such kind of opportunities to ehhh to make some statement that might create a conflict between a Muslims and a non-Muslims.

KN75 [60022-60279]

stians and Muslims in northern Nigeria?

Ans: One of the obstacle if boko-haram because the Christians believe that the Muslims are the boko-haram, boko-haram emanated from the Muslims, so because of that, they have that stigma that they put on the Muslims.

KN76 [50539-51602]

Well there are many things that may hinder harmonious relationship between Muslims and non-Muslims in northern Nigeria. First and foremost is for the right of all to practice their religion regardless of where they come from and regardless of where they

are and find themselves. And secondly is for the authorities to address certain socio-economic issues that is the need to empower a lot of communities: Christians and Muslims where those communities are at disadvantage, economically and educationally by promoting the economy of the people, the education of the people and many other things would come, well and many other aspect of their lives would ease in such a way that there, we may attain harmonious relationship between Muslims and non-Muslims in northern Nigeria. All I am saying is that we need to know why, by knowing why what are the social and economic consequences of these conflicts and how do we address them by addressing those socio-economic issues, then we can be able to attain harmonious relationship between the Muslims and non-muslims.

KN76 [51674-52035]

The obstacles of this harmonious relationship first and foremost is the seriousness and level of our government first, seriousness on the part of our government and that seriousness can be seen first that some people ah may take arms against other people and those people remain unpunished. So that encourages other people to do it. Secondly there may be some.

KN76 [52368-52812]

That is what I am saying, it is mistrust and you can't have that trust without addressing the origin of the problem. There is no way you can clear an obstacle without tracing the origin, the origin is only when you understood the problem that you can have a solution. What I am saying is the solution, the solution to obstacles lies with knowing the origin of the conflict, when you know the origin, origin then you can prescribe the solution.

KN76 [52930-53660]

The origin I told you is socio-economic, you have to address this socio-economic issues for you to have harmonious relationship, I cited the example of ahh ZangonKataf, I cited the example of Plateau state, I cited the example of ahh Kano state and many other places in Nigeria. So when you look at all these places and the conflicts that occur in those places and the reasons behind the occurrence of those conflicts, then you can have a solution to the problem. Actually the major obstacle is for us to know the origin of the problem and to be serious about addressing the problem. If you talk of major obstacle I can say lies all with seriousness of a constituted authorities to address the issue, is the major obstacle to me.

KN78 [68095-68189]

Poverty, intolerance, poverty, intolerance, insecurity, intolerance not tolerance, intolerance

KN80 [50739-50828]

Yes the inability of both the religions to follow the right teaching of living together.

KN81 [36671-36706]

I think it is religious conflicts.

KN82 [35490-35508]

Gaskiya politics

KN82 [35570-35733]

politicians will never allow this religion to harmonize, they must, they are trying to keep them apart, be parallel with one another because of political reason.

KN83 [28077-29105]

Well I think I have to categorize this into two or three factors. So number one, there is abject poverty in the area, so you know at times if you are living, if you don't have anything to eat, you don't have anything to spend, so therefore you will be easily tempted. So I think there is a condition of economic, we don't have ah our economy is getting low we don't have source of income, we don't have jobs that is why I think we have this kind of, first I can relate this problem to economic situation, economic hardship. And then secondly, is the issue of illiteracy. You know most of the northerners, almost about forty percent are illiterates.

Yes even the religious, we are illiterates, we don't even know our what-both the Muslims and the Christians, they do not even master their religious beliefs, so because we do not understand what our religion is teaching us. So that is why we are, that is why Christians may be thinking that every Christian is above a Muslim and Muslim is-we are all have this kind of things.

KN84 [30899-31270]

I think ahh there is what we call lack of creativity, there us that and secondly, there is selfish interest, selfishness, you know as a Muslim I will just consider all the Muslims are good while if someone is a Christian, you just consider all Christians are good and Muslims are bad. Me I will just say we should just avoid using expression of words chen to ourselves.

KN85 [45008-45364]

Yes, the activities of our political are religious leaders. They always want to create division and take advantage of that division. That is the obstacles, the people themselves understand each other, they want to live in peace, they want to live harmoniously, but these leaders are causing the division and they are taking the advantage of the division.

ZA1 [44316-44452]

A'a what do I think, is corruption. So please let us eliminate corruption totally you will see all these things are no more on ground.

ZA2 [57805-58119]

You see when you look at, I was saying something, is lack of emm understanding, you don't understand, you don't know my, lack of you knowing the religion is number one. People don't know their religion. And another thing is not understanding the right of one another. People don't give people their legal right.

ZA3 [35019-35063]

Lack of trust and confidence on most of us

ZA4 [54216-54885]

Actually we need to make sure we have the good understanding of each other, you understand, and know that they are friends, neighbors, we are their friends and their neighbors and live in harmony for the progress and development of the country because we are in the same country. We said we are one Nigeria, so there should be that unity, you understand, yes because there is no how you can achieve development without unity, unity in the sense that the Muslims and Christians are one in terms of their all the opportunities that is going to be given to each and everyone, know that everyone has his own freedom to practice his beliefs and no one should be suppressed.

ZA5 [37691-37941]

The obstacles that I see are like, between Muslims and Christians in Nigeria is just, it is just the politics between, this are politics, is the politics, is the introduction of politics that is what is bringing up this thing into the whole issues.

ZA6 [81203-81625]

The mentality that mentality we have that this religion is superior to this eh is not to a good one. We should all try to live together as one hmm, but the major thing, the major setback in northern Nigeria is the political leaders. They do, they use all means to

make sure they manipulate the people based on religion. If they should stop that, I don't think there will be conflicts of religion in the northern Nigeria.

ZA7 [46077-47173]

Well like I said political, political influence, interest is one of the reasons because people who want to impose their selfish desires on others and that is better done by politicians. And secondly, historical past, you understand, historical past in the sense that I think there was one time I was discussing such, about such issues, about crisis with someone from Jos, he said most of these things happened due to the way some of the Muslims treated their forefathers before now, ehm you know some of the Muslims have very bad way of ehm of talking, sometimes they call them Arna some words unbelievers, infidel, hell goers and whatever, so most of these grandparents or forefathers of theirs have told them the stories and I think if you are the one that have been told such stories over and over, you tend to hate this people, this set of people that have said that to your forefathers and also their beliefs which is of course their religion. So I think it is basically one of the, one of the many reasons that is being obstacle to day and probably will be in the future if not resolved.

ZA8 [86086-86105]

Political agendas

ZA9 [49160-49495]

Well apart from tolerance, selfishness. Selfishness is the big problem we are having too. Illiteracy is there too. The corruption, even corruption is there when the leader is corrupt just because he belongs to your religion, we tend to like cover him up or to support him or to justify him, his reason for being corrupt or something.

ZA10 [40731-40802]

Our medium of disseminating our religion, our Medium of communication.

ZA11 [35342-35357]

The teachings.

ZA12 [22226-22379]

I think it is the way and manner the people that preach about the two religions, the way and manner they go about it, so it is just their understanding.

ZA13 [23319-23602]

I think one, basically is understanding, understanding of both religions will harmonize the relationship and understanding, once we understand, we know the limits we can go to, where we stay...that's one thing that will bring harmony. Everybody should stay within his own restriction.

ZA14 [32523-33373]

Yes the obstacles is just like hmm let me say, if I may look at it this way, the obstacle that there is no cordial relationship between the two of them, there is no understanding between the two of them that is between the Christians and the Muslims, if there is proper understanding a think they will like, they will be in harmony with each other. There is some order like Muslims, they say that there is no blind follower in Islam because when so ever a scholar say something, you are allowed to question him, but in Christianity there are some people that are like ok what their pastor say they can't question it, is just like the word of God that you cannot question it, which is not possible because of that they use that one as in something that ok they will use it against the Muslims and the Muslims we will not allow that thing to happen.

ZA15 [33034-33074]

When everyone is given his due rights.

ZA16 [24291-24457]

One, is the way, is the way we teach, the way the Muslims teach and the way the Christians teach their followers. Two, is the understanding of each other's religion.

ZA17 [30895-30966]

Selfish interest, ignorance, selfish interest that the main...actually.

ZA18 [36798-36867]

Ok you see, lack of proper understanding of one another's religion.

ZA19 [55285-55872]

Ah there are so many things which were seen to be obstacles for harmonious relationships between Christians and Muslims in the northern Nigeria, among which there is this issue of vested interest by the political elites. Most of the political elites use this insurgency to siphon money, to accumulate an appropriate and expropriate money for their own personal gains, so when you eradicate this vested interest or you minimize it, definitely there will be a certain achievement in times of peaceful coexistence between the Muslims and the Christians in the northern part of the country.

ZA20 [36910-37301]

Fortunately enough I have answered the question. If the present political climate, the very political atmospheric condition we are now, if it is sustained and maintained by the present leader under the hand figure of Muhammadu Buhari I believe Nigeria will be good. A Muslim will give a Christian a seat to sit. Likewise Christian will give a Muslim a seat to sit unlike how it was before.

ZA21 [41434-41819]

It is interest, political interest for this matter. If Muslims should look at it from the angle that our Christians are friends they are just people like us who we can eat we can do that, we can dine together, the same thing that applies to time immemorial then there should be harmonious relationship. And that leaders should lead people with justice, fair play and equal treatment.

ZA22 [35555-36090]

Misunderstanding. Some Christians really misunderstood what Islam teaches and according to a source, but I don't know its authenticity, they say they are pastors, they are the ones igniting such a fire like I challenge everybody, anybody in this world let him go to any mosque if he hears any imam preaching against non-Muslim that he should forward that he should not have that relationship with them, but in churches we heard severally that the pastors use to incite their followers that they should be careful with us. So I know.

ZA23 [43089-43318]

It is the present political dispensation. That is the only thing I am looking at because people use to hide behind the masquerade of politics and they are bringing disunity among the people using Islam or using Christianity.

ZA24 [55631-56329]

It is politics, politics and property. Property in essence that some people can create problems now and when there is problem; they will hide under the umbrella of religion in order to enrich themselves. So if there is no property, there is going to be cordial relationship or if politicians have not polluted our minds to hate ourselves there is going to be cordial relationship. But the main the main of it is poverty. If there is conflict now some people will go and loot people's shops, they loot their properties and take

it to their own house. So those people they will find all ways to create conflicts. So therefore I will appeal to government to eradicate poverty in the northern states.

ZA25 [57380-57967]

Well those things that constitute obstacles; one-ignorance of the teachings of Islam as I have said. Two-ignorance about the scope of Islam. Three- We have so many non-practicing Islam yes they are ignorant as well as non-practicing and there are those that the extent to which they know they don't practice as much that is they are hypocritical and hence once the beauty of Islam is not exhibited, it is not manifested to non-Muslims, the non-Muslims will continue to view Islam as a religion or as a religion of barbarism, terrorism and what have you and backwardness which it is not.

ZA26 [25059-25087]

Corrupt political leaders.

ZA27 [25178-25248]

Number one: politics. Number two: true understanding of the religion.

ZA28 [39730-40152]

Well as we all know what we hear from those people we truly believe they will tell us the truth and those people we really respect is definitely what—whatsoever they tell us that is what we decree into our minds and we hold it fast to see that we use that as our tool to run our daily lives. So I think if there is proper preaching, truth, telling the followers truth both religions I think there is going to be harmony.

ZA29 [55318-55511]

That is the misunderstanding of their own religions, self and at the same time selfishness and the selfish interest of the preachers like I said and the people they believe they know the truth.

ZA30 [66962-66981]

Agree politicians.

ZA31 [36945-37059]

Is only religion differences and if we can be able to solve it, both religions can be united and live peacefully.

ZA32 [71545-72036]

As I made mentioned, above that there are some obstacles like political issues, lack of an abiding by the provisions, the rules and regulations provided by the two religions. Muslims, some Muslims are not abiding by the real teaching of Islam as well as non-Muslims, almost and, almost all of them do not abide by the provisions of what, of the Christianity. For example, their dressing and other things, they are not even allowed to move nakedly, but they do it and other things like that.

ZA33 [34224-34621]

The only obstacle or barriers that hinder the coexisting harmony that exists between Christians and Muslims in northern Nigeria is lack of trust. Lack of trust that have been inculcated in them by the politicians and misinterpretation the various doctrines that is the preachers preach what is not to some extent in their books rather they preach selfish interest thereby hindering that harmony.

ZA34 [54309-55027]

One, sometimes the religious leaders. The way the religious leaders are teaching their disciples is a problem. They put desire in their hearts. Two, even the way the followers are receiving the knowledge of the religion, sometimes it is half baked. You see somebody who is not knowledgeable now boasting to become a mallam or a pastor. Three, look at our settlements before and now. Before, as I said, Christian neighbors a Muslim, a Muslim neighbors a Christian but now Christians on their side, Muslims on their side. That is a problem. Unless we come together, know our differences, know our needs and know our aspirations, so that we can protect each and others need and aspirations, we can't live together.

ZA35 [24721-24813]

Their problem is based on religion hmmm it one another, is on religious basis and culture.

ZA36 [37839-37850]

Hypocrisy

ZA37 [41459-41548]

It is just interest, personal interest because everything is clear to each and everybody

ZA38 [49773-49849]

It is misunderstanding and our politicians have not being helping matters.

ZA39 [61393-62622]

The current challenges that we are, both the Muslims and the Christians, are facing in Nigeria and especially in northern Nigeria where religious conflict is rampant or is more common is that people first of all should be educated about the actual position or about the true religion, the practice of the religion, true practice of the religion of both religion, Christian and the Islam. First of all people should be educated, they should seek knowledge, understand their limits, understand the true teachings of the religion, one. Number two, if this is done it would help them to understand the maneuver, the methods, the connivance of the politicians, both the Muslim and the Christian politician connive to encourage divide and rule system among the northern or among the people in Nigeria. So if this thing is done and also it would assist both the Muslims and the Christians if sound education, though sound education of the religions are acquired, is acquired to make them to understand that top priorities that is social amenities, their expectations, job creations, health care system, all other things that are supposed to be provided by them, would assist them in promoting peaceful coexistence among themselves.

ZA39 [62764-63040]

The ignorance about the religions, we don't understand, when a Muslim doesn't know how to treat a non-Muslim or how to treat a Christian and when a Christian does not know the actual teaching of Christianity, definitely it would aggravate more problems in the relationship.

Th18.3: Desire to Convert Muslims as Source of Conflicts

KD1 [52708-53150]

That's true in some cases because we have seen them come into some villages, just come to plait their hair, give them sweets and biscuits, give them little clothes and they want to change their beliefs. But that shouldn't be a source of conflict, it's an option, it's a case of like marketing, I sell something to you, am advertising something to you, it is either you accept to buy it or you refuse to buy it. There is no compulsion in it.

KD2 [23206-23425]

There is no religion that tries to convert anyone to another's faith. So ehm the, attempts to convert one from one faith to another is not a source of conflict in Nigeria especially in the northern part of the country.

KD3 [18946-18950]

No.

KD4 [46106-46138]

I disagree with this assertion.

KD5 [23171-23219]

I don't think so, I don't think so. That's all.

KD6 [37271-37571]

That's what I told you before. Did they force you to come back to their faith? They preached to you, you agreed because of non, you don't have knowledge about Islam. If you as a Muslim, you have true knowledge about Islam, you preach to them also. So, you will now see the one that will come at all.

KD7 [29870-30220]

That is not the conflict that really arises. As I said earlier on, the conflicts that arise between, the problems between Muslims and non-Muslims is a problem of suspicion between each other. We have left our laws and regulations, that is on both sides, we have not been practicing them to the fullest that is what has brought us to these conflicts.

KD8 [53608-54130]

Even in Islam it says la iqraha fid din there is no compulsion religion. All the conflicts that have been going on in northern Nigeria, there has not been any one that is religious. There has not been any one that has to do with conversion and you don't, there is not any Muslim organization, I don't see any Muslim, I don't know of any Muslim organization that is forcing people to convert to Islam that will even lead to violence.

So, this is not even an issue because you don't compel somebody to accept your religion

KD9 [35578-36601]

I can say yes, maybe not the only reason, but majorly yes. I have witnessed, when I was young also, some people that call themselves the Jehovah witness. They will come right to your door and knock on your door, call you out especially on weekends when they know you are not at your work place and then they begin to force their opinion on you as far as their religion is concerned. They will give you books, they would you know and so on and so forth. And they would, even when you indicate that you are not interested, they will want to force their opinion on you, so that is even the softer ones. And then we have seen the situations where, you know, conflict situations, when it gets to conflict situation, there are some areas even within the north where you have population of, larger population of non-Muslims even a Muslims cannot be free staying in that kind of place. You will be thrown out of that kind of enclave, you know, maybe it is mosque is burnt, even within Islamic northern Nigeria. That is serious.

KD10 [29735-29817]

It's not true. No. It is a lie. It is a white lie or black lie eh it is not true.

KD11 [32617-32712]

Well the issue of being converted into a faith is ah I don't think conflict arises from such.

KD12 [34238-34268]

It is not totally acceptable.

KD13 [14623-14765]

You see, what I will say do happen at time is the inability to have education concerning the din if you discover anybody with this attitude.

KD14 [18785-18800]

This is false

KD15 [26563-26899]

Ah in Nigeria ah I think what really happens is just selfish interest and all these political gains ah and whatever. So as I said Islam is peace and there is no where in Qur'an or in Islam that says okay kill your neighbor or achieve, so that you will achieved whatever you want, no. So I don't think that is proper, it is not okay.

KD16 [15775-15795]

I have no comments

KD17 [48497-48816]

Yes I will say that by time you see non-Muslims coming preaching trying to disturb people though they don't even have much knowledge about the Islamic religion, they just have to convince them, try to confuse them to follow the non-Islamic faith, it makes people to be angry and also leads to conflicts most at times.

KD19 [28998-29401]

Well, I don't agree with that because whenever Muslims go to, go on their da'wa program, I don't think they use the word force because they have it at the back of their mind, that aya there is no compulsion in religion. So Muslim maybe through the call through good practices whenever they move within the north, they try as much as possible to convert a lot of people but not through the use of force.

KD20 [23806-23987]

That is no. We are not trying to force anybody into our religion, the causes of the of their fighting is lack of understanding and selfishness and greediness. That is what I think

KD21 [21719-22017]

Yah it does happen, but Allah is the creator if he has ah created both man and jinn for nothing other than to worship him, he has made his laws by sacred and then they have to abide by them. A Muslim is never allowed to convert into Christianity, Buddhism traditional belief or any other belief

KD23 [22962-23020]

No. I did not agree with this, I did not agree with this.

KD24 [70907-71563]

No, in Nigeria what happened in the, this group of ah Christians, evangelicals, they have their own mode of preaching likewise the Muslims have their mode of preaching some of them use to go inside villages, explain their own religion to the people of those village, give them some gifts, explain details to them, their own religion to the people of that people give them some gifts explain in details, if they wish, their king or their head of the village will decide whether to follow and convert to that religion or so. The same thing apply to the Muslims, but I don't think one side is forcing another, one side is forcing another, I don't think that.

KD25 [86990-87443]

Uh to some extent eh yes to some extent yes, but not perfectly ah all eh because ah the ah look at it very well, only few among the Christian clerics that do that, very few in number and I don't believe that ah where the Muslims are dominant eh somebody who is not a Muslim should come and start playing a...group, it is not possible because other Muslims will not just keep a watch or keep watching eyes on him without ah doing something to curb that.

KD26 [25577-25626]

Yes, not in all cases, but yes in some cases.

KD27 [25533-25537]

Yes

KD28 [33401-33803]

It is true because if you are not faithful on whatever, if you don't have the faith in your own religion and you don't understand what you are doing, those who know better than you they have the method to convert to his own side. So during this one who doesn't know they have to use a way of trying to seek you own...so that they can just make you fall prey to them on their own side. That is a factor.

KD29 [20228-20536]

Not at all. There are a lot of misinformed information from the Christian clerics ah to their followers, so that teachings by the clerics use to bring a lot of friction, very negative relationship between the Muslims sometimes and this is what use to bring conflicts between Muslims and Christians in Nigeria

KD30 [35601-36421]

Ahm I don't think that is mostly the problem. Non-Muslims in northern Nigeria ahm get in trouble with ahm Muslims because they try to convert Muslims to their faith, ahm I don't think that is mostly the, what is bringing the uprising mostly in northern part of Nigeria ah there is always very, very good understanding with ah mutual under ahm agreement where ahm a Muslim can always go about and invite a non-Muslim in a simple ah conversation and there are several debates where the Muslims and non-Muslims sit down and talk and convince and try to convince each other on where or how to come and join a particular religion. I think that have never being the problem, the problem is always just the misunderstanding and the ignorance on both the religions, I think and politics, the politicians take advantage of that.

KD31 [19537-19651]

Ah actually that's not the issue, the problem with Muslims and non Muslims in the north like I said is political.

KD32 [27782-28273]

As I have said earlier there are many reasons for the conflicts in the northern Nigeria, there are some that use politics, but under the umbrella of religion for their own selfish political mind. They are using religion to manipulate some things and creating conflicts so most of the conflicts are not about eh forcing some people to accept other different faith, but is just an intolerance of the people majority in the part of the country they lack the tolerance that is just the problem.

KD33 [24665-24797]

No it is not true as I said politics is one of the big role that start creating problems, conflicts between Muslims and non-Muslim.

KD34 [28175-28392]

It is absolutely wrong and not reality. The conflict with, in northern state with non-Muslims is a word of domination, some part will think that the others are trying to dominate them, but not in a religious aspect.

KD34 [28479-28517]

It is has nothing to do with religion

KD35 [27167-27464]

I don't think is true. The cause of the trouble is not that by trying to convert Muslim to non-Muslims like I said previously the trouble comes only when people preaching don't understand what they are doing, they don't know what they are doing, they only preach in accordance to their own ways.

KN1 [59605-59844]

Ok now let me ask a question. You know and you will agree with me that in the southern part of the country the non-Muslims are higher in number why is there conflict between Muslims and non-Muslims? Are the Muslims trying to convert them?

KN1 [59865-60036]

What of Plateau state, the Christians are higher in population and still there is this violence. Are the minority trying to convert the majority? So that is not the case

KN1 [60064-60128]

I don't agree with that one based on my knowledge of the country

KN2 [34406-34590]

No. Muslims are not fighting non-Muslims because they want to convert them, they are fighting them as a result, I told you, as a result of mob action which has a political under tone

KN4 [48935-49225]

No, conflict only arise in the northern Nigeria when perhaps it comes to power, political power but there is no any non-Muslim that impose his religion on Muslim or Muslim impose his religion on Christian, it is conflict of interest to be in government and property that cause the crises.

KN5 [29224-29883]

No it is not as I said it is because of political reason or second, as a result of insult to the prophet or something like that from a non-Muslim to the Muslims. So northern Nigeria being an area that is predominantly inhabited by the Muslims whenever you insult the prophet, the personality of the prophet or something like that it may lead to a conflict between the Muslims and the non-Muslims not because they want to convert ahh you have them going to this villages in Kano state the not-the Gwarzo town, the Albasu, the Sumaila, you have the Christians seriously working to convert people to their faith so that has never been a cause for a conflict.

KN6 [31994-32164]

No, no, no but I say that earlier conflict in northern Nigeria is, is arising as a result of some term politics, as a result of poverty, as a result of illiteracy, etc.

KN7 [30007-30365]

Hmm, yes, no, yes and no. Yes in the sense that they are ehm religion extremist like belief in conflicts is a way and manner by which you can convert Muslims, but I don't think. Well northern Muslims, they, they enjoy seeing people converting though to Islam but not in the sense that in one way the other, by all means convert every non-Muslim to a Muslim.

KN8 [29551-29576]

Yes, I think it is true.

KN9 [26661-26708]

Am I do not have an opinion on this question.

KN10 [20693-20715]

No, is not like that.

KN11 [27334-27574]

No, I disagree with this. The ignorance, first ignorance mostly cause or causes this because most of the northern Nigerians, I will not say majority, majority of them they want to propagate their Islam but they lack tools that is knowledge.

KN13 [30529-30864]

I don't agree with that because definitely it is very, very hard for you to convert uhm whereby you see a Muslim being converted to a non-Muslim. I heard news, we normally see a situation whereby a non-Muslim is being converted to a Muslim. It is very, very difficult for you to hear that a Muslims is being converted to a Christian.

KN14 [24200-24204]

No

KN15 [21316-21380]

They should do it through calling people into Islam I think so.

KN15 [22003-22063]

I think its not because of that, I think that is not true.

KN16 [12219-12249]

No it's not because of that.

KN18 [44607-44868]

Well to some extent its brings where eh in some places it brings, maybe in rural communities because its against the teaching of Islam and ah committing that is committing ah a serious act of violation to Islamic sharia that to convert as a Muslim to convert.

KN19 [27245-27273]

Uh, no it is not correct.

KN20 [20190-20246]

Ah the truth about it is, no no no no is totally wrong.

KN21 [13500-13525]

No I don't believe that.

KN22 [28639-28845]

I did not agree with it because going through the constitution of federal republic of Nigeria there is no where the constitution stated that there should be compulsion in converting to a particular religion

KN23 [18965-19205]

Ah to one extent it is correct because I can remember in Adamawa state there were some preachers who actually, they are Christian preachers, who are going to the Fulani villages for evangelism and they got attacked by some Fulani herdsmen.

KN24 [18406-18425]

No it is not true

KN25 [29525-29554]

Well this is not always true

KN26 [29432-29752]

No. Largely that is not the case, there are some studies that were conducted though I can't quote exactly but I have read literatures that ah-that was some form of ah recent ahh the early nineties-late nineties yes mostly before the return of democracy in 1999 yes, but then largely now, no it doesn't hold much water.

KN27 [22051-22324]

Yes I agree, I agree because even in recent times, even though we are in the north we see Christians going all about with flyers and some people, some Muslims do feel it is an embarrassment for you to collect flyers from Christians or their preachings. So I think it is.

KN28 [17247-17307]

This statement is not correct. I don't think it is correct.

KN29 [3071-3092]

No that is not true

KN30 [16911-16931]

No I don't agree

KN31 [26984-27675]

Well actually there is always this misunderstanding between these two religions but just like I told you normally I think religion is a thing of understanding and knowledge. That is why I think Islamically it is said may be you will not think may be on the day of judgment you are going to hang on may be so and so scholar, mallam said this said that. They said even if you are to travel for miles even drawing your stomach on top of ice you are to go to seek Islamic knowledge because everybody will be accountable to his own deeds. So I don't think maybe this is mostly a problem. I think the misunderstanding between these two religions is normally minor which can be easily overlooked.

KN32 [13464-13659]

I don't think this position is accurate in short it is in accurate because you see conversion cannot be a major cause of conflict between Muslims and Christians in the northern part of Nigeria.

KN33 [10425-10444]

No, it is not true

KN34 [17384-17403]

No I didn't agree.

KN35 [17809-17821]

Not really.

KN36 [18707-18711]

No.

KN37 [17001-17025]

I don't agree with that.

KN38 [12658-12676]

No I do not agree

KN39 [20852-20877]

Actually I do not agree.

KN40 [17184-17193]

No idea.

KN41 [14690-14707]

Yes this is true

KN42 [35858-35973]

That is not true. Conflicts arise with non-Muslims because there is no, there is no accommodation between the two.

KN43 [26641-26687]

This is very, very wrong. This is very wrong.

KN44 [20422-20754]

No, I don't think this is true, it is not true. There are so many other fundamental causes that has to be answered on the reason why there is conflicts between Muslims and non-Muslims not necessarily restricting to an attempt by non-Muslims to convert Muslim into Islamic ah faith. No I don't think, I don't subscribe to this idea.

KN45 [29763-30148]

They convert, they try to convert Muslims, I don't think this is part of the reasons of the conflict in Nigeria. I don't think this is part of the conflict and I don't remember ehh any of the conflicts ehh of the conflicts that happen between Muslims and the Christians in this country ehh that is ehh that is attributed to this cause at all. So this is not part of the reason at all.

KN46 [50291-50565]

They convert Muslims to their faith? No I don't think so because most of these conflicts ahh we know when it happened and how it happened and I don't think it arises from the attempt of non-Muslims to convert Muslims to their religion. I don't think it happens like this.

KN47 [46466-47081]

No, I don't think there is this as a reason for our conflict because how many people among the Muslims that are always, you know, have the desire of ah of ah, of converting other people to the religion of Islam? You can simply stay with a guy, with non-Muslim for quite a number of years without even making an attempt to convert him. The best way of converting somebody is to exhibit good, you know, Islamic relation towards non-Muslim. So if you see them he copies, then you tell him it is false, you know, the source of that behavior is from your religion then this person can be convinced accept your religion.

KN48 [14979-15117]

Hmmm that is still no, that is too no because everybody no matter what you will still want to be convincing people to your own belief.

KN49 [25298-25552]

Actually you don't compel people to be what they don't want to be or what they do not seem to be, unless you want them to revert. I think ah some people are proactive in terms of getting subject to their religion, but I think that is basically not true.

KN50 [13232-13308]

Ahh, this is not true because there has never been an incidence like this.

KN52 [41551-42401]

That is not true, that is not true. Most of these conflicts, I think, you know, result from lack of understanding: misunderstanding, misinterpretation of the text itself. The question of the proliferation of Islamic teachers as being somehow responsible for the rising conflicts in Northern Nigeria could not be farther from the truth, yes because some of these mallams that emerged from nowhere and lack the necessary and proper training to go about misinterpreting the text and in the cause of misinterpreting this religious text, they invoke all sort of statements that are not really true about the true position of Islam and they end up misleading people, they end up misleading their followers. So it is very possible in that context to endanger some form of hatred, for instance, misunderstanding, antagonism against the other non-believers.

KN54 [10206-10240]

But this is not the only factor.

KN55 [11002-11081]

This not the only factor. We have other factors like politics and illiteracy.

KN56 [18446-18715]

Actually this is not the only factor that is making Muslims and non-Muslims to engage in conflicts. There is the issue of religious misunderstanding, there is the issue of corruption, there is the issue of lack of knowledge and lack of tolerance to mention but a few.

KN57 [17114-17155]

No, no. I disagree with this statement.

KN58 [38162-38165]

No

KN59 [33947-35324]

Actually it is not that it brings about conflict, it is not conflict, it only brings about misunderstanding because the non-Muslims actually normally want to kind of use some techniques to convert Muslims to non-Muslim which is actually in the Muslims state that is not always possible. But them they want to try by all means to see that they use these techniques may be by giving you pamphlets, by giving some incentives, by using some spiritual powers to heal sickness because there is one lady in my area, she is a Muslim, you understand, she was engage in some chronic illness, so she seek assistant from the Muslims but unfortunately the Muslims didn't render assistance to her. So there was a Christian in their area who told her ok let me take you to my church my pastor would pray for you and you would get healed, you understand, so before even going to the church the Christian brother gave the lady some amount of money, so when they gave her this money she was ah my own Muslim brothers cannot even give me money, it is only Christian that gave me the money. So they use some methods and techniques just to draw you to their own faith. So finally she converted wallahi tallahi she converted, but her children said that he was enticed with money. So because she is leaving in a Muslim dominated area may be when they see those brothers again they might attack them.

KN60 [28511-28543]

That is not right they desire.

KN61 [14700-14726]

Is not true, is not true.

KN62 [48650-49414]

Hmm mm, yah conflicts arise, not only a conflict, conflicts with non-Muslims in northern Nigeria, I believe it arises all the time because they all desire to convert Muslims to their faith and ah this is normal. Each faith needs more members. Each religion needs members, right? It is like a kind of market yah, a business, you need customers and beside that we can say that religion has a certain spiritual thing attached to it and we are after the heavenly reward of, lets say, converting to one, from one religion to another. You know there is a huge ehhh reward for that. So that is why people are after it, but I don't believe that these conflicts erupt because of this ah desire of non-Muslims to convert Muslims to their religion. I don't believe in that.

KN63 [35234-35645]

Of course, hmm I mean they have been doing that from time. I mean they have been going out, maybe they have been preaching from house to house, nobody is stopping them from that huh, but you know Islam you know me am Muslim and I pray to die as Muslim. And we don't pray that for someone to be in Islam before and forsake his religion, we don't pray for such because we may not, not you know is a very severe

KN63 [35732-36772]

So, we don't hope for that huh if at all the Christians have to do that, let them do it in the proper manner ahh not just like going out, let them stay in their various churches and do their own preaching to their followers of a thing, but not to try to go into our villages where they have little or no knowledge so much about Islam and trying to convert them or take up the villages and give them something in return so as to convert them to their faith. That is just what they have been doing huh, they give them something, encouraging them and gradually they take over their faith. That is what they have been doing here. So if they can change their various churches and preach their religion, nobody is abusing them or will go against them huh and even all the crisis that has been taking place in Kano religion, I have not come across something like that, that maybe someone is trying to convert another person to Christian, that is why they now take ahh try to attack him or whatever, I have not heard of something like that before.

KN64 [24293-24366]

Ahh, this is not the reason of ah, of our conflicts in northern Nigeria.

KN65 [31397-31419]

No, that is not true.

KN66 [19478-19492]

This is true.

KN67 [19947-20020]

I don't think that is the major issues or reasons for the ahh conflicts.

KN68 [9904-9932]

This is not the only factor

KN71 [57550-58079]

I don't think there should be any conflict as regard to this because the issue is all about dialogue (he recites a verse of the Qur'an) If you want us to embrace your religion, why? If we want you to embrace our religion, why? The only thing is dialogue. I don't think there is any need for conflict to arise. Well maybe you want me to be a Christian? Yes. Ok why do you want me to be a Christian? Is it not an issue of dialogue? Convince me. You want me to be a Muslim? Yes. Why do you want me to be a Muslim? Convince me.

KN72 [31204-31360]

Ahh, I think this is not a reason because when you say converting, you can never convert a Muslim to a non-Muslim society without his eh eh acceptance.

KN72 [31608-31813]

It is not true because I think the conversion of anyone into any religion is based on agreement and acceptance, so if a person accepts or agree to be one of the religions, so he can, she can do or accept.

KN73 [31788-32269]

If you say desire, It is not force. There is no reason why conflict will arise because it is a desire for a Muslim to convert non-Muslim as it is a desire for a non-Muslim to convert a Muslim to Christianity. We have heard it in their books, we have heard it in their practices that they always wanted to convert Muslims to Christianity and there is no conflict and no conflict is arising and even if in Islam, there is no conflict that why I should convert a non-Muslim to Islam.

KN74 [41724-41798]

This is not, this is not true, this is not true, this is absolutely not.

KN74 [41819-42081]

Okay the reason is that eh if you can, we now living in northern Nigeria we know a lot of factors that influence the crisis. I think out of all that eh factors that eh influences the crisis, nothing like this that generate the conflicts in northern Nigeria.

KN75 [45711-45714]

No

KN76 [36860-37156]

Well it is true but ahh you can't say that all the conflicts that arise in northern Nigeria are as a result of ahh effort by ahh the Christians to convert Muslims, non-Christians doesn't convert Muslim to Christianity in northern Nigeria they convert non-Muslim northern Nigerians to Christianity

KN78 [53829-54061]

Ahh no, I disagree with that. Well to be very honest yes to a certain, you tend to have a certain degree of disagreement, slight ahh you know, but that does not mean necessarily it is an agent of violence itself or conflict itself.

KN80 [41080-41317]

Hmm conflict arise with non-Muslims in northern Nigeria yes because amm because they always desire to convert Muslims into their faith, so no, this is not because ahh ahh ahh as far as Islam is concerned there is no forceful conversion

KN81 [26047-26131]

This statement is totally wrong. I disagree with this statement. Its totally wrong.

KN82 [28072-28085]

It is true

KN83 [18823-18875]

I don't think so. This is just a mere assumption.

KN84 [22013-22098]

No it's not true at all. Conversion is not the tool of conflict in northern Nigeria.

KN85 [29919-30545]

Yes, there are instances where there re conflicts because non-Muslims try to convert Muslims into their own faith and this actually should not be allowed. If they are coming into Muslim societies, Muslim localities then they should only practice their own religion. They should not be allowed to try to convert other people to their own side because, to their own religion because they meet them Muslims in their own societies. It is not the Muslims that travel and stay and live with them in their own societies where they can be able to try to entice their religion, but in this situation they should not be allowed to do so

ZA1 [31769-32131]

Let me ask you, no any issue in north as far as I am concerned that is purely Islam. No is not like that. All this issue of Plateau is the problem of indigene-ship. Problem of what is happening in Tafawa-Balewa is land. Kafanchan, land, Benue, land, go to Taraba and see between ehm between two tribes that is between Jukun and Tiv, are not Muslims, land.

ZA2 [32420-33425]

Ehhhhnnn no, no. When you look at that issue there, the issue of converting is a freedom now, is a freedom. We are only I preaching to you, is left for you to just eh accept to what am preaching to you, do you know that what am telling you in Islam as it teaches. It is your attitude, your behavior that calls for people to even follow you. Take an example of the prophet, you have mentioned one example now that the prophet sit with someone who is a non-Muslim, he stayed with him often and often, he is now a, the prophet is not his own enemy, but at the end of the day he din was there when he was not in present in the sitting, the prophet look all round he couldn't see him, he said a'a where is this man? They said he is sick, he went down to see him. That attitude now made him to say ooo so this is what this religion is preaching? I thought this religion that is not what it is preaching I thought is an inimical religion, but is not inimical, it is not against anybody. So that is the change.

ZA3 [24233-24250]

I don't think so.

ZA4 [46254-46264]

Yes okay

ZA5 [27031-27057]

No, I disagree with that

ZA6 [64708-64835]

I don't really know of this, but I believe the conflict in northern Nigeria is mostly a manipulation from the political elites.

ZA7 [30361-30830]

I don't want to believe that. I don't want to believe that is the reason. Conflict as we know is a disagreement between two or more persons, so if you come to me and you preach to me about Christianity and I do not want to be a Christian, I don't think I should emm I should give you a backup answer with conflict or violence. So I don't think it is. I want to believe most of the northern problems has been rooted from politics and probably they are historical past.

ZA8 [62619-64184]

The Muslims to their faith, conflicts are ... Okay the non-Muslims are, like I said, if you already a true Muslim, there is no way, is like a way of life or how will I call it? If already you have accepted Islam and you have the knowledge, you are already true in it, I don't think there is anybody that will come and tell you another region that you convert. That applies to any other region if already you are already deep in it I don't think it will be easy for somebody from another religion to come and convert, come and change you to his own religion because this is something you converted from one religion before to, now somebody, now you are already deep in it and you already know everything about it, now somebody will now start telling you something new again, it will be difficult for you to convert. So that is why they use to say there are true Muslims and there are none true Muslims, is not that they are not Muslims, but they are not true because they can easily be swayed. But if you say somebody is a true Muslim, there is nothing, in fact no calamity, no trial that will come his way that make him to leave his religion. So I think this conflicts do arise because most of the true Muslims or should I say the first Muslims that don't feel like converting to their religion are feeling cheated because this is their child or their brothers or their sister that they are saying this is your religion, this is what you are born into, they will not want to allow you to take them away from them. So I think that is where the conflicts comes from.

ZA9 [33943-34050]

No. I have never come across that. No. I don't think that is the reason; there are more to it than that.

ZA10 [31406-31470]

Yes in some cases it is true, but in some cases it is not true.

ZA11 [25604-26019]

Well if memory serves me right that is ahh, I don't believe that because when you tend to look at it presently, when you go round, you tend to see, whether you are less busy or you are interested or not, you find a non-Muslim come to you, brother let's have a word with you and it is not common within our Islamic community, even when we go for da'wa, it doesn't go that way, we don't force people to the religion.

ZA12 [16187-16189]

No

ZA13 [15607-15614]

Yes.

ZA14 [21383-21717]

Ahh no, there is no crisis in Nigeria that is something like that, that whether the Christians converting the Muslims into their religion, it doesn't happen, I have never seen that and I have never heard of it because the issue of the crisis we have in Kaduna is not all about the converting of Muslims into Christianity, that is it.

ZA15 [24442-24522]

I disagree with that, I fully, fully, fully disagree with that. It is no true.

ZA16 [17117-17121]

No.

ZA17 [20055-20656]

To my own understanding, is not that we are converting them, they are bringing themselves, anytime if you see the Ramadan, those people they are coming without somebody calling them, we are not even doing our work, if we are doing our work, if we are meeting them as they are meeting us, didn't you ever, if you enter a car, you will see somebody just, you don't even know what he is saying about the religion he is talking about, but actually you, you are not doing it, you Muslims you are not doing it, you are not ah meeting people at the motor park at the and saying you wanted to preach to them.

ZA18 [25375-25381]

No.

ZA19 [35941-35960]

This is not true.

ZA20 [23696-23936]

That is wrong. It has never been true. There is no community in Nigeria that were attacked with a desperation for those community of Christians to convert to Islam otherwise they will be killed. That is wrong. It has never happened even.

ZA21 [27543-28360]

Well conflicts arise with non-Muslims in northern Nigeria because they always desire to convert Muslims to their faith, I can say no. I can say no. Conflicts arise mainly because of politics and that is all. People tend to like hide under the guise of religion that

I am a Christian, I am Muslim to further their political interest. Once they emerge in those positions they will never think of saying I belong to this denomination, I belong to this, this and that. It is all – the conflicts we do have in northern Nigeria most times is ah it has to do with politics and political affiliations that even it has to do with leadership that even the so call shi'a, the so called Izala, the so called Darika and things like that they are all formed to mainly most of the times because of leadership affiliations.

ZA22 [24634-25124]

Yah they desire but do they achieve it? Hardly you see a Muslim converting from Islam to Christianity. I can challenge anybody, but when you go to our courts particularly sharia courts almost every month you find cases whereby non-Muslims convert to Islam and their relatives take them to court many a times it happens. So hardly will you find a Muslim converting to Christianity. But many multi-non-Muslims are converting every day on daily basis to Islam. So we don't have that problem.

ZA23 [33299-33803]

Ammm really the non-Muslims want to convert the Muslims to their own faith. And also the Muslims also want to revert the non-Muslims to their original religion. And it is the normal practice. During the lifetime of the holy prophet (SAW) it is not the Muslims that if one of them converted that they will all go against him they will call him back to order. He will be given some time for him to come back to order. But the non-Muslims whenever their member reverted to Islam all hatred will be on him.

ZA24 [40247-40734]

Ehn it is true because if you see non-Muslims in northern states some of them are trying to convert Muslims to their faith and if that arise so in fact conflict will arise because the majority of people in northern states are Muslims. In fact from outside – external eh outside of the country people have been sponsored to come to north and try their best to convert Muslims to their faith. So with the knowledge of Islam the people have in the northern states so it may bring conflict.

ZA25 [37103-37662]

Hmmm that is just be one aspect of what could be the cause of conflicts between Muslims and non-Muslims. Yes we have seen that there is a lot of conspiracy of making sure that you can see churches everywhere here and there and that constitute not just churches and even in the schools, primary, secondary and even tertiary institutions and many of them are here and they have started infiltrating the Islamic culture in the northern Nigeria and some uniformed and impatient Muslims brothers they tend to go extreme in their way of addressing this situation.

ZA26 [18280-18307]

It is a wrong assumption.

ZA27 [16799-16977]

No I disagree with that. It does arise because of the political, because of politicians and some people that really don't understand the teaching of Islam and the Qur'an.

ZA28 [30554-30572]

This is not true

ZA29 [44228-44535]

When you say that this happens but not it is not the reason why the conflicts happen. But it is true that Muslims are trying to convert the non-Muslims to their own religion, but not forcefully, not forceful, under no pressure. But rather they preach and conflicts do not arise because of the conversion.

ZA30 [52962-53250]

This statement is wrong because there is no any conflict that resulted as a result of just mentioned fact. All the thing that happen in northern Nigeria is just a fight unless this one, the recent one bring by boko haram, and people know that boko haram are far away from being a Muslim.

ZA31 [24617-24750]

I don't see any state where Christians threaten Muslims to convert or Muslims threatening Christians to convert to their own faith.

ZA32 [61717-62139]

No, it is not because of that conflict, conflicts arise, but rather ah because of the enmity they used to disallowed Muslims to practice their religion and they use to violate the peace, the agreement between them of living in peace. For example, when Muslim is praying and he is, and he is fought by non-Muslims, this is clearly a violation of peace, so things like that are the things, causative agent of the conflicts.

ZA33 [20474-20959]

Conflicts arises with non-Muslims in northern Nigeria because they always desire to convert themselves to their faiths. That is not the case. They do to some extent but in the real sense non-Muslims in northern Nigeria most of their jihad, most of their fighting as so-called jihad is not in the cause of religion. It is rather in the cause of other selfish interest or an avenue to back up their fight to Muslims as they describe it in their religion as they are fighting for jihad.

ZA34 [40417-41335]

Well to that I don't really agree with it. I don't agree with it because one, the Muslims and the non-Muslims have been living together for over a century, over a century and they are living peacefully. It is just later when other things were introduced then it became a problem between the two religions. I can remember during 60s, 70s and even early 80s when there were festivals like Sallah festivals, Christmas festivals and other festivals the Muslims and the non-Muslims sometimes come together, greet each other, exchange gifts and then they come together to celebrate, but when something came one, selfishness, greediness, and others entered that is when the problem started too. The non-Muslims, the Christians going down to Muslim areas converting non-Muslims to Christianity before the Muslims do so but they are living still in peaceful way, amicably. It is greediness and selfishness that entered.

ZA35 [16394-16891]

Yes, most of the non-Muslims, you see them going about, house to house preaching the wording of their God which the Muslims don't do. You would not see a Muslim going from one house to another calling people to come and join his religion. What they do is they believe in public lectures and if it is the will of God that you would become a part of them, then you will. But like the non-Muslims, I think they call or force, I would say, people into their own religion which the Muslims don't do.

ZA36 [24216-24242]

I don't agree with that.

ZA37 [32951-32955]

No.

ZA38 [37049-37877]

Well, you know, because we are in a secular society even though Islamically if you are a Muslim, when you revert, sorry when you convert to other religion that is not Muslim, you have committed riddah, that is what we call riddah, your blood is allowed.

You are to be killed, this is how the religion says about it. But in a secular society that they say in the constitution that there is freedom of religion, I didn't know and we are adhering to this constitution we think, yah good and fine, it is for his own good if you feel like converting, but in the Islamic society if you see that this thing is happening we are the ones to question ourselves. Have we basically have any education, have we given our people religious education? If we have not given, then that is why people are converting from Muslims to non-Muslims.

ZA39 [50376-50380]

No.

Th18.4: Conversion as a Major Source of Interreligious Conflicts

KD1 [53676-54223]

I disagree because you can't say the problem that is arising is conversion. I think what has been causing problem is mistrust, is mistrust because in some families, we have Muslims and non-Muslims in one same family of the same parents or even when the, both religions marry each other and they have children, so how would you say such cases have caused it. I think what actually causes it is cases of mistrust. I have never heard that one person converts or reverts, then that thing caused a crisis in northern Nigeria, I have never heard that.

KD2 [24279-24614]

I don't agree with a fact that conversion is contributing to conflicts between Muslims and Christians in northern Nigeria. What leads to conflict in Nigeria is usually tribal, socio-economic, land dispute and what have you, but conversion into Islam or conversion from Islam to Christianity has and does not cause conflict in Nigeria.

KD3 [19328-19474]

I disagree because most of the conflict in, I have not even heard of any conflicts in northern Nigeria that occurs through or between conversion.

KD4 [48042-48308]

I will disagree with this. Conversion has not been the basis of conflict between Muslims and the Christian in Nigeria rather I will tell you that the conflicts between Muslims and non-Muslims in Nigeria, it has a political, socio-cultural and even material outlook.

KD5 [24103-24515]

Hmmm I don't think so because if I could remember in Islamic religion there is, is it verse or Hadith that said somebody being a Muslim or somebody worshipping God does not contribute anything to the Almighty Allah rather that person is only helping himself. So, converting non-Muslims to accept Islamic religion, yah is an achievement, but I cannot term it as major achievement rather it's just an achievement.

KD6 [38624-39501]

I can't say, I told you as a Muslim da'wa is jihad, jihad is da'wa. We don't do that, but they do that. The call it..., we don't do it. Ours is fighting, no, we don't do fighting is about bringing what you have. I bring what I have, we talk about it, we talk about you, we talk about yours. He gives me prove, I give him my own proof. That's how they do, they don't come to you and say if you are not a Christian, you don't become. So, they come to you and force you to be a Christian or force you to do what? No, in Islam, they don't even force it is we that owns the ...not them. What they mean by... go to the literary meaning of them is jihad, that is the meaning of ...go and check it very well. I am talking about my experience and what I know about it. They are talking about jihad, but they say is...and calling somebody to your own religion is jihad. How do you call him? So,

KD7 [31495-31822]

It is one tool, but it is a very small tool. It is not the biggest tool, like I said, the politics, the is suspicion that is between us, they are the major source of conflicts. That of conversion, it's a small tool of conflict and I believe that if we sit down and understand, everybody's destiny, everybody holds his destiny.

KD8 [55665-56187]

It is not true. It is a huge lie because there has never been a problem of conversion. Converting a Muslim, converting to Christian or Christian converting to Muslim, there are, that is a non issue. There has never been a problem like that. All the conflicts that are going on, they are not religious, they are just fight. Not having root from any of the religions, even Christianity does not believe in violence, it does not, you know, as a religion it does not recognize violence as a means of ehm propagating religion.

KD9 [38286-38797]

Yes it is. When you try to force, I think we are still repeating the same thing. When you try to force your Christianity on me, for example, there will definitely be conflict or you know you cannot get me then probably you want to get my child or my family, definitely I will react to that. So but I think just the last question you asked, if it is going to be on a level playing ground, bring your facts and listen to mine on a friendly basis then we will argue it out, but you don't force your opinion on me

KD10 [31442-31806]

Well I don't know maybe if the Christians convert some Muslims to Christianity then that can cause conflict. You get me right or if some Muslims convert the Christians to Islam that can cause conflicts? Yes it can cause conflict. It could cause conflict. You get me right? It could, but I think it is a matter of dialogue. They should not let that cause conflict.

KD11 [33611-33672]

I disagree. There has never been any major conflict on that.

KD12 [35095-35182]

No it has nothing to do with conversion, it is disobeying the rules of almighty Allah.

KD13 [15313-15336]

I disagree with this.

KD14 [19348-19358]

I disagree

KD16 [16378-16403]

I agree to some extent

KD17 [49705-49930]

I disagree. The major conflict in northern state is being caused by politics or electioneering activities, so if you realize whereby...I have not seen a case whereby it leads to issue of missionary affairs leading to conflict.

KD19 [30351-31005]

Yes, anytime somebody converts from one religion to the other, there tends to be a problem especially in northern Nigeria, why? Because of lack of tolerance. Islamically it is not allowed for a Muslim to convert to any other religion because Muslim have the believe that everybody is born a Muslim. It is when you come to the world your actions or the actions of others that make you change. So it is not allowed sometimes if a Muslim converts there tends to be a problem because he is given time maybe three

days to change, if he has not changed, then maybe a committee of shura will have to meet to pass judgement on him, so that may lead to conflict.

KD20 [25058-25270]

I disagree with it because I have not heard that conversion is the one that leads to the fighting or conflicts of Muslims and Christians in the northern states or in any state, so there's nothing like that. Yes

KD21 [23328-23924]

I wouldn't call it a major, but I will call it one of the factors. Let's say eh a Muslim boy due to his selfish eh interest converts ah into Christianity (recites in Arabic) he falls into that he converts into Christianity just to marry a particular lady when the Islamic state seeks for his head or his hand to be amputated, when Islamic state seeks for him to be sentenced according to the book of Allah, I don't think the Christians are going to really hand him over because of the fact that they have won, they have gotten a new convert, who is now their sole responsibility to protect him.

KD23 [24019-24603]

Okay this question I will agree with it and ah and in and in the other hand I will not agree with it, yes because there are some scenarios that happens, so because of this conversion issues so there are some, there are some ah scenarios that ah that usually happens so when a Christian or a Muslim converted to other religions so his relatives will be ah will find themselves ah fighting with the people that they think they are the cause of his or her conversion, but it is not as ah as people think that, so it is that it is the ah eh major contributing factor it is not like that.

KD24 [73699-74493]

Ah I did not agree, I will not agree with this suggestion because human beings as the case looks like, they are allowed to practice the religion which they wish. No one should ordain you that look you must practice this religion and you must not practice the other. What it carries is explanation, what the heart feels is the right way to follow, so for the Muslims, they have their own rules and regulations, if someone leaves their religion turns or converts to another religion they have the way they will do or to treat that person, likewise maybe in the Christian, in the Christianity or other religion they have their own way to treat such people, so you can't say because he converted to Islam, he will not allowed his people to touch him, if you can give him security is good, is good.

KD25 [89286-90163]

To some extent, yes, because eh look at eh most of those Muslims who lack Islamic knowledge, to them they can decided to say, like there is one person I heard from Kano that ah he said eh he is no more a Muslim whereas his parents are all Muslims, he said ah is not a Muslim, they tried to preach to him, he was not willing to listen and later they took him to the psychiatric to see whether maybe he is mad, he said, he told them they should not waste their time taking him to the psychiatric, he said he is no more a Muslim so that kind of a person what we will say.... but maybe right from the beginning even then when he was practicing Islam he was not a Muslim, anybody who is really who is a real Muslim cannot just convert to another religion besides Islam except if right from the onset he has been hiding Christianity in his heart but manifesting Islam with his lips.

KD26 [26706-26734]

It is, I think it is. It is

KD27 [26081-26092]

Partly yes

KD28 [34561-34953]

I agree because right from the onset I make it clearly known to you if you don't understand what you are doing, somebody who can make you understand his own view, you will go with him that one is normally the issue, the factor that creates conflict. But once I can convince you and take you to my side then your people will not be happy that yes that you are reducing their own population.

KD29 [21843-22028]

Well I disagree with that ah because there are conversions, there are conversions and most of these conflicts that arise I can't recall single one that it is as a result of conversion.

KD30 [37804-38768]

It's not a major problem. I think the major problem is knowledge although we have ah few cases where we have maybe someone from the far south or maybe the far east ah where we may hardly know anything about Islam, then they will have maybe one or two people coming to the north then they will learn few things about Islam then they will say they want to convert to Islam and then you will see their parents or the people there in their places rejecting them or things like these and then the people here will then ask them to come here and stay and then you have ah problems of such where these ah the other family there will not let them go, will even threaten to kill them or things like this and then the Muslims here in the north will say let them come and join the Muslim brothers to give them protection and ah join the brotherhood and then that is true the problem once you have you have an issue of such nature, but that is not actually the main problem.

KD31 [20116-20150]

I disagree with that completely.

KD32 [28432-28847]

No. I disagree with it, I disagree with it because if you look at the major conflicts that are that are occurring in this part of the country is with the emergence of political times during the military rule, we don't witness so many of this, so that is why I said this religious conflicts in northern Nigeria it has, it is politically motivated so is not about the converts so to me is just politically motivated.

KD33 [25521-25756]

I disagree with this because, every, all, if you are in northern Nigeria from 1990s to date we you can agree with me or you can disagree with me that conversion is not a major contribution to conflict between Muslims and non-Muslims.

KD34 [30403-30460]

I disagree with this 100 percent. I disagree with that.

KD35 [29515-30193]

Ahh is part of, not only, is part of the trouble simply because we don't to things the way they should be done, we don't do things, we don't preach, we don't preach the way we suppose to preach, we don't carry ourselves as Muslims, the Christians don't go about as Christians, like I said, Christians they are Jesus like people, the Muslims are Muhammad like people. So Jesus during his time preach with mercy, with leniency, with soft manner and soft way of talking, you know, Muhammad when he was alive, he preaches with leniency, with mercy, with soft voice, with every method that would attract people, that will make people comes his way to listen to him, no provocation.

KN1 [62052-62118]

By the way who is stopping the Muslims from looking for converts?

KN1 [62134-62160]

So I disagree with him

KN1 [62219-63783]

The reason why I disagree with him is this, I am in Kano and I think for more than 30 years nobody call me to convert me to Christianity and not only Kano, I have been to some other states and I don't think there is a particular time when I see someone or I saw somebody coming to me to convert me. I know there are some movements in the villages and those are small small areas I know there is that movement. So talking about the aggressiveness in trying to convert, in fact to be sincere with you we the Muslims agree that if somebody is Muslim and truly a Muslim he will remain in Islam nothing will remove him from the religion. It happens during the treaty of hudabiyya. The treaty of Hudabiyya is an agreement between the Muslims of Medina that is the Muslims with their headquarters in Medina and the Kuffar with their headquarters in Mecca. They tried to stop the prophet from entering Mecca for pilgrimage and a treaty was signed. And in the condition given during that treaty by the non-Muslims is that whoever converts to Islam should be returned to the non-Muslims and whoever converts to polytheism from Islam he will not be returned to the Muslims. The disciples of the holy prophet told the prophet that he should not sign that because there is no fairness in that particular condition the holy prophet said they should sign and they asked him why and he said that whoever is a Muslim he will never convert and go to other religion we as Muslims that is our belief as far as you are true Muslim we believe that you will not convert to any religion.

KN2 [36135-36161]

Now it is not the problem...

KN2 [36423-36466]

It is not the issue that leads to crisis.

KN4 [50312-50565]

No, I disagree there is no any conversion crisis in the northern Nigeria. People practicing their religion the way they want, people change their religion the way they want. The only thing that cause crisis in Nigeria is struggle for power and poverty.

KN5 [31000-31444]

I have said it earlier, I have never heard experience of a conversion of anybody being a reason of any conflict ehh if you see even in a family where one girl want of marry a Muslim when she wants to convert it is just going to be a court issue at the end of the day things would be resolved from her to be a Muslim and get married to a Muslim man. It is just that the parents normally say I disown you, but they never fight the other family.

KN6 [33620-33874]

I don't agree with this statement. I say it is not the issue of conversion, it is the issue of poverty, it is the issue of illiteracy, it is the issue of what eh and etc. So this is the issue, it is the issue of injustice which we face by our leaders.

KN7 [31502-31837]

No, I don't think it is a major contribution of conflict between them because in-even though, let me say as young as I am, have never heard the fact that Muslim have gone, have gone into, Muslim and non-Muslim have gone into conflicts just because they want to convert the non-Muslims to Muslims, I don't think it is. I don't think so.

KN8 [30442-30846]

I agree with this because the process through which you are willing to enforce, the process through which you are willing to enforce your own religion on another is always a basis of conflict especially in the case of Kano, Maiduguri, Kaduna, and other instances that religious conflicts have occurred in one way or the other. So, I think it is the truly the basis of conflict between two or more people.

KN9 [27550-28025]

I agree with this because you see when people convert from one religion, it means there is a minus from that religion and the religion will feel threatened. They will feel as though their members are being stolen away from them, so it is basically, it should amount to conflict because if it gets to a level they would believe that their religion is going to be wiped out of the face of humanity. So they have to stand upright and fight for what they believe is right, yes.

KN10 [21476-21552]

Conversion of course I agree is something that is happening, yes of course

KN11 [29357-29423]

Conversion to you changing the religion, no I disagree with this.

KN13 [31919-32346]

Yah conversion has been the major disagreement because definitely the issue of whereby you see someone, a Muslim converting to a Christian and is being shown publicly, it could actually create crisis in a particular society and it will actually lead to some annoyance of some Muslims sects. So I think it has been major issue even causing the conflict among Christians and Muslims in Nigeria and particular in northern Nigeria.

KN14 [25018-25053]

To some certain extent it is true

KN15 [22576-22602]

No honestly, I disagree.

KN16 [12697-12712]

No I disagree.

KN18 [46069-46324]

Ah It is a major source of conflict in northern Nigeria definitely, in some in some rural communities where there are no good ah knowledge of religion, people carry arms as a result of that, either somebody converts to Islam or from Islam to Christianity.

KN19 [28390-28407]

It's part of it.

KN20 [20902-20976]

No no no no no. There are other factors that bring problems in the north.

KN21 [14495-14534]

Oh yes oh yes. Yes it is.

KN22 [29830-29853]

I do not agree to that

KN23 [19597-19609]

Yah it is

KN24 [18907-18924]

No I don't agree

KN25 [30532-30649]

Yes it could be because the next religion will feel threatened, will feel it is losing its members. So it could be.

KN26 [32064-32829]

Like I said earlier it used to be in the early nineties but not now. Mostly now largely the issue is that of lack of respecting the values of Islam. I believe the 2000 and- September 2001 one of the major conflict that has brought through many occurrence of conflict though it is not religious as such, but it is an ethno-religious crisis- the one in Jos, you understand, was just because a Christian woman walked across a congregation praying outside a juma; at mosque for Friday prayers and that was it. You see it is not because of conversion, no it was just largely because of not respecting, you know, rituals of the Muslims and that was the beginning of it. After that you have tens of violent conflicts that have erupted within and even outside the Jos area.

KN26 [32883-33158]

Yes. like I told you from the return of democracy mostly because democracy everybody wants to get the fruit and sometimes our politicians use ethno and political lines to garner support and sometimes they make a lot of concoctions just to get support towards their own side.

KN27 [23253-23268]

I don't agree

KN28 [17883-18008]

Well that is another issue which really needs to be looked at considering the fact that everyone goes for his own interest.

KN29 [4197-4254]

No, it is not a major thing at all. It is totally wrong.

KN30 [17350-17373]

No, no, no, I disagree

KN31 [29667-29689]

I disagree with that.

KN32 [14264-14393]

No no no no no as I have said before conversion cannot be a major cause of conflict between Muslims and non Muslims on Nigeria.

KN33 [10904-10945]

To some extent but it is more than that.

KN34 [18469-18933]

Actually I may agree to some certain extent with this because there are some instances where conflicts may arise as a result that maybe either in the family or village that a particular section or people of a particular family converted to either of the religions. So the others will be saying this and that either it is as a result of influence of money or that or they will try as much to win their minds back, so this sometimes use to degenerate into conflict.

KN35 [18430-18606]

I will agree with this because of the situation always getting on and when you see a Muslim converting to non-Islamic faith, so this can lead to a little chaos in the society.

KN36 [19329-19494]

I disagree because the major problem we are having in northern Nigeria today is the political class that are using religion as a yard stick to achieve their means.

KN37 [18190-18318]

Even if I will agree with that, I will say it is due to the low level of understanding of the both religions by the both parties

KN38 [13478-13600]

I have never seen a nexus-so far the conflicts that I came across in northern Nigeria, this has never been the beginning.

KN39 [22112-22128]

Actually not.

KN40 [17597-17831]

I agree in the sense that other religions they are trying to show themselves that their own, what they are practicing or what they are worshipping is believe is the best while others they feel somehow, so from there conflicts occur.

KN41 [15228-15344]

I completely agree with it. I think this is what is fueling the conflict between Muslims and non-Muslims in Nigeria.

KN42 [36748-37261]

I actually disagree. Conversion has, has not really been the main issue about violent or the killing and what have you. The issue has always been the fact that even within the Muslims itself, there is always conflict but saying non-Muslims and Muslims, even within the Muslims there is conflict. If we are talking about conversion that is not really been the issue for violence. As at now people are not actually looking at conversion or not conversion, people are just embracing the wrong ideas about religion.

KN43 [28536-28831]

Yah, in my opinion, the issue of conversion cannot be seen as a serious factor in ethno-religious conflicts in northern Nigeria because I cannot give a singly example of an incident where Muslims and Christians clash because of the issue of conversion. So to me this is not ah strong ah reason.

KN44 [21691-22978]

I don't agree with that in totality. Issue of a conflicts, there is underlying, there are so many underneath reasons behind the conflicts, many of them are, most of this reasons have to do with politics and contestation for power and perhaps by extension ah economic contestations. So issue of ehh looking at ah conversion as the major cause of conflict in northern Nigeria, I don't really agree with it. Let me give you some ah example, if you look at some of the happenings, perhaps if you can give the example of the happenings in Jos Plateau, if you are to trace part of the problem you find out that it is, it has never been issue of conversion that really led to some of these conflicts. It has been reasons over contestation of power and economic power in particular perhaps to people that are there are dominating businesses which they didn't tell that ah ah that is really against their interest and even if you come down to many other places in northern Nigeria, you find that is not necessarily a thing of conversion of people into Islam or rather into any other religion that led to most of these conflicts. Politics, the role of elites has to be examined. The role of politics, I mean contestation for power, role of ah desire for economic power and so many other factors.

KN45 [30974-31150]

I don't agree, I don't agree at all with this opinion and I eh as I told you that I don't remember ehh any conflict that ehh was attributed to this ehh to this reason at all.

KN46 [52575-53163]

Ahh, well I think it contributes to conflicts or it causes some conflicts because ahh even ahh in maybe ahh in the, about 4 or 3 weeks ago, similar thing happened here in Kano in one of the local governments that someone decided to convert to another religion and the people, youths came maybe all the other followers of the religion, you know, ahh protested against his decision and that led to, led to violence between the followers of the religions and even one place of worship was destroyed, yes, but the Emir of Kano ahh ordered for the reconstructing of that ahh place of worship.

KN47 [48523-49179]

No. I don't agree with this because in northern Nigeria is not about-all the crisis, if you review them, between Christians and Muslims in northern Nigeria, Jos and Kaduna, of course are not geared as a result of conversion. Sometimes it is from, from what do you call it, some activities or some actions exhibited from a member of one group to another then retaliation will come, you know, when somebody ridicule the prophet of, the prophet Muhammad (SAW) there were ah the conflicts, you know, this are not about conversion they have the conflicts, you know, by other or as a result of other reason, you understand, so conversion is not the main cause.

KN48 [15566-15673]

I disagree, I disagree because to me I don't think that is what really brought the conflicts between them.

KN49 [25980-26110]

Yeah I think its eh I think it has a lot of truth behind it, but such should be handled holistically and be viewed holistically.

KN50 [13780-13808]

Ahh this is also not true.

KN52 [43298-43678]

Conversion yes could be a problem in isolated instances, but at mostly family levels where a member of Muslim family converts to Christianity and then the other members feel aggrieved and then, but these cases hardly become political or community issues, but I think that conversion is not really an important or a major source of conflict between religions in northern-Nigeria.

KN54 [10652-10655]

No.

KN55 [11662-11776]

I disagree with this suggestion and it seems that I already answered this question or similar question to this.

KN56 [19761-19815]

Ok I already answered a similar question in the past.

KN57 [17765-17841]

You see, conversion is one of the contributions to conflict, but not major.

KN58 [39590-40408]

I agree very well because it is the Christians that always try or want to convert Muslims to their own faith. We Muslims only preach the gospel of Islam and we did not ask anybody, we Muslims preach the gospel of our own religion we don't ask anybody by force or by cunning to come into our religion. It is only Christians that normally use this tactics by distributing and sharing out their pamphlets or inviting Muslims to their own church or to their own religious forum and then trying to lure them into the religion. So definitely in northern day Nigeria not in today's northern day Nigeria even the olden days, the Umma would react to that because it is alien to us. Since we don't look for your trouble, why look for our trouble? As I said earlier on, definitely if they continue that, there must be a backlash.

KN59 [37320-38000]

Actually I agree, like the instances I gave you that a lady that was converted to a Christian because of health and financial assistance because up till now whenever we see them, we see them as if they are not part of us. There is that hatred especially me whenever I see them despite the fact that I am a little bit knowledgeable with western education, but I see them as if they are inferior, you understand, what about a lay man a person that does not know much about the religion, he doesn't know much about western education, if there is a little religious crisis or misunderstanding they can be attacked. It is a major determinant of conflict in the north, you understand.

KN60 [29653-29679]

I have spoken about this.

KN61 [15170-15264]

Hmm, actually this is the, most of the problem. This is where the most of the problems arise.

KN62 [50421-50697]

I don't believe in, that conversion is a major contribution to conflicts, I don't believe in this. There are other issues actually that lies beneath, only that people who are far away, who are somehow misinformed by the media aha think this way, but we don't believe in this.

KN63 [38801-39114]

I can't, I can be hearing of that although I have not witnessed something like that before, but I have been hearing of that, you know, is possible, is very possible okay that maybe through conversion maybe a Muslim newly converted into Christian or whatever can result into conflict, is so true, is possible.

KN64 [24996-25034]

I answered this, in number one, hmm.

KN65 [32722-32770]

I slightly disagree with this suggestion, yes.

KN66 [20512-20724]

It is indeed ah big problem, conversion. It is a problem that, that is especially northern Nigeria where we have more mixtures of Muslims and non-Muslims it is indeed a problem and it is causing a lot of crisis.

KN67 [21312-21625]

I think I can, I can partially agree because there were so many incidents that happened like the issue of ah Reinhard Bonnke in Kano, who came to ah preach Christianity and as a result of that crisis broke out, many people lost their lives, so I think conversion mostly if not done properly can lead to crisis.

KN68 [10334-10338]

No.

KN69 [34595-35069]

It is not. The problem is from the preachers that is to say usually our scholars they use to instigate people whereby they put them in the state of provocation. In order for them to teach them the true way of life based on the religions they are having, but no,

they will be ended by instigating some other people not to respect the religion of other people. I think this is the key factor which leads this problem that we are having in the northern part of the country.

KN71 [59368-59584]

I will never agree because there was never a single Christian who was compelled to convert to Islam. They came first by themselves, sometimes based on their personal convictions. So why should that cause a problem?

KN72 [32821-32906]

I can't agree with this, this is not a true, it is not a true, yes it is not a true.

KN73 [34218-34487]

Conversion is not contributing anything concerning the conflicts between the Muslim and Christians in northern Nigeria. It is not contributing anything. How many people were they converted from Christian to Muslim? How many people converted from Muslim to Christianity?

KN73 [34505-34609]

It's countless and for how long? It didn't contribute anything. And we have heard it, we have heard it.

KN74 [43421-43763]

Am totally not agree with this statement because here in northern Nigeria we know that Muslims are dominant ehh we the Muslim are dominated the northern Nigeria and there is a lot of organization of non-Muslims that are coming in to our area to propagate their religions and nothing happen and no one stop them from making their activities.

KN75 [47254-47925]

I disagree because conversion have never made a Muslim to have a conflict in northern Nigeria because if you watch the method or the manner of the Muslim preaching, you will find that they are not forcing anybody to accept their religion, they use their methodology while some Christian also came to use their methodology by assisting the needy, given them food and other things they need in order to draw their attention on the, while the Islamic use there, Islamic preachers use their own method in preaching and entering nooks and crannies of the northern community to preach the original text of Islam, they never one day force anybody join Islam.

KN76 [38203-38531]

No. I disagree with this entirely. Conversion is not an issue of conflict between Muslims and non-Muslims in northern Nigeria because the Muslim remain Muslims and the Christians only preach to non-Christians, non-Muslims I mean to non-Muslims. The majority of the converts to Christianity are non-Muslims there are no Muslims.

KN78 [55646-56539]

Well it is both, you will agree that in certain community, for instance, where you have, I think I had a personal experience in community where you have predominant number of Muslims in the same northern part of the country, if a person tend to convert from ahh to Islam, there is certainly going to be some measure of conflict just that, just like ahh it applies to a Muslim converting to ahh other religion that is not Islamic. Ahh yes I agree with that yah, but yah I agree with that I think, okay let me be very honest, yes conversion is a major contribution to conflict between Muslims in certain quarters, ahh in certain quarters, I want to be very specific because I say some of those conflicts are not essentially religious, as I said some few minutes ago ahh, but that does not mean denying the fact that those conflicts do not exist, they do exist in some certain communities, hmm.

KN80 [42256-42478]

I disagree with this suggestion because the the issue of conflict in ahh northern Nigeria is not ahh is not ahh directly affect the conversion. Some are political and they are more on tribalism.

KN81 [26701-26963]

I disagree I disagree because most of religious, most of religious conflicts in Nigeria originated from economic and political tension and converted to look as religious conflict and some began as communal conflict and then it is changed to look religious.

KN82 [28926-29039]

Ahh my perception, conversion is ahh significantly contributing, but the major problem is political activities.

KN83 [19354-19505]

Hmm I disagree. I disagree with this position because there is no any conflict historically which erupted in the north because of conversion reasons.

KN84 [22861-22949]

I totally disagree because conversion is not an agent of conflict in northern Nigeria.

KN85 [31420-31708]

Yes in most cases, this has brought about conflicts and crisis where somebody wants to convert from one religion to another, the adherence of one of the religion would raise eyebrows and there will be conflicts. It has been to great extent part of the conflicts in northern Nigeria.

ZA1 [33566-33722]

No, no, no, no, is a problem of property, is a political issue, problem of land, problem of cattle rearing and the rest. Is not the problem of a religion.

ZA2 [35294-35349]

I didn't agree, is never, is not agree, is not agree

ZA3 [24904-25053]

Well I quite agree because even among families we are having conflicts for somebody converting and some other people feeling he is not supposed to.

ZA4 [46822-47166]

Yes no one loves, no one, no any Muslim love is brother or someone to be converted to Christianity or Christianity love their brother to convert to Muslim this thing. So but you know faith is faith and we have freedom or something. So but no one will feel very good about that because you don't want your faith, a person to leave your faith.

ZA5 [27651-27854]

I disagree with that suggestion. How will you say converting, conversion between Muslims and non-Muslims in Nigeria causing crisis? I have not seen even Kaduna, all these ones that are happening is not.

ZA6 [66209-67224]

Ahh its been, yes it's been a major contribution of, it has caused, I don't know the major conflict it has caused, but definitely if you have a particular, a high number of Muslims converting to Christians in a particular place like in the northern Nigeria, it will be painful, it will be painful, but in an ideal state where you have scholars with right thinking minds, they should know that the northern Nigeria should try as much as possible to promote fairness and equal treatment to the grass root where everybody will

benefit from that. Where every, they should try to make people understand the justice system in Islam. Let the people come, let the people be happy and contented with what they see in Islam than what they see in other faiths. So the lack of this is what is causing this and likewise the Christians too, definitely I have told you too where there is large convert of Christians to Islamic faith, you will find out that there is a kind of hatred for that likewise the Muslims, so is normal.

ZA7 [32023-32493]

Yes, I want to think yes because if you take a typical example of a Hausa man and that has his son or daughter converting into a religion, most at times, in most cases I have seen the daughter or son get to be sent out of the house, get to be discriminated upon, insulted as an infidel and all that. So I think I it has, it has had a lot to contribute to conflicts. And when there is conflict, you know, it has to do with disagreement between two or more persons, yes.

ZA8 [67986-69913]

Hmm I will say I agree, not really. I don't think that is the major problem, major conflict, major reason for conflicts. So I don't think so because we have seen cases whereby you see a Muslim in northern Nigeria converting to a Christian and nothing happens. You see a Christian converting to Muslim and nothing happens. I don't think that is the reason why there is conflict between the two. Yes. I agree with that, like I told you from the beginning that sharia is not just for the Muslim. The name sharia is just an Arabic word for the name sharia. In other states, they call it other names, other words, but actually sharia is for the whole world because, like I told you, the consensus of some scholars abroad, some literate men, they are coming to an agreement that if they actually want the world to be in peace, they have to attack some of this sharia laws. Now imagine them agreeing with a religion that is worldly disagreed with. This is a law that God says do this and you will be in peace. People are the ones that are not heading what God is saying. Now sharia law like I told you is not just for the Muslims, is a general something that is binding on the whole world, if people will actually abide by it you will find peace in the world because when they do the consensus and look at why God is putting this reason, this are literate men big, big literate men that they have a say in the world that are doing the consensus that if they critically look at what sharia is saying and the laws that they have laid down, constitutional laws and they now find that what the sharia is saying will actually is the word of all this unrest. So I think is for the whole world not just for the Muslim or Islamic state.

ZA9 [35411-35467]

I don't think. I disagree with it. I disagree with it.

ZA10 [32067-32296]

Yes I will only agree with it in a case where sharia is in place in the state because when in a particular state where is sharia you as non-believer you are not expected to come and start propagating your religion in that state.

ZA11 [26850-27013]

Within the north you tend to see a house, an extended family where exists Christians and Muslims in the same family and they coexist. So I disagree with that sir.

ZA12 [16562-16574]

I disagree.

ZA13 [17189-17235]

I agree with this statement, I agree with it.

ZA14 [22314-22575]

I disagree with this suggestion because, I said it before, and I am also saying it now, I have not seen anywhere because somebody is converting to another religion because we have the right, we are in a secular state, everybody has the right to change religion.

ZA15 [25325-25345]

I disagree with it.

ZA16 [18036-18052]

No, I disagree.

ZA17 [21417-21755]

Conversion is not the main because, actually I do not agree because this, the converted, so many times you are not the one who is giving them the will to convert, no, there are many church that has turned to the Masjid, I do not see any Masjid that turned to church and will that be my problem? They are on radio, they are on everywhere,

ZA18 [26409-26618]

You see, in Islam if one is matured, a matured Christian wishes to convert to Islamic religion, you know he has his senses, he has his everything, why not? You understand. You allow him without any hindrance.

ZA19 [37173-37445]

Well, I disagree because there has never been an incidence where Christians preaching or propagating their religion brings about or triggers conflict or Muslims preaching or propagating their religion triggers conflict, but what are some political and economical reasons.

ZA20 [24738-24961]

That is not the position. It has never been happened that conversion has been a major religious conflict between non-Muslims and- it is a quest for political power that is the major reason for the conflict not conversion.

ZA21 [29570-30126]

Well I to some extent agree because we are one of the diehard religious fanatics in the world, Nigeria for example. Because you can see that somebody is a Muslim and that he doesn't want anybody from his clan to be a non-Muslim. And so it is similar to Christianity. So if you can see the life of Yoruba people in the Western Nigeria, you can see that a father is a Muslim and the mother is a Christian, the son is a Muslim and the daughter is a Christian. Such is not practice in northern Nigeria, why because we are too much addicted to our religion.

ZA22 [26131-26573]

Yah who are those engaging in conflicts? Is it the Muslims or the Christians? As I said earlier, it is the Christians that mainly that mostly convert to Islam not Muslims converting to Christianity. Go and find out everywhere. So we don't have any conflict even if you go to courts at the end of the day they agree and by the time they see the way we treat their people after converting they -some of them use to embrace the religion more.

ZA23 [34934-34956]

I disagree with that.

ZA24 [41973-42436]

Conversion is a major problem because as I said if Muslims convert to Christianity his family might try their best or might lead to conflict when such a person is worshiping another thing and his friends who converted him or her might be around and this may lead to conflict. It is the same applicable to Christians also. If a Christian converts to Islam those who are worshiping together might want him to come back by all means and it might lead to conflicts.

ZA25 [38850-39742]

Yes ahh the problem is that nothing to be hidden, there is not supposed to be anything that is supposed to be hidden in either of the religions that is Islam and Christianity. But we observe that some non-practicing Muslims or groups or Muslims and Christians, they have pushed some of their followers to convert into another religion because they have been into some nefarious activities, which makes such followers to think that kai this is not a religion. And once they convert to another religion then those their former associates will now be afraid that hey he might go there and start revealing some of the secrets and that is one of the causes – and some people have as in they have just closed their minds that kai there is no way my son, my brother will become a Muslim and once it happens they will want to employ every means to forcefully make him come back to his former faith.

ZA26 [18879-19202]

No. it is not. I disagree because. I have a Christian friend. Both sides they don't agree with that. If you convert your own family will disown you even from the Christian family or Muslim family. If you convert they will disown you not only peculiar to Muslims please take note. I don't know why you emphasize on Islam.

ZA27 [17679-17862]

I did not agree with this because many-in northern part of Nigeria we have many Christians converting to Islam and converting from Islam to Christianity and nothing happen to them.

ZA28 [31681-31764]

Well it is not actually and a contribution many factors are contributing to this

ZA29 [45680-45733]

I disagree with that. Conversion is not the reason.

ZA30 [53884-54111]

I strongly disagree with this because we are, I give an example of what is happening in Sultan Bello mosque. Every year, more than fifty people converted to Islam, is there any, any fight or jihad that happened in that mosque.

ZA31 [25328-25940]

Toh, as I have said earlier on, if you want to persuade someone or if you want to preach, you don't have to preach through violence. Like if I want to preach to somebody right now to convert to my faith, I don't have to use, I don't have to use stick, I will use my words and persuasive words. Toh, I believe anyone I use that instrument, that persuasion; I don't see a reason why he should fight me back. So the only, the only thing that cause violence is by through, any religion to seek as in any religion, faith to ask for conversion or is by through violence or through violence but not through persuasion.

ZA35 [17439-17859]

Yes because today some Christians convert to Islam due to one thing or the other, but mostly, you see the Muslims converting to Christians, some of them I think is because of the words while some of them is because they have one problem or the other and maybe they get help through a Christian that is a non-Muslim, they just look and say ah what am I still doing in this religion, since they can't get what they want.

ZA36 [25444-25453]

I don't

ZA37 [34018-34268]

No. I don't agree because many years ago or since many years ago, Christians are converting to Islam and some few Muslims convert to Christianity for long, why was it that there was no conflict by that time until just of recent from the late 1980's.

ZA38 [38838-39022]

I disagree, but the issue is, as I said earlier, it has almost, it has a political tonation, you understand. I don't see anything; conversion cannot be the major cause of conflicts.

ZA39 [51284-51542]

I disagree with this. I have never seen a situation where a conversion, a case of conversion from either Muslim to non-Muslim or Non-Muslim to Muslim caused a religious conflict in northern Nigeria. We don't have such record and we have never heard

Th18.5: Religious Interest of Muslims as above Nigeria and other Nigerians

FG1 [54641-54678]

Yah it is true (in a chorus fashion)

FG1 [54693-54776]

Because they feel like they are too important to be ignored. That is the feeling.

FG1 [54777-54835]

A true Muslim must practice his religion above anything

FG2 [47711-47738]

(F) That is his own opinion

FG2 [47740-48298]

Religious interests when it comes to religious interests where God himself or the messenger of Allah (SAW) says this is what you should do. I believe it should be the priority, the norm over whatever interest, whether it is the interest of the country or in so far as this is what because we are Muslims are being asked to practice their religion sacrosanct, religiously, completely so where the religion says this is it you cannot go contrary to that. If that is what he means by saying Muslims put religious interests over all other interests he is right

FG2 [48339-48898]

(F) As Muslims in my own opinion I know we all believe in the prophet and we believe in Allah as our lord so we follow the teachings of the Qur'an and the hadith. So we should definitely put our religious interest above every other thing as long as we will not use it to violate other peoples' religion. We will not use it to cause any kind of conflicts in the nation. Since we are suing our religious interests we are putting it above any other thing then that is even good for us because we are going to practice everything according to what Allah has said.

FG3 [88217-88246]

I will say yes and no for me

FG3 [88269-88578]

Because as a Muslim what you are expected to put in place in everything you like is Islam, which is total submission to the will of Allah. But you said, if you look at it in the other way round, it said to any other thing, after that any other thing can come. So we take everything after that also priority.

FG3 [88580-89233]

Like he said, but my own is just a little, as in the question talked only about the Muslims but I will want to talk about both, the two parties that is the Christians. The Muslims actually put more priority in their religion. Likewise when you take the Christians also, ask them what do you put as your priority he will tell you that his religion first that is what comes first. If not let's take a very good example that came to our national assembly whatsoever to legalize gays. Who goes against it? Both the two religions went against it. What are we putting first? Religion. So if the Muslim should put his religion as a priority I see no problem.

KD2 [35047-35275]

This is not true. Is a pure misconception in the minds of people trying to convey another form of hatred to non-Muslims, but Muslims have not put any form interest above, any form of religious interest above that of the country.

KD3 [25377-25550]

My view on this, my view to this is right. Yes, religion supersedes anything, even myself, even I myself that I am talking, my religion comes first before any other thing.

KD4 [57545-57664]

That is how it supposed to be, as a Muslim, the interest of your religion has to come first before any other religion.

KD5 [33967-34674]

I don't believe on this because looking at our Muslim political leaders, you will understand that they are not religious enough to put the interest of the Muslims or the interest of Islamic religion above the interest of Nigeria because if you look closely, you will realize that most of Muslim followers, they believe that their Muslim representatives are not representing them well, but rather they are representing themselves. If you look at it closely you will realize that even the religious conflict that has been erupting, it has never affected the political class because the political class of Nigeria always put their interest above any other interest talk less of the interest of their religion.

KD6 [52001-52208]

My first priority is Islam because God created me. He created me and that Nigeria as a nation, we come together. So, we have to agree by our difference. Everybody should know his difference and agree on it.

KD7 [40936-41137]

Islam would always come first. If a Muslim decides to take his deeds, his rights over that of others especially if he is being true to his religion, I see no harm in that. That will always come first.

KD8 [74884-75511]

Of course it is true, as a Muslim, in the interest of your religion, as a Muslim, I cannot deny that. The interest of my religion is above any other one. Then the next one will follow. The interest of the country because if I die, I will not be asked you are a Nigeria or I will be asked as a Muslim to what degree have I observed the rules of Allah (SBUH). By that time nobody will ask if I am a Nigerian or not. So, the interest of me as a Muslim supersedes any other ehm interest. The other interest comes later because if I die now God will not ask me whether I am a Nigerian, no. He will ask me about how I lived my life.

KD9 [51578-51793]

So whose religious interest should we put forward more than any other thing if not our religion? That is what we should put first, Islam first. So that accusation, let it be, it is true and we accept it like that.

KD10 [38626-38857]

Ah they should put it under everything now, as a Muslim you have to put Islam above everything, everything. Everywhere you are a Muslim, you talk like a Muslim, you behave like a Muslim, you want Islam and the Muslims to prevail.

KD11 [35945-36806]

This is not just a thing of Muslims interest, but I think it is the political culture of Nigeria itself. There is this emphasis of intangibles over tangible things, emphasis on religion and ethnicity, for instance, bills in the senate that we have that are supposed to impact directly on the lives of Nigerians are been neglected. For instance, the petroleum bill is till there in the senate without the senators passing it, but when they brought the bill homosexuality both the Muslims and non-Muslims unanimously disagree and pass the bill against homosexuality. This is not unconnected with the political culture we have that ah political culture of laying emphasis on intangibles. I mean if anybody is a gay, it is his private affair. When you are a gay who is concerned? Does it put affect ah food on my table or any other thing? And so many other things.

KD12 [42483-42859]

Ah not Muslims have been putting their interest, when we say Muslims, we are talking of Islam and Islam comes from God and then the rule of law, the divine books or the divine law that guiding the Muslims, the Islamic ways of life is the Qur'an. So wherever Muslims be he knows actually the uppermost aim in anywhere he is he has to uphold Islamic tenets that is the Qur'an.

KD13 [20681-20784]

That is how it was supposed to be because a Muslim is supposed to place his religion above all things.

KD14 [25928-26108]

Yes the view is right because Islam is the total way of life of every Muslim and Islam should come first even, come first even before myself then talk more or less of the country.

KD15 [33561-33946]

Ahm you said Muslims have been accused of putting their religious interest ba? You see, I have said earlier on that, in this life, if you are practicing a religion and yourself interest overcomes your religious interest, I think there will be a problem, but if you can allow your religious interest to overcome your selfish interest I think things will move smoothly that is just it.

KD16 [21947-21964]

Please go ahead

KD17 [60683-61493]

Who said so? Which interest has been put in terms of Nigeria? The recent national conference, how many Muslims were there? Which interest of Muslims did they put there, which interest of Muslims? The interest of Nigeria, how many, okay the present electioneering the was done, a Muslim is the president, General Buhari or president Buhari sorry. The senate president is a Muslim, the vice is a Christian, come down to the house of representative, the house of reps speaker is a Christian, the deputy is a Muslim, so nobody should just say these things. People are not even fighting for our own interest. They are only there for their sake and for their own political ambition. So I don't think anybody will now say that the Muslims are putting their Islamic interest above Nigeria. Who has done that before?

KD19 [41718-42027]

Yes, is not, I wouldn't say accusation per se. I believe whatever one is doing as a Muslim, the religion should come first, so for me as a Muslim, whatever I do, I look at the religion first. So and is the same thing I believe with most Nigerians, so it's not an accusation it is something that is happening.

KD20 [35424-36143]

I think that is true and that is false. It is true in the sense that we Muslims that we we read our Qur'an and the hadith and we have follow Sunna, we know the right thing, we know what is right and we know what is not right, when other religion are doing their own and we feel what they are doing in not right, so there is need for us to come in, to let them know this what they are doing is not good that they we should go to the right we should make sure that we follow the right channel in which Allah has given us has asked us to follow, so when they are going astray there is need for us to call them back, we are going astray we should not go this direction this is the place where we suppose to go, that's it.

KD23 [32066-32439]

It is just a ah baseless accusation well because all what you eh you do in your life you have to put the interest of your religion first before everything, because it is your religion that give birth to you, so you should not I see no reason for you that you neglect your religion and did anything else, so it is not possible your religion is your highest paramount, yes.

KD24 [92217-92767]

Ah because the Muslims believe that Allah (SBUH) says in the Qur'an (he recites in Arabic) I did not created mankind and the jinns but to worship me. Then if that is the case, this worshipping the Muslims usually put it in the first list of their daily activities before considering or viewing any other thing, but no matter what it may be, they should make sure, they usually make sure their religion is their first interest that they make sure that they follow the religion, practice what it says first before coming back to daily life activities.

KD25 [100843-101101]

That is also not true because a Muslim is expected to always live within the teachings of the Qur'an and the Sunna. So no matter what people will say that is their own cup of tea, as Muslims we must abide by the true basis of Islam the Qur'an and the Sunna.

KD26 [36350-37015]

I don't think so, yes some do, but not all. Some have their, not even, the ones that do, if you look at it they do have ulterior motives behind it, But they don't they want the one Nigeria, they want a Nigeria that is politically same that is hmm that is modest, they want a Nigeria that is Nigeria a Nigeria that is corrupt free and I think that is it being under teachings of the sharia law, if they were against that they wouldn't be putting religion above the interest of the country that means they are on the same level putting religion and the interest is on the same level because if you put religion under it, they are trying to make it a better country.

KD27 [35724-36190]

I don't think that is true because I feel that the interest of Muslims is the interest of Nigeria in the sense that whatever is good for a Muslim is also good for a non-Muslim because our rules or the rules that guide Muslims are rules that ordinarily we accept in such a situation, in such a way as to encompass everybody, they go against maybe alcohol, promiscuity, interests and all that.

They are as good for Muslims as they are for Christians and non-Muslims.

KD28 [44863-45340]

Well I don't look at it that way, as a Muslim if you know your religion and you know that you are guided by your religion on whatever you are doing, you cannot take it above anything. You know you as a Muslim, you know that yes you are created by God to serve him and you are in the service of God, and then you know it that it is your own duty to see ...you are living. You cannot use that one to protect you know take your religion above the country or the nation's affairs.

KD29 [29043-29254]

Ah this is another misrepresentation on Islam ah it is not true. Islam teaches us to be obedient. Islam teaches us to respect rule of law. So where do we put Islam above ah the provided, the provided authority.

KD30 [54039-54580]

Of course they are Muslims and they should always put religions first, you see this is the part of the disadvantages of secular government, they have to put government beyond religion and I think religion has to be beyond government and if you are to agree ah for a Muslim is not permitted to accepted a given law above the law of God. God has to be first before, I think these are things that should be reviewed even in the Nigerian constitution and unless these things are done we will always have misunderstanding over issues like this.

KD31 [25809-26083]

Actually, that is not true, that is not true because I ah like where I do school and whatever I have lot of non-Muslims in them they are doing our things normally just the issue of politics like I said and I will always attach politics to all these problems we are facing.

KD32 [38869-39106]

Yah in Islam that is totally submission to the will of Allah, so this should be the first priority, first priority, yah to protect Nigerian interest is also something very important, but Allah's interest firsts before nation's interest.

KD33 [33104-33352]

Well islamically you are not allowed to put any interest first, not your religious, you are not allowed to put any interest above your religious interest, so it is true that Muslims are putting their religious interest above any kind of interest.

KD34 [41499-42015]

Hmmm as I said some people using religious as a tools to have a political gain, definitely whenever somebody comes to make an campaign like the recent election that took place, some people use a lot of churches and then pastors to propagate or to campaign their own candidate, so due to that people told you that they should vote, devoted to your religion here and there after they got that eh you are become devoted then they will start using or accusing the other religion and telling you to go against the other.

KD35 [40734-40950]

That is proper, once you put the interest of your religion above any other interest because religion guides you, it guides you properly, so the moment you put it first you will be law abiding citizen to your nation.

KN1 [83240-84679]

Now you see, one thing that I want you to know about Islam is it has respect for other religions. Like now in Islam it calls Jews and the Christians, it didn't call them non-Muslims or Kuffars or infidels, it calls them ahl kitab-the companion of the books the knowledgeable ones and I told you even under the duress of the jihad-a war, it is said that you should not burn down Christians am church or kill a woman and all that kind of things. It is even allowed for a Muslim to marry a Christian wife, it's allowed. And now because of the respect that Islam has for the marriage of a Christian now if you convert to Islam as a Christian it will not say that you have to remarry, it will change your name of course you change your faith, but your marriage still remain the same thing, it will not say that go to mosque you have to remarry again it will not do that. So there is respect from Islam to

Christians and to some other religions but it is those that don't understand religion. Now if you say that Islam come before Nigeria in what way? It doesn't mean that you will burn Nigeria or kill somebody to take his wife or shop and say that Islam is beyond Nigeria that is not really the true position. But yes even before your life your religion is suppose to be first, your faith is suppose to be even first before your life because this is something that is guiding a true believer in whatever religion. This is not only in Islam.

KN1 [85012-85323]

Yah, my opinion is this we have respect for them and the fundamental issue is about the conversion, if you marry a Christian wife it is not that you must convert her to your religion but because of the weakness of the other party if you marry her and said ok I have given you to this man it's about conversion

KN1 [85461-85939]

Yah, When you marry a Christian you should not force into your religion or try to convert her she can still as she is and you are still allowed to marry her. And you should treat her as a wife and you should even take her to church when she needs to go to church that is the requirement. But for the fear of oppression of the Muslims woman, this is a protection of the woman that is the more reason because Islam respects woman it is out of the respect for the woman. Like now...

KN1 [86348-86667]

Yes so what I am saying is this, now in Islam when you wife says I want to go to church you will either take her to the church or you will give her transport fare to go to church. And nobody among the family will say no or anything of the sort, from the other aspect what assurance do you have that it will not happen?

KN1 [86830-87041]

If the man wakes up and says you are not going to church, he knows it is against his religion because the religion says that he should not do that, it is... you married her you allow her to go to her worship place

KN2 [48152-48343]

No. Whoever is putting his religion above Nigeria is a fake politician. The real ones who are really meaning Muslims are not part of that political process where they can even be identified?

KN4 [61590-61862]

Is not true, it is not true when you look at it, is not true. It is a Muslim that solve the problem of Niger delta. There is a group of Muslims and Christians under the leadership of the religious cleric that preach peace amongst the people. It is not true, I disagree.

KN5 [40018-40121]

Because Muslims are created to worship Allah so whatever contradicts that should also be contradicted.

KN6 [47435-47984]

I don't agree with this because if Muslim put the interest of religious so he will not stole the money of Nigeria. She can treat Christians with Muslims equally, he will not do injustice. I don't agree with this, maybe the people that are claim are Muslims, maybe they misunderstand Islam and may be they maltreat this Islamic rule and regulation. So I believe that if Muslim fail in the interest of his religion ahh I can swear that he will treat Christian and Muslim equally and he will not do injustice for those, even those who are Christians.

KN7 [42214-42609]

Well it depends, it depends in the sense that ehm in recent times, we are being ehm, we are being we are lacking behind when it comes to Islamic orientation. So when one tends not to have ehm full Islamic orientation, so definitely he will put even though religion should come over every other, every other activity but not to the extent of ahh, turning yourself to a religious extremist, yes.

KN10 [29172-29189]

Ah, it is a lie.

KN11 [36927-36968]

So, this is not true, this is not true.

KN13 [39609-40301]

Hmm, definitely, definitely, I don't think yah they have been-it depends on, it depends on what particular aspect that is why we have the Islamic revivalism. It depends in particular what kind of particular because Islam has been formed into various forms of sects, this sects are the one causing the major problem in the society. When we have sects like the Tijjaniyya they believe in this or let me say the Qadiriyya whereby they believe in their superior ehm superior leader and definitely or the supreme leader whereby this have caused the major cankerworm of whereby you see ehm a Muslim being more loyal to a particular sect than to his own definite religion of prophet Mohammed (SAW).

KN14 [33732-33760]

This is how it should be.

KN15 [27554-27630]

I think this is what a Muslim supposed to be doing. It is the right thing.

KN16 [16947-16986]

This is what they suppose to be doing.

KN17 [33518-33532]

Yes its true

KN18 [56069-56095]

I don't know of that one.

KN19 [37081-37127]

Especially in the northern region it's true.

KN20 [27849-28086]

Is it only the Muslim? Is not only the Muslims even the Christians, we are saying we the Nigerians we we tend to be too religious so we put our religion before the interest of this country which is not which which is not supposed to be.

KN21 [19626-19646]

I disagree with it.

KN22 [38988-39640]

Yah, it goes in line with what I said just now, you understand, they have been accused. It is just a speculation because already the existence of Nigeria and Nigerians is guided by a binding document and this biding document is constitution. So wherever Muslim leaders are not following this secularist constitution, then that is when they can be accused or implementing sharia legal system and following that of sharia legal system and subjecting the constitution, that is where they will be accused of. So as said earlier, all this has a political connotation. It is just like a divide and rule system that the political office holders are applying.

KN23 [25511-25577]

It is true because as a Muslim God created you to practice Islam

KN24 [24256-24269]

This is true

KN25 [38361-38431]

Well I think sometimes this is correct. Not in all situations though.

KN26 [44127-44162]

Yah this can be true to some extent

KN27 [31998-32241]

I don't think it is, I don't think it is because there have existed different regimes of Muslim leaders and I don't think there is any place that or in history that the Muslim have been imposing the Islamic ideologies on Nigerians as a whole.

KN28 [23767-23947]

Well as a Muslim, if so be it, I would prefer it but due to the secularism which is being practiced in Nigeria I believe it will be possible Nigeria should just be a Muslim state.

KN30 [21266-21283]

That is not true

KN31 [41947-42208]

Actually a very, very religious conscious somebody will always put his religion first because we all believe anybody who has faith know that it is your religion that will take you the hereafter. The only secular thing is just worldly thing and it is a vanity.

KN32 [20406-20501]

Ah this also is not true, it is not true in any way and ah I don't see anything true about it.

KN33 [14917-14971]

Yes because Islam is seen as first by Muslim people.

KN34 [28127-28818]

I don't think this is right because I don't see any reason where someone will even raise this point. When you look at what is obtainable like or an instance majority of our leaders even the way they use to act, you see some of our leaders use to attend church services, or marriages or anything of Christians. So I don't see-even they are still operating using the provision of the constitution not the provision of the holy Qur'an or the hadith. They are still governing the country and some are even submitting themselves to the constitution, to the laws, to the penal court, to the criminal court not the sharia penal court or something. So I don't think this point or opinion is right.

KN35 [26999-27244]

For a Muslim the religion is a first, so he has to practice his religion. If you ask him what, he may put his religion above any other thing even including state itself because the state can subject to religion in that sense of secular society.

KN36 [26630-26810]

Yes because as far as you are a Muslim all your life both internal and external you have to operate it within the limitations of the religion's principles. Muslim principles sorry.

KN37 [24901-24929]

It is not completely true.

KN38 [19472-19533]

Yah. Religious interest should always be above everything.

KN39 [29427-29452]

Actually it is not true.

KN40 [23379-23387]

No idea.

KN41 [20153-20207]

I disagree with this assertion. It is not like that.

KN42 [52645-53218]

Muslims are just, I can just say rather than being biased they are very conscious of the religion. They want to practice their God, their lord and their God according to the way they are told to practice them, maybe sometimes they might too, too impassionate, impassionate about the religion and but it is all for the fact that they want to practice their religion and they want people to know that they are practicing this religion. Maybe they are supposed to be pause and take a look and see how they are affecting the life of others but is just for the pleasure of God.

KN43 [38260-38657]

And if I am to ask you, what is the religion of Nigeria? Is there any you know, ahh general or state religion in Nigeria? The simple fact is that any believer in religion feels that his religion is superior to others that is why he is practicing the religion. If anyone will feel that his religion inferior to other religion, he would definitely leave that religion and join the superior one, so.

KN45 [45799-46879]

Ah I don't think, I don't think, I don't think ehh this is really what is on the ground. This is really on the ground that the Muslims put their personal-religion is the most important thing to any Muslims (knock on the door) Oh what am I saying what is the question? Yah you can't say that I believe that ehh our religion is the most important thing to us and ehh I believe ehh to a Christian that is so because Nigerians are very religious people. We put God first ehh in everything in our lives, but to say we are putting ehh Muslims are putting their religion above that of the Nation, I don't think is true because the development of the country ehh the stabilization of Nigeria, the peaceful coexistence of we Nigerians among ourselves is the most important thing to all Nigerians because as a Muslims ehh if Nigeria is not stable, we cannot migrate to Saudi Arabia. They won't even accept us there because Nigeria is, we believe, Nigeria is our, is our country and ehh Nigeria is dear to our ehh to our hearts and it is the most important thing for us after our religion.

KN46 [67466-68267]

I don't understand this question, what is, are the interests of Nigeria in contradiction with the interest of their religion or the interest of their fellow Nigerians contrary or in contradiction to the interest of their religion. I don't understand this. If they mean putting religious interest first ahh before the other interest, I think that is what religion is all about. Every, everybody should- that is why even in English they use this word, they say you apply this or you hold this religiously, that means you take it to your heart, you prefer it over all things. So I think religion has this nature, not for Muslims only, for everybody. But I don't think Islam and, I mean, the interest of Islam and the interest of the nation of whole the citizens should be in contradiction to one another.

KN47 [62924-63128]

Well yes, they put their religious interest, I don't think these ideas nowadays ah this is not true now because nowadays, people put their own selfish interest above their religion and above their state?

KN48 [21653-21690]

That is, that is a lie. It is a lie.

KN49 [32028-32180]

I think that is not true. People are try, people try to protect their religions and they should protect their religions, but that is not entirely true.

KN50 [18939-19106]

I don't believe this is true also because Nigeria is not an Islamic state, so how will Muslims put their religious interest above that of Nigeria and other Nigerians?

KN52 [65168-65842]

Yes that is one area of conflict that I think scholars should address properly because, like I mentioned earlier, that Islam is a very comprehensive ideology that provides a frame work for human existence in terms of I mean what they should do even how you sleep as a Muslim is regulated. So I think the Muslims are, as I mentioned earlier, Islam is paramount and is supreme as a Muslim you must submit first to the will of God before you do another thing but I don't think that should be a source of conflict in terms of the relationship between the Nigerian state and the Muslims or the non-Muslims, everything is defined in accordingly in terms of the injunctions

KN54 [14017-14051]

Islam is always our priority.

KN55 [16740-16770]

Islam is always our priority

KN56 [29265-29497]

Yah actually as Muslims we take our religion with great priority so there is no way that we should put something which is secular and western and having a Christian outlook to be at the top of our religion. Islam should come first.

KN57 [23530-23608]

Yes. It is true because we respect the teachings of our religion that is why

KN58 [51453-52113]

Yes it is Islamic teaching. Asshadu Allah illah ha illallah wa asshadu ana Muhammadan rasulillah (SAW). In Islam we are taught that Islam first, I am a Muslim first before I become a Fulani man, before I become a Nigerian or a citizen or indigene of Kano.

Wherever I see a Muslim irrespective of where he comes, either he is a Chinese, whether he is a Mongol, whether he is an American, whether he is a Nigerian, he is my brother, so Islam first. Islam doesn't have a defined boundary, it cuts across boundaries, a national boundaries, tribes, opinions, creed or a way of life in as much as you bear that name Muslim, you are a brother, so Islam first.

KN59 [57844-58081]

We Muslims in the north perceive Islam as our culture that is why they might think we put our religious interest above any other interest or Nigerians so our own mode of tradition or culture go in line with our religion, so that is it.

KN60 [39890-40080]

Hmmm I don't agree with this although they are supposed to put their religious practice above any other thing, any other thing that is contrary to what Allah has said should be kept aside.

KN61 [21216-21280]

All Muslims has to put his religion first than any other thing.

KN62 [65091-66229]

Have been accused of putting their religious interest above that of Nigeria? Yes, yes because ah in Islam, we have this that ah our religion comes first then everything comes after. So it is not a problem that a Nigerian ah ah a true northerner puts his religion first before a Nigerian matter or a Nigerian issue, it is not a problem. That is what I believe as long as he doesn't violate the constitutional provision, but wherever ah a certain ah am, let's say, violation of a constitutional provision arises, you understand, we Muslims withdraw our religious practice or our religious beliefs or whatever, we withdraw it because we believe that we are living under just duress, we are doing that under duress and Allah will not hold us responsible for that. Allah himself says this because we are powerless, we cannot actually overrun this very constitution, since we cannot do that then Allah sees it and he pardons us for this. That is what Allah says (he recites a verse of the Qur'an) and that ah the verse I quoted before and together with that very Sunnatic tradition (he recites a verse of the Qur'an). That is what I believe.

KN63 [56746-57061]

It has to be like that, religion comes before anything. The law of Allah comes before anything. So the interest of Allah should come first more than man-made interest. That should come first in anything you do, interest of Islam, interest of Allah should come first before any other thing. It has to be like that.

KN64 [31393-31441]

Yes, religion is about everything, everything.

KN65 [40328-40713]

Well I don't have much to say on this, but one thing we should know is this, as a Muslim, as a Muslim you know that ah you have to practice your religion religiously, you understand. Allah has put ah guide which is the Qur'an and you have to follow the Sunna the way we ought to be. So if that is what they see as putting interest above that of Nigeria, I think they are wrong, yes.

KN66 [27778-28013]

Ahh, my view on this is false, Muslim do not, do not put their religious interest above Nigeria and Nigerians because I have heard of some Nigerians, of some Nigerian Muslims who love their country as much as they love their religion.

KN67 [29761-30075]

Well yes I can say it is true, some that misunderstanding ah the religion or the religious interest or the Islamic interest may think that there are so many places where we can deprive somebody of his own right and use it as an excuse that it is Islam that is given you ah right to do that, which is not correct.

KN68 [14088-14116]

Islam is always a priority.

KN69 [53876-54352]

Of course we were, we were created because of Islam. Allah (SAW) said it categorically (he recites a verse of the Qur'an) even before the, even before the creation of Nigeria our fore, fore grandparents were Muslims. Therefore, Islam is ahead of everything

you are expecting in the mind of the Muslim in this world, but Nigeria is our country and we love our country and we continue to safeguard the interest of our country because we don't have anywhere to live but Nigeria.

KN71 [83249-84373]

Yes because if it is an accusation to some extent it is true and to a little extent it is not the right, it is not the fault of the Muslims. My religion dictates to me that (recites a verse of the Qur'an) my life, my prayer and my sacrifices, my life and my death belong to Allah (SBUH) if I die for the sake of Allah, I would be rewarded, if I die for the sake of Nigeria in me dying, say I am a soldier or a police man, in me dying, I am dying together with the whole of my children and all my family because am the breadwinner. So why should I forsake Allah who is guarantee for something that is unreal, you understand, so if there is this accusation, it is because Nigeria refuse to live up to the expectations of its citizens. As a Muslim now I am a soldier, I am taking to Baga, I am killed by the insurgent then myself and my children are all dead because nobody will even take care of their what, of the feeing, of the school fees, but if I die for the cause of Allah, I know I am having an automatic entrance to Al-janna, then do I have to take the interest of Nigeria more than that of my religion? Of course, no.

KN72 [44035-44304]

Yes, it is good for that because Islam is a belief on God that is the supreme God. So anything beside that I think ehh it does not matter because Islam is above anything, yes, Islam is above anything because it is the will of God and God is the supreme to all mankind.

KN73 [44495-44921]

They are not putting their religious interests. Just because Islamic teachers guide them first to serve Islamic interest first in whatever they are doing. It is not even in Nigeria, it is not even in politics that is even there, even on your own, Islam is ahead of you. It is above first then others follow. So wherever you find yourself, Islam first others follow, Islam first then you follow. That is the Islamic guidance.

KN74 [53894-54085]

Yes am absolutely, yes, am also putting my religion above everything because my religion is first then the other things. Yes am absolutely agree with this, am also putting my religion first.

KN75 [58957-59134]

Yes because a lot of things that have been done in the constitution is un-Islamic that is why we have to use our religion first before any other thing in Nigeria.

KN76 [49192-49538]

Well it depends on how the situation and what is in question. You can't expect non-Muslims to ahh a Muslim ahh not to put their religion when it comes to the religious aspect, but when it comes to other aspect that bothers on our coexistence with others, I don't think any Muslim would put the interest of religion above that of our coexistence.

KN76 [49664-49932]

Not only Muslims all other people would put the interest of religion above that of the others. So I don't think it is a misplacement to accuse Muslims for doing so. Christians also do the same thing and the non-Muslims, all other non-Muslims also do the same thing.

KN78 [67190-67786]

Well is natural. It is not even Muslims alone, I think it cut across other tribes as well. There are tribes, there are other religious beliefs that put their religious interest beyond ahh ahh beyond ah other people's interest yes, yes it is a phenomenon but that could be curtailed for as long as we succeeded in addressing, as I said more fundamental issues. Not until the citizens are conscious of the fact that he belongs to a geopolitical area because of the fact that the government are really addressing some of the issues that bothers him, some of the issues that gives him sleepless life.

KN80 [50356-50481]

So they are not doing it solely because of their self-interest, so it is the religion places itself sovereign to our faith.

KN81 [36143-36265]

Only Muslim ahh this is selfish. Other religions have their own not only Muslims that have this selfish even non-Muslims.

KN82 [35128-35263]

It is true that a Muslim must think or must do things according to the dictates of the Islam and Nigeria is not advocating for Islam.

KN83 [27506-27789]

Well this is true because emm you know we Nigerians we really-yes is true because you know we Muslims are living under the Islam and we know our religion is above everything, so I think this is the reason why we are, we use to give a priority to our religion than the other things.

KN84 [30231-30364]

Not only Muslim even the Christians, a good Christian must take ahh this thing, Christianity above anything and as well as Muslim.

KN85 [44306-44585]

Yes, I yes, actually, this is true, this is because to a Muslim Islam first. Islam is a way of life; therefore, Islamic considerations come first before any other thing. You even put Islam before yourself. So you cannot put Nigeria or Nigerians first and then Islam second, no.

ZA1 [43416-43918]

Let me ask you my friend, (background response and laughter), you want me to aside my own religion because I want you to please with me, so now why does Mr. Jonathan and the house of assembly, national house of assembly refuses to agree with gay law by the America, why? Because it is against our tradition of Islam, now you want me to accept it? No. My religion is my religion, is my personal affairs, so you can't say I have to leave my personal affairs because I want you to be pleased with me, no.

ZA2 [57434-57472]

No, I didn't agree that. It is a lie.

ZA3 [33782-34753]

Why? Is it only Muslims? What the Christians too are doing is even more worse than that, so is not the issue of emm what I want to ascertain is that whatever is happening even in terms of religious sentiments, we will check out the real causes, what the Muslims are just doing is trying to revolt what has been transpiring, before now a typical Muslims that will do that is an illiterate, he doesn't know anything, he doesn't ought to get anything so and is all about choice. Even in terms of education, but we can also believe and know that before the coming of the colonialism, there is a time where established system of education eh people were having knowledge, so is the matter of choice whether you want to go to western education in those days, but what made

them to be averse is that most of the people that went ended up going become Christians so were akin, relating most times akin Christianity, that was not what made them to be backward in any way at all.

ZA4 [53206-53564]

Emm putting their own interest and Islam as their din that is- Islam is the way of life, is a total way of life, so it has to be supreme, but supreme in the sense that it will not be causing problems and distress ah to other people and inconveniences that will cause you and not just to them, this is not the teachings of Allah, of the Qur'an and the Sunna

ZA5 [36644-37050]

Yes, I you said that Muslims are putting their interest, their religions interest above that of Nigeria and other Nigerians, yes I agree with that, you understand, because everybody have to put is religion first before any other thing, before state, they you understand, that is just the thing. You have to put your religion first before any other thing because the way you do things, is the way of life.

ZA6 [78957-80649]

It is the government that causes that. I still, even likewise the Christians. You can see now, sorry to say, but in the previous dispensation, CAN has never been this strong because they believe now it is their turn, it is the Christian leader, CAN became very vibrant, became very strong, it is not supposed to be like that. In a situation like this, what do you want the Muslims to think? They will want their own person to go there so that they too they can be as strong as this association. If you come to think of it, come to think of it, during the previous regime, the MSS or whatever, the Islamic body, the national Islamic body was not as strong as CAN. CAN became, in fact, the president of CAN, sorry to say, I know you are a Christian, but it is a fact now, Oritsejiafor even dictated some things to the government and you know of that. So definitely that is the reorientation we need in Nigeria, when we have when the Muslims have government, they believe okay it is ours now we should do what we want. If the Christians have government, they believe it is theirs, they should do what they are supposed to do at this particular time when they have the chance, but it is not popper and that is what is killing us and the feeling of okay now because it is a Christian then they do anyhow. I am not saying they do anyhow, but that is the feeling of the average Muslim in the northern Nigeria now. Now even here, they feel okay no, it is not possible. So you see, the unity has been divided. There is no unity now, but maybe like this present government is going, we are praying that he won't put the interest the religions, the Muslims over the interest of Nigerians in general.

ZA7 [44790-45292]

It shouldn't be Muslims alone. I think all religions everyone with his believes has to put is believes first before that of the nation. So if a Christian wants to, I want to tell you to be more patriotic to your religion than the nation, if that is, if you were too patriotic to this nation, so bro please be more patriotic to your religion. Seriously it has to do with ehm religion has to come first before anything. So I think yes, I want to say yes it is true that Muslims put their religion first.

ZA8 [83762-85827]

Ahh like I said we are brought, according to our own view, we are brought to this world to worship God, instances whereby people will start putting worldly gains above that of their God, I think they are lost. By the time you start, now, like I said, if you look at what, if people are to actually follow the sharia the way it is, it will be in the interest of both the people and the state. When people start going against what the sharia says or what law of the constitution says, now it will also be in the negative interest of the state that if people started putting, the Muslims put their religious interest first, they are doing it because they know when the religion is good the state will be good. Okay look at, for instance. Like the states that are affected with all this terrorism, bombing, blasting supposing is a state where people think of what God says first before any other thing, do you think all these things will happen? It will not happen because they will start thinking of the consequences of what they will face, what God will do to them if they commit those murders and atrocities. This is a religious interest, they will think kai my religion says this, it says that I should not do this, I should not kill people, now they will not kill anybody, now there will be no bombing or killing of the innocent. Now it is in the best interest of the state, now that they are killing people without religious interest, they are killing people thinking it is religious interest, but this is not religious interest, this is political interest everybody knows, but people will now be camouflaging in saying they don't want to say that this is who is asking us to kill people, they will now say it is religion and people will now believe is religion and everybody knows is not religion, this is political interest not religious interest because if actually they are putting their religious interest first they will not kill people and innocent people, so you see when they put their religious interest first, is in the interest of the state also.

ZA9 [48180-48752]

Well I believe this comes as a result of the teachings we've received at some point in our lives because we have received that, we were made to know that, we were made to understand that everything in this world is vanity, that everything we work for, we work towards, should be to make paradise. I think this is the main reasons why people are getting it wrong, are getting it totally wrong to do things they are supposed to do and taking Islam, putting Islam on their head and making it look like they don't have interest in the life of others and the nation at large.

ZA10 [40146-40373]

This is also false accusation because as Muslims we are accommodative and that is the reason why you can find a lot of Christians in the northern states and having their place of worship scattered all over the northern states.

ZA11 [34887-34936]

I don't see that as true, I don't agree with it.

ZA12 [21886-21943]

Is the belief in what they worship. I think that's all.

ZA13 [22753-23035]

Basically the view of it I think everybody is trying to protect his own interest and protect the believe that when a particular person is up there he is safe and that is why Muslims believe that if their own is on top or is governing they are more safer than non-Muslims in power.

ZA14 [31267-31526]

Yes. Why they put their religion, you have to put your religion first. Then later any other thing follows toh because of that automatically your religion control your life because simply Islam is all about peace and way of life, sharia means the way of life.

ZA15 [32753-32776]

I disagree with that.

ZA16 [23676-23693]

It is not true.

ZA17 [30315-30381]

Toh me I don't know the, why or why they are putting it this way.

ZA18 [36107-36491]

Toh gaskiya, you see, in the Islamic religion, Allah (SBUH) created us to worship him. That is the prime, primary objective of our creation. So the most important thing one should do is to place God's wishes on top of whatever, you understand yauwa. So after God's likes, you practice, you do whatever he wants you to do, then the rest can follow, Allah first before any other thing.

ZA19 [54368-55147]

This is actually a misconception and misrepresentation of the entire Muslims because most of the Muslims who have a true knowledge of Islam and who also have the western knowledge, does not put their interest ahead of the interest of the Nigerian state, because we seek for political powers and we of course participate in so many other political and social of the country and ah to add more on what I have said so far, ah Muslims are not just Muslims, every human being were created, the essence of creation is to worship Allah and we Muslims strictly adhere to this assertion that (quoting the Qur'an) so ah being submissive to the will of Allah does not mean other religion or other people from various religions on earth or Nigeria in particular, were not to be recognized.

ZA20 [35875-35944]

Every Muslims is expected to be governed by the Islamic principles.

ZA21 [40369-40999]

Then is somebody is doing that then he is not a true Muslim because you can see an extremist he can claim to be a Muslim whereas he is not. So for somebody to say that Muslims are placing their religious interests above national interest somebody is let me say with all sense of respect to that matter, he is lying because we have seen Muslim leaders, we have seen even our current president now General Buhari, you cannot say somebody is placing-if somebody is a president and he is a Muslim and that person cannot Islamize Nigeria then that it entails he is-Muslims are not prioritizing their interest over that of the nation.

ZA22 [34343-34900]

Muslims always put interest ah put Islamic interest, the interest of religion above any other thing even above their personal wishes and desires so what about Nigeria. And there is no any clash between Islamic interest and Nigerian interest. If you should adhere strictly to the Islamic interest it will also be good for Nigerians I am very much sure. For instance now or even Muslims should be good people, should be trust worthy, should be nice and kind people, just people even the Nigerians will see the reflection of it. So there is no anything.

ZA23 [42584-42726]

I want always to be accused of putting my religious interest above everything. In everything I do my religion first then followed by others.

ZA24 [54742-55028]

Yes we should put our religion above everything because God created us to come to this world to come and worship him. So we should not allow ourselves to be diverted by other constitution or whatever. So I agree that Muslims should put their religions first in everything they are doing

ZA25 [56023-56538]

The view is borne out of the fact that non-Muslims and some uninformed Muslims have limited the scope of Islam to just going to mosque and fasting in the month of Ramadan and going to have what have you, unknown to them that Islam is a holistic package; the cultural, religious, socio-economic as well as political aspects of life. So to say that they put religious interest first, it is not religious interest it is Islamic interest. If you say religious interest, the word religion is just a component of Islam.

ZA26 [24472-24588]

Islamic law is supreme over us so we are respecting the Islamic law so what can we do? So we are submissive to it.

ZA27 [24479-24636]

Yes I agree yes because as I said earlier, Islam is a total way of life as a Muslims you have to put the interest of religion first before any other thing.

ZA28 [39455-39478]

That is not truly true

ZA30 [65621-66368]

as I told you Islam is a religion that embodied everything. Anything Muslims are doing is ibadat unless if he did out of sharia. So by doing anything and is, as long as somebody knows his religion, anything he is doing is an ibadat and I wonder how he, so all is also part of the daily activities. So he must practice it according to Islam, so he will be doing his religion, but people will start accusing him, but anything, anything you are doing, Muslim, you know is an ibadat unless you do it out of sharia. As I told you, I give you an example of going to toilet, eating food, sitting down, sleeping, even sleeping, so I wonder, somebody who has this kind of guidance. So, you will refer him to some certain activities that he should exclude.

ZA31 [35725-36500]

To some extent, in every religion we use to have this, in every religion, our past leaders like our past leaders, you will see, if you are a Muslim, if you are a Muslim, you will, there are some religious leaders, leaders that will come to you and be advising while if you are a Christians, I believe, am just suggesting, they shouldn't do that, if you are a Christian some particular leaders, they will come and be advising on one thing or the other that will as in promote their religion and in a politics, you are not suppose to, in politics where you are governing both religion, you are not suppose to do that, you are not suppose to favor one faith or the other, you should be neutral, you should take every religion, religion is suppose to be out of government issue.

ZA32 [70574-71092]

Hmmmm Muslims ah actually are expected to put their religious interest over everything, but in Nigeria I agree some of Muslims, some, not even half, some of them are putting their religious interest over Nigeria, Nigeria, Nigerian interest and other Nigerians. I believe that some, but not all. And actually is recommended for a Muslim to put religious interest over everything else, but with that, it should be, it should be protected he interest of others not to cheat them, not to maltreat them, yes alhamduillah.

ZA34 [53167-53777]

Ah dama mana (Ah that is how it should be) a Muslim must always put Islam ahead of everything because Allah says idukhulu fis-silmika idha fatan-enter Islam completely. That nationalism and other things they are something created to deviate Muslims from the real teaching of the religion because a Muslim is religious completely he doesn't even need to borrow another thing. That is that. So a Muslim must always put religion in his heart above everything because his life in this world is completely a test by Allah (SBUH). He created us and he is testing us so we have to make sure that we pass that test.

ZA35 [24421-24438]

That is not true.

ZA36 [37134-37198]

They are being accused of that, but I don't think that is true.

ZA37 [40889-41058]

It is not Muslims only, each and everybody has his own religion and he has to put the opinion of his own religion first before any other thing, it is not only Muslims.

ZA38 [48510-48791]

I disagree why because as a Muslim, it is even stated in the Qur'an that your society should come first, protect your society to come first, respect your Neighbor in whatsoever religion he practice, respect him. If other people are doing it I don't know, but Islamically I disagree

ZA39 [60588-60895]

Actually I don't believe in this because I have never seen a Muslim leader imposing Islamic religion as a top priority in his government because we experience so many leaders both at the state level and national level and none of them has the record of imposing Islam on people or as an official religion.

Th18.6: Treatment of Muslim Converts to other Religions

KD1 [53222-53512]

It all depends, if Muslims converts are converting to other religions and for example, they are converting to other religions for some reasons, but I think we Muslims should check ourselves in such instances. But in a case of Islamic state the rule is clear (he recites a verse in Arabic),

KD2 [23497-23774]

There is no compulsion in Islam because suratul Bakara it is being said that La iqraha fid din, but notwithstanding that, Islam does not allow one, does not allow one to change, to convert from Islam to another religion because there is strict punishment and penalty for that.

KD3 [19021-19164]

Islam has the way to, has every, for a non-Muslims who eh for a Muslim that converts to other religion, Islam has a way of dealing with them.

KD4 [46210-46952]

Well! Islam is a well organized, recognized religion by the almighty Allah. So, Islam has already laid down its rules and regulations in which converts, I will not call them converts and I will not call them reverts, I think that I will just call them people that have been misled, have been led astray by the Satan to embrace another religion which is not the true religion that is Islam. First, they have to be sat down because of the lack of understanding of the religion, educate their ignorance on the religion and condemn the type act that they have already embarked upon first. If that is done and they don't revert to accept Islam, then Islam already has its laid down rules and regulations in which such people should be dealt with.

KD5 [23303-23443]

I think I don't have fresh knowledge though in this part of the country, I have not witnessed where a Muslim convert to any other religion.

KD6 [37643-38460]

According to sharia in Islam (he recites the verse) have two ayas say that before. In Islam, what Islam mean and the reason behind it is when the, we know God created everybody, he send his messages, now if the Christians say they don't agree with the prophet Muhammad (SAW), the Jews agree with the Jesus Christ, the other prophet agree with them. So, let's take it from up, truly if the God sent you, the next prophet you have to follow him, that's just the rule. Not saying that you revert to them, revert to old religion. Still happens in Christianity against the Jews. The Jews did not even allow the Christians, they did not agree with the Christians, but we, all of them are messengers of Allah, when they comes in different times that is why we have a different manuals. Like old model car and new model. So,

KD7 [30292-30336]

The way Qur'an said they should be treated.

KD7 [30370-30710]

Ahm a person who converts from Islam is being called upon and I think some occasions, I have forgotten the number of times or the number of days, but he is being called upon to come back, you, my brother why have you forsaken your religion, come back to your religion, come back to your religion, if he refuses then there is a final means.

KD7 [30734-30777]

The slaying of, the cutting of his head.

KD7 [30894-30999]

it must be done by an established court, that is, it must be established, it must be from an authority.

KD8 [54202-54645]

Okay, okay, in Islam it is not allowed that a Muslim should convert to another religion,, yes. There is a penalty for that. If you are a Muslim, you convert to another religion, Islam has prepared a penalty for that. He should be given time to come back, but if he doesn't come back, but it's the Ulamas that are in a better position to say that, but it is not allowed.

KD9 [36669-37376]

In an Islamic society, they should be killed (laughing) Muslims converting to other religions. Of course if you are given number of days, told the consequence of what you have done and you are still insisting then you should be killed. That is what Islam teaches us. Unfortunately secular society, it is not an Islamic society, we don't have a Khalifa that will tell us this person should you know the judgment of sharia should be carried out on this particular person. So you as an individual cannot do that. It is not the people of course. It is the Islamic government that should do that, but we don't have an Islamic government so what should you do. It is a dire situation. It is bad, really bad.

KD10 [29886-30856]

Muslims converting to another religion? He is a Muslim and now embraces Christianity eh? Well they should talk to him that you are a Muslim and then why did you change your religion. They should talk to him, but if to say in an Islamic state oh, they will give that person three days, after three days if he did not come back to Islam they should just kill him in an Islamic state, but Nigeria is not an Islamic state, you don't do that in Nigeria. You get me right? The least, what you can do is that you can tell, if you know his relations, the can talk to him, you can talk to his relation and so on and so forth. But in a proper Islamic state, like what am saying now, you and I we cannot do that in Nigeria now. If a family member converted, reverted to Christianity, converted to Christianity, change his religion, can you kill this person? Can I do that? I can't. You can't because we are not a government. It is the work of the government. Are you getting me?

KD11 [32781-32980]

They are heretics, apostates, once a Muslims converts to another religion he is no longer a Muslim and should no longer be given the benefits and the status he enjoys erstwhile before his conversion.

KD12 [34337-34481]

Eh they should they should be move nearer to them and preach to them eh say that it is satan that is bringing do and not do into their heart.

KD13 [14833-15152]

Like people said, there are ways people say it, but what I believe is that if this person because according to the prophet's teaching you are cautioned to warn this person. The warning doesn't mean by getting harsh on him, meaning you should educate him the more concerning his din to see whether he will revive again.

KD14 [18869-18974]

There is no special, I could say Islam has ahm ways of dealing with ah Muslims converting to Non-Muslims

KD15 [26968-27121]

Ah they should be treated normally the way Muslims treats Muslim brothers and I think it is okay that is his own choice. So he should be treated normal.

KD16 [15864-16010]

They should reach out to them and preach to them and they should also find out why have they decided to take that decision.

They should find out.

KD17 [48884-49024]

I don't see a reason why a Muslim will convert to other religion when you know the sweetness Islam and you convert to other religion, why?

KD19 [29468-29816]

Well, first and foremost they should be treated as a Muslim first. If somebody converted to religion today he is more or less the same with a Muslim that has spent many years in the religion. He is more or less the same with somebody who has been born into the religion. so he should be treated in the same way as those people ought to be treated.

KD20 [24054-24568]

It is not common for a Muslim to convert into the other religion, and you know as we Muslim, we are not desperate to convert anybody into our religion but those Muslims convert into other religion, I think they just have to they just have to take it like that the way they treat them, nobody no one knows how they are going to be treated they are the ones that are desperate to convert other religion into their religion, but as we Muslim is not common that a Muslim is converting to other religion, that's it.

KD21 [22086-22420]

Converting or converted, sometimes when you say converting they have not really converted, they are about converting to make them see the light. They it all has to go with ah it all has to go with ah saying ignorance let them know what the fear is but for those that have converted, the rule is simple, we give them their sentencing.

KD23 [23087-23564]

Okay so ah equality is the best solution, equality in terms of when you are running your activities in everything both religious aspect, social aspect, ah economical in everything that is equality should be a, should be your priority in ah everything that you are doing especially in terms of preaching, you have to do it with soft mind. So even if people respond to you in ah negatively, you should resist and you should ah you should always try to convince them that is all.

KD24 [71633-73282]

In Islam there is a way they are supposed to be treated and I don't know according to the other religion, but in Islam if a Muslim converts to another religion he will be given some amount of time that what happened that makes you to convert to, leave your religion? Is it that when you entered the religion in the first place you just come to see what we are doing later on you should go and expose it out? Such questions will be asked and he will be the one to answer those questions, if he say no, then we will ask him what is there in the religion that makes you annoyed of the religion, that makes you to go out of the religion? Explain, then we will say for example, fasting, this fasting is too, I can't withstand fasting, then if you can't withstand it, does that make you that you should leave the religion or you should ask is there any remedy for that? You are supposed to ask. If you are not feeling okay or you are not healthy, there is a ah provision for you in the religion, no matter how you are in the religion, there is a provision which says if someone is in so, so, so state, this is how you should preach him, this is how it should be. Then what happened? If at long last he said no, me I am not coming back, in Islam he will be killed, he will be killed and it is known as riddah. The person that leaves the religion is known as murtadd, he is to be killed. If he has been given rights and some amount of time for this, for him not to go and expose some of the secrets of the religion because even you as a human being, as your path, you have secrets that you don't want even your wife to know, talk-less of a whole religion.

KD25 [87527-88157]

They should be called upon to come back, not insulted in any way. They should be preach to, to the tune of three days, if they accepted and come back fine, if they did not accepted then they should be should be killed because the prophet said in a hadith (he recites in Arabic) anybody that alters his religion you should kill him. The question is who should kill him? Is it anybody? No, because jungle justice in Islam is forbidden. It has to be those in authority in as much as the authority is eh Islamic then they are, it is the government that should that should carry out his execution not an, not on individual basis.

KD26 [25694-26128]

It is haram for a Muslim to concert to another ahm religion, but allaahu alam I think what should be done should be left to Allah to be judge because in this day and age, they've painted Islam with this, I don't know, it is a religion with ah of horror as in loves to shed blood, but any well as in a practicing Muslims should know that it is not supposed he or she is not supposed to revert or convert to another religion.

KD27 [25607-25689]

They should be treated the Sunna of the Prophet (SAW) said they should be treated

KD28 [33875-34063]

In Islam those who convert, those who move from Islam to another religion you know you have to give him a period of time and if he cannot retreat back then the law is to get him killed.

KD29 [20605-20748]

Well eh those converting to other religions ah, the Qur'an has spelled out their position and ah on that note, they should be treated as such.

KD29 [20895-21108]

Well the person should be counseled based on Islamic teachings, he will be counseled to really reason with his ah position and ah it is there entrenched in the holy Qur'an on the how he is supposed to be treated.

KD30 [36497-36689]

In Islam, Muslims ah Muslims that convert to other religion are being asked to come back to Islam within a given time and ah failure to do that in an Islamic state there will be repercussion.

KD31 [19716-19767]

It is completely haram in Islam completely haram.

KD33 [24868-25047]

According to Islam, they should be beheaded or killed. They should be first called back to Islam once and twice, thrice if not they should not be allowed, they should be killed.

KD34 [29000-29181]

A Muslim converting to other faith that is what am talking about, I come across, I can't fit a particular person that was converted, but how he should be treated it is on opinion.

KD35 [27535-27904]

They should be treated with mercy because you have, you sympathize with them, he who is who was formerly on the right path has gone astray, so you should have mercy, you should sympathize with him, you preach to him, you tell him the truth, you preach to him and pray for him maybe he may come back, but there is no force in Islam, there is no compulsion in Islam.

KD35 [28034-28314]

As they said once a Muslim is converted to another religion is beheaded then that what the Qur'anic revolution is contradicted. There is no force, there is no compulsion in Islam, so when you are beheading somebody that means you re contradicting the verses there in the Qur'an.

KD35 [28453-28647]

Not even beheaded, you should have, the Muslims should have leniency on him. They should sympathize with him, they should pet him, call him back, preach pray for him, so that he may come back.

KN1 [60199-60556]

Muslims converting others to their religion is the same way that Christians are converting others to their religion through missionaries or enlightenment that is how every religion is encouraging, because I have been saying this. I think this is almost the third time I will mention this one la igra fid din no force in religion. That is the Islamic stand.

KN2 [34735-34973]

There is a provision of that. If somebody converts toooo from Islam to non-other religions then that person will be given a chance, will be sent a number of preachers, will be sent an envoy to see that they win his mind back to Islam.

KN2 [35045-35175]

There is. If in the long run he decides not to come back he will be declared as an apostate. He will be declared as an apostate.

KN4 [49299-49903]

From religion, Muslims converting to other religions and treated, Islam has its own rules and regulations. You can go and practice there is no force in religion within your people, amongst them you can practice to religion that you want inasmuch as you are a Muslim so when you leave you are around within them, nobody will force you that is it but amongst the Muslims, is not allowed for a Muslim to move to another religion but if he can change it territory and move to another place as in Islam when you are saying that you are restricted you cannot practice your religion you can move is ok for him.

KN5 [29950-30237]

According to the provision of Islam they should be killed, but if we are in an Islamic state and maybe the constitution has not permitted that, then those people should be totally left by even their relatives in order to restrict and to stop the reoccurrence that in an Islamic society.

KN6 [32237-32513]

They should treat it like how the prophet Mohammed (SAW) or how Sayyidin Umar bin Khatab treated them during in those times to follow all those way. You can treat them ah with equal opportunity; you can treat them with justice, so justice is the only answer of our question.

KN7 [30439-30657]

Well ehm, if you look at it even Islam recognizes non-Muslims, so I don't think they should be treated in any way apart from how other Muslims are being treated as long as they are human beings and blood flow in them.

KN8 [29650-29954]

Hmm, they should not be strike with force rather they should be persuaded. They should be encouraged, they should be brought closer, you understand, and let them realize the word of God. Preach to them rather than making it a violent take or making it to be conflictual, you understand; their utterance

KN9 [26782-26885]

They should be treated as though they were never Muslims. They have to be treated as unbelievers, yes.

KN10 [20789-20827]

They are sentenced to death, of course

KN11 [27853-27967]

In our teaching of Islam, if any a Muslim change his religion, he will be killed. That is the teaching of Qur'an.

KN13 [30938-31390]

They should be treated with equally as in ok a Muslim being converted to other religion, definitely they shouldn't, I think they are provisions in the Hadith and the Quran that that actually states how they should be treated that is in an Islamic state and if it not in an Islamic state, I don't think ehm, they have the, they have the power to actually take them down, definitely the best thing for us to do is just to avoid anything to do with them.

KN14 [24276-24356]

By helping non-Muslims, doing good to them, preaching and other good activities.

KN15 [22135-22216]

I think they can be treated based on the provision of the sharia, the sharia law.

KN16 [12320-12360]

Based on the provisions of the sharia.

KN18 [45070-45281]

Then well if it is an Islamic state where there are Islamic injunctions, then they should be treated based on what the Islam says since that is the religion, they should be treated based on what the Islam says.

KN19 [27471-27731]

Eh they should be encouraged, they should be persuaded, they should be, they should be taught the will of God that is the Qur'an and the sunna of the holy prophet through this probably their minds might come back to the rulings of God and Allah that is Islam.

KN20 [20313-20477]

Ah they should be treated fairly. Yes so long we are in a secular state, there is no law ah depriving them from going

KN21 [13593-13668]

Am not versed in Islamic studies so I will refer that to Islamic clerics.

KN22 [28916-29286]

It is already stated in Islam already that ah in Islam, it is what Islam call riddah. If someone is a Muslim and converted to non-Muslim or to embrace another religion is stated in Islam, we are going to outcast that person, as Muslims we are going to banish that person as Muslims, in fact to some extent that person's blood is needed or that person's life is needed.

KN23 [19272-19341]

It has provision in the holy Qur'an and I don't have idea about that

KN24 [18491-18496]

Good

KN25 [29619-30179]

They should be treated as non-Muslim. The clear examples of this could be drawn with the Caliph of the holy prophet Abubakr where his son, the son, you know they were Quraish. So before his son accepted Islam that was the battle of Badr, so the son was telling him after the battle that I had an opportunity to strike you down during the battle of Badr and he told his son that if I were the one that had the opportunity you wouldn't be alive. This is to show that if you are in you are in, if you are out you are out. So you should be treated as non-muslim

KN26 [29834-30291]

Well they should they should be allowed to be treated fairly though to be candid with you it is one of the things that ah the Muslim world, the Muslim umma frowns at. For the umma that yearns to yield in number have a minus that is one of the followers of Islam to convert to another religion. it is actually the thing that they frown at and you rightly pointed it out in earlier-some of the questions earlier that these are source of conflicts sometimes.

KN27 [22391-22714]

Well they are already non-Muslims already. So I think they should be treated as non-Muslims but they shouldn't be treated as people. You see there are different things that mandates or let me say brings about this change of religion. So I think this reason should be looked into critically and it should be taken care of.

KN28 [17373-17485]

I think they should be welcomed and probably if they can be convinced enough, not thinking of going back again.

KN29 [3158-3496]

They should be treated fairly. There is no kind of force in religion. There is no compulsion in religion. Anybody that changes it depends on his opinion about something. That is it. if you choose to be a Muslim and tomorrow you choose to be a Christian there is no problem. It is your opinion. It should be a free movement for everybody.

KN30 [16997-17103]

Well it is their desire to change their religion, so they should be left alone to do what they want to do

KN31 [27750-28223]

Well it is normal I think they have their own conscience and their own deeds to face. It is very, very unfortunate to see a Muslim converting to a Christian or other religions, which means for you being a faithful somebody becoming to somebody who has no faith. But I don't think if there is anything that is supposed to be done to such a person because he has his own fate to face but I think with time he could also be influenced to still come back to his normal faith.

KN32 [13731-13955]

honestly these questions should be rather left for Islamic clarity I think I am not one, am just answering this questions base on my understanding of Islam. I think you should rather meet Islamic claries on these questions.

KN33 [10511-10575]

In Islam or islamically it is riddah and they will be punished.

KN34 [17470-17943]

Hmmmm it depends on the state that you are. When you look at what is obtainable here in Nigeria, it is not all states even in northern Nigeria that are practicing sharia law. So there are certain laws that are governing each and particular state. Those states that adopt sharia laws as part of their laws, they should be judged according to or should be treated according to the laws contained in the sharia law. So I think this is the way that we are going to solve this.

KN35 [17888-18095]

They should treat the Muslim according to the rules of the land since they are part and parcel of the society and every religion also has its own doctrines, the way of doing things that have to be followed.

KN36 [18777-18889]

Islam does not allow those that are involved in such act, they should be allowed to face the wrath of the law.

KN37 [17098-17320]

I think orientation, orientation from the youthful age, right from infancy, how you bring up a child, you imbibe in him the practice and principles of Islam that child will find it difficult to convert to any other faith.

KN37 [17397-17717]

I don't think in this twenty first century you can't go by the classical judgment of that, which says, which they refer to as riddah. They should turn him to that occultist, I don't think in this twenty first century that should be necessary. You should apply a more diplomatic and political means to solve that problem.

KN38 [12743-12816]

Muslims converting to other religions, it is highly prohibited in Islam.

KN39 [20944-21116]

Actually Muslims have to make a calling of non-Muslims into Islam through peaceful procedures. That is to say through non-violence and through democratic oriented methods.

KN39 [21201-21479]

Really of course Islam make Islamic religion to its followers that is Muslims not through forcing them to follow their religion and everybody is at liberty to accept the Islamic teachings and to reject it because the consequences is on him not on any other person beside him.

KN40 [17260-17320]

They are to guide them on how to worship their own religion.

KN41 [14774-14907]

To my opinion they should be allowed to do whatever they want because there is no compulsion in Islam as said by the almighty Allah.

KN42 [36042-36128]

Islamically, they are either stoned to death or they are banished. That is the truth.

KN43 [26756-27293]

Yes, they should do it in a reasonable and responsible way. You should first of all make your target covert understand what your religion is all about, what are the teachings of that religion and what are the expectations of the religion to its followers? Once you do that then you can, if you like, you can propagate the religion to non-Muslims. If they decide to accept the religion, fine and good, it is a welcome development and if they decide not to accept, you shouldn't persecute them and you shouldn't use force to convert them.

KN44 [20822-20966]

Well there is ahh there is a provisions made by Islam. So that should have been the question to be answered by Muslim or by Islamic specialist.

KN45 [30276-30462]

Yah I think ehh looking by the law of the land if a Muslim convert to other religions, I think there are rules ehh in the country that protect him. So I think that should be maintained.

KN46 [50638-51502]

Ahh, a Muslim converting to other religions that one is called in Islam Murtadd. Murtadd is someone, someone who ahh changes his religion, who discards his religion and embraces a new religion. So if as a Muslim you decide to discard your faith and embrace ahh different religion that is very very bad, very very bad and ahh scholars ahh have ahh different opinions as to how this ehh particular person should be treated. In fact there are certain opinion which prescribes death penalty for someone who changes his religion, for someone who changes Islamic religion to any other religion. But ehh ahh there are other scholars who are of the opinion that as long as that ehh conversion is not ahh against the state interest or that particular person does not take arm against the Islamic state then ahh that particular penalty will not apply in his own case.

KN47 [47150-47754]

Well, according to Islam they should be allowed to, they should be called to order, you know to understand that what they did is not right and they should be allowed to decide in a couple of days for them to go back to Islamic religion and if they don't, then there is eh is this explanation or this interpretation which says they should be prosecuted, you understand. So I don't think in this kind of current situation we have, we don't think ahh people should be prosecuted, you understand, because they convert to other religion because there is no proper, you know, Islamic ah ah state in the place.

KN48 [15187-15268]

They should, they should be treated in a nice way. They should be well welcomed.

KN49 [25621-25646]

They should be executed.

KN50 [13376-13419]

This should be left for Islamic scholars.

KN52 [42468-42697]

I think it is clear, Islam has made it clear the punishment that Muslims who have converted to or who have committed apostasy, right? Who have denounced their religion, should be treated. It is clear in Islam. There is a law.

KN54 [10309-10329]

Well opinions differ

KN55 [11150-11273]

On this case we have different opinions. Some said they should be killed and some say they should be given three chances.

KN56 [18784-19125]

Actually on Muslims converting to other faith, opinion differs. Some scholars are of the opinion that if a Muslim converts to other faith he should be giving three opportunities to return to the faith. If he doesn't he should be killed. But some scholars are of the opinion that the moment a Muslim leaves his religion he should be killed.

KN57 [17224-17451]

You see, islamically if a Muslim converts to other religion, he is given an ultimatum of three days notice to come back to his normal religion. If he refuses to come back he would be killed. Yes. That is the teaching of Islam.

KN58 [38234-38988]

Well islamically if you convert to another religion you are given options. You are either allowed to come back and accept the Islamic faith or you if it fails you be allowed to be killed, but that is when you are given the chance three times to come back to your original faith. Now as you said earlier on, conflicts mostly arise because the Christians that are found in northern Nigeria always try to convert us to their own faith. We don't do that because we believe in peaceful coexistence, but because they want crisis and they capitalize on that that we are the ones that want crisis. They always pinch the Muslims and when you pinch the Muslim definitely you must expect what you call backlash. That is what is happening even in the western world.

KN59 [35393-36126]

Actually based on our own faith and belief, if a Muslim converts to a non-Muslim he has done riddah and based on the doctrines, so if he did that riddah they said that they would behead you or kill that you because you have done something that is abnormal in Islam, you understand, but due to the method of our governance in the country we normally beheaded the person that converts to non-Muslim, you understand, because it is not common because we have freedom of religion you can follow... but when he converted we cannot easily kill you, but we label you as an abnormal person, so there is this attachment that this person does not know what he is even doing he would even be considered to be mentally retarded, you understand.

KN60 [28612-28979]

The prophet (SAW) has spoken about a point like that, that when a Muslims convert to another faith if he now decided to migrate from leaving among the Muslim brothers and change his position and migrated to live among the non-Muslims, then Islam has permitted for his blood to be shed, but by the Qadi that is the people in power not by anybody, not by me or by you.

KN61 [14794-14854]

Ahh is not the same thing, this question cannot be aright.

KN62 [49483-49935]

Muslims converting to other religions. Well I believe in Islam, anybody who eh converted to another religion that is the person called ah ah, in Islam we call anybody who converted to the other religion as a sahibul riddah or as a person who did riddah and anybody who actually eh converted into another religion in Islam that person is killed. If you, if anybody dare leave Islam, that person is killed in Islam yah. That is what I believe, hmm mm.

KN63 [36847-37862]

In an Islamic set up, in an Islamic state whoever did riddah that is maybe a Muslim converting to another religion riddah, you know, for somebody that has done that, it has its own penalty, you know, that is in an Islamic state, but when you are now having a non-Islamic state where they don't have sharia, you know, you don't, you cannot take arms by ourselves, you cannot take laws into our hands, even in an Islamic state when you have the sharia in an Islamic set up, they don't take laws into their hands. If there is anything like that, the authority should be informed, the authority now know the step or the procedure of taking, the procedure they need to take huh in making sure that maybe that convertee maybe back to islam or they the consequences will now be faced by him or her, something like that, but, you know, you don't take laws into your hands. Really in an Islamic set-up, in an Islamic state, you don't take laws into your own hands, leave it to the government to take the appropriate action.

KN64 [24441-24618]

Hmm, Muslims converting to other religions, Muslims to other religions, Islam do not agree with Muslim to change his religion eh. This is a no, Islam does not agree with this.

KN65 [31494-31750]

Ehh it has, sharia has come with ah the punishment for a Muslim converting to other faith, you understand, but the problem is this, how do we implement the doctrine of the sharia is what has remained the major problem in Nigeria today, you understand so.

KN66 [19645-19988]

This is because, ah non ah Muslims who convert to non-Muslims should be given opportunities to convert back, they should be, they should be given opportunity to convert back to Islam and those opportunities can take place at, at least, at three times, they should be approached three times, when they refuse to convert, they should be killed.

KN67 [20089-20573]

According to Islam, there are so many reasons or there are so many conditions that Islam gave about somebody that is changing his religion from Islam to another religion. So there are so many views of the ah scholars or I can say the ah the Islamic scholars or regarding those that are leaving their religion. Some gave the opinion that they should be killed, some they think they should be given some time, when they change then maybe, if not then they should be killed, so.

KN68 [10006-10024]

Opinion differs.

KN69 [33999-34139]

Well we could be given an opportunity back to Islam. If he fails to do that he could be executed under Islamic laws. This is the positions.

KN71 [58154-59203]

The issue is this. In an Islamic rule that whoever convert to or leave his religion should be given three days renounce else he should be killed, but that is when it is the Islamic law that is in conquerance of the land, but today it is not the Islamic law. The constitution of the Federal Republic of Nigeria gives each and everybody the freedom of his religion as long as you are a 18 years, you have the right to or not to and that right of the constitution should be, that right of the constitution should be respected because we cannot take law into our own hand otherwise if we should start taking laws into our own hands, then even the innocent person would be, would mostly be the be what, the victims. So you understand the problem? So looking at this problem there is what is called the (he recites a verse of the Qur'an) he renounce his faith, take him to court, which court anywhere, any court, okay the issue is he eighteen years? Oh he is free to do so. So leave him with his Lord. Otherwise will you take the law into your hand? No.

KN72 [31984-32163]

Yes, he has eh there is three days warning onto him, if he did not convert or come into the, into the real Muslim, so they can be eliminated. That is according to the Islam.

KN73 [32580-32756]

The provision says that if a Muslim converts to other religions, he first has to be guided on why and later if he isn't back, he has to, the punishment, there is a punishment.

KN74 [42151-42246]

The Muslim that convert into other religions, you can be treated as what our religion teach us

KN74 [42283-42509]

Islam says that if the person converted into other religions, that there is a lot of things that we will not allow him in our religion, but such kinds of things will just take place in a place that there is practice of sharia

KN75 [45870-46295]

Its of, we are to refer to the hadith of the prophet (SAW) who said (he recites that hadith) that a Muslim blood should never be dropped except in three occasions, first and foremost, a married man who committed adultery, you understand, a Muslim who kill another Muslim or a non-Muslim or somebody that lived the religion of Islam and live the jama'a of the prophet (SAW), so he need to be treated according to the sharia.

KN75 [46339-46359]

He would be killed.

KN76 [37491-37568]

Wow, actually well they should be treated according to the Qur'an and Sunna.

KN78 [54232-54608]

Well under secular, secular Nigerian government, I think we don't have solution to that except of course Muslims should begin to put in place, ah you know, ah all available resources to educate Muslims, to really practice, as I said, the religion based on the ideals of the religion. That, in itself, will encourage people not to converting to Islam eh out of Islam, yes.

KN80 [41654-41855]

Ah should be killed, he will be put into death as it is ah contained in the Qur'an and said by the prophet himself, who so ever changes religion is bound to be killed according to Islamic sharia.

KN81 [26203-26258]

He should be treated in accordance to the sharia law

KN82 [28157-28403]

How Muslim converting to other religion be treated? Yes it should not be allowed. Muslims, according to the Islamic provisions, any Muslim converting to another faith is becoming infidel, therefore, he is to be eliminated entirely, religiously.

KN83 [18941-18995]

Ahm they should be punished according to the sharia.

KN84 [22166-22322]

No. he should just be killed after three days if he does not back in Islam after all attempts by Ulama to return him back failed, so he should be killed.

KN84 [22366-22491]

Yes is to kill him when he refuses to come back to Islam after three days, legally he has to be killed, he has to be killed.

KN85 [30613-30835]

Islam does not allow Muslims to converting to other religion. That is a riddah and there is punishment for that. So Muslims should not be allowed, whoever does that he should be punished in accordance with Islamic rule.

ZA1 [32207-32599]

If a non-Muslim, if a Muslim convert to non-Muslim, now he has some certain measure to be taken. One, he will be called upon to reverse, in a state where fully under control of Islam, but in Nigeria nowadays, if a Muslim convert to non-Muslim just preaching, if they don't agree, just leave him. But if in Saudi Arabia, let him go and do it and see what will happen, no let him go and do it.

ZA2 [33521-33688]

They should be treated with the equal rights, give them their legal right that will even make them to come back because he is there you won't no, no, no, he is free

ZA3 [24321-24491]

Depending on the circumstance, if it were to be in Islamic state emm is expected be treated as emm a revert somebody who has left his place and there are rules to that.

ZA4 [46332-46434]

We should be warn them because we don't have Islamic state, you can't take any penalty against them.

ZA5 [27126-27185]

They are supposed to be treated in the Qur'an (he laughs)

ZA6 [64906-65335]

Ahh just like a non-Muslim in his place, converting to a religion eh a foreign religion definitely he won't be treated kindly. It is still the same with the Muslims. If you live amongst your Muslim brothers and sisters and you just convert to other faiths, definitely they will like, they would like, you will be an alien within them. You won't be treated well in the present situation like in Nigeria, it is normal everywhere.

ZA7 [30897-31350]

They should be treated nice, they should be treated with respect because I think we all have what, we all have the right to practice whatever religion we want to practice and since that is our right, I think we should be treated as human beings and if someone is been treated as human being, I think he should be treated with respect. So I think he shouldn't be discriminated upon and I think that that is just it. He should be treated as human being.

ZA8 [64252-65913]

Hmm that is a big word. Now in sharia, Islamic sharia, from the what I know of it, if a Muslim is converting, converts to a Christian, the person according to the sharia, I don't know why God put the law like that, they were to give him is it three month or four month calling him, telling him the things ... trying to tell him that what is trying to do is wrong according to the religion, he is not supposed to do that. If he refuses, the sharia law is allowed if it is an Islamic ruled state for the person to be killed because according to the explanation of scholars, they said God put that punishment like that so that others, the hypocrites will know that it is a very grave offence in the religion for you to have been in an a Muslim to convert back to a non-Muslim, now other that are hypocrites because in any religion there are hypocrites that one is sure, the ones that they will come here they will say we are here, they will come there they will say we are here, now they do that put that punishment because of the hypocrites because they are actually, sometimes it is the hypocrites that even cause the unrest, they will go and meet you ahh they are talking this, you know, when there is an hypocrites, he is not here he is not there, he will just come and join you and he will run away. You will be fighting at the end of it, you don't even know why you are fighting, is because of what this person tell me, you too if they ask you, you will say is because of what this person tell me and those are the hypocrites now God put that punishment there, I think because so that the hypocrites will know the gravity of the offence. So that is what I think

ZA9 [34117-34449]

They should respect them; they should respect individual differences and their personal opinion that is what they believe.

Nothing should be done to them. They feel Islam is not their way again and they feel what, something that is missing in Islam is in other religion. They should be allowed to do that. Nobody should be forced.

ZA10 [31544-31670]

When a Muslim converts to any other religion, he should be welcomed, he should be treated well so he can realize his mistake.

ZA11 [26088-26452]

Well, we try to win them back, we try to see the reasons to what has led them, I mean pushed them away or is it a short of knowledge or there about and then, actually to some point, when it comes that he can never come back, it is been stated who God has guided no one could put astray and who God has put astray no one could guide back. So it is the will of God.

ZA12 [16262-16266]

Next

ZA13 [16098-16174]

They should be treated fairly, based on Islam I think they should be held.

ZA14 [21790-21843]

They should be treated the way Qur'an has mentioned.

ZA15 [24596-24968]

Muslims converting to other religions, you see in an Islamic, according to Islam, an Islamic state when you convert you are giving option of three and so, so days, you understand, to revert back, that is when Islam is truly practiced that is in an Islamic state, but in the present state we are now, if they convert you cannot implement sharia on them, so you leave them.

ZA16 [17194-17589]

Muslims converting to other religions, if we are to follow the teaching of the Qur'an and the teaching of Islam, they should be killed, but since we are not practicing sharia, maybe there should be a committee or an organization that is preaching to them that what they have done is un-Islamic and it is, is like their putting themselves into hell fire, they should come back to their religion.

ZA17 [20777-20919]

Anybody who leaves the religion of Islam, you are asked for three days to submit to the will of Allah or you will be killed. That is the law.

ZA18 [25454-25886]

Toh according to the Islamic injunction that is Riddah, you know, we, as I told you, what we are supposed to do is what God has ordained us to do, what God has instructed us to do. So if you now renounce your faith, a Muslim now renounce his faith, if he didn't come back to his religion, then he should be exterminated. That is the God's injunction, you understand, there is a tradition of the prophet that make mention of that.

ZA19 [36029-36440]

Well ah I have never been one actually, so I don't have the knowledge on how they've been treated, but I think anyone who actually cajole someone to convert into his own religion, must have something in mind that is treating that particular individual that just converted in to his religion nicely, so both Islam and Christians, I think, the main aim of treating a new convert is actually treating him nicely.

ZA20 [24006-24197]

A Muslim to convert to other religion how can he be treated? In an Islamic sharia state, in an Islamic sharia territory, in an Islamic sharia peninsular you know, that man should be killed.

ZA21 [28430-28852]

They should be treated fairly. Ideally if you convert to other religions in Islam you should be killed. But then we say there are necessities. For somebody to create tension to... what have you since we are in a secular state somebody has the right to practice his religion they way he feels like then judgment should be by God. You shouldn't say because ok this is conversion you should kill him or things like that.

ZA22 [25194-25569]

They should be treated on what Allah has said. They are supposed to be killed, to be executed. But now since we don't have leadership in Islam nobody can execute them then we have to leave them. Yah because by the time we want to do that there are things that will happen which will be better than not to do so. So we just allow them they will go and meet their Lord.

ZA23 [33873-34469]

Anybody as a Muslim that converted will be called to order. Then he will be given three days within which to come back to order. Islam is the only religion, as far as a Muslim is concerned, is the only true religion that Allah accepts as a religion. So anybody that decided to convert he will be called back to order. A Christian or a follower of any other religion if he comes back to Islam we are not calling him a convert but a revert. He reverted because originally the holy prophet (SAW) say (he recites a verse of the Qur'an) everybody that is given birth to is given birth as a Muslim.

ZA24 [40804-41286]

In Nigeria here –Islamically anybody that converted to another religion if it is not in Nigeria – if it is a place we have establish sharia so we give them three days to renounce they are already Muslims, but if they didn't say so Islam says that we should kill them. But in Nigeria here we are bound by another constitution, which is a secular constitution. so therefore if somebody converted to another religion from Islam we should leave him or her. God will judge such person.

ZA25 [37732-38275]

Ahh preaching as I have said eh the preaching to-preaching is to start with renewing the preaching to them and asking them the question as to why, what did they see bad in Islam that made them to convert to other religions and if they respond then renewed and serious teaching of the real teaching of Islam should be delivered to them and kindness, they should be shown greater kindness because they are in need of it because may be it is out of the unkindness of some Muslims to them that made them to leave the religion in the first place.

ZA26 [18375-18507]

If a Muslim converted to another religion we give him three days within which he repents. If he cannot repent we remove his head.

ZA27 [17047-17361]

Yes it depends on the situation from my own understanding because individual people cannot determine this. It depends on Islamic commentators to talk about this, depending on the situation. It is not that because somebody leave Islam and go back to Christianity you just say kill him. It depends on the situation.

ZA28 [30642-30954]

Well there is a saying amm that states you can be a very good person from the beginning of your life and at the end of your life you can turn to something else. So this is actually a destiny, but if a Muslim is converting to other religion so well I think we should just let be because that is what he chooses.

ZA29 [44609-44914]

Well in this case it is open to us that when someone a Muslims converts to any other religion not only Christianity, any religion in this world. He should be given a memorandum of some days to come back to his own religion and if he refuses and his time elapses he no longer deserve to live. That is it.

ZA30 [53404-53468]

That one is also mentioned in the book, refer back to the book.

ZA31 [24826-25012]

If a Muslim converted to any religion, he need to be called and to be preached, to tell him, to ask him his reasons of converting to another faith through peaceful not through violence.

ZA32 [62211-62583]

Muslims converting to other religion be treated? In Islam, if there is an Islamic state, we believe that if someone is converted, some, if a Muslim is converted into other religions or belief, so he will be given a chance like three days for him to come back, to repent and come back to Islam, If not he will be killed by what, by the authority not by an individual, yes.

ZA33 [21029-21444]

They should be killed because he who converts to-a Muslim that converts to non-Muslim he should be killed because in the holy Qur'an Allah says Summa kafaru summa amanu summa Kafaru summa amanu summa dadi Qufran. If they should convert to

non-Muslim their consequences is for them to be killed but if they return they should be allowed. If they did it for the third time then the third time they should be killed.

ZA34 [41466-41804]

I as a Muslim my religion says no person that is a Muslim should be converted to other religion because Rasul (SAW) says mambadala dina faqtulu- whoever change his religion should be executed but he should be given a period to revert back if he doesn't then he should be executed. That is the teaching of my religion and I believe with it

ZA35 [16960-16973]

As an enemy

ZA36 [24311-24692]

Ahm islamically whoever goes out of the religion should be killed. That one, that person already is a hypocrite. He is not a real Muslim in the first place because if really he is a Muslim, there is no how he can leave that religion if really. And you cannot live with a hypocrite that person can be a trouble, a big trouble to you and the society does not deserve such people.

ZA37 [33157-33650]

It depends on your locality now because almost every, it depends on the locality and the environment, maybe if the Muslims are the dominant in that area and you converted from Islam to Christianity, it may be a challenge to you because of that, but if the Christians are the dominant, it would be another or if your family, it depends on your family. This is what happens even if a Christian converts to Islam. It depends on his family and his environment and the challenges he normally face.

ZA38 [37946-38473]

Yah, according to the Qur'an they said he should be killed. That is how the Qur'an said, but presently the issue is a very controversial law in any society, you have no power because we don't have a basic normal legal system that would take this law into its hand, because unless if the whole society knew and they take this person to court before anybody will do something, but now nobody would take you to court, nobody will do anything probably because of secularism you don't have any power to do anybody anything.

ZA39 [50449-50744]

Strictly speaking under Islamic law, when a Muslim converts to any religion, the law is that he should be killed. That is the position, but where the state is not practicing purely Islamic system that position is not feasible because of the freedom of religion as enshrined in our constitution.

Th19: Handling Interreligious Challenges

Th19.1: Addressing Interreligious Relationship difficulties

FG1 [56607-56846]

What I said about not being able to greet the opposite sex, they should accept it as it is and they should not feel embarrassed. Like when they stretch their hands and you now say hi. They will feel like oh my God (Accepting differences)

FG1 [57054-57087]

You shouldn't be ignoring them

FG1 [57089-57328]

To me we have to like always remember the history hearing from our forefathers and other leaders that before in the past centuries Muslims and Christians were living in peace. So we have to remember these things and start practicing them

FG1 [57330-57486]

For me it is for Muslims and Christians to come together and sit and understand themselves. They should forget about the past and look forward to the future

FG1 [57489-57802]

We are Nigerians. Muslims only cannot make Nigeria because surely there are Christians so there are other non-Muslims. We should try to be one. And in aspect of patriotism let's put our nation first. Let us put our experiences behind us. Unity always brings progress, but violence brings nothing but destruction.

FG1 [57803-57941]

For me since Islam allows anybody to practice his religion, let anybody practice his religion with fairness and justice to one another.

FG1 [57943-58163]

My comment is that both the Muslims and the Christians and even those that don't have religion, we should tolerate each other. Our amount of tolerance should be large. We should have big hearts and tolerate each other.

FG2 [35592-35836]

Actually this change will come from the grassroots. What I mean by grassroots is actually at individual level. Jihadi nafs Everyone must purify his mind. By purifying our minds, therefore the change that we are in need of will become history.

FG2 [35838-35878]

Change will come through institutions.

FG2 [55521-55586]

In my opinion the way to solve this is just forgive if you can

FG2 [55588-55939]

Actually to my own understanding we can solve this problem at individual level. At individual level in the sense that if we continue to accommodate the habits of those non-Muslims for example be friends with them showing them no difference between your Muslim brothers therefore this really will bring us to be living in a peaceful life with them.

FG2 [55941-56683]

I think one of the ways in which these difficulties can be solved is always through social awareness whereby either through religious institutions and through other means, telling the individuals, each person that we are one we should learn to live with each other harmoniously always bringing to the mind if possible a means through the social media, a device be created through the social media whereby interrelationships between the Muslims and non-Muslims will be encouraged. Whenever there is interrelationship as she pointed out there will always be a kind of a mind concession whereby you will kind of have an extra feeling to someone and whenever that kind of feeling exists there is hardly could be betrayal or something like that.

FG2 [56685-57200]

(F) If I may add something. Those are all our personal views, you thinking that you can't trust a Christian or just like how the Christian will also think. You think you can't trust them they also look at you like that. It is someone I can't trust maybe that is why he behaved like that. So for you to correct that if he betrays you try to ah change or try to react to him with love and something good so that he can correct that aspect and he can have a change on how he views the Muslims. So that is how I think. FG3 [93600-96109]

Like my own we came to know that there are some certain things that when you leave them maybe you go out of religion and there some that when keep them because of condition as I said that I think I said that Islamic religion is not rigid. It is flexible, it is changing with condition. Eating a dead animal is haram in some certain circumstances, in normal condition sorry. But in certain circumstances when you get a dead animal you can eat you can even safe some to travel with until when you get the ones that are not dead. To work in a brewery company is haram, but there are certain circumstances that that work will be permitted. If you have nowhere to work, when you see that one you can do because they want you to stay alive. So Islam is not rigid. Like maybe keeping beard and maybe raising trousers I now sacrifice because I want them to at least know that we are friends. Not because I want but because I have to force myself to allow them to have see we can have mutual sacrifices. There are certain things that when I leave it I know I did not go out completely so I my sacrifice some part.

- I want to shed light on what this gentleman has said about dressing, the beards and you know either lifting the trouser or down because there is this misconception that other religions have about Islam when they see you dressed that way. So the moment they see you dressed that way they think that you are now a different caliber of person. Most especially that it has to do with this issues that America once had with Osama and the way Osama dress and the moment they see you they say look at this Osama. Islam supports cleanliness and we raising up your trouser is an act of cleanliness. It is just making sure that your trouser is not in contact with dirt. And so that is why you make sure that ok once you are wearing your trousers you make sure that it doesn't go beyond the ankle, the two eyes that are there it shouldn't go beyond, it should just go above. So the wherever you are walking you could not carry dirt along and by the time you are walking when you see people who are dressed that way once they are walking they take their feet one after the other, no it is just because they are making sure they are keeping the art of cleanliness and they are keeping the art of sunna. That is the reason and so people should understand people should get to understand and study both religions just the way it came, get to know why I dress this way and then to understand why I behave this way. FG3 [96111-96169]

My point also is we should always be our brother's keeper

FG3 [96171-97241]

My own is I am coming back to the word that you spoke – tolerance is what is lacking and respect for one another. When you respect my religion and I respect yours. There is one thing with Hausa man today, a Hausa man will not come with any kind of thing you come with but dear not, dear not disrespect his religion. You can disrespect his culture he will be ok with it thinking that ok it is because you don't know but if you touch his religion even though you don't know he will assume you did it deliberately to ignite his anger to see how furious he can be and he will be and be mad at you. And at the end you will find out that maybe the person did not even know you offended him. But some they do know very well. So what I think is respect for one another, respect our religions which we know both the two religions and as in forbid mockery of religion. You don't mock my religion because you do not belong to it. I don't mock yours because the way you believe in yours that is how I believe mine and it is religion you understand. So to me that is what I think. FG3 [97243-97954]

Also forum like this one has to be created in higher institutions like this. By the way I really enjoyed this sitting. How I wish there are outside Christian counterparts, so that I could remember when I was undergraduate here we marked some ballot papers for departmental elections, when I came across any paper as long as I see the first person is a Muslim so the rest will be the same thing for the whole position I know this one is a Muslim paper, when I come across the next ballot paper when I see the first person is a Christian the rest will be like that. So there is need for such a forum to be created in our institutions so that we can see people interacting with one another that one could also help

FG3 [98005-98045]

Yes dialogue forum. Something like this

KD1 [66712-67212]

These difficulties can be addressed by stemming the tide, by creating awareness, by causing, by bringing in interface dialogue and understanding, by making people become more tolerant of others, having patience and of course especially for the Muslim end, getting more educated and when culprits that causes religious violence are caught, when they are brought to book, then all these will actually be, serve as a deterrent to others from doing the same thing that have put some people into trouble.

KD2 [36832-37022]

Actually I told you earlier, there hasn't been any difficulty or any form of ambiguity. All the relationship, all my relationship with Christians is cordial, is ease and without any stress.

KD4 [59412-59636]

These difficulties in relating with the Christians, yah! As I told you, the obstacle is ignorance and the only way ignorance can be overcome is by enlightenment, education that is the only way we can overcome those obstacles.

KD6 [52913-53104]

I told you through our leaders, dialogue, and sit down together to know each other, to know ourselves and embrace ourselves and we say the truth about the matter, just the truth, not lying.

KD7 [42605-43080]

We can start by been honest, but we have to understand that the conflicts that arise does not necessarily mean your Christian neighbor is the cause for it. There are people who are out there to benefit from conflicts, from crisis, from killings and destroying properties of people. They are the people who we should know, they are not people who mean well for us whether they are Muslims or they are Christians. So, once we overcome that, then we can build something better.

KD8 [77529-77988]

Yes, there is a need like I said, we need to understand ourselves very well, we need to be interacting with each other, we need to be reading each other's books, and at the same time we have to be displaying good attitude, good behavior, we have to show love. The same thing with the Christians too, they need to understand us, they need to be morally okay and we continue to relate with each other very well and where we have issues, we try to resolve them.

KD9 [54087-55407]

Well we will just continue to preach peace. We will continue to preach peace and show the beauty of Islam. If you do that with time they themselves will calm down and succumb. I have had an experience where two Christians were arguing and they were talking about Muslims. The other one was, you know, in their usual the way of saying it, Muslims ah sometimes they can be

wicked, they are jihadists and so on and so forth. The other Christian was saying no, this is an example, pointing at me then. That ah we've been together with this brother for some time now, you know, this is a good Muslim, he is one of the good Muslims. That one was trying to tell him that this is how Muslims are basically, in fact if you want to categorize probably am one of the worst of them, you know, generally Muslims are good people. So is it the propaganda that you listen to or have you had interaction with Muslims? Now that you have interaction with me, you are able to talk, but all this one that you are saying, giving examples here and there, have you really lived with the people, have you really interacted one on one with the people? Interact with people and see and learn about their religion and you find out that these things are just hearsay and propaganda that goes very far and cause a lot of bad blood among the people.

KD11 [38678-38940]

Well there is no any other way of addressing this difficulty other than or which will be better than giving each group what is due to them and I will still stress justice, fairness and equity and the distribution and allocation of National Resources, thank you.

KD12 [43874-44147]

ah If for example in a way where a Muslim wants to marry a non-Muslim, if the two is unmatchable you see by the way of consulting them that this are our brothers opinion pertaining to marriage you see it means if it cannot go it has to be cut immediately and find a match.

KD17 [63691-63855]

Religious tolerance and understanding of the religions based on what the books or based on what is established in the holy books of the Muslims and the Christians.

KD19 [43939-44067]

Well the difficulties can be addressed through regular enlightenment of the non-Muslims. They need to be enlightened regularly.

KD21 [36268-36719]

I think we have to go back behind to our past generations, we look at how they have succeeded in doing that, borrow part of their ideas and then fix up with modernisation, curb away these nepotic acts, educate the people, enlighten the younger ones, they are the future generations. I think when they have an awareness of what the current situation is, these difficulties can be addressed, not just addressed, I think they are going to be eradicated.

KD23 [33622-33847]

Yes, as I said now I said there is no any difficulty, there is no any difficulty and so I think there is no any ah there is no how can this difficulty be addressed since to my own perception I see there is no any difficulty.

KD24 [97773-99159]

First, it can be addressed by making sure that majority of the citizens are not ignorant people they are not Dundee's that is we should all make sure that if you are addressing people you should know the people you are addressing and ah make sure that as far as you are concerned, as a leader, no matter Muslims or Christians you should make sure that give both sides each and every side, give them their rights. Let them feel that they are humans, let them feel that they are citizens, let them feel that yes the leader knows with them, he knows something about them, he knows that they are present in the county, but is not good for a leader to just show one side that ah for example, they are my own so I use to, I will always consider them, any issue which been given to me I will make sure I take care of the issue so that I should go and check what is their own another next complain. I will take care of it, but if the other ones come, they are not my people I will say no, come back next month, this next month it will be next month, next month till he finish his tenure, maybe if another one is coming into power, maybe he will do what he can do, but him, he will not do it. You know maybe one country, one people, if we are talking about countries, in country we should be what we look like yes it's country, this one is not religion, is country sake, people of the country.

KD25 [102031-102049]

Through dialogue.

KD27 [38194-38867]

We suppose to face the truth. Like one of our elders once said Nigeria is one but we are different, let's recognize our differences not forget them, not put them aside if we recognize our differences then we can create avenues for protecting, for not impacting into the laws of the rights of others. We keep within our own boundaries, we know that this is wrong, when it comes to relating with a Christian, we know that you should not overdue this, we know that this are his beliefs-these are his basic beliefs and try as much as possible to stay away from creating the sort of acrimony or tension that will result from you being insensitive to his own religious beliefs.

KD29 [30065-30269]

Ah these difficulties will be addressed through dialogue between the two, ah when we go about dialogue between the two religions; I believe this will ah go a long way in addressing the issue of conflict.

KD31 [26601-26834]

The difficulties can only be addressed if everybody will go back, understand his religion properly and then practice it the way it should be that is the only thing that will bring about the solution to these difficulties that is it.

KD32 [40278-40779]

So there should be total fairness in anything, try to be just to each other and respect each other's religion because if you respect as they have said respect is reciprocal respect your own religion I should respect mine, if I respect yours, you should respect mine too, and I should not mock or I should not eh I should not underestimate your God so try to respect your believe and give your own right and if there is justice there should be tolerance and there should be peaceful and harmony living.

KD33 [34115-34273]

If these difficulties can be addressed when both the non-Muslims and Muslims go back and teach or tell their people the correct teachings of their religion.

KD34 [43807-44211]

Hmm they the difficulties should be addressed by patience and then eh proper presentation of ah of your opinion and then trying to study a particular person that you met by explaining what you like and what you don't like and then understanding what he likes and what he don't like, trying to do what he likes if he is not against your religion and then he too should do the same thing and vice versa.

KD35 [41847-42393]

By seeking for knowledge. A Christian should have knowledge about Islam. A Muslim should have knowledge about Christianity, knows what is the dos and the don'ts in Christianity, the dos and the don'ts in Islam, once we intermingle with that then half of the problem is solved. But the moment you are ignorant of the Christianity as a Muslim, the Muslim is ignorant of the, I mean the Christian is ignorant of the word Islam then that means trouble will continue, trouble will supersede any other understanding the other parties have for another.

KN1 [89403-89630]

Suspicion is not something that you can eliminate instantly or within a short period. It is with tolerance and enlightenment. Show somebody your true motive and tolerate him and let him understand so with time it will go away.

KN1 [89752-91388]

What I would like to say is this there is need for the Muslim to fully understand the position of Islam on non-Muslims generally and there is need for Christians to understand the position of Christianity on non-Muslims because a times some people are imposing their ideas manipulating ideas as if it is religion. I told you a times they may not be adherents of that particular religion. Out of espionage of the world, out of this clandestine operation of the world ok I want to destroy this country let me join it to religion so I will come and make the Muslims and the Christians fight while am achieving my aim advancing my own interest that is how a times it goes but if you understand your religion you know Islamically you are not allowed to kill Christians and you know what it takes to launch a jihad and what is jihad if you understand this one and it is not any how that you will start killing people and calling it a jihad and equally if you are a Christian you know the position of Christianity on violence, you understand that one and you will not just anyhow start killing people and you say that you are into crusade because it is not only Islam that has jihad even the Christians have crusade and a times they have all sort of meanings attached to that crusade and Muslims are attaching meaning to jihad, Christians are equally attaching meaning to crusade. That is actually how it is. Yah I can recall particularly one of the leaders of this country stand up publically and talking about crusade, crusade. So you see it is not only about one religion so that is why am saying there must be understanding and fairness.

KN2 [48518-49734]

There was a time EFCC wanted to reduce the rate of corruption in Nigeria and they introduced what is called interreligious, interfaith, not dialogue as in using religion to preach against corruption. They wanted to train the trainers which I happen to be among unfortunately I have not been called so I don't know whether the project took off or not. But it was a very perfect and good model that they will train us and we will design quarters of preachers like myself I will have a number of imams and preachers that I will enlighten on current issues vis-à-vis religious injunctions and then show them how to discourage people from becoming corrupt. The reason why I brought this example is to show you that a committee of such, a model of such can be designed by the federal government. Get good persons, respectable and reputable persons who will now train the trainers on mutual understanding. Most of what is happening in Nigeria is because the local, the rudimentary and the grassroots do not actually understand whether they are expected to attack Muslims or expected to attack Christians they only do that when they are provoked to do it. Not because they know that it is right for them to do it or not.

KN4 [63339-64175]

These difficulties can only be addressed if those in authority feel like they are ready, if those in authority provide economic prosperity. If those in authority provide basic infrastructure, if those in authority understand and agree that we are their servants and we are their children that we are kids and pamper us as they pamper their children. Society is grown and built similar to how you build and grow your home. You can exercise patience, you can take somebody, you can love him as you love your wife, love everybody with an open hand. Take everybody along. The difficulties can be addressed, since there is rule and regulations, since there is constitution, since there is rule of law, doing it according to the rule of law whether impunity, the crisis, the difficulties can be addressed and achieve peace today and forever.

KN5 [40793-41074]

Through enlightenment and what we call cultural relativism, when you respect them they will respect you. When you respect their religion they should respect your religion. You should not abuse or insult them with respect to their practices especially openly and in their presence.

KN8 [42361-43401]

Ahmm, I think the only thing that will just we just need to ensure in order to correct this is that there should be high level of tolerance. Let us tolerate ourselves, you understand. If you are to be religiously sentimental and biased, this problem will persist but only if you can, if there can be high level of tolerance, there can be more understanding of the word of God that we should not make any conflict or problem; you can understand the major context of the word Islam which preaches peace, you understand, you will not embark on fight with anyone, you understand. In fact throughout, we celebrated ourselves in the room at the end of the semester. When I was writing exam, for exsample, when I was in 300 level, they gave to me the most tolerant person during our celebration during the room that I so much accommodate. That should be a very good example and instances we should find in every Muslims, to tolerate and accommodate everybody for that is the best way this could be resolved and there can be development among us.

KN9 [36244-36582]

This difficulty can be addressed only if proper understanding has been condoned. You see when these two religious group understand each other, they would get to find out that each and every one of them can actually live and promulgate his religion without affecting the other. So I think basically the keyword here is understanding, hmm.

KN11 [38674-39161]

It can only be addressed, as I have said, through enlightening people, through educating Muslims, to know there true teaching of Islam, yes to communicate. If a Muslim or if Muslims would practice their true religion, I assure you, I assure you if you would be, if you would live as companion or if you would imitate their teachings, the teachings of companions and prophet (SAW), I assure you all the Christians would be converted to Islam because they would see the goodness of Islam.

KN14 [35908-35956]

By allowing each other to perform his religion.

KN19 [39974-40538]

Eh I think, as I have said initially, it should be a very diplomatic eh a diplomatic means. Let it be a diplomatic jihad, jihadin nafsi wa jihad tafaqur. Let it be a jihad of thinking. What are the possible ways? What are the medium we can call them into order? How can we make them to realise their mistakes? But not by making it forcefully or by compelling them or by disagreeing or same conflicts with them. I think in various ways and manners of understanding one another, we can achieve the best of our aim rather than making it to be conflictual in nature.

KN20 [31201-31665]

It can be addressed if only we know what our religions are, both Christianity and Islam are two religions that have revelation from God. If we can really come together to harmonize your religion and believe that our religions did not really teach us-we are humans, we are humans, we are Nigerians we should live together. There is no problem if you don't accept my faith doesn't still deprive us from being good friends. We can really live together as brothers.

KN21 [20714-20789]

When we learn how to love one another, appreciating ourselves, that's all.

KN22 [43226-44504]

Yah, that is why I will appreciate Nigerian government yes, I will appreciate Nigerian government for setting a committee or kind of department of religion, Islam religion, they call it Religion and Peace Movement, you understand, where there are imams, where there are pastors, where there are traditionalists to come together in other to expose those areas in Islam where prophet is saying we should tolerate, we should adhere, we should see them as brothers, after all they are people of the book, they are Ahl kitab. We should respect Ahl kitab, you understand, so their pastors nowadays are exposing those areas where they are saying a'a one of our king, king Najash in the Byzantine Empire, you understand, accommodated this people. There was a peaceful coexistence to the extent the hypocrites from Saudi Kingdom then went to Ethiopia, the Byzantine empire, present day Ethiopia, Eritrea, went to Ethiopia to go and inform that king that they are rebels, they are rebels, they should be sent to their kingdom. He has refused, he dispersed the justice, you know amicably. So I appreciate government of Nigeria for setting an institution like this where pastors and imams will collaborate and expose the right teaching of Islam, you understand, to the various faithfuls.

KN23 [26422-26520]

First of all the government of Nigeria should be just to its citizens. It will bring about peace.

KN23 [26596-26814]

Yah they can address it if they clear-they should go back to their religious books, so that they should know, they should have clear view, they should be enlightened religiously and I believe peace will be maintained.

KN24 [25480-25700]

Hmm that is why sometimes you see the struggling of sharia that is why they say the implementation of Sharia in northern country is supposed to be done because of all this dressings. I think that is the only way we can.

KN25 [39582-39760]

These difficulties can be addressed if proper learning is ensured. If both these two religious groups, if they preach the true word they believe, I think this will go a long way.

KN27 [33221-33505]

It can be addressed for as long as you yourself know your limitations. Know your religion, know what your religion warrants, know what eh I think when you know your religion properly I don't think you will have any problems. So I think more religious orientation will address this.

KN28 [25035-25119]

I think these issues could be addressed through mediation and as well consultation.

KN31 [44920-45709]

Yah well first and foremost since we are talking about religion, it has to be from the religious heads, because I think every person that is faith minded should always go for worship in his own religious center. So I think there the religious head should always try to preach against, showing love even to somebody who is not from your religion. It is not as if that you must go to his place to worship but at least let's try and live in peace. Everybody is practicing his own religion based on he felt this is what is taking me to heaven, but I don't think there should be a problem there as far as everybody will be allowed to practice his and understand and does not look at somebody's religion as maybe something that is not necessary or allow them to do theirs and you do your own.

KN32 [21641-21951]

ahh it's as simple as anything Kabiru they should just built an institution which can regulate and orient each of these parties so that they can understand the religion very well and be able to practice it to the fullest without any grudges and such as ahh I think difficulty when they address to the fullest.

KN33 [15499-15568]

Let us all understand each other and respect each other's religion.

KN34 [30423-31371]

One, the media should try as much as possible to do justice even when it comes to issue of separating information or sometimes any information that will generate tension or confusion or something, they should try as much as possible. Secondly, our leaders, both the religious leaders and the political leaders, should be mindful of their utterances, they should not utter a word that maybe will create or generate tension in the society. Likewise our religious leaders when it comes to issue of propagation of preaching in their places of worship, they should be mindful of their words. This are some of the things once we are strictly following, we can be able to achieve what we want to achieve and we can be able to bring the glory of the past, the glory, our past glory of Nigeria or northern Nigeria whereby we will respect one another, we respect the religion of one another, we live as brothers and sisters irrespective of religion or tribe.

KN35 [28384-28518]

It can be addressed by mutual understanding, then religious tolerance and then respect for one another all these things can be done.

KN36 [28149-28747]

It can be addressed. First if Muslims and non-Muslims, that is Christians, can have a democratic freedom of practice of one's religion because for example now if a Christians can practice religion without any fear and Muslims can practice without any fear and our political class should be restructured, they should always take the fairness, justice, equality and the good address or directing the resources of the people to the people so that poverty should be removed from the society, everybody should be educated and Muslim and non-Muslim should guide their utterances whenever they teaching.

KN37 [25901-26012]

Just enlightenment and a kind of confronting them and telling them the true practices and principles of Islam.

KN38 [20609-21142]

They can be addressed on, through awareness as I have earlier said. Two, through creation of interrelationships whenever we mingle just Like in Kano now. If not for politics there would have been a 100% harmony between Christians and Muslims because if you should go to, for example, Bata market today, you will see Muslims and non-Muslims staying in one shop and doing business harmoniously. So one of the ways it can be addressed is through creation of relationships, they will live together and they will learn to live together.

KN39 [30650-30741]

These difficulties can be addressed very easy because when they stop doing so, that's all.

KN40 [23953-24276]

By understanding their religion too, by trying to have a representative from the elders and also from the religion leaders, try to have a negotiation and a bargain between them in order to know what cause the conflicts between both Muslims and Christians and also find the way out of the conflict between them. Thank you.

KN41 [21297-21439]

I think since I am not having any difficulty and problem with them this your next question has already been answered, so thank you very much.

KN42 [53926-54715]

For people that are facing them, they might, it is just that they have been judging them from afar. If you get to know this people, you will find out they are wonderful, they are very tolerating, and some of them, most of them are not perfect, but when you get to know the ones that are very good, the ones that are nice, you end up being friend to them forever. I had reservations too but once I get to know them, I found out that they can be really good people. All you have to do is to get to know them, make the first step and with the first introduction, be friends with them even if it is just to greet them, make them feel like they are something rather than worthless. Don't discriminate against them, eliminate ehm, the feeling of superiority. Only God knows who serves him best.

KN45 [48541-49346]

This difficulty of relation is just the issue of maybe orientation, awareness and education. If people are properly educated, then I think there would be no problem at all the relating with ehh fellow human beings ehh be them Christians or they are Jewish or they are Buddhists, you will not have problem ehh relating with educated human beings if you yourself are educated. If ehh they are of ahh moral standard at least you don't have-education, education ehh should be the best instrument of resolving the crisis because when people are ignorant they can accept all kinds of liars yah, and eh somebody will be in charge of their life, will be dictating who they should like, who they should love or they should not love. So when people are properly educated, then there would be no problem at all, yes

KN47 [64688-64952]

This difficulty can be addressed you know by correcting the notions of people in the society you know by creating awareness, by you know showing someone some gesture of you know ah ah integration of culture and religion and then we see ourselves as one as I said.

KN48 [22188-22438]

So, for those having difficulties, I think they should imbibe in, so they should imbibe in a manner whereby be pleasing each other as in they shouldn't be addressing each other arrogantly, love each other, respect each other and tolerate each other.

KN49 [32852-32972]

By gaining an insight and an understanding about each other and by working harmoniously together to solve our problems.

KN50 [19761-19904]

These difficulties can be addressed by having respect for one another, by having respect for one another's religion and tolerating each other.

KN52 [67519-67961]

First and foremost I think well in terms of my own personal experience with Christians, well like I told you I have been able at my own level to address does problems through dialogue, you know I have engaged my friends in dialogue so I think dialogue is key to remedying you know inter-religious conflict that has been used effectively in other times and I think it is very possible to replicate that methodology here without any difficulty

KN56 [30518-30621]

They should be address through tolerance; understanding and the people should go in quest of knowledge

KN57 [24489-24755]

It can only be addressed when leaders and the people, when leaders come in and the people are educated to understanding what the Christians and Muslims are all about. What the roles everyone can play in understanding the differences between Christians and Muslims.

KN58 [53531-54101]

That is we can start telling our religious leaders to start addressing this issues that followers of different faiths should respect other religions. If I am a Muslims I should respect either the religions of either the Christians, the Jews or the Buddhists because the way I look at my religion that is the way that they look at their religion, relativity. If I don't want my religion to be cursed, I should not curse anybody's religions rather we should coexist harmoniously. I believe if this is addressed, we can overcome all these crisis and all this difficulties.

KN59 [60753-60927]

I don't have any difficulties, to me, if there is should be difficulties, the difficulty can be addressed by not having religious discussions, but there should be dialogue.

KN60 [40892-41062]

By continuous enlightenment, enlightenment do solve so many problems and dissolves so many differences and it erodes distrust among people, among people living together.

KN62 [69346-70407]

Well the difficulties to me should be addressed only ah through maybe enlightenment, enlightenment. The government should enlighten those kind of Christians, should tell, maybe we need to put some ahh if you like, preaching laws or acts or preaching ahh, let's say measures. The government should actually ah prescribe when to preach, where to preach and how to preach. Not only ehh preachings we have between religions, you understand, even in the same religion, let say, in Islam. There are people who have been committing wrongs, who have been committing mistakes, let say, blasphemies, you understand, through this, through this, you understand, people who have been committing mistakes here and there in the religions, in the preachings, just because ah because they ah ah allowed to say whatever they want to say. so maybe the government should provide a certain provision which should actually enact a law that would restrict ah the number of words to say or what you should say, hmm, simply put, the government should regulate preachings and preachers.

KN63 [60547-62255]

You know they need, you know like in our, my own case now, in my own case, my problem I am having now you know the problem is coming from the head office left to us here huh, if it just within this vicinity they cannot, they cannot do anything but because over there, in the head office they are the majority, in fact they are the everything, they are the ones that have everything there, so they give them the directive, they give them the appointment, they do this, they do that as they like it huh, but left to us here, they can't take anything here, but the being that they are being supported over there, so that is why they are able to influence us. But one thing they too over there, they need to realize is that they are breeding, they are breeding conflict because even this thing as the way I am looking at it, it is not they generate into conflict in the nearest future because we in the teacher aspect, we know the way we are managing these things, we know the way we are managing, trying not to go, extend to the student or whatever, trying to forestall it, but by the time I know that it get to the student, from there it get to the parents, they will have a different view of this school. There is nothing bad, this school can come out and say, okay for example, this is a Christian school huh, huh, nobody will doubt it, but let their, let their mission be clear, okay is a Christian school, so they can

take the mantle of leadership whatever they do and nobody will compete with them, but when they know say no o this school is being set-up for them, is being set-up for the northerners whatever, whatever, whatever, something like that. So let us know our faith, something like that.

KN65 [41516-42433]

Ehh is first and foremost we should all understand that we are serving one God even though we are using different means or ideology. As a Muslim you are following a different ideology, as a Christian you are following a different ideology, but what the Qur'an told me is this, I cannot be a full, a complete Muslim if I do not believe in the book of Moses, if I cannot believe in the book of Jesus, which is Isah, if I cannot believe in the book of Dawud that means I am not a true Muslim. So if we should all understand this that to become a full Muslim we should believe in whatever other books comes with and also the Christians in their own way they should try as much as possible to understand what has Islam, what is Islam all about, what are the teaching and practice of Islam. I think if both of us would embrace this attitude, am sure we would be able to address all this issues of ah conflict insha Allah.

KN67 [31280-31558]

I think we need to train ourselves. There is need for training on how to preach, how to talk to other ah religion ah followers of ah ah other religions and ah how will you go about doing that without creating any problem, I think this should be training that is very essential.

KN69 [56100-56560]

Yes, these difficulties could be addressed by making publications, a write-up in form of publication or by using some of our leaders or Ulama, pastors purposely to be done to cause attentions of the Nigerians. Whether you are Christian or whether you are Muslim that is to respect, to respect the religion of each other, to understand our differences. If these are done, definitely it will solve our problems and we will continue living in the harmonious way.

KN71 [85413-85895]

If there should be any, I said and I would keep saying the issue is for me to understand myself and to understand the second person I am with. To understand the individual differences and so to understand the difference between I and him, thenwe should then know what line of action, but when I don't have a knowledge of who you are, when I don't believe in tolerance, when I don't believe in individual difference of course there may be difficulty even between you and your wife.

KN74 [56864-57226]

Okay, I address it as Prophet Muhammad (SAW) address Ehh unbelievers because during Prophet Muhammad (SAW) many of his companion have been killed even his uncle, that is Sayyidina Hamza at that time Allah (SAW) says that (he recites) and Prophet Muhammad (SAW) says that we have choose to exercise patience, therefore I will take it as destiny, so that is all.

KN75 [61949-62445]

I can confront the person one on one, tell them the actual context of Islam. See Islam is more than what you think, what you are taking Islam is more than that, and one thing they fail to understand, they believe in, they have one mentality especially in the southern Nigeria, they believe that anybody can from the northern Nigeria is a Muslim some of the Christian did not believe up till now, there is a Christian in the northern Nigeria, up till now they have that mentality, you understand.

KN76 [54630-56965]

I don't have any difficulty but some other people have difficulty because they find it very difficult to even recognize or the right of other people to practice their religion and some times, some people have very little exposure because when you never find yourself outside your immediate community, at times you find it very difficult to relate with other people and apart from that there should be dissemination of information about the life of other people, about the religion of other people, and about the lives in other countries where Muslims and non-Muslims live together in harmony. If you can disseminate such information and we set so many example and expose everyone and all Muslims, non-Muslims, the entire society to be exposed to, have information about such things, I think that would reduce the level of difficulty of others recognizing the or ahh living in harmony with other people and actually there is another thing, for you to recognize somebody you must understand that person and you must understand his religion. You must understand the teaching of his religion. What I am saying is you can go to South Africa, you can see the Muslims and non-Muslims are living in harmony. You can go to northern ahh south western part of Nigeria you see that the Muslims and non-Muslims live in harmony, even in one family you can have a Muslim and non-Muslim even though we cannot encourage that here, but what I am trying to say is, is only when you understand the religion of another person that is when you can be able to view, to see things through his own eyes, and that can allow you to avoid some sensitive part, some sensitive part, some sensitive areas in your relationship with him. You can't expect to live with a Muslim and at times say things that may be so sensitive to his religion and expect him to remain calm, likewise you can't live with a Christian and try to say so many things that may be very sensitive that are so sensitive to his religion and you expect him to keep mute, all I am saying is level of information and the level of education and exposure and dissemination of information under are also interchange between when the Christians and the Muslims communities that will reduce the level of obstacles and difficulties in living harmoniously with each other and in relating with each other.

KN80 [51689-51833]

So the measure of addressing this, like I said earlier, is to go back to the religious ethics, religious principles and use them appropriately.

KN81 [37661-37988]

So these difficulties ah these difficulties can only be addressed through dialogue, through understanding each other, through remembering that we are all human beings, we can live in a peaceful, you understand, forgetting with religious differences. We are all human beings, so we are allowed to live in ahh in the same area.

KN83 [29908-30515]

Yes this thing can be solved through, first through education, by applying both western and religious education at least, so for people to know themselves at least. That is first government should create some especially some amm schools that deals with especially the adult education schools because they are the ones that will teach the younger ones and they are not literates. Secondly, is the issue of economic hardship that we are facing here especially in northern Nigeria, so at least we should, government should first avoid the poverty. So I think when we apply these things, things will be clear.

KN84 [32609-32768]

Is by, you know, is by exercising patience, you know, displaying your good behavior to them. That is what will make them to understand you and your religion.

KN85 [46086-46865]

Yes, first, is for the leaders: both political and religious leaders to understand that we need to coexist harmoniously, they need to understand that we should live in peace, we should trust each other, we should do business with each other respecting each other's religion, culture, and tradition. Second, we ourselves have to understand that whoever tries to preach violence, whoever tries to create conflict between religions is not a true adherence of any religion because all the religions practice peace, I mean they preach peace and peaceful coexistence. We need to trust each other, we need to see each other as brothers and sisters, we need to understand that we can practice different religions, but live harmoniously, coexist peacefully and make progress together.

ZA1 [45721-46121]

A'a if you have a difficulty, you are talking about solution, we don't have difficulty. Our problem is problem of corruption, problem of corruption and illiteracy because some other politicians are using religion as tools for what, to win the election, so just try to convince them to understand that religion is not an instrument to be used in gaining people's vote, only competency and good works.

ZA2 [60136-60983]

Ahh this is just, when difficulty will be I addressed we sit one on one with, we see together getting it clear, getting it clear, make you understand this thing you are saying, this is how it is, this is the truth, this is the wrong thing and these are the evidence to tell you that it is wrong, these are the evidence to tell you that it is right and you come to get it clear. I understand myself and understand you. when am, you don't know what am saying, is not issue of going angry, is the issue of what I say I don't understand this thing and when I give you understanding difficulty have gone, we now come, yes, we now come together, we now move, but when you understand me it will continue, you start saying, irrespective of any religion, you understand the difference, understand ehen come together sit down and iron things together, yes.

ZA3 [35395-35552]

Let's try and build confidence and lets exercise patience and see how and let's understand ourselves in terms of understanding the content of each religion.

ZA4 [55246-55384]

We should have a good understanding that Islam is not there to suppress anyone, right? Islam is there to create peace. Toh Alhamdulillah.

ZA6 [82262-82767]

Hmm first the government has a responsibility of, you know, reorienting the citizens on the need to live harmoniously with each other and secondly, we ourselves, we will need to reorient ourselves and in fact the major thing is going to learn the religion properly, we both, both the Christians and Muslims only listen to what some people or some preachers tell us. We don't go to read the Qur'an and Bible to understand it, to understand the real meaning of it. So I think that should solve the problem.

ZA9 [49755-50231]

Well like they say only you can change the way others perceive you by making yourself a very good individual, like a person they can emulate not living your life anyhow, like following the right teachings of the Qur'an and not your personal interest. I believe this will bring respect and if, we have to respect other people's religion too. If all these things can be put in place, I believe there will be peaceful coexistence between Muslims and non-Muslims in the country.

ZA10 [41248-41336]

Yes, through frequent da'wa that is spreading the word of God that is Allah all the time

ZA11 [35818-35968]

Patience is the best way, you have to use patience, let them see the exact properties and nature of Islam and gradually they tend to come back to it.

ZA14 [33780-33997]

The way the difficulties can be addressed is by staying together, sharing ideas and talking more about your religion in a peaceful manner so that you can understand one another and by reading all both the scriptures.

ZA15 [33605-34106]

Yes it can be addressed by educating both the Muslims and the Christians, it can be addressed by educating them, maybe you tell their religious leaders to educate them on the need for unity, to unite because if you look at what is happening presently, in the present day, you see that there is no, that harmonious relationship is somehow missing in the hearts and minds of both Muslims and Christians. We only believe that we can still reverse back to the present day before the coming of democracy.

ZA16 [25367-25621]

These difficulties can be addressed only by going back to our previous teachings, to teach the followers on how and also to understand my religion, the Christian understands his religion and I understand his religion and he also understands my religion.

ZA17 [31726-32185]

By preaching, that is saying the right thing that Allah (SBUH) has taught us and the prophet (SAW), when we are preaching and we are dialoging with them, telling them the right path, even by viewing their own book, they are following injil, we are following injil we know what is injil, so by showing them through their book, there are so many, that is the Bible, you will see so many things that is inside which is saying the right thing through the Qur'an.

ZA18 [37315-37854]

Gaskiya me there isn't any problem provided, the most important thing is that if one should do the real tenets of his religion, gaskiya there won't be any problem. People bring sentiments, religious sentiments and if you go back to the teachings of the religion, you find out that there is a lot of differences between what this man is calling people to do and what the religion says, you understand. So if you go to school, you will learn from learned Ulamas, gaskiya you will never find yourself in any trouble, you will live in peace.

ZA19 [56553-57029]

Of course these difficulties could possibly be addressed when we, first achieve peace in the northern part of the country and we create awareness and of course ah delimit people from having a kind of ah adherence to some kind of propoganda and so many other media campaigns that people do to blackmail one religion over the other or to actually label one religion against the other. So I think these are the possible solutions that we can follow to achieve peace and harmony.

ZA20 [38084-38339]

The difficulty can be addressed and redressed by the leaders, traditional rulers, political leaders and the elites who in the God's infinite mercy if they come together and sit together and ensure the concept of justice and fair play amongst the people.

ZA21 [42259-42529]

The difficulties we enumerated can be addressed as one: Good leadership. Two: There should be harmonious working relationship and scholar should try as much as possible to tell their followers that this is the reality and this is what is applicable all over the world.

ZA24 [56781-56988]

Since I don't have any difficulties, but for instance since I don't have any difficulties with them so I cannot say much on how to address those difficulties. So I think I have answered all your questions.

ZA25 [58703-59617]

It is by making sure that we have open discussions and we practice especially the virtue of peace that Islam emphasizes, stresses and enjoins and as well that cuts across every other culture, race and religions such as honesty, trustworthiness, good neighborliness and what have you. If you just start a relationship with Christians with the differences between you and him or her you might as well have closed the door to his listening ear and he might just close his ears to you. If you just start by telling him that eh hey you are not practicing what is in the Bible or you are not a follower Jesus. He will now start asking are you not a follower of Jesus. So you have to start from the common ground. He should start seeing you as a righteous person. To a large extent in terms of your honesty, your trustworthiness, your good neighborliness and all these ones are seriously enjoined and stressed in Islam.

ZA26 [25309-25329]

Through politicians

ZA29 [56010-56183]

Well they can be addressed based on the understanding between the Muslims and the non-Muslims and also between the preachers of the two religions, simply as short as that.

ZA30 [68072-68621]

By sticking to the teaching of the holy book, as I said, Qur'an and hadith, when we sticks to them, and express the content of Qur'an and the hadith, to insha Allahu by doing so, there will be that understanding way we are not enemies, we are friends. Somebody who reminds you to do what is expected even in your book, in their book, it is haram to do prostitution, it is not good, it is haram to shed blood, it is haram to everything. So when you help them doing a such, and they will began to understand that we are a friend, we are not enemies.

ZA31 [37736-38223]

These difficulties can be addressed through religious leaders, they have to sit down and talk about the religion, talk about the differences, where there are no differences, where there are no differences, they should talk it, they should iron issues out and talk to their followers, preach to their followers that all this religions they shouldn't be biased, they shouldn't be hatred. They should live peacefully. I think by so doing that, everything, all the problem will be resolved.

ZA32 [73199-73635]

Yes they can be addressed yes by avoiding the fear, the fear in our mind and dealing with one another with what, with a trust. Let us not violate any trust. To live together is a trust from Allah, let us keep that trust intact, let us try as well as possible and I pray all this problem of northern Nigeria and other part of the world not only Nigeria only, will be resolved Insha allah by the Grace of Allah Alhamdulillah rabilalamin.

ZA33 [35285-35865]

The can be addressed by bringing two parties together, addressing them through their various religious organizations that is organizing interreligious organizations that can propagate, that can address, that can harmonize, of course that can differentiate, that can elaborate on things that makes this things difficult or conflicts arise in between them. And of course through seminars, workshops and through the use of drama, football and other things to bring harmony to the people involved that is Christians and Muslims alike in order to address these difficulties. Thank you

ZA34 [55810-56434]

Yes it can be addressed through one, the Muslims and the Christians should come together, as I said, revert back their former settlements, Christian house Muslim house. Revert back to their mode of interaction. When there is festivity the Muslims and the Christians should come together, laugh together, enjoy together like that. Three, they should revert back again to the real teaching of their religion. The Muslims and the Christians-both, they should revert back to the real teaching of the religion. That is how this thing is going to be –the difficulty is going to be eliminated and then control within our society.

ZA36 [38246-38291]

Preaching through the media and in schools.

ZA38 [50601-50969]

First and foremost what they should do is that they should establish a center, a co-existent religious center that would make it as a form of a seminar or workshop or fora or a forum whereby people would discuss the aspect of religion basically and would throw more light and awareness and other things that will, the both religion would understand themselves better.

ZA39 [64266-64762]

It can be addressed easily, one, the Christians and Muslims should understand about their religions, they should have a full understanding of the teachings of the religion. Religion does not mean you should just hate one another or you hate somebody that does not belong to your religion. Two, people should be honest in practicing their religion. If they do that, I believe every conflict that we use to have before would become a history among the people, both the Muslims and the Christians.

Th19.2: Requirements for Interreligious Harmony and Its Possibility

FG1 [52165-52191]

(Chorusly) it is possible

FG1 [52245-52256]

Tolerance

FG1 [52258-52300]

And allow them to practice their religion

FG1 [52303-52349]

Everybody should practice their religion well

FG1[52352-52381]

Respect should be there also

FG2 [40875-40946]

(F) Harmony is very possible between the Muslims and the non-Muslims

FG2 [40948-41371]

(F) We live in a society where we depend directly or indirectly on one another for every basics of life. A situation whereby the Christian might be working in a firm where I need a job he has to employ me not because I am a Muslim but because I have

something to offer to him and he has something to offer to me. So harmony is very very necessary. What we need to create that harmony is to remove that personal sentiment.

FG2 [41424-41461]

- Respect for each other's religion

FG2 [41462-41481]

(F) Love and peace

FG2 [41485-41493]

Justice

FG2 [41496-41506]

Fairness

FG2 [41508-41513]

Trust

FG3 [78895-78923]

(chorus) yes it is possible

FG3 [78954-79039]

What is required is for them to be enlightened about both religion and scriptures.

FG3 [79040-79076]

Everybody's right must be protected

FG3 [79080-79104]

Their religious rights

FG3 [79106-79168]

People should understand their religions before practicing it.

FG3 [79172-79215]

People should know the dos and the don'ts.

FG3 [79217-79591]

And at the same time as these people said, the scholars, those that the people believe in, they should publicly come out and say that yes you people can have peace among yourselves, because all believe that what we believe today is what mallam said or what pastor says. It is the only thing it is the saying of God. So when the say it we believe that nothing in this world...

FG3 [79593-79632]

Let everybody go back to the scripture

FG3 [79633-80089]

Now everybody has began to do away with the saying of those pastors and mallams, if you remember the just concluded election. I think in the history of Nigeria there is no time that a single party dominated the two regions unless maybe after the election then they will amalgamate but this time around people of Nigeria became one and voted for one person. So I think when this government maybe do the right things I think the effect of it will be felt.

KD1 [61468-61680]

Is very possible because since it has happen before, it can happen again. What is simple is mutual understanding and when there is any challenge there should be dialogue and everything, I believe will be solved.

KD2 [33202-33503]

It is. This harmony is possible actually. A harmonious relationship is very possible to exist among the non-Muslims and the Muslims alike and what is most important here for this harmonious relationship to exist is love. Love for one another, love for the country, and love for peace and development.

KD3 [24178-24273]

There is no limit, but the main thing is that everybody should respect one another's religion.

KD4 [55854-56080]

It's possible and the thing that is needed is enlightenment, awareness and knowledge because I believe that now the lack of knowledge especially is the back bone, it is the main bone on contention that is bringing the conflict.

KD5 [31793-31966]

The harmony is possible, as I mentioned earlier, the harmony can be achieved through enlightenment, education, and also if poverty can be eradicated, it will also contribute

KD6 [50461-50573]

It's possible but we have work. It need a great work and still dialogue. To know who I am and know who you are.

KD7 [39642-39663]

It is very possible.

KD7 [39690-39735]

When there is justice, anything is possible.

KD8 [71734-72767]

Very possible, we need knowledge, we need to be educated both western and in terms of the religion. We need to be educated, we need to be exposed, we need to leave our comfort zone and be mixing up with them and they need to be mixing up with us. Like a Christian needs to be living around Rigasa so that they will understand the Muslims not that when they, the moment they hear of Muslims, they feel that these are objects of hate and Muslims need to be living around Sabo and all that so that they will be comfortable with them. So, we should not be living in our comfort zone, we should be going out to be exposed so that we understand how the other person feels about his own religion and then we also understand how we feel about them so that good understanding will be established and we will relate well. So there is a need for us to be exposed, to be going outside our comfort zone and there is a need for us to be educated. We need to be educated, we need to be knowledgeable, and we need to understand the religion itself.

KD9 [49087-49304]

Education, education, serious education and please the media should take it easy. Education, leave it you know let true Ulamas come on air to speak about the religion and not carrying rumors or spreading propaganda.

KD10 [37598-37692]

It is possible if we respect the religion of each other, and we did not transgress the limit?

KD12 [40844-40995]

Yes we have been marketing together, we have been working together in offices, it is only, the harmony can be averagely done, but not in totality yah.

KD13 [19283-19442]

It is possible if we all abide by the truth because apart from the scripture mankind knows what is truth and mankind knows what is justified for their living.

KD14 [24929-24979]

It is possible now and there is nothing required.

KD15 [32049-32388]

Ah it is possible and why I said so is that if we can follow the laws and rules of God, that means obeying the Qur'an, obeying the Qur'an and ah I think Christians and Muslims will live peacefully not follow self control or self interest. I think if they can follow the law of God, both the Christians and the Muslims things will be okay.

KD16 [20029-20149]

It is possible, very, very possible. All they need is education and tolerance, they need education they need tolerance.

KD16 [20942-21152]

I think I have answer those questions I say it is possible what they need is education and tolerance of each other and leave each other to God whatever you do they should be accountable to God not human being

KD17 [58194-58594]

You understand, the harmony is very, very possible because it has been there before so it is very, very possible just look at the back what was the reason why they lived harmoniously, everybody respects each other's religion and there is what we call inter-tribal marriages and also respect for each other's religion were some of the reasons for the harmony coexistence that was experienced before.

KD19 [39427-39997]

Well, what is required is just love and tolerance. Yes it is possible if we could all love one another, if we could follow the teachings of the prophet, the Sunna of the prophet that says none of you is truly a believer until he likes to his to his brother Muslim what he likes to himself, none of you, in another narration, they said none of you is truly a believer until he likes to his neighbor what he likes to himself. The thing here is they said neighbor, they didn't specify. The first narration was a Muslim, this one is your neighbor could be a non-Muslim.

KD20 [32459-32534]

The harmony is possible and the Muslims and Christians can live together.

KD20 [32556-32787]

The Muslims and non-Muslims can live together in peace if there is understanding and mutual tolerance, if we can be able to understand each other, I think there will be peace and we will live in harmony in that state or countries.

KD21 [32740-33001]

I think its understanding, understanding, let's have a good education no source of this misunderstanding, get to the root, wipe them out and ensure they don't have a ground to be cultivating any more. I think we are going to live harmoniously with each other.

KD23 [30178-30280]

Yes it is very possible, it is very possible because you do your religion and I do my religion, yes.

KD24 [88134-89083]

s possible, actually we need to bring back our senses into our body into our hearts if things are happening the way they are not supposed to be happening we should not just be thinking with our senses and hearts, we should not be thinking with our hearts only, we should be sending the information into our senses that why is this thing happening? Before it doesn't use to happen, why now? Definitely there should, there must be cause for that thing that is happening, we should look for the problem then the need arise why? From who, from which location? We should go there and see what happened? Who is the cause? We should take action on him, we should, if he is to be removed from that place, change, we should, but to just go and take weapons and start fighting ourselves if we see this one ask what is the cause of this fighting me I just see my people going out with weapons I just try to help them, but I don't know what is happening, see.

KD25 [99449-99699]

Is possible, forbearance, in as much as we are ready to forbear, forbearance and tolerance these two words. Forbearance and tolerance in as much as ah we are ready to forbear and to tolerate one another that is all we will live in peace insha Allah.

KD26 [34844-35253]

Yes it is possible. I think what is required is that everybody practices what he believes in, but without trying to derogate the other party's religion because it will definitely cause conflict when you say my religion is better than yours or your religion is better than mine, so why not everybody do believe in what he or she believes in as long as you don't harm my religion I won't harm your religion.

KD27 [34630-34638]

It is.

KD28 [42317-43088]

It is possible and what I have earlier said when you seek knowledge and you understand what you are doing and you know that yes this is it, this is the implication on this then if you are true to go by it then you will be able to live with your own neighbor ,with whoever, whether a Muslims or non-Muslim. Then you will be able to live together. And then the understanding, let men understand you and you too understand me. This is your own way of life, this is my own way of life because I don't, if my own religion does not allow me to embarrass you, to oppress you, and if I don't use my religion to oppress you, my own is to use my wisdom, the knowledge I have to pray to God and then guide me so that at least I can put you aright if I see you going the wrong way.

KD29 [27761-27944]

Is possible if we will retract ourselves back to the period where harmony existed between Muslims and Christians and then ah find a point of reconciliation to our present situation.

KD30 [51040-51323]

It is very much possible, it is very, very much possible, but I think the requirement is good understanding of both religions; both the Muslims have to understand their religion first before even knowing other party's religion so that they can respect their beliefs and differences.

KD31 [24687-24767]

Is just for me to understand your religion and you understand mine, that is it.

KD32 [36797-37694]

Yah it is very possible, first of all there should be justice in the leadership ah mostly these eh during this democracy era no certain people should deny their own rights and give all people the privileges they deserve and if this is given, when there is justice, you should expect peace, if you are opportuned to be a leader and you found out that the people you are representing among them there are some Muslims, so try as much as you trying to protect their own interest, you shouldn't deny them their own interest, so you shouldn't be looking at their own religions and trying to favor others in terms of them. This is what brings, this is what causes all these eh conflicts. So when there is justice and there should be tolerance, when there is justice there must be peace, so I believe justice in leadership, justice in representation will give peace irrespective of religious difference.

KD33 [31293-31551]

Yah this harmony is possible, harmony is possible as for, harmony is possible to for non-Muslims and Muslims to live together because we have lived together before with harmony and everything, so if we can go back as we are before, harmony will still exist.

KD34 [40067-40261]

Is very possible, is very possible and what will be required is understanding, is understanding and again the leaders when I use the word leaders earlier I mean both the imams and the pastors.

KD35 [38426-38908]

Yes the harmony is possible once the Christian is God fearing, the Muslims are God fearing, they treat each other with respect, they teach, they treat each other with respect with concern I mean without been myopic, without been ahh self centered thinking people, consider other people, consider other religions, whatever you are doing you should consider yours to respect each other, respect each other's religion. live within truth way of living I think there should be normalcy.

KN1 [79498-79828]

By understanding and practicing their religion according to their books not according to their opinion and selfish interest or understanding but according to their books as ordained by their creator. Let each party understand his religion and practice it according to divinity not according to opinion and self interest, simple.

KN2 [45654-46185]

It is possible because it happened in the past. It can happen now. It is possible only when politicians don't provoke their follows. If a governor will provoke his followers to vote for him because he is a Christian in the church and a governor will provoke Muslims at the jumaat sermon or other preachers to provoke Muslims so that they vote for so so person into power there is not going to be harmony. That is why I said that the committee should go round and ensure that it sends a warning to the politicians on such attitude.

KN3 [39203-40153]

Let the people elect good leaders. The answer is yours actually you the young people tomorrow is yours. You are the leaders of tomorrow. You are the answer. You are the solution to the problem. You are the panacea to our ills. You are the vanguard of the revolution. There must be a revolution and I call not for a bloody or violent revolution. I am calling for a bloodless non-violent revolution like that of Mahatma Ghandi when he led his revolution with his philosophy of Satiya Graha-non-violent resistance. We have recently had a revolution you know, non-violent revolution. The election is a revolution. This is the kind. If young people like you, tomorrow is yours you can pave the way for a good tomorrow, you can mar the future, you will inherit whatever you do. If you make up your mind to refuse to succumb to the machinations of selfish and greedy leaders and you stand firm and elect good leaders you will have a change for the better.

KN4 [58798-59564]

Is possible and is love and justice. Those that are in the authority are the cause of the problem because the common man in Nigeria of any of religion is loving person, they love themselves, they live together, they are related, they share happiness and sadness, they live together in wideness, they love themselves before. It is only the government if I have been cheated and the person is from my own ethnic group, I should bring him to justice and justify him accordingly, the other ethnic group would be ok with me and be satisfied but if there is bias or I look at the crisis in an unbiased fashion, it would affect the entire scenario, it would affect the entire community so I think that justice is necessary and being just and justice can solve the problem.

KN5 [38950-39045]

Yes it is possible if each of the religion would respect the provision of the other religion.

KN6 [45249-45593]

Yes it is possible I say just the answer is you can answer all the way that you can take all my previous answer. This harmony can be happen when we practice this justice, when we remove or we reduce the level of illiteracy, the level of poverty. So, we can do all this when you, when we remove all the grudges of our mind. So, we can do this.

KN7 [40228-40483]

Harmony is definitely possible. In every setting harmony is possible. So as far as we both understand ourselves. We understand that yes as a Muslim this is our dos and don'ts and as a Christian this is my dos and don'ts. So then harmony is possible, yes.

KN8 [37153-37278]

Hmm, it is very possible it depends on the perseverance of the Muslims and the level of accommodation they can give to them.

KN9 [33282-33566]

This is possible of course. All it has to take is for the leaders to come to a consensus and actually settle your differences in order to move forward yah. I would basically suggest they come to an understanding because it is lack of understanding that causes all the contradictions.

KN10 [27385-27991]

Harmony ahm, the only way is by being educated because sometimes lack of education brings a lot of misunderstanding. And also lack of poverty maybe you may find that a Christian is suffering from poverty and he is always looking at some Muslims in wealthy, so he use to jealous and he just need a chance, once he gets a chance he can eliminate them so, but if ehm they are educated, they would not care, they would not even care because they are now wise and they would always need something that would bring peace, even then they can create the way that they can live in peace without having any trouble.

KN11 [35316-35783]

Yes, it is very possible. This can be done by educating people to know the actual, the actual-because Islam-what Islam is teaching all about is to know your God. This Christians, they have held the view that Jesus Christ is God well, as a Muslim you know that Jesus Christ is not God, so you can discuss, you can discuss it in a polite way. Look at Ahmad Deedat how he propagated Islam without any conflict and he converted a lot of Christians to the house of Islam.

KN13 [38450-38788]

What is required is ehm it is actually, let me call it ehm, there should be, there should be uhm institutions set up for communication, there should be communication channels, that should be the most important thing that should be required whereby there would be the major channels to pass information when they are having opposing views.

- KN14 [32380-32442]
No it is it is not possible, conflicts can only be minimized.
- KN15 [26722-26758]
Simply by understanding each other
- KN16 [16120-16188]
To understand of each other, it's just to understand of each other.
- KN17 [31599-31653]
Yah it's possible except in some crisis ridden area.
- KN18 [54811-54843]
Respect for each ones religion.
- KN19 [35601-35622]
Yes it is possible.
- KN19 [35646-35737]
Only if they can even understand and study the concept of Islam itself which preaches peace
- KN20 [26086-26135]
Just understand yourselves and know your limits.
- KN20 [26171-26186]
It is possible
- KN21 [18648-18668]
Loving one another
- KN21 [18709-18729]
Yah it is possible.
- KN22 [36612-37055]
Tolerance. What is required is tolerance. There should be tolerance between Muslims and non-Muslims and there should be trans-valuation of all values. Ah this is the ability to respect and accept the values of the adherence of Christianity and the ability to respect the values of another religion, Islam. So when there is this respect of values and there is this utmost tolerance among people, I think that will definitely solve the problem.
- KN22 [37092-37112]
Harmony is possible
- KN23 [24740-24843]
In northern Nigeria, Well it all depends on individual differences, you just have to change yourself.
- KN23 [24875-24894]
Yah it is possible
- KN24 [23321-23394]
Hmmm good minds and absence of greed, Yes
- KN25 [36802-37031]
Well I think the most important thing here has to be everyone should have the right to practice his or her religion within the spheres of their confine. So I think if that is done, it will go a long way in solving the problems.
- KN25 [37063-37155]
Yah this harmony is possible. It was possible. It happened before so it could still happen.
- KN26 [41941-41993]
Simple, respect the tenets of each other's religion
- KN26 [42036-42225]
It is very possible. You see for instance there are local governments here in Kano that have some Christian population in them reasonable to some extent and they live largely peaceful, yes
- KN27 [30010-30034]
Mutually understanding
- KN27 [30071-30165]
Yes it is possible for as long as you understanding yourselves and you see yourselves as one.
- KN28 [22605-22669]
The need a mutual consent, cooperation and relativity I believe
- KN28 [22702-22753]
Yah it is possible as long there is understanding
- KN30 [20416-20485]
They should tolerate each other and be peaceful in their interaction
- KN30 [20521-20532]
Yes it is
- KN31 [39134-39667]
It is very, very possible that is what I have said, first thing first, we have to understand these religions. We need to go and read. The Muslims should go and read what is Christianity, the Christians should go and read what is Islam. By the time we have an understanding of these things, I think that will allow us-since we have understood, you know, this is what is his religion allow him to do his religion. This is what is their religion allow them to practice it. I think by so doing things will move smoothly and harmoniously
- KN32 [19173-19253]
Understanding, enlightenment and sacrifice with good followers of the religion.
- KN32 [19293-19390]
very very possible, very very possible as I said it has happened before and why can't it happen.
- KN33 [14118-14194]
Yes it is possible; they should organize and respect each other's religion.
- KN34 [26179-26416]
Yes it is possible. It's just justice. Once -anything that you see in the world, any crisis, any conflict is as a result of injustice once the leaders are going to be just then I am telling you is something that is going to be achieved.
- KN35 [25016-25278]

What is needed most is to trust one another or the things both Muslims and non-Muslims to trust themselves likewise religious tolerance is very important. So when you recognize their religion they also feel that they are being together, so there will be peace.

KN35 [25312-25341]

Yah the harmony is possible.

KN36 [24825-25282]

They can live in harmony; harmony is possible but first of all our government has to do justice. They should not use religion or hide under the umbrella of religion to be doing their campaign and be carrying their political activities. They should make sure that, they should ensure that whatever they want to do they should fear almighty Allah first. The almighty Allah fearing first or believe in almighty Allah, Iman should be their first cardinal point.

KN37 [23937-23946]

Justice.

KN37 [23968-24007]

It is possible if justice is applied.

KN38 [17951-18302]

Yes it is possible and what is required is creation of awareness we should bring to the people. Most of the people that try to create conflicts are, I will not say illiterates, they are people who do not have the basic knowledge of the religion which try to let them understand that religions do not preach conflicts they preach peace and compassion.

KN39 [27945-27985]

Yes of course this harmony is possible

KN39 [28039-28097]

Really of course we need a peaceful and equal leadership.

KN40 [22133-22334]

Yes. I believe both Muslims and non-Muslims have their rules and regulations that guide their religion in which everybody should just try to follow the rules and regulations in order to bring harmony.

KN41 [19223-19385]

Yes it is very possible as I said earlier that respect for each other's religion is the most important aspect and vital yard stick that can lead to that harmony.

KN42 [51203-51589]

The requirement eh first and foremost is, we should be at peace. All religion is from God. We should know we are worshipping God and God has always preached that we be in peace with one another. We should be at peace all the time. Once there is peace, there is love and there is love, there is harmony, and then when there is harmony, there is justice and then tolerance build itself.

KN43 [36583-36921]

Yes ah, the harmony is possible based on the three reasons or conditions. One, both Muslims and Christians should understand the teachings of their religion. Two, they should respect each other. Three, government should create a kind of, you know, forum where the two believers would come together and interact and understand each other.

KN45 [42737-43285]

Yah, the harmony is possible and eh is not eh even to say is not possible. Eh the root cause as I said before can be attributed to maybe eh the politicking in the land, in the land because before there was no this type of conflicts between the Christians and the Muslims in the north, and eh in the near future, in the near future if we have a good leadership, if we have a good leadership I think this issue of conflict between Christians and Muslims in the country or specifically in the northern Nigeria would be a thing of the past, yes.

KN46 [63484-64398]

It is possible, very, very possible. It is to respect ah one another and to respect their religions and their convictions and also to seek to abide by the laws but like I said before, the bottom, the biggest problem ah that is standing in the way of this harmonious life is our political leadership. They seem to be taking advantage of these religious differences to foment trouble and to cause all sort of conflicts. So, to me, it is very, very, all hands must be on deck in order to achieve that and I am not saying it is easy, but it is possible, very, very possible because we had achieve that before, and it is achieved in other climes, so why are we so different from others? I don't think we are all human beings, we have similar feelings, we have similar aspirations, we are like any other human beings. So I don't think we are different from other people, we can live harmoniously ah with one another.

KN47 [60435-60949]

Yah, it is possible, is possible because before we use to have it and nowadays we have some element in the socio you know ah social coexistence of the group you know. So we think that if we have some factors that will simply favor that harmonious relationship, we can have it and the ah, what do we call it, what do you say is this is want to say ah what is required to live in harmonious relationship between Muslim and non-Muslims is the value and the respect of other people's culture and religion, simple.

KN48 [20510-20648]

Hmm, what require is no, not much I think they respect each other like I said earlier and they they should still understand their selves.

KN49 [31124-31159]

Justice, it is possible, justice.

KN50 [18125-18163]

Yes respect for one another's belief.

KN50 [18284-18360]

Kai the way they live is uncomfortable because of lack of misunderstanding.

KN52 [61211-62259]

What is required to live harmoniously between Muslims and non-Muslims in northern Nigeria is first and foremost respect. You should have respect for people who do not belong to your own religion. So whether you are a Muslim, you should respect Christians and other non-believers or non-Muslims as well. They don't have to be Muslims for you to respect them and if you are a Christian you should also respect Muslims as well. And the other thing is that people should learn the religion of other people who are not members of their own religion. So in that way I think it would encourage understanding and mutual understanding because in most cases this sort of misunderstanding emanate from ignorance of the other, most of the people who complain about Islam today in northern Nigeria do not understand what Islam is. So the idea that Islam is a violent religion, terroristic religion,

terrorist religion and things like that, is all ignorance because anyone who understand what true Islam is would know that Islam is not a religion of terrorists

KN54 [13294-13324]

It is possible. Understanding

KN55 [15790-15868]

Yes. It is possible. We can understand ourselves and we can live peacefully.

KN56 [27302-27776]

Yah harmony between Muslims and non-Muslims in northern-Nigeria is very possible and what I think is required are too many things. There should be understanding first of all, there should be tolerance, the followers of this major two religions in Nigeria should be knowledgeable, they should go in quest of knowledge because it is only when they have full knowledge that they would come to understand that both Islam and Christianity doesn't in anyway encourage violence.

KN57 [22068-22357]

You see, respecting one another's religions and tolerant with one another would bring harmony towards the development and peace in our great country Nigeria especially in northern Nigeria where there is misunderstanding, where there is conflict, where there is insecurity in the North

KN58 [48913-49231]

Yes it is possible if the Christians would stop impinging the Muslims, if they should stop looking for crisis. In the history of crisis in Nigeria or northern Nigeria, there has never been a day or a time when Muslims started the crisis, it is the Christians that mostly start this crisis because they want crisis.

KN59 [53470-54023]

Yes the harmony is possible, the reason is that if our imams you understand can forget about our differences and preach peace all the times, we can live in harmony with our Christians, we are all Nigerians, you can see in a family that there are Christians and there are Muslims, they are family, I mean they are of the same family, having the same father and mother but this one is a Muslim and this one is a Christians. So it's all about our cleric men to preach peace forgetting about the differences. Their preaching should basically be on peace.

KN60 [38558-38714]

It is very, very possible because the prophet (SAW) lived with non-Muslims, so Muslims should live in harmony with non-Muslims anywhere he finds himself.

KN61 [20178-20235]

Yah, it can be possible to some extent on condition maybe

KN62 [61682-62851]

The harmony is possible first and ah ah the Christians and the Muslims to live harmoniously in the northern Nigeria, in the northern part of the country is something that can be done with a kind of good effort put by a leader. If we have an understandable leader, a leader who is very well meaning, a good one with a kind of all principles, all the principles we may need with a leader, you understand, all the qualities we may need with a leader just like ah ah Sir Abubakar Tafawa Balewa and ah Sardauna of Sokoto, this people united the Christians and the Muslims alike and ah I think even this General Muhammadu Buhari can do that because even in his house, you see his driver is said to be a Christian and there is even a Christian in his kitchen cooking for him, you understand. So it is just like that, like what Sardauna did. You go and practice your religion, but when we meet as Nigerians, we discuss Nigerians issues, but privately go do your religion and you shouldn't infringe my right when it comes to ah religion or religious matters in the public affairs and I should not infringe yours too when it comes to public affairs, yes, that is what I believe.

KN63 [53407-54552]

Is possible, is very possible. Ahh one of those things that we should, there should be proper understanding of oneself, now understanding maybe the Christian faith, understanding the Muslim faith, this is what Islam says I mustn't encroach into ah what they doesn't like huh just as I said the other time, our own holy book is very, very important to us, for somebody to now tear pages of Qur'an and be abusing it, is not or somebody to be abusing our prophet, all those things are not. So if somebody, if they can guard against all these, and the same thing applies, is applicable to Muslims because I can remember one of the hadith says ah the prophet was advising his followers that ah something like eh don't abuse another person's religion because there might be another person, huh huh, it is a verse of Qur'an so if you abuse a person's religion, don't be surprised, they will abuse your own religion back. So and you have no anything to say about that because there is no way I can stay and somebody abuse my religion and just keep mute, I have to reply him or her, something like that, so proper understanding of one person's religion.

KN64 [30596-30606]

Yes, hmm.

KN65 [37866-38368]

What is required is understanding. I should never criticize your religion because I don't know much about your religion, you understand. We should believe that we are all serving God, a Muslim is serving Allah and a Christian is serving God, but they all mean the same thing, in Arabic they all mean Allah. So you can see a non-Muslim in Arabic will say Allah you understand, so if only we can try as much as possible to understand each other's religion very well, so I think we can live harmoniously.

KN66 [26478-26539]

Is very possible and what is required is just understanding.

KN67 [28163-28529]

Yes it is possible. There are so many things that we need. Actually if we can have the order of the country, the country has to be restored in order that is the issue of the economy, the example of electricity, the lack of social infrastructures and others, then people would mind their business. They won't try to create a problem. So I think these are necessary.

KN68 [13257-13294]

Yes, it is possible, understanding.

KN69 [49689-49851]

Good governance. Trust worthiness. Our leaders and our traditional rulers and our Ulama, our pastors are to make sure that they put God fearing in their minds.

KN71 [79814-80061]

Yes, what is required is one: the understanding of individual religion and the understanding of individual differences and the understanding of individual rights to live in a land that is called Nigeria, when we do that, the harmony is possible.

KN72 [41096-41392]

It is possible and what is required is that trustworthiness, so each and every one trust at, should be trusted. So then willingness to live together and peaceful coexistence, each and every of them believe and will have a will to live together peacefully. So they can live without any conflict.

KN73 [42113-42264]

This harmony is very, very possible. Whenever there is understanding between Muslims and non-Muslims that is all. They will sit and live harmoniously.

KN74 [51780-51965]

If you can remember you said previously in Nigeria we lived peacefully, it means that it can be possible. If we lived before peacefully, now we can live peacefully, nothing can change.

KN75 [54590-54612]

Yes, it is possible.

KN75 [54679-55566]

Is tolerance and perseverance between the Muslim and non-Muslims. If we can tolerate ourselves, we can be able to live peacefully, you understand, let me ehh put one thing, this peace and conflict you see, this conflict you see in the northern Nigeria is heritage from the western colonials, you understand, they distorted the state in the into our mind, before the Christian and the Muslim have been living peacefully in the, in Nigeria in particular, not only in northern Nigeria we have been living peacefully, there is nothing like robbery, we do trans in ehh ehh exchange by barter, we do things together even when there is a ehh ehh festival, Islamic festival, they do celebrate with us and other things, we share food, we share a lot of things to the but now that things have died off between the Muslims and the Christian because of the distortion they have put into our mind.

KN76 [47404-47586]

It is very possible because it happened before and all it takes is for all to embrace each other and to agree that the other has the right to live his life and to live his religion.

KN78 [65130-65525]

Is very possible because it has happened. Look at ehh, during the time of Sardauna, I think you can see even non-Muslims living in the north, agree in one north, but then how suddenly do they now disagree in this middle belt politics, is a result, direct result of the inability, unwillingness of some of those leaders to address issues that Sardauna succeeded in addressing during his lifetime.

KN80 [48735-48939]

Is possible because the religion, Islamic religion touches ah teaches justice and simplicity. So if we if Muslims will abide by the commandment attached to this ah aspect, people will live harmoniously.

KN81 [34037-34227]

It is possible and only thing it requires is good understanding between them that is Muslims and non-Muslims. If there is a good understanding they can live peacefully without any conflict.

KN82 [34190-34247]

It is possible, it is possible, justice and benevolence

KN83 [26225-26516]

Of course is possible, but this can only be solved through, the government at least should use the pastors and the sheikhs so and teach them how they should preach in such way that they should not temper or they should not make, they should not touch the areas that would create conflicts.

KN84 [28484-28653]

Yes, yes it is possible because we even see the positive side of it now as we are praying to have a good leader and we are now through with a good leader.

KN85 [41921-42168]

Yes what is required for both sides is understanding, tolerance and respect for each other's religion. And this harmony is possible, nothing is impossible unless we don't want it happen. If we want live peacefully actually we can live peacefully.

ZA1 [41580-41796]

What required is for everyone to seek peace and stability. Let us reduce corruption. Let the leaders on top to know that definitely they will not, they will rule by the rule of law. This is a problem of corruption.

ZA2 [54175-54201]

Is possible, is possible

ZA3 [31843-32243]

It is very possible, it is very possible. The serious challenge has been our leaders as a typical poor Christian or Muslim family we don't have, we just have our three square meals go and sleep majority of this crisis are as a result of political meandering who want to hold on to power or want get to power by all means and will now be insinuating their local people to react on false allegations.

ZA4 [52039-52154]

Allow every religion to practice it own thing, there should be justice so that they should not oppress each other.

ZA4 [52189-52360]

Because of the bad preaching of the bad scholars and also the society, the media and all that have created problems and conflicts in this, so it will be very difficult to...

ZA5 [34815-34855]

Yes by preaching peace all the time.

ZA6 [75968-76352]

It is very possible, you know, we have to like what ah reorientation of the mind now, we have to try as possible to reorient ourselves hmm to like change our minds into, you know, loving each other instead of hating each other, to understand that peaceful coexistence if it's there, you live happily and then, you know, you are even more successful in whatever endeavors you pursue.

ZA7 [41888-42162]

Yes what is required is to sincerely avoid being manipulated by politics, by historical past of crisis and conflicts, religious or whatever conflicts they have had before and try to know all peacefully. I think if we do that we can live harmoniously. It could be achieved.

ZA8 [80146-82621]

I think basic understanding of knowledge is required that is number one. We need more scholars true scholars of religion and two, we need God fearing leaders because there cannot be crisis when there are God fearing leaders and one thing with this crisis is, in every crisis you see, there must be a leader that is inciting it, a man of power that will back them up that whatever happens

they should not fear or whatsoever that nothing is going to happen to them. So if we have God fearing leaders people that when they talk people listen. We have, we use to have one here in Zaria Sheikh Albani, there was a time that riot was about to break in Zaria, they have already brought out, I saw the video, they did not tell me this. People have already started, all the Muslims have started coming out that they will kill the Christians this and that, the man came out and talked, people know him as a righteous person, as a true scholar, a true mallam, when he talked he say Salama alaykum, all of them answered, they are already ready to start going for, they brought out arms whatsoever that they are going to kill all the Muslims in Zaria today ah all the Christians in Zaria, they want to go and start committing riot, he called them into order, he said they should sit down, they sat down on the ground with their what, he talked to them, he addressed them that this things are being incited by politicians, this is not a religious fight, he told them everything there that when you lose, you kill yourself, they will be benefiting, so we should not give them that privilege, everybody should go back, everybody dispersed that was how riot did not happen again. So when you have true scholars, true leaders that people listen to in a community because it starts from the grass root, gradually if you come to our community you say let's go for riot, we say we no dey go, you go. You go there they say they no dey go, you go there they say they are not going, how will it happen? It can't happen from out of thin air. So is when you have true leaders in community especially from the community level, the community through God fearing community leaders when you have them I think peace will reign and the way that have true understanding of knowledge that whenever they see that their followers or their people are being incited to go and start a war or riot, they will talk to them and they will listen, I think through that peace will reign and it is very, very possible.

ZA9 [46474-46586]

Is still one point that is required. Tolerance. If we can be tolerant of ourselves, anything can be achieved.

ZA10 [38755-38836]

Yes it is possible because when you go by the teaching everything will go fine.

ZA11 [33278-33587]

Yes, it is possible when the moral teachings of each religion are been practiced, it is possible. There is no religion that preaches war or conflict. So if the moral teachings actually are being preached and everybody practice their religion the way it ought to be, there will be harmony between two of them.

ZA12 [20717-20784]

It is possible when we understand the teachings of both religions.

ZA13 [21547-21590]

Is the understanding from both religions.

ZA14 [29628-29837]

Yes the harmony is possible when so far you can admit that any other person is your brother because of that you can easily adapt with him and agree on conditions that okay you want to stay with him like that.

ZA15 [31854-31993]

It is very much possible when they unite and give everybody his due right, freedom to do whatsoever he wants to do, but with limitations.

ZA16 [22738-22836]

Yah it is possible because you understand my religion, I understand your religion.

ZA17 [28359-28381]

It is very possible.

ZA18 [33600-33780]

It is very possible. It is very possible when we respect one another, you understand. So if these things could be done, I believe we will bring back peace and normalcy amongst us.

ZA19 [50342-52138]

It is very possible and what is require is the knowledge, the knowledge of these two religions that is when both Muslims and Christians are, I mean, are involved, you understand, or delved or ponder into knowledge seeking, most definitely all of them will be aware of what the religions, the various religions preach. Well in respect to the recent question I have just answered actually about the relationship, how can I relate with Christians in a sharia state or non-sharia state, actually just as I have said, I can marry from among the Christian brothers and sisters is because Islam has encouraged me to marry a lady from a Christian religion, I mean a Christian lady because I believe in Jesus Christ and in fact there is no religion, there is no religion on earth that make it an article of faith that is to believe all the messengers and prophet of God except Islam. It is been enshrined in the Christian Bible so also the other Islamic or the Qur'an so and none of the Christians believe in Muhammad. So we the Muslims believe in Jesus Christ and no Muslim is a Muslim if he does not believe in Jesus Christ. Islam make it article of faith to believe in Jesus Christ and all other prophets and messengers of Allah and I repeat that there is no any other religion on earth be it Hinduism, Buddhism, Shintoism or Christianity that make it an article of faith that is to believe in Jesus Christ than religion of Islam as it is confined and it is enshrined in the Christian Bible; the book of Acts chapter 3:4, the book of Acts chapter 4:30 and also the book of Matthew chapter 12:20. It has been stipulated that Jesus Christ is nothing other than the servant of God and we believe in him and no Muslim is a true Muslim without believing in Jesus Christ in his true personality and nature.

ZA20 [34463-34662]

The harmony is possible where social justice is allowed to reign. This issue of social justice is what we need in every ramification in northern Nigeria. Justice, fair play is all we need in Nigeria.

ZA21 [38317-38660]

Let me start with the second question. The harmony is possible as we said. We should live peacefully with one another. And what is required with Muslims and non-Muslims is justice and fair play. If you can treat people equally with all the sense of belonging then I suppose there is nothing that will come up as conflict or things like that.

ZA22 [32480-32810]

Yes. Living harmoniously between Muslims and non-Muslims in northern Nigeria is possible. Let everybody understand his rights and his privileges and let everybody has respect for the other. I think when there is this we continue and if there is any misunderstanding or conflict we should quickly come to dialogue and resolve it.

ZA23 [41066-41326]

The harmony is possible only where you understand your differences. The issue of let's forget our differences that will not arise but try to understand your differences and try as much as possible to respect each and everyone's opinion. That brings harmony.

ZA24 [52020-52437]

Yes it is possible. We can live harmoniously. We can live together we can be brother's keeper. So as I said it is politics that brought all these things all these conflicts all these killings to his religion. When Sardauna was governed northern state there was

no religion, but now when all these politicians came they use religion to separate us. Therefore we should not allow ourselves be separated by politicians.

ZA25 [53158-54287]

The harmony is very, very possible. What is required first of all Muslims should endeavor to show non-Muslims that Islam is not a regional religion, that it is not a northern religion to start with. They should make the Christians understand that Islam is not an Arabian religion neither is it a northern Nigerian religion. It is a global worldwide religion. And they should treat the non-Muslims with respect, a lot of respect and eh justice and they should be exemplary in their practice of Islam. Because a non-Muslim does not know the meaning of la illah ha ilallah Muhammadan rasulillah if you are reciting a Qur'an they will just be looking at you. They want to see you practice it. It has to be demonstrated in your practice. There are certain things, you can say you are a Muslim you have recited the whole of the Qur'an and he finds out that you are a liar you lie a lot, that you womanize a lot, that you people you meet at beer parlors. Those are not the ways to –in that situation there will never be harmony because that peace is just a bourgeois one. The harmony is quite possible as the last line of the question.

ZA26 [23665-23684]

Yes it is possible.

ZA27 [23453-23498]

Justice and equal rights and it is possible

ZA28 [37991-38114]

It is very possible. It is very, very possible when our religious leaders choose to tell the followers the truth always.

ZA29 [52768-53560]

What is required of them is to put in their minds that they are meant to be together for them to see themselves together? And what they should understand in the first place is the two religions, these ones are saying that the prophet as in Isah alaihi salam is the God and the son of God and this ones are worshipping the father, the so-called father of the God the Christians are worshipping. So can't they even see the similarity, can't they even see the closeness? Even the two things they are fighting for, they are worshipping the two things are very close. So can't they even keep themselves closer also and think that yes God joined them together, one day they will understand the truth. Fighting will never tell you the truth, but rather make you separate. Make you hate each other.

ZA30 [62820-63795]

Yah, it is possible, but it depends on the way, may be as we are started getting, a may be as the way it just happen this 2015 January general election, may be as we keep on doing and those people we voted if they are doing the right thing, may be with the issue of this eh religious difference will come to an end because in the history of Nigeria, there is no time that one single party is involved all the major ethnic groups together unless this time around. Even during Shagari, it was after the election that they did the amalgamation, but to have a party that will involve both north and south; I think this is the first time. This is the first time that we had a party that involves both north and south together. So, this is the first time. So by doing this practice, if those people elected into power as long as they did or they will do the right things, may be the effect of that differences will reduce to some certain level but it cannot happen over time.

ZA31 [34206-34264]

Yes, it is possible, by respecting each other's religion.

ZA32 [68215-68587]

Yes, living in harmony is possible. Living in peace is possible and the things required here, and the things required here is what, are the issue of protecting one's dignity, we should protect the dignity of one another. Let us not, let us not what, let us not fight one another. Let us protect the dignity of one another, let us abide by the teachings of our religion.

ZA33 [30065-30613]

Yes it is possible to harmonize Muslims and non-Muslims in northern Nigeria through proper coordination of both parties, through conferences, lectures, through interreligious organizations that is between the Muslims and non-Muslims. So bringing out some papers and delivering at the conferences and making sure that the religious preachers of the various religions preach peace and harmony in their respective domains; and of course in their various places of worship, and to encourage that in the total – the generality of the entire community.

ZA34 [49000-50223]

Yes it is possible. One, they should come together know maybe their weaknesses and their differences that is one. Two, understand the teachings of their religions. I always emphasize on knowledge because knowledge is the key for living in peace because you know your religion, I know my religion. I know my dos and know my don'ts, you know your dos and you don'ts then we try to abide by our dos and the don'ts that is one. Leave or fish out all the selfish desire that will bring conflict just because of the worldly maybe this, this we should remove it, remove it from our heart and come together. Then by coming closer, interacting with one another, for example, after that crisis of-religious crisis of ah 80s and 90s you find out that even the settlements is now changing. Christians are dominating one side, Muslims are dominating one side. Unlike before you see one house belong to a Muslim the next house belongs to a Christian whereby the children between the Christians and the Muslims they are all coming together. The neighbor and the neighbor are coming together, but now one side for Christians, one side for Muslims. That is not the way the religion taught us about. Rasul (SAW) has a neighbor a Jew.

ZA35 [23218-23272]

Yes it is possible, they can still live peacefully.

ZA36 [36099-36292]

(She laughs) toh fa I don't know if it would be possible, but once you respect my religion and I respect your religion, I don't see if there is going to be any conflict, we respect each other.

ZA37 [39465-39566]

Yes of course it is possible. It is just for them, it is just the best understanding for each other.

ZA38 [46612-46789]

Yes what is required for them is understanding and trust. And in the aspect of possibility, I agree it is possible when you know your right as a neighbor and you work with it.

ZA39 [58528-59102]

It is very, very possible because it has existed before. So when one observes the rights, observes and respects the rights and interests of one another and when politicians, when we understand or when we orient ourselves or when the Muslims and Christians are oriented on the divide and rule that is by the politicians which promote religious conflict among themselves, so when people understand that it is promoted not just for the peace or for the betterment of the religion, but rather the selfish interest, I believe it would work among the Christians and the Muslims.

APPENDIX 2

Interview Guide

Main Research Question

What is the impact of Maududi's Islamic interpretation in promoting Islamic fundamentalism in Kaduna and Kano States of northern Nigeria?

Sub-research questions are developed to provide answer to the main research questions

Sub-Research Questions

1. What do Muslim leaders and intellectuals in Kaduna and Kano say is the main cause of Islamic fundamentalism in their areas?

- Some people are of the opinion that more Muslims are getting involved in militant activities. Will you agree with this assertion?
- Why do you think more Muslims are getting involved in militant activities in northern Nigeria presently?
- What do you think is the reason behind the growing conflicts between Muslims and non-Muslims especially Christians in northern Nigeria, and what factors are fueling these conflicts?
- Non-Muslims accuse Muslims in northern states of not allowing them to practice their religions or build their places of worship wherever they can, how do you view this accusation?
- Muslims have been accused of putting their religious interest above that of Nigeria and other Nigerians, what is your view on this?
- How do you consider the relationship between Muslims and non-Muslims in northern Nigeria?

3.1. How is this related to Islamic theology?

- Proliferation of Islamic preachers today is blamed for contributing towards Muslims being influenced into militant Islam, what is your opinion on this?
- In what way has imported Islamic teaching influenced the behavior of Muslims in northern Nigeria? Are there particular teachings you can refer to?
- What do you think is the relationship between proliferation of Islamic teachers and teaching in the current rise in religious conflicts?
- Has this contributed to conflicts between Muslims and non-Muslims in northern Nigeria?

4. How do Muslim leaders and intellectuals in Kaduna and Kano view Maududi's interpretation of jihad and its contemporary implication for northern Nigerian Islam?

- What does Jihad fi Sabilillah mean to you?

- Is jihad necessary in modern northern Nigerian Islam today? If so, what kind of jihad do you think northern Muslims should engage in?
- Jihad is necessary to introduce the true rule of shari'a and establish a shari'a state for Muslims in northern Nigeria, how will you respond to this position?
- Someone said that all true Muslims must physically fight for Islam as that is the true jihad, will you agree or disagree with him and what will be your reasons?
- Have you heard the statement that Islam is a revolution? If so how did you come across the statement?
- What will you say if you are told that jihad is an instrument of revolutionary change?
- Some argue that northern Muslims require an Islamic state to practice their religion and jihad is necessary to create this Islamic state. State your opinion.
- An Islamic state will solve all Muslim problems. Give your views on this statement.
- "Jihad is necessary to make non-Muslims submit to Islam and prevent Muslims from converting to other faiths." To what extent is this true or false?
- What are the instruments of jihad?
- What kind of jihad should Muslims use to remove an un-Islamic government?
- Forceful jihad is necessary to eliminate corrupt and un-Islamic practices in the society. Is this a correct position in Islam and do sacred texts agree with your position?
- How do you view the claim that Islam is synonymous with the state and din in Islam is the same as the state and government?
- Current happenings in northern Nigeria are confirming that Islam cannot be separated from politics. Do you agree with this statement and why?
- Jihad is now a political tool in northern Nigerian Islam rather than a religious activity when necessary in the right context. When should jihad be conducted?
- What do you think is the relationship between western colonial experience and the politicization of jihad in northern Nigeria?
- What is the extent of outside influence to the current understanding of jihad in northern Nigerian Islam?
- How is jihad obligatory to all Muslims?
- If someone comments that fighting should not be part of jihad, what will be your response?
- Jihad is the only way to remove corruption and moral decadence not only in northern Nigeria but Nigeria as a whole. How true is this statement?
- Some argue that it is the teaching in Islam that makes Muslims participate in violence. State your views on this opinion.
- Will you agree that Muslims' reliance on interpretation by individual leaders without examining them is the reason why they can be influenced to engage in negative violent conflicts?
- Qur'anic provisions for fighting, jihad and war encourage Muslims to engage in violent conflicts with non-Muslims. Do you agree, if so, what such provision do you think will suggest this?

4.1. How conversant are Muslim leaders and intellectuals in northern Nigeria with Maududi's interpretation of Islam?

- Have you heard about Abul Ala Maududi?
- What do you know about Maududi?
- Have you read any of Maududi's writings before and which ones?
- What is the striking thing you remember about Maududi and his teaching?
- What aspects of his teaching do you agree or disagree with?
- Will you recommend his writing to other Muslims?

5. What is the impact of Maududi's political theory of Islam on the rise of Islamic fundamentalism in northern Nigeria?

- "Islam should be separated from politics." How do you view this statement and what are your reasons for agreeing or disagreeing?
- Conflicts arise with non-Muslims in northern Nigeria because they always desire to convert Muslims to their faiths?
- How should one who converts from Islam be treated?
- What should be the relationship between Islamic governments and secular states?
- In a state where sharia is established should non-Muslims leave if they do not want to comply with sharia laws and if so on what basis?
- How should Muslims go about seeking the establishment of an Islamic rule wherever they are?
- How should Muslims react when they do not control political power?
- What is your view on Muslims' obedience to secular laws?
- Muslims are polytheists if they obey secular authorities, do you agree?
- Sovereignty belongs to God and so all political leaders are usurping God's sovereignty when they rule? Comment.
- How can multi-religious co-existence be achieved in a sharia compliant state?
- How should the Islamic state treat non-Muslims and their cultural and business practices where shari'a is in force as it is in some northern Nigerian states?
- In what way can non-Muslims participate in the political life of an Islamic state?
- In your opinion, what constitutes an Islamic state?
- What is the relationship between Islam and politics and the state?
- Will you agree that revolutionary jihad is necessary for the establishment of an Islamic state? Why?
- Who do you think should rule in an Islamic state?
- What is your view on Muslims' submission to a secular government?
- What is the role of leaders in an Islamic state?
- How should leaders be appointed in an Islamic state?
- Should non-Muslims be allowed to practice their faith and build their places of worship anywhere and however they want in northern states?
- There has been agitations that shari'a should be implemented not only in northern states where Muslims are in the majority but also across the nation, in what way do you agree or disagree with this agitation?

- Is the creation of an Islamic state necessary in northern Nigeria for Muslims to practice their faith truly, if so, why do you think this is necessary?
- What is your opinion that Muslims have the right to impose shari'a law on non-Muslims because they are in the majority in northern Nigeria?
- There has been agitations that shari'a should be implemented not only in northern states where Muslims are in the majority but also across the nation because it is wrong for Muslims to obey secular governments. How is this true or false?
- In what way will a Muslim's submission to secular authority become worship and does Muslim's obedience to secular government amount to worship?
- To obey secular authorities is to follow their din. Do you agree or disagree?
- How democratic should an Islamic state be?
- What are the main principles of operating an Islamic state?
- Nobody can claim his life is private and personal in an Islamic state. Shari'a the law of the state controls all private and personal activities. Do you agree?
- What is the scope of an Islamic state in your understanding?
- What is your understanding of universal caliphate and how does it operate?
- All political offices must be held by Muslims in a state because it is polytheism to submit to a non-Muslim leader. What is your view on this?
- Muslims should not vote for non-Muslims because in an Islamic state no election or electioneering is allowed. How Islamic is this statement?
- Muslims seeking political office in reality are contravening Islam and trying to claim divinity. True Muslims should not seek elective office. How accurate is this position?
- How will you respond to the suggestion that fighting is necessary to defend or propagate Islam?
- How should Muslims converting to other religions be treated?
- Islam can exist within a secular state as long as freedom of religion is protected, will you agree or disagree with this position and why?
- What is your reaction to the view that the modern northern Nigeria is living in jahiliyya today and actually even the states where shari'a exist today are still operating in jahiliyya? And what is responsible for your view?
- Some argue that western culture can be separated from modernization, as a Muslim will you accept this argument and why?

6. How do ordinary Muslims understand conflicts and their attitude to it?

- As a Muslim, how will you explain the term conflict?
- When are conflicts necessary?
- How many times have you been confronted with conflicts and how did you react to it?
- Conflicts cannot be avoided all the times. What is your view on this statement?

6.1. How are ordinary Muslims affected by conflicts and how do they respond to it?

- Have you ever been affected by conflicts and in what way?
- How did you handle the conflicts?
- What will be your reaction if as a result of conflicts you lose all your properties or members of your family?

7. How and to what extent has Islamic fundamentalism aroused religious conflicts that have affected Christian-Muslim relations in Kano and Kaduna?

- How should you relate with Christians if you are operating under shari'a?
- What freedom should Christians have to practice their faith in a shari'a state?
- What religious and cultural practices of non-Muslims should be allowed in a shari'a state?
- Most religions propagate their religions to seek converts, how should this operate in an Islamic state?
- What is required for non-Muslims and Muslims to live harmoniously in northern Nigeria?

7.1. How can the existing Christian-Muslim relations in northern Nigeria be described?

- How will you describe in your words the current relationship between Christians and Muslims in northern Nigeria?
- Christians and non-Muslims should not be allowed to propagate their faiths within Muslims territories. Comment on this statement.
- Conversion is a major contribution to conflicts between Muslims and Christians in northern Nigeria. How will you agree or disagree with this suggestion?

7.2. What are the current challenges to Christian-Muslim Relations?

- What are those things you presently think are obstacle to harmonious relationship between Christians and Muslims in northern Nigeria?
- What difficult experience did you have or is having in relating with Christians and what are they?
- How can these difficulties be addressed?

Glossary of Islamic Terms Appearing in the Dissertation

ahamadiyya. This is an Islamic movement founded by the teachings and life of Mirza Ghulam Ahmad (1835-1908).

ahl al-kitab. Simply means People of the Book. This is commonly used in Islamic thought to refer to Christians and Jews.

Ahlul. This is the Arabic word for people. For example, *Ahlul kitab* means people of the book. A term often used to refer to Christians and Jews.

amir. This basically means a ruler or leader.

baya'ah. This is to pay allegiance to a leader. In essence, this is the act of a person dedicating himself/herself to a spiritual leader.

baytul mal. Literarily this means house of money or wealth. It is technically used to mean the institution or body responsible for the administration of taxes or finances in an Islamic state.

bid'ah. This is a term used to mean religious innovation that is creating innovations in religious matters. In essence, it means heretical doctrine or heresy.

da'wa. The literal meaning of *da'wa* is a call. However, it can mean all the evangelistic activities of Muslims in attempting to convert people to Islam.

dar-el-harb. This means the house of war. It is often used to denote non-Muslim territory or non-Muslims. This house is always at war with the house of Islam.

dar-el-Islam. This means the house of Islam or house of peace. This is often used to denote the abode or territory occupied and ruled by Muslims.

dar-el-Ahd. This means the house of truce, contract, treaty or conciliation. This is often used to refer to non-Muslim territories that have a treaty of non-aggression or peace with Muslims. Contemporarily, it is used to refer to non-Muslim governments that have peace agreements with Muslim governments.

darika/tariqa: This means an order or path. For example, the *Tijjaniyya* movement is a *Sufi tariqa* (order)

darura. It is an Islamic term describing a state of necessity which permits one to omit doing something required by law or do something illegal.

dawla. This means dynasty or state.

deobandi. This is a revivalist movement within Sunni, primarily of the Hanafi School of thought. It is mainly found around India, Pakistan, Afghanistan and Bangladesh.

dhimmi. This means a protected person leaving in Muslim land who is given status and safety in Islamic law in return for paying *jizya* (protection tax). This is

often a status given to minorities living under Islamic rule and connotes second class citizen.

din (also *Deen*). It means creed or religion.

fajira. This is used as a term for something that is corrupt.

fard. This word has a synonym *Wajib*. It means what is obligatory. However, in the Hanafi school of thought the two words are differentiated. *Wajib* is considered as obligatory while *Fard* is considered as what is necessary.

fatwa. This is a ruling on a point of Islamic law given by a recognized authority.

fiqh. Literarily this means deep understanding or complete comprehension. It is technically used to refer to jurisprudence or detailed interpretation from Islamic sources. It is the gaining of knowledge of Islam through jurisprudence.

fitna. This word has many synonyms when translated to English. The word can mean temptation, trial, sedition and civil strife. It can also connote affliction or distress.

futuh. This literarily means the opening.

gahzu. This means armed robbery

hajj. This is Muslim pilgrimage to Mecca that takes place in the last month of the Muslim calendar year. A Muslim is expected to undertake *Hajj* at least once during his or her life time. It is one of the five pillars of Islam.

hakimiyya. This term is difficult to define due to its different uses by scholars. Maududi and Qutb have also introduced a fundamentalist understanding of *Hakimiyya*. It can generally mean the Muslims' task to protect the right of Allah entrusted to them against his enemies. These rights include right of legislation, judging and executing judgment based on sacred sources.

halal. This is that which is permissible to use or engage in according to Islamic law.

haram. What is forbidden or proscribed by Islamic law.

harb (*hurub*- pl). This is the Arabic term for war.

hijab. This is known as veil. It is a veil or head covering worn by Muslim women in public or in the presence of adult males outside of their immediate family.

hijra. This means migration. It is often used to refer to the migration or journey by Prophet Muhammad and his followers from Mecca to Medina as a result of persecution.

hikma. This means wisdom. It can also mean philosophy, rationale or underlying reason.

hisbah. This is an Islamic doctrine meaning accountability. It is the divinely sanctioned duty of a ruler or government to coercively intervene to enjoin good and forbid wrong in order to keep everything according to *Shari'a*. Islamic police are called *Hisbah* in northern Nigeria to ensure compliance to *Shari'a* law.

ibadat. This means service or servitude. It commonly means general devotion to Allah or worship and is signified by Muslim prayers.

idhwan. This means aggression

ijma. This simply means consensus. This is acceptance of a matter by a specific group of people (majorly Muslims) on a matter related to *Shari'a* or any matter of interest to Muslims. Usually it is the consensus of jurists on matters not provided for in the Qur'an and *Hadith*. There are about four types of *ijma* which are explicit (common ground achieved after expression of views), silent (no opinion expressed for or against an expressed opinion), no known opposition (there is no knowledge of whether there are expert disagreement with it), and absolute (there has never been any sustained difference in all generations of Muslims). Some *ijmas* are not conclusive such as silent or no known opposition.

ijtihad. This is independent reasoning. It is generally accepted as the exercise of a scholar to obtain or derive a rule of divine law from the Qur'an and *Hadith* without depending on the opinion of other scholars or schools of law. It is, therefore, the disciplined verdict of a jurist applicable to matters where no precedent is set by *ijma* or *qiyas*. *Ijtihad* was supposedly closed and theology and law were frozen by the end of 10th century (Schacht 1982) with the four schools of law firmly established (Hannafi, Shafi'i, Maliki, and Hanbali). It is the door of *ijtihad* more modern scholars like Maududi have opened which they claimed gave them the right to the interpretation of Islam. This perhaps provided them the avenue to a more modern interpretation of Islam which often appears at variance with traditional Islam.

ikhwan. This literarily is the Arabic word for brothers. The Arabic term for Muslim Brotherhood of Egypt is *Al-Ikhwān al-Muslimūn*.

imam. This is the person that leads prayer in a mosque. It is also a title used for Muslim leaders.

iman. This refers to or means faith. In practical terms, it refers to belief in the six articles of faith in Islam.

injl. In Islam this refers to the true gospel bestowed upon Jesus by Allah (God). The word *Injil* is used in the Qur'an, the Hadith and early Muslim documents to refer to the revelations made by God to Isah (Jesus).

islah. This is the Islamic word for reform. The basis for reform is found in such suras as 7:170, 11:117, and 28:19 of the Qur'an, occurring in about 40 verses. This is seen to refer to the reformist activities of all the prophets through time sent

by God to warn their communities to turn away from sin and return to God. The sense is to improve, make better or put into better position.

islam. The word means submission or surrender. It is derived from the word *salaam* which means peace. One who submits to Allah is called a Muslim. Islam, therefore, is the religion founded by Muhammad which calls for submission to the will of God.

islamiyya. It is that which belongs to Islam. There can be Islamic state (*dawla Islamiyya*), Islamiyya education, etc.

istidlal. This is the process of inferring a thing from another. It is more the use of reason and logic and not from textual analogy or interpretation. It is the legal reasoning that is, in essence, not covered by Qiyas. This allows the jurist to avoid strict analogy where clear precedence cannot be found and public interest is the basis for this decision. Most Islamic schools of law affirm the use of *istidlal*. Some see the marriage of *istihsan* and *istislah* in *istidlal*.

istihsan. The literal meaning of this Arabic word is to approve or sanction or deem something preferable. In theological terms, it is the use of one's own judgment to decide the most appropriate solution to a religious problem that cannot be derived by citing or using the sacred text (Qur'an or hadith). This often comes as Islam encounters new challenges as it spreads to new territories. This is only recommended when solutions cannot be found through Qiyas or *ijma*. Some schools of law forbid this due to fear that incorrect interpretation will lead to error. Fundamentalists do rely on this for interpretation. It is akin to *ijtihad*.

istishab. The literal meaning is escorting or uninterrupted companionship. In its jurisprudential use, it means a rational proof can be assumed if there is nothing existing to the contrary. It, therefore, means that any legal position which has been proven to exist or not exist is presumed to remain so for lack of any evidence to change it. This continuation is not necessarily proven by positive evidence, but by the lack of new evidence, and it is assumed that this state will also continue in the future. For example if someone is known to be alive, and there is no news or evidence to the contrary, then he must be presumed to be alive until there is evidence of his death. The application of *istishab* varies in the schools of Islamic law.

istislah. This is to consider as proper. Theologically this is employed to solving confusing problems which have no clear answers from the sacred texts (Qur'an or hadith). Usually the jurist or judge reaches a decision by determining what is substantially most beneficial to the larger community (public good or interest), then to the local community and then to the individual. Generally, most Islamic schools of thought accept the usefulness or legality of this approach.

izala. This is a Muslim society originally established in northern Nigeria formally as Jama'at Izalat al Bid'a Wa Iqamat as Sunna (Society of Removal of Innovation and Re-establishment of the Sunna), to fight what it sees as the

bid'a, (innovation), practiced by the Sufi brotherhoods. It was founded by Sheikh Ismaila Idris in Jos who is a student of Sheikh Abubakar Gumi. Gumi, however, became synonymous with Izala and popularized the Izala sect globally. Today many still identify Izala with Gumi. There was an initial split in the Izala movement, but it was reunified in 2011.

jahiliyya. Literarily this means ignorance. In Islam, it is the concept of ignorance of divine guidance. It refers to the barbaric condition of Arabs during pre-Islamic period.

jama'ah. This refers to congregation or a group of people. In Islam, *Salat al-jama'ah* (congregational prayer) is considered to have more social and spiritual reward or benefit.

jannah. Literarily means garden. This is the Islamic concept of paradise.

jihad. Literarily this means to strive or struggle. Jihad is a struggle or fight against enemies of Islam or a spiritual struggle within an individual against sin referred to as *Jihadin nafs*.

jihad fi sabilillah. This is an Arabic expression meaning struggle in the way of Allah. It is also translated as “in the cause of Allah”, or “for the sake of Allah.” It is defined as someone who fights for the cause of Allah or struggle (jihad) in the way of Allah.

jizya. This is a yearly per capita tax levied on non-Muslim subjects (*dhimmi*) who reside permanently in an Islamic state under Islamic law.

juma'at/jumu'ah. This refers to Friday congregational prayer that Muslims hold every Friday slightly after noon.

kafir/kafirun. This simply means unbeliever. This is someone who does not believe in Allah (God) and Islamic teachings.

khalifa (*Khulafa*- plural). This means a successor. It is also used commonly to refer to the leader of a Caliphate.

khilafat. *Khilafat* actually means succession. A *Khalifa* is a successor. Often in contemporary times, the word *Khilafat* is used to mean caliphate.

kuffar. This is a derogatory term used to refer to non-Muslims. It connotes unbelief and often is used to mean non-believers.

kufr. This is translated to mean unbelief.

madhahib (Madhhab- plural). Literarily this means doctrine. It is use to mean an Islamic school of thought within Islamic interpretation or jurisprudence. There are four schools of thought in Islam (Hannafi, Hanbali, Maliki and Shafi'i).

madrasah. This is the Arabic word for any type of educational institution whether secular or religious. It is, however, commonly identified with non-formal Islamic schools in northern Nigeria.

mahdi. This means the guided one. He is the prophesied redeemer who will come and rule between five to nineteen years, depending on which interpretation one follows, before the Day of Judgment.

majlis. The literal meaning is a place of sitting or gathering. It refers to a council or parliament. For example, *majlis al-shura* means consultative council.

makruh. This means a disliked or offensive act in Islam. Literarily it means what is detestable and abominable.

mallam. This is a title of honor given to Islamic scholars in Africa. It is commonly used for all categories of Islamic teachers and non-Islamic teachers in Hausa land of northern Nigeria.

manhaj. This refers to the methodology of receiving, analyzing and applying knowledge.

masjid. This is the Arabic word for a mosque.

mu'amalat. This is commonly used to refer to interpersonal relationships among people. It can also mean the social and economic model in Islam that regulates and refines affairs between people.

mubah. This is what is neither encouraged nor discouraged. It is simply what is permissible.

mujahadah. This means striving and it is derived from the word Jihad which is to struggle.

mujtahid (*mujtahidun*- Plural). This is an Islamic scholar who is qualified to perform *ijtihad* (independent reasoning).

munafikun/munafiq. This means a religious hypocrite.

murtadd. This means one who turns away. This describes one who commits apostasy (*Ridda* or *irtidad*).

mushrik. This word is commonly translated in English as polytheist. It is derived from the word *Shirk* which in Islam is the sin of practicing idolatry or polytheism.

mustahabb. This is what is recommended but not essential.

nafs. (derivatives- *nafsihim*, *anfusikum*): This can mean self, soul, psyche or ego.

niyah. This means intention. It is the intention in one's heart to act for the sake of Allah (God). In Islam, all actions are judged according to intention.

nizamiyyah. This means institution of higher learning. Historically, they are a group of medieval institutions of higher learning established by Khwaja Nizam al Mulk in eleventh century Iran. The term Ninzamiyya is derived from his name.

pardah. The word means curtain. It is the practice where Muslim women live in separate rooms or stay behind a curtain in order to remain outside the gaze of men or strangers. In essence it is a state of seclusion or secrecy.

qadiriyya This is also a Sufi order known as Qadiri tariqa. This order derives its name from Abdul-Qadir Gilani (1077-1166). It is believed that they have not developed distinctive doctrines outside of mainstream Islam.

qisas. This refers to the law of equal punishment. In other words, it is the right of a person who is hurt to exert similar hurt to the same part of the body of the person who has hurt him/her.

qital (derivative- *alqitalu*). Literarily means fighting. It can also mean to kill. Some argue that *qital* is one of the instruments of jihad.

qiyamah. Literarily means The Day of Resurrection. It is also less precisely used to refer to the Day of Judgment.

qiyas. This is analogical deduction on the basis of the Qur'an and hadith. Some conditions exist for *qiyas* to be used such as it must only be used when there is no solution from the Qur'an or hadith, it must not go against the principle of Islam, and must not go against the content of the Qur'an or teachings of the prophet. There are two types of *qiyas*: transparent and hidden. Often *qiyas* is applying a ruling to another matter of similarity. Generally, it is accepted that *qiyas* has a basis in the Qur'an, Hadith, precedence of the companions of the prophet and the reasonability of *qiyas* in solving cases.

ramadan. This is the ninth month of the Muslim year in which Muslims observe fasting from sunrise to sunset for thirty days. It is a holy month for Muslims in which they eschew all vices and do good deeds.

rasulillah. Literarily it means messenger of allah. it is a term used for prophets in islam and a unique title for prophet muhammad.

riddah/irtidad. This is the term for apostasy in islam. it is commonly defined as the conscious abandonment of islam by a muslim through his words or deeds.

sahaba. Simply means companions. In Islam, it refers to the companions, disciples, scribes and family of the prophet of Islam.

salaf. This means ancestors or predecessors. In Islam, the title *al-salih* (the pious) is added to *al-Salaf* to describe the first three generations of Muslims that is the

generation of Muhammad and his companions (*Sahaba*), their successors (*Tabi'un*), and the successors of the successors (*Taba Tabi'in*).

- salafi.** This is a term often used to describe fundamentalist Islamic thought that advocates following the fore fathers of Islam. A *salafi* is a member of a strictly orthodox Sunni Muslim sect that advocates a return to early Islam of the Qur'an and Hadith.
- salat.** This is the daily ritual prayers of Muslims performed five times at set times.
- sawm.** This means to abstain from eating and drinking during daylight hours. It is commonly known in Islam as fasting.
- shahadah.** This is the creed or testimony. It is a declaration that affirms belief in the oneness of God (*tawhid*) and the acceptance of Muhammad as the prophet of God. In Arabic it is *la ilaha illallah Muhammadan rasulillah* (There is no god but Allah and Muhammad is his prophet).
- shari'a.** This is the compendium of Islamic canonical law based on the Qur'an, Hadith/*Sunna* which prescribes both religious and secular duties of a Muslim. It also contains penalties for law breaking. *Shari'a* laws are also dynamic in adapting to changing society. It is a source of friction between fundamentalist and modernist on how it should be applied in the modern state.
- sheikh.** This word has a dual meaning. It is used to refer to a learned leader in a Muslim community or organization or to an Arab leader who is the chief or head of an Arab tribe, family or village.
- shi'a.** This is one branch of Islam followed especially in Iran that rejects the first three Caliphs of Islam and recognize Caliph Ali, the fourth Caliph, as Muhammad's first true successor. They are often considered more radical than the majority Sunni branch of Islam.
- shiite.** This is an adherent or a follower of the *Shi'a* branch of Islam.
- shirk.** This literally means to avoid or neglect a duty or responsibility. In Islam, one can commit *shirk* by neglecting his Islamic duties and responsibility. *Shirk* in Islam is to practice idolatry or polytheism. It is to associate Allah with partners. To reject the oneness of God is to commit *shirk*.
- shura.** This is the principle of consultation. *Shura* also refers to a consultative council.
- shurud.** This is used as a term to refer to conditions.
- siyasa.** This word is often and commonly translated as politics. Technically it is the way Muslims carryout their duties to Allah and the prophet. In essence it is the way Muslims apply Qur'an and *Sunna* in the world, the means by which Muslims live in a community according to the command of Allah.

- sufi.** This is a Muslim ascetic and mystic. Sufism is derived from the word *Sufi*. Sufism is a mystical practice by some Muslims where they seek to find the truth of divine love and knowledge through personally experiencing God directly.
- sulh.** This means armistice, truce or peace agreement.
- sultan.** This is used to refer to a Muslim sovereign or a ruler in some Muslim countries.
- sunna/hadith.** This is the verbally transmitted teachings, deeds and sayings, the silent permission or disapproval of Prophet Muhammad as well as various reports of his companions. Some differentiate it from Hadith and some consider them synonymous. For some, *Sunna* is the way Muhammad led his life and Hadith is what he preached. They constitute the major source of guidance for Muslims apart from the Qur'an.
- sunni.** This is one of the two main branches of Islam commonly considered as orthodox. It accepts the first three caliphs. A Sunni is a Muslim that adheres to the Sunni branch of Islam. The Sunnis differ from *Shi'a* in their understanding of *Sunna*.
- sura.** This means a chapter of the Qur'an.
- tafakkur.** This means reflection. Literarily it means to think on a subject deeply, systematically and in great detail.
- tafsir.** This means interpretation. However, it is the Arabic word used to mean exegesis.
- taghoot/taghut.** This means to cross limits, overstep boundaries or to rebel. Idolatry or the worship of anything except Allah is *taghoot*.
- tajaddud.** Generally used as renovation, but can mean progressive modernization. This is the changing of Islam to suit modern days. Some conservative Muslim scholars reject the notion of *tajaddud*.
- tajdid.** This is the Arabic word for renewal. The notion of *tajdid* is based on a hadith in which Muhammad states that "Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it" (Hadith Abu Dawood no. 2011, – *The Alim*). This refers to the revival of Islam towards a purified and reformed society. And the two major components of renewal are the call to return to the basic moral and the principles espoused in the Qur'an and *Sunna*, and the right to practice *ijtihad* (use of independent reasoning to interpret and re-interpret the sources of Islam (Afsaruddin 2006). Some notable people considered as renewers are al-Ghazali, and ibn Taymiyya. It is important to note that it is the right to *ijtihad* that the fundamentalists claim today, while the traditionalists believe that door is closed.

taqlid. Literarily this means to follow. In Islamic legal terminology it means following the ruling of predecessors without question. It is the uncritical and unqualified acceptance of traditional orthodoxy.

tawhid. This means the oneness of God. This is the concept of monotheism in Islam which says Allah is one (*al-ahad*) and single (*al-wahid*).

tijjaniyya. This is a *Sufi tariqa* (order or path) within *Sunni* Islam that originated from North Africa and is followed by some Muslims in northern Nigeria especially Kano.

ulama. This refers to a body of Muslim scholars recognized as having a deep special knowledge of Islamic law and theology. They form the core consultative council of leaders in Muslim community.

umma. This is the whole community of Muslims held together by their allegiance to Islam and considered to transcend geographical boundaries.

umrah. This is a non-mandatory lesser pilgrimage to Mecca. It can be made at any time of the year.

ustaz. This is an honor title and is used generally to refer to a teacher, master or an expert.

usul al-fiqh. This can mean the roots of law. It is the study and critical analysis of the origins, sources and principles upon which Islamic jurisprudence is based.

wahabi. A member of the strict orthodox Sunni Muslim sect founded by Muhammad ibn Abd al-Wahhab. This religious movement advocates a return to early Islam and rejects later innovation. It is still the predominant religious force in Saudi Arabia.

wakala (*Wakil-Singular*). Commonly used to mean delegated authority. It is used in Islamic finance to describe a contract in which a principal (*muwakkil*) appoints an agent (*Wakil*) to carry out tasks on his behalf.

zabur. This the holy book of prophet Dawud (David). It is one of the books revealed by God before the Qur'an.

zakat. This is an annual obligatory payment made on certain kinds of property and used for charitable and religious purposes.

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Ministry Goals and Objectives

The researcher's goal is that through the ministry of The Complete Gospel Ministry, he will train church leaders and laity on Christian-Muslim Relations for the promotion of genuine dialogue. Majority of Christian leaders in northern Nigeria do not understand Muslims and their religion in spite of the fact that they are close door neighbors. Part of the vision is also to build certificate awarding Institute for Interreligious education and center for peace and reconciliation. Christianity and Islam are evangelistic religions that do not need to be at war with each other. Islamic *Da'wa* need not to be a threat to Christian witness and vice versa. To achieve this, Christians and Muslims need appropriate education.