Search

human Search

Advanced filters

Published After

By Author

Published Before

Search Results

Analysis of Physiological Signals to Detect the Symptoms of Paralysis Disorder using Neural Network Approach: a Cohort Study (https://internationalpubls.com/index.php/pmj/article/view/2046)

Vijay Kumar, Sachin Gupta (Author)
77 - 85

Human Rights Between Islamic And Secular Laws: An Examination Of Al-Ilory's Perspectives Through His Huquq Al-Insan Bayn Adyan Al-Samai Wa Qawanin Al-Zaman (Human Rights Between The Heavenly Religions And Conventional Laws) (https://internationalpubls.com/index.php/pmj/article/view/4921)

Ridwan Olawale Olagunju-Ibrahim, Mohammed Muneer'deen Olodo Al-Shafi'i, Abdulqadir Ibrahim Abikan (Author)
416 - 431

Human in Loop Machine Learning: A Paradigm Shift (https://internationalpubls.com/index.php/pmj/article/view/2295)

Varsha Rahul Dange, Hiraman Sheshrao Jadhav, Nikita Kulkarni, Pankaj Chandre, Bhagyashree Shendkar, Parikshit Mahalle (Author)
138 - 148

Dynamic Nonlinear Analysis of Human Resource Management in Public Administration and Regional Development (https://internationalpubls.com/index.php/pmj/article/view/3629)

Anna Levchenko, Oleksandr Kalinin, Nadiia Onikiienko, Artem Zavhorodnii, Maryna Gruzd, Volodymyr Tsupak (Author)
110 - 127

Safe Guard Crops From Wild Life Thre A Tsusingiot Frame Work (https://internationalpubls.com/index.php/pmj/article/view/6360)

P.Sivakumar, Akash Roshan A, Deepak S, Jayasuriya D, Saran S (Author)
1554 - 1561

Prototype of IoT Wearable Device for Monitoring Sodium Level Disorder using Physiological parameters (https://internationalpubls.com/index.php/pmj/article/view/4637)

Rupali Atul Saraf , Manasi Bhate (Author)
190 - 199

Industrial Product Surface Defect Detection Using CNN: A Deep Learning Approach (https://internationalpubls.com/index.php/pmj/article/view/1775)

Deepali Ujalambkar, Chaitanya Kulkarni, Vandana Navale, Nilesh P. Sable (Author)
84 - 95

Design and Implementation of a Bluetooth-Controlled Robotic Arm for Efficient Pick-and-Place Operations (https://internationalpubls.com/index.php/pmj/article/view/2392)

Dilip S. Choudhari, G.D.Gosavi, Mangesh D.Shende, S.P.Joshi (Author)
344 - 354

A Comparative Analysis of Large Language Models for English-to-Tamil Machine Translation with Performance Evaluation (https://internationalpubls.com/index.php/pmj/article/view/3232)

SyedKhaleel Jageer, Priyaradhikadevi.T, Madhan.K, Prasanna.S (Author)
728 - 742

A Nonlinear Malaria Transmission Epidemic Model's Stability Analysis Implementing an Optimized Numerical Approach (https://internationalpubls.com/index.php/pmj/article/view/6851)

S.M. Saydur Rahman*, Ferdousi Begum and Sayma Mostafa (Author)
178 - 205

Announcements

Call for Reviewers

Call for Editorial Member/ Reviewers Submitting your Application
If you would like to apply for the position of an Editorial Board Member on the journal, please contact the Editor including your CV and a brief covering letter detailing why you are a suitable candidate, to editor@internationalpubls.com (mailto:editor@internationalpubls.com).
Your cover letter should be no longer than one page and should cover where you believe the research field is going (and the journal's place within it), as well as details of any previous relevant journal editorial and peer review management experience.

Indexing



(https://www.scimagojr.com/journalsearch.php?q=11100153312&tip=sid&exact=no)

Scopus ELSEVIER

(https://www.scopus.com/sourceid/11100153312)

Make a Submission (https://internationalpubls.com/index.php/pmj/abou

Important Links

- Home (http://internationalpubls.com/index.php/pmj)
- Aims and Scope (http://internationalpubls.com/index.php/pmj/aims_and_scope)
- Instructions for Authors (http://internationalpubls.com/index.php/pmj/instructions_for_authors)
- Editorial Board (http://internationalpubls.com/index.php/pmj/about/editorialTeam)
- Archive (http://internationalpubls.com/index.php/pmj/issue/archive)
- Ethics & Policies (http://internationalpubls.com/index.php/pmj/ethics_and_policies)
- Publication Ethics & Malpractice Statement (http://internationalpubls.com/index.php/pmj/publication_ethics)
- Peer Review Policy (http://internationalpubls.com/index.php/pmj/peer_review_policy)
- Plagiarism Policy (http://internationalpubls.com/index.php/pmj/plagiarism_policy)

Acceptance Rate (By Year)

Year	Rate
2022	24%
2021	29%
2020	36%

A MATLAB Program for Solving Volterra's Population Growth Model Utilizing the Hybrid Upadhyaya Transform and Power Series (https://internationalpubls.com/index.php/pmj/article/view/6773)

Arun R. Kamble, Dnyandeo N. Warade (Author)
1930 - 1937

Optimization of Mask R-CNN Architecture for Accurate Identification and Segmentation of Potato Plant Leaf Diseases in Agriculture (https://internationalpubls.com/index.php/pmj/article/view/3702)

Anuradh Gupta, Pallavi Khatri (Author)
128 - 148

Enhancing Breast Cancer Detection through Progressive Convolutional Neural Networks with Adaptive Kernel Pooling (https://internationalpubls.com/index.php/pmj/article/view/1772)

Ms. Jyoti Pandurang Kshirsagar, Bhagwan Phulpagar, Pramod Patil (Author)
38 - 51

Computer Aided Detection Approach for Malaria Diagnosis in Microscopic Blood Smears Images (https://internationalpubls.com/index.php/pmj/article/view/6576)

Tabassum Fatima, Atul Mathur, Akash Awasthi, (Author)
1761 - 1776

A Mathematical Model to Enhance Creativity in Generative AI Systems (https://internationalpubls.com/index.php/pmj/article/view/1105)

Nisha Wankhade, Devashri Kodgire, Manoj Vasantrao Bramhe, Deepali M. Kotambkar, Piyush K. Ingole, Bireshwar Ganguly (Author)
262 - 274

IOT Based Portable Fire Extinguisher using Acoustic Setup (https://internationalpubls.com/index.php/pmj/article/view/889)

Sumit Kumar Rai, K. A. Mahajan, Vijay B. Roundal, Prathmesh S. Gorane, Sarika Atul Patil, Subhash L. Gadhave, Vijaykumar Kisan Javanjal, Pravin Ingle (Author)
15-29

Modified Ratio-Cum-Product Estimators for Estimation of Population Mean Using Two Auxilliary Variables (https://internationalpubls.com/index.php/pmj/article/view/6062)

Nitesh Kumar Adichwal, Navneet Rajoria, Shamsuddeen Ahmad Sabo, Sachin Singh, Rohan Mishra (Author)
1266 - 1279

Implementing Swarm Robotics for Coordinated Multi-Agent Systems in Search and Rescue Operations to Improve Efficiency and Success Rates in Disaster Response (https://internationalpubls.com/index.php/pmj/article/view/2023)

Harsha Avinash Bhute , Amruta Vijay Surana , Aarti S.Gaikwad , Avinash N Bhute , Kishor R. Pathak , Sonali Prashant Dongare , Chandrakant D. Kokane (Author)
532 - 549

Machine Learning for Fault Identification in Power Transformers (https://internationalpubls.com/index.php/pmj/article/view/2936)

Vaishali Niranjane, Pornima Niranjane, Subhash Y. Kamdi, Namita Parati, A Sravanthi Peddinti, Shruti Ashishsingh Thakur (Author)
540 - 558

AI-Driven Water Distribution Management System: Integrating Artificial Intelligence for Enhanced Operational Efficiency (https://internationalpubls.com/index.php/pmj/article/view/4959)

Sabith T, Sajeer Karattil (Author)
883 - 893

Automatic Detection of Flood Extent and Volume Estimation from Sentinel-2 Satellite Images using Deep Learning Techniques in India (https://internationalpubls.com/index.php/pmj/article/view/2014)

Ninad More, Ankush Pawar, Ashok Kanthe, Jyoti Gangane, Puja Padiya (Author)
416 - 433

Iris Detection and Authentication System Using Deep Learning Techniques (https://internationalpubls.com/index.php/pmj/article/view/2425)

Yogita Deepak Sinkar, Sonali R Nalamwar, Prashant Wakhare, Sanjay Mukundrao Bhilegaonkar (Author)
169 - 186

HAECNN: An Intensity Analysis and Classification of Natural Disasters Using Hybrid Auto-Encoder - Convolutional Neural Network Model for Unprecedented Accuracy (https://internationalpubls.com/index.php/pmj/article/view/1868)

Gyanendra Singh Tomar, Hemant Kumar Soni (Author)

41 - 59

Deep Learning Assisted Intelligent Fall Detection Mechanism: An IoT and Healthcare Integration of Elderly People (https://internationalpubls.com/index.php/pmj/article/view/2393)

A.Anusha Priya, T.Nedunchezhian, C K Sripavithra, Nimmakayala Shiva Kumar, K. Varada Rajkumar, Ali Bostani (Author)

01 - 11

1 - 24 of 24 items

© Panamerican Mathematical Journal

Panamerican Mathematical Journal
ISSN: 1064-9735
Vol 35 No. 4s (2025)

Human Rights Between Islamic And Secular Laws: An Examination Of Al-Ilory's Perspectives Through His *Huquq Al-Insan Bayn Adyan Al-Samai Wa Qawanin Al-Zaman* (Human Rights Between The Heavenly Religions And Conventional Laws)

Ridwan Olawale Olagunju-Ibrahim[1], Mohammed Muneer'deen Olodo Al-Shafi'i[2]*'Abdulqadir Ibrahim Abikan[3]

[1]Department of Islamic Law, Faculty of Law, University of Ilorin (Email: ridwanolagunju@gmail.com, Orcid: https://orcid.org/0009-0006-8249-595X).
[2]Department of Usuluddin, Faculty of Islamic Contemporary Studies (FKI), Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia (Email: mmolodo@unisza.edu.my, Orcid: https://orcid.org/0000-0002-4779-7200).
[3]Department of Islamic Law, Faculty of Law, University of Ilorin (Email: abikan.ia@unilorin.edu.ng, Orcid: https://orcid.org/0000-0002-8651-3055).

[2*]Correspondence: mmolodo@unisza.edu.my; mmolodoa@gmail.com

Article History:

Received: 12-01-2025

Revised: 05-03-2025

Accepted: 13-03-2025

Abstract:

Human rights abuse has over the years grown to be a usual phenomenon of nasty experience in virtually all the countries of the world. However, some western scholars do hold tenaciously to the fact of gradual process of evolution of the doctrine of human rights. They refer to Magna Carta of 1215, and other similar instruments, as the only background documents about human rights. On the other hand, Islamic Law maintains a contrary position as it hinges the source of all rights of man as well as any other subject or issue on the ultimate Creator, Allahu swt. To this extent, scholars of Islamic Law have interpreted reference to the said Magna Carta as a reflection of the commencement date of the western idea of rights as opposed to the widespread misgiving of the same instruments being the starting point ever known. Applying the doctrinal research methodology to the pursuit of the pre-occupation in this treatise, the paper found that the dichotomy of approaches of Islamic and secular laws on the subject of this paper is, to a great extent, responsible for abuse of here and there rights. It is also found that while there is over concentration of the West only on the rights of man at the expense of his duties, Islamic law places equal premium on both rights and duties of man. Consequently, this paper recommends having concern for the synergy of the two, side by side each other, in keeping faith with the Islamic law pattern. This is with a view to stem nuns the tide of continuous abuse of human rights throughout the world. Al-Ilory until his death was a Nigerian Islamic Law scholar and prolific writer of international repute. His detailed work of similar context in Arabic language published some decades ago has relevance to the comparative theme of this paper. The paper thus makes the same fulcrum of attention in the analytical engagement of the literary piece at hand. Expected benefits for the public from this work are huge and immense if recommendations therein are heeded to the brim.

Keywords: Human rights, Islamic law, Secular law, Al-Ilory, Huquq al-Insan

Introduction

The current Constitution of the Federal Republic of Nigeria, which came to force since 1999, contains a manifold of provisions for the guarantee, preservation and protection of human rights. Similar instruments in other nations are full of adequate provisions in the same direction. Despite this, human rights remain observed in abuse. Nigeria and virtually many other countries of the world are the same in this respect.

Shaykh Adam Abdullahi Al-Ilory, a prolific Nigerian Arabic writer and learned man of note, was among the teeming scholars of Islamic law paradigm whose literary works have attributed the cause of human rights' abuse to the over-concentration of the west on human rights at the expense of human duties. The focus of this paper is to examine Al-Ilory's viewpoints on the issue using his Arabic book titled '*Huquq al-Insan bayn adyan al-Samai wa qawanin al-Zaman*' (*Human rights between the heavenly religions and conventional laws*) as reference point. The book is in five chapters. The preface together with the first and second chapters of the book constitute the thrust of the authors' message in this paper. The remaining chapters are relevant expositions of the two preceding chapters.

Thus, the first two chapters and the preface are paraphrased below. The selected portions are afterwards appraised with relevant and necessary additions introduced where such are found apposite. The ultimate objective is to advocate attachment of importance to duties of man the same way human rights are recognized. The original author, Al-Ilory, believes in this, among others, as panacea to the widespread abuse of human rights, and the paper also shares this conviction.

Conceptual Clarifications

There is hardly anyone without an idea of what human rights are. The phrase comes on the lips of almost all and sundry every now and then. This notwithstanding, a brief effort at giving the dictionary and jurisprudential connotations of 'human rights' shall be attempted, to remove all possible ambiguities around the phrase at the very beginning. Having known the word 'human' as a term pertaining to people wherever they may be, 'right', on the other hand, is defined to mean, among others, "a power, privilege, interest etc. to which one has a just claim" (Robert, 2000: 1203). Philologically, 'right' is derived from the Latin word '*rectus'*, meaning correct or straight as opposed to wrong or crooked. It may also be synonymous with being in accord with law, morality and justice (Oputa, 1989: 40-41).

According to Honfield (1923: 35-36), there exists the propensity on the part of both lay and learned men to confuse the term 'right' with 'privilege' as well as 'power' with 'immunity'. It is therefore submitted that the clue which could limit the word 'right' to a definite and appropriate thing is in the correlative 'duty'. On how to understand human rights better, Ladan (2006: 136) says:

> In the most general sense, human rights are understood as rights which belong to any individual as a consequence of being human, independently of acts of law. The conception of human rights adopted in the acts, which laid foundations for international human rights law, determines nowadays the paradigm for the

> understanding of human rights not only in international law, but also in other areas of culture.

On the other hand, it is indisputable that Islam accords rights to man as well as duties. More than any other world civilization, Islam simultaneously treats the two. For instance, while treating the corresponding rights and duties of spouses as a portion of his all-encompassing sermon in his farewell pilgrimage, Prophet Muhammad saw said:

> Oh you mankind, verily, there are mutual and corresponding rights between spouses in Islam. As for men's rights over their wives, the latter shall not allow another man to have carnal knowledge of her, she shouldn't invite to her husband's residence one who is disliked by the husband except by the latter's permission, she should also keep away from atrocity. But where the wives observe all these rights of men over them and they submit to you [men], then you too [men] shall discharge your duty to provide maintenance and clothing for them (Sahih Muslim, hadith 1307).

The above having been delved into, the next is to examine, as the title of this paper suggests, the perspectives of Al-Ilory on human rights between the Islamic and secular laws. But before that, it is pertinent to briefly introduce Al-Ilory whose work on 'human rights' (*Huquq al-Insan*) constitutes the pivotal around which the paper revolves.

Shaykh Adam Abdullahi Al-Ilory

Adam Abdullahi, fondly referred to as Al-Ilory later in life, was a Nigerian citizen whose birth in 1917 took place in Wasa town of the Republic of Benin, formerly Dahomey (Jibreel, 2004: 13; Al-Shafi'i, 2019: 5-10). This popular cognomen, Al-Ilory, is an Arabic reference to his town and origin, Ilorin, the capital city of Kwara State of Nigeria. His father was Abdulbaqi, the son and grandson of Habeebullah and Abdullahi respectively. It is therefore clear from this genealogical order that Al-Ilory preferred his father's grandfather, Abdullahi, as his surname. His mother, Aishat, was a native of Wasa village in the former Dahomey where she was a princess. Her father, Pewonku and the village head, married her to Al-Ilory's father, Abdulbaqi, during his stay with him as an Islamic scholar and spiritualist.

Al-Ilory left the Republic of Benin in 1926 together with his parents, Abdulbaqi and Aishat, for Nigeria. But because they had to trek to Nigeria, they arrived in Nigeria in 1928. The father's decision to return to Nigeria then was to respond to his relatives' pressure on him to come home for eventual settlement upon the demise of his elder brother in 1925 (Olagunju, 1985; 5).

Al-Ilory's Educational Path

After undergoing some necessary preliminaries, Al-Ilory's first contact with meaningful education was learning the art of Quranic recitation under his father in Dahomey who had chosen to travel to the area and reside thereat for the purpose of Islamic proselytization. Al-Ilory completed mastering the art of Quranic recitation at the age of seven, haven committed a

number of Quranic chapters into memory. Thereafter, he commenced the learning of Arabic grammar and Islamic theology, also with his father (Abdulkadir, 2010CE/1431AH; 14 and Yusuf & Yusuph, 2023; 4-7).

Upon his arrival in Nigeria, Al-Ilory, after a little spell at home learning books such as *Manzumah Quba*, *Manzumah al-Qurtuby* and Baiquni's *Sarf al'inan 'an Tariq Niran ila tariq al-jinan* and other advanced books of study, came in contact with three indigenous scholars under whom he learnt some collections of Arabic and Islamic books at different times. The indigenous scholars were Shaykh Salihu, Shaykh Umar and Shaykh Adam Namaji. The first two hailed from Ilorin, his hometown, and the third was an indigene of Kano, Kano State, Nigeria. According to Agaka (1981; 137-138), while in Ibadan, under Shaykh Salih from 1934 – 1939, Al-Ilory studied books such as *Kitab al-Zuhd, Mawa'iz baliqah, Banat Su'ad, al-Ashmawy, al-Akhdhariyy, Mafatih al-I'irab, Hamziyyah, Tafsir surah Yasin, Lamiyah al-af'al, 'Izziyah, Tuhfah al-Mawdud, Maqsurah Ibn Duraid* and others. In 1939, Al-Ilory, under Shaykh Umar Agbaji in Lagos, learnt books such as *Matn al-Asir rumiyyah, Miftah al-Lugah al-'Arabiyyah, Lamiyyah Ibn al-Wardi, Takhmis Banat Su'ad,* parts of *Matn al-Risala* and *Tasrif al-Maidany,* completion of *Qasaid al-'Ishriniyyah*, which he had earlier started under Shaykh Salih, and meaning of some lines of poem from *Maqamat al-Hariry*. As for Shaykh Nama'aji, whose name also was Adam, Al-Ilory studied under him, in 1941, some branches of knowledge such as *Balagah, 'Arud, Usul al fiqh, Falak, Falsafah* and Inshah. He also learnt under Nama'aji other books such as *Uqud al- Juman, Asl al-Waraqat*, *Al-Kafy fi al-'Arud wa al-Qawafi* and *al-Jawhar al-Maknun fi thalathati funun*.

Shaykh Adam Al-Ilory visited al-Azhar University in Cairo, Egypt, where he submitted himself to examinations in about sixteen different subjects all of which he passed excellently. The subjects, as listed on the Certificate which the University issued to him thereafter include; Exegesis (*Tafsir*), Jurisprudence (*Fiqh*), *Usul*, *Tajwid*, *Akhlaq*, *Nahw*, *Sarf*, *Balagah* and *Al-'Arud wa al-Qafiyah* (Abdulkadir, 2010CE/1431AH; 15). Al-Ilory was possibly the first ever to be so examined and certified by the University without any precedence of formal training thereat. This, among others, is a pointer to the scholar's attribute as an extraordinaire.

At al-Azhar University, Al-Ilory became accustomed to teaching methodologies and school administration. Little wonder therefore that not long after his return to Nigeria from Cairo, one major assignment he embarked upon was the establishment of his famous citadel of learning which goes under the name *Markaz Ta'alim al-'Arabiy al-Islamy* (Arabic and Islamic Training Centre). Since the school's inception in 1952, and up till now, a manifold of knowledge seekers from Nigeria and other neighbouring countries from West Africa have benefited and are still benefiting therefrom (Olagunju, n.d; 27). Products of the school now belong to such an eclectic field of many specializations that reach far and beyond the twin areas of Arabic and Islamic studies and can be found across the world today (Oloyede, 2023; 112). Thus, the institution has produced countless Arabists and experts of Islamic studies, lawyers, historians, scientists, diplomats, architects, engineers, medical practitioners and professors etc. (Ibid.). They also constitute, nowadays in Nigeria and elsewhere, the bulk of Islamic preachers, sermonizers, Imams at Masajid, teachers of Arabic and Islamic Studies and Shariah Court judges, among others.

Literary Works of Al-Ilory

To take pen and express ideas in written form is one of the many rare gifts bestowed by Allahu swt on his favorites. Al-Ilory was indeed among the beneficiaries of this special gift. He wrote many books on various aspects of Arabic and Islamic knowledge ranging from Theology to Syntax, Morphology, Rhetoric, Sociology, Education, Politics, Geography, Logic, Da'wah, Tasawwwuf and History, to mention but a few. As observed by Prof. Abubakre R. D (1997; 194) of the University of Ilorin, Nigeria and one of his students, Al-Ilory's literary activities, which spanned over five decades (1938-1992), have received significant scholarly attentions from the academic community of scholars, researchers and students.

Employing glowing terms in the description of Al-Ilory's classical writing skills, a non-Nigerian expert of Arabic literature, Ramadan Yusuf Muhammad Khair (1997; 9), says the following in his *Takmilah Mu'jam Al-Muallifin:*

> Adam Abdullahi Al-Ilory ….. is a researcher, an historian and a seasoned caller (to the path of Allahu). He is one of the dutiful Nigerian scholars. He writes in sound Arabic language with admirable literary style and perfect construction acumen. He is addicted to Arabic literature, and he focuses on Islamic history and Islamic civilization in his writings.

Al-Ilory as Viewed by Arabs

His Excellency, Uthman Nuri, one time Ambassador of the Arab Republic of Egypt to Nigeria, once described Al-Ilory saying: "Among the servants of Allahu who spend their time calling people to Islam, using the book of Allahu, Quran, and its language, is the proprietor of Markaz" (Hakim Monite, 1974; 28). Al-Ilory was described by His Excellency, Kamil Sharif, then an Ambassador of the Kingdom of Jordan to Nigeria, while commenting on the status of Markaz, Al-Ilory's learning centre in Lagos, Nigeria, saying: "I have visited Markaz in Agege (Lagos) and I have seen how students study. I am very optimistic about the big role Markaz is playing in propagating Arabic language and Islam from the scratch (ibid.). And Ali Abdullahi Shukri, one time ambassador of the Kingdom of Saudi Arabia to Nigeria, in his testimony on the grandeur of Shaykh Adam Al-Ilory, says: "I visited the Markaz in Agege (Lagos) twice … I was surprised at the degree of strength the leader of the Markaz is putting into his work and the spirit of Islam that inspires him… (ibid.).

Having said the above so far on the personality of Shaykh Adam Abdullahi Al-Ilory, it is now the authors' desire to consider and analyze his perspectives on the main subject matter. As stated earlier, these perspectives are to be gleaned from an Arabic book written by the sage on the comparison of human rights between the Islamic and contemporary secular laws. To this extent, the paper shall paraphrase Al-Ilory's message in the book and then appraisal of the paraphrased submissions shall follow.

Paraphrasing the Preface of the Book (*Huquq Al-Insan* …)

To start with, Al-Ilory re-echoes an age long platitude that human beings are bound to step on one another's toes once they live together. According to him, this nature in man is caused by

his egoistic spirit of claiming rights at the expense of others at all times. To this extent, Al-Ilory likens the entire life to three distinct things; a big market place, a learning centre and a large court room.

In his explanation, the market place may never be free from myriad of persons coming into and going out of the market centre. He goes further in the second example to compare life to a standard school where teachers and students come in regular contact with one another for the 'give' and 'take' routine exercise of teaching and learning respectively. The learned scholar unveils the third example as a big court room which appears busy by accommodating litigants' complaints and responses all the time.

It is normal and common to regularly witness occurrences of predicted conclusion in each of the three scenarios painted above. Al-Ilory concludes on the certainty of human rights clamour being regularly orchestrated the moment human beings intermingle with one another. He reasons that the cry by the weaker nations for restoration of their rights whenever such rights are encroached upon by powerful nations is informed by this same platitude. On this position, Al-Ilory goes down memory lane and cites Nigeria, among others, as a case study. He submits that the various army officers who carried out the Nigeria's first military coup, which came to force since 1999, did so on the excuse that the then ruling government was involved in abuse of human rights' provisions.

Chapter One Paraphrased: Human Rights Evolution Between the Ideology of Graduality and The Perspective of Religions

Al-Ilory's starting point in this chapter is condemnation of the wide spread belief among some western scholars that human rights, as a doctrine, evolved not at once and not through any divine influence, but in stages and in line with the ideology of natural graduality. Al-Ilory vehemently disagrees with the above postulation of the western scholars who also reportedly attach the evolution of a number of other things to the same ideology.

The evidence given by the west in support of their submission above is equally discussed by the great Islamic scholar under reference. That specifically borders on the divine order of vacation from the serene environment of the Garden of Eden. The order was issued against Adam and Hawwah when the latter, by her wrong advice, caused the former to disobey the Creator's commandment of abstinence from eating a particular fruit. The conclusion of the west here, which is summarized by Al-Ilory, is that woman's subjugation or inferior status compared to man, which became pronounced much later, represents her costly price for the wrong advice given that long time ago.

Analyzing the evidence of the west on the graduality theory further, Al-Ilory refers to their assertion that some early world leaders and politicians were the trail blazers in the area of attempt at corrective measures to stop the women relegation order which had started some 100 years earlier. However, Adam Al-Ilory does not mince words in debunking the entirety of the claims by the west in this regard. According to him, the claims are predicated on guesswork and assumption without historical substantiation of whatever form. As put by the scholar, the advent of Islamic religion (and, by far, other earlier religions) took precedence over any other

form of civilization including the Greek Democracy whose period of evolution, according to the west, coincided with the commencement of the so-called origin of graduality.

Sequel to the above, Al-Ilory submits that Qur'an, the glorious book of Islam, is replete with copious verses, such as verses 38 and 50 of surahs 2 and 20 respectively, indicating that the Almighty Creator (Allahu swt) had, from time immemorial, been solely responsible for guidance of mankind towards identifying and appreciating their rights and obligations.

The chapter ends with two quotations drawn by the author from two Arabic books, *Al-Milal wa al-Nihal* and *Al-Munqidh min al-Dalal*, of Ibn Hazm, a scholar from the West, and Al-Ghazali, a scholar from the East respectively. The quotations by the two eminent scholars give further evidence in support of Al-Ilory's opinion on the perspective of religions to the evolution of human rights. This perspective, once more, is to the effect that Allahu swt, through religions, is the source of all rights.

Chapter Two Paraphrased: Introduction of Human Rights: Comparison of the Religions and Gradual Evolution Perspective

In this chapter, Al-Ilory establishes the spontaneity of the divine gift of human rights to mankind. He explains that the rights are naturally accorded to man by Allahu swt who does so not in response to any demand for same by the beneficiary. The prolific writer compares this situation to the 1948 United Nations' Declaration of human rights which, he says, came to be as a saving reaction to various violent acts of abhorrence for arbitrariness.

Citing relevant instances on this note, the learned scholar refers to previous violent revolutions against some monarchs and early colonialists in England and America respectively. Other scenarios cited in the same direction are the revolutions which were staged in France and Russia against the oppression of the noble class and the capitalist leaders in that order.

Another important point raised by the scholar is the unity of mission of all the messengers of Allahu swt who preceded Prophet Muhammad saw. This mission is said to be the same even on the score of human rights' protection and preservation. Ever before the time of revelation of the Glorious Qur'an, several prophets of Allahu swt, as submitted by Al-Ilory, were sent to various nations to emancipate people who were forced to worship idols. Allahu swt had been responsible for the grant, preservation and maintenance of human rights up to the revelation of the Glorious Qur'an and indeed, ever before the realization by the western leaders of the need for human rights' clamour. The scholar cites the provisions of the Quran, chapters 16 and 71 verses 36 and 23 respectively, to buttress this submission. In the same vein, he establishes the precedence of Islam over the west in several other issues such as colonialism, noble class autocracy, monarchical haughtiness and capitalism. He further states, relying on Qur'an chapters 26 and 11, verses 123-139 and 61 respectively, that Allahu swt sent Prophets Hud and Shu'aib specifically to eradicate colonialism among their people.

For the tyrannies of the noble class, which the scholar says Prophet Nuh was sent to quell and repress, Chapter 26 verse 111 of the Glorious Quran is relied upon. Also cited is chapter 11 verse 30 of the Glorious Qur'an which contains Nuh's defiant reply to the unwholesome request of the noble class among his people asking for preferential and segregational treatment between them and the have-nots. Here, Al-Ilory refers to a similar

experience by Prophet Muhammad saw who, in Qur'an surah 18 verse 28, was instructed by Allahu swt to reject similar request by the autocrats of his time. The scholar goes on and mentions names of Namrudh and Fir'awn whose excesses Prophets Ibrahim and Musa were sent to check, as two other examples of despotic rulers stated in the Qur'an. On the encounter of these prophets with the despots, Quran surahs 2 verse 258 and 28 verses 4-6 are referred to.

On the fight against capitalism, the scholar gives the names of prophets of Allahu swt sent to champion the vanguard as Musa, Isa and Muhammad (peace be upon them all). According to him, Isa noticed that his people were grossly enmeshed in materialism and, so, he preached complete spirituality. The authority quoted on this is the content of Matthew verse 19 of the New Testament where the chances of a capitalist entering the beloved eternal kingdom are said to be slimmer than the chances of a camel passing through the eye of the proverbial needle.

For Prophet Musa, his encounter with Qarun, the first ever capitalist despot, in the language of Al-Ilory, is also disclosed with reliance on Qur'an surah 28 verses 76-83 as evidence. For Prophet Muhammad saw, his middle course preaching approach between excessive materialism and complete spirituality, as opposed to 'Isa's one-sided approach is unveiled in the book.

Al-Ilory concludes chapter two of the book after differentiating between the perspectives of religions and the west to the doctrine of human rights. His focus on the difference at this juncture touches the dichotomy between rights and duties which are advocated together in Islam in the same tempo and vigour, as opposed to what operates in the western world where little or no premium is placed on human duties. The scholar traces the lacuna in the western dichotomy-based difference between rights and duties to the acts of the British and the French who turned around later to confiscate some human rights of the Americans and Africans after so many years of being the champions of human rights' restoration.

Al-Ilory finally concludes chapter two with mention of some rights of man as envisaged and advocated in Islam. These, among others, are rights to; life, education, property acquisition, expression, movement and political association. The scholar also lists some of the emanating duties of man which, in turn, are mixtures of the rights of Allahu swt and those of other men. These duties include rights of Allahu swt, rights of man, rights of parents, close relations, spouses, orphans and indigents, among others.

Appraising Al-Ilory's Core Submissions in the Book

As noted earlier, the first two chapters and the preface to the book under examination are only meant to be paraphrased in this paper. That has been done in exactitude. It therefore follows that the same approach as employed above shall now dictate the writers' tune on the appraisal. Meanwhile, three important sub-issues, which generate throughout the book, have been selected for appraisal. The sub-issues are herein below analyzed.

i. **Men's Tendency to Step on Toes of Others:** This tendency happens when human beings co-habit one another in each environment. In the author's opinion, this

attitude is born out of egoism or self-centeredness. Though, a shortcoming, the so-called egoism is found inherent in almost all men. With the exception of few, it is difficult to come across someone with favourable dispositions towards another person at his own expense. What is rather common is to see an individual exhibiting traces of selfishness and narcissism. An Arab poet testifies to this fact of life in one of his rich poetic lines, which say: "Thoughts of how to satisfy self-interest preoccupy everyone's mind. This occurs with zero tolerance for the interest of others who are in the majority".

It can be safely deduced from the above that man is always in absolute love only with himself among the rest of others. While striving to satisfy himself, man hardly takes necessary cautions and, in the process, he finds himself encroaching on other people's rights. This consequence, which captures man's inequity or tyranny to others, is a regular occurrence amongst human beings. Mutanabbiy, an Arab poet of note, had since confirmed this bitter truth as one of the age long features known with man, when he says: "Injustice to others is one of the characteristic natures identified in human soul, Few people who are an exception to this trait therefore must have a cogent reason for not being unjust" (Al-Ilory, n.d; 13).

Going by the import of the line of poem above, it can be discerned that a victim of man's unfairness, whenever such is perpetrated, may not likely keep mute and let go the oppression. There are indications that he would want the wrong to be redressed. He then begins to cry out for his human rights. The volume of such outcry is determined by the number of such victims. This confirms Al-Ilory's position in the book that chants for human rights' restoration are heard everywhere. To buttress the submission of the learned writer, this paper refers to that inspiring statements towards freedom restoration as made on October 19, 1956, by Albert John Luthuli (1898 – July 21, 1967). The statement, directed then to Luthuli's people in South Africa, reads

> …. Important and urgent matters arising out of the tyrannical white rule in the union of South Africa will come for consideration at this conference. But the conference will have failed if it does not directly or indirectly generate a spirit of resisting this tyranny … I shall be happy, even if only in a small measure, if my contribution to this conference can help to create such a spirit of resistance to this arrogant and studied tyranny (Ben Anagwonye, 2009; 20-21).

A similar statement thought expedient to be quoted in this respect, even though at the risk of belabouring the readers, is that of Kwame Nkrumah of Ghana (1909 – 1972), directed to the African freedom fighters in 1960. Nkrumah opened the speech, saying:

> For centuries, Europeans dominated the African continent. The white man arrogated to himself the right to rule and to be obeyed by the non-white; … All this makes a sad story. But now, we must be prepared to bury the past with its unpleasant memories and look to the future. All we ask of the former colonial powers is their goodwill and cooperation to remedy past mistakes and injustices and to grant independence to the colonies in Africa … (ibid, 84).

The above quotations show prevalence of natural human rights' abuse and spontaneous reactions of victims at resistance. All this goes to confirm Al-Ilory's view that human rights are often abused and that reactions at resisting same will continue to be witnessed. Islam had

appreciated and anticipated the above fact long time ago. The religion since then had put in place three best watchdog institutions (Al-Mawardy, 2006; 110-129, 130-154 and 349-373). The preoccupation of these institutions is to maintain peace ultimately within society. The institutions, depending on the nature of wrong to be redressed are; *Mazalim,*[1] *Hisbah*[2] *and Qadah.*[3] These measures notwithstanding, men will still exhibit the animalistic tendency in them by always threatening other people's rights. Individuals and nations are the same in this untoward trait, but at least, the measures introduced by Islam are there to check possible excesses at any time.

The point on the man's inherent nature to abuse rights of others, as herein above explained, becomes even more lucid when one considers abhorrence of early African nationalists from Nigeria, just like other countries, to external rule. The Nigerian nationalists, for instance, condemned colonialism like a plague. With their stiff resistance, they succeeded in sending the colonialists packing in 1960. But not long thereafter, the indigenous government, administered by the Nigerians, came under attack by some Nigerian Army Officers who, on January 15th 1966, carried out the first coup d'etat in the country on the excuse, among others, that there was abuse of human rights through political unrest in the country and through self-esteem of each of the three geo-political regions which the country was split to as at then (Max, 1966; 1).

Assuming the coup plotters were justified for their action, did the citizens of Nigeria fare better during the successive military regimes that came into power afterwards? The answer is capital NO! Instead, the same order of the day in terms of rights' abuse continued to be witnessed even in aberration. This, once again, confirms the tendency of man to commit onslaught against the rights of his fellow human beings. The fact above becomes clearer when one ponders on what is documented even about the very first Nigerian coup itself. In the historical account of the coup, it is said that:

> The coup was poorly carried out in certain parts of the country and there was a strong accusation of tribalism. The northern people accused Chukwuma (Kaduna Nzeogwu) as well as his fellow coup plotters of staging an Igbo coup. This is because most of the officers killed during the coup were those from other parts of the country (Nyangoro, 1993).

This quotation indicates that abuse of human rights is and has been prevalent here and there. Thus, the January 15th of 1966 coup in Nigeria should not be taken sacrosanct on the

---

[1] *Mazalim* is a plural form of *Mazlim* which connotes misdeed, wrong, act of injustice and iniquity in Arabic philology. The technical concept of this term, which is derived from its literal meanings, refers to government agency in an Islamic society whose duty is to rectify, among others, injustices incurred on the subjects by those in authority.

[2] The technical meaning of *Hisbah* denotes the state institution which promotes what is proper when its neglect becomes obvious and forbids what is improper when its commission becomes apparent among the community. See Q3:104. Often, cases beyond the judiciary are handled by *Mazalim* administrators, while those other cases below the judiciary stratum are handled by *Hisbah* administrators.

[3] *Qadah* means adjudication handled by the judiciary. Here, jurisdiction is assumed only when cases are instituted by either of the litigants. Whereas, under *Mazalim* and *Hisbah*, administrators can initiate the proceedings suo motu upon noticing the impropriety.

excuse given for it as not all of the plotters were free from the same abuse. Al-Ilory is therefore correct and apt in his choice of language when he says: "the coup plotters ***claimed*** the fact of abuse of human rights by the civilian government as their excuse for the coup action (of January 15, 1996 in Nigeria)" (Al-Ilory, 2009; 12).

The celebrated author is correct because of the Dictionary meaning ascribed to the verb 'claim' (Robert, 2000; 252) in the circumstance wherein the author employs the term. The verb denotes asserting something in the face of possible contradiction. Thus, to the extent of the facts revealed above on the bad governance of the military themselves after their take-over, their excuse for the take-over is flimsy and has therefore become contradicted without ambiguity. What this goes to show in effect is, once more, the inherent nature of man to violate other people's rights.

ii. **Precedence of Allahu swt's Grant of Human Rights:** Al-Ilory's position on the origin of human rights is clear and straight forward. His opinion is that Allahu swt, the Almighty, is the source of all rights accorded to man by virtue of birth. This position, without doubt, is a reaffirmation of the opinion held by early Muslim scholars of note. These scholars, as noted by Al-Ilory (2009; 12) himself, include Ibn Hazm and Al-Ghazali. This paper associates with the opinion held by Al-Ilory on the origin of human rights. The paper's support for the opinion is predicated on surah 7 verse 43 of the Glorious Qur'an where Allahu swt says: "And they will say: "All the praises and thanks be to Allahu, who has guided us to this, and never could we have found guidance, were it not that Allahu had guided us! Indeed, the messengers of our Lord did come with the truth".

Though the cause of revelation of surah 7 verse 43 quoted above neither have direct bearing on human rights nor on their origin, following the path of allegorical interpretation of the verse can, as impliedly noted by Qurtuby (2008; 159), lead a discerning mind to deduce that origin of mankind's guidance to all good things is no other than Allahu swt, the Lord of heaven and earth. Another instance of the Glorious Qur'an showing Allahu swt, and no other being, as the only Grantor of human rights is surah 17 verse 70, where Allahu swt says: "And indeed we have honoured the children of Adam, and we have carried them on land and sea, and have provided them with lawful good things and have preferred them to many of those whom we have created with a marked preferment". The few rights out of many mentioned for convenience in the verse are rights to dignity, movement and ownership of property.

As clear as the import of the above verse is, one still finds some ingrates among the west who are yet to desist from attributing the glory behind human rights' grant to the Westerners. This is injustice in the highest order. Al-Ilory is therefore right in debunking the claim of the West in this direction. Below is an excerpt of what Mawdudi had earlier said on the issue:

> People in the West have the habit of attributing every beneficial development in the world to themselves. For instance, it is vociferously claimed that the world first derived the concept of basic human rights from the Magna Carta of Britain – which was drawn up six hundred years after the advent of Islam …. To the best of my knowledge, the west had no concept of human and civic rights before the seventeenth century; and it was not until the end of the eighteenth century that

> the concept took on practical meaning in the Constitutions of America and France (Mawdudy, 1986; 15).

However, it should be noted here that the so-called western egoism or phenomenon as regards origin of human rights is not a conviction held by all the people in the West. There exist some who are given to objectivity among them and who are, thus, of an opinion different from the claim of calumny maintained by their fellow continent men. One of these objective folks from the west is Edward I whose comment on the document 'Magna Carta of 1215' goes to show, among others, that reference to the instrument and others alike merely reflects the commencement date(s) of the western idea of human rights as opposed to the widespread misgiving of 'Magna Carta of 1215' as its starting point (see https://www.archives.gov/exhibits/featured-documents/magna-carta/translation.html). Other instruments similar to 'Magna Carta of 1215' include the Charter of Rights issued in England by King Conrad II in 1037, the English Bill of Rights of 1689, American Charter of Rights issued on the eve of the American Declaration of Independence in 1776 and the French Declaration of Rights of Man and of the Citizens made in 1789.

Examples of non-Muslim objectivists as the above are numerous. A Muslim scientist's respect for positions maintained by Islam may not be astonishing in any form. But if a non-Muslim faithful, despite his indebtedness to his religious bigotry, yet recognizes Islam's grandeur and its lofty leading, that is a real tribute. To this extent, testimonies of some other western scholars recognizing the pioneering status of Islam's and Muslims' legacy to mankind on other issues such as legislation, economics, pharmacology and mathematics, to mention but few, are herein below considered.

On Legislation, Jean Jacques Rousseau who wrote 'Social Contract' (Book II, chapter 6: The Lawgiver) says the following:

> To discover the rules of society that are suited to nations, there would need to exist a superior intelligence who could understand the passions of men without feeling any of them, who had no affinity with our nature but knew it to the roots, whose happiness was independent of ours but who would nevertheless make our happiness his concern … in fact a divine lawgiver is needed. By these standards, the most competent legislator is the creator of man Himself, He knows all the mysteries of man's being, makes no profit out of any human society, and needs no man. Hence, the principles which can shape equitable social regulations must be learnt from a person who receives direct guidance from the Creator, whose teachings are the inspired revelations of that unique source, and who is wholly reliant on that Infinite Wisdom. Human laws aim only at the ordering of human society. They do not stray outside those limits, nor touch non-social matters like personal conditions, attitudes of mind, spiritual excellence. They do not try to cure internal pollutions within the personality. It is only when personality problem issue in social disorder is in action that they enter the scope of legal measures. A person may be filthy in thought and spirit and still good in the eyes of Western law, which looks only upon outward acts and not upon the hearts.

> Islam with its wide outlook aims not just at redressing what has been done wrong but primarily at putting individual and society right from inside, regarding the ethical personality as the basic unit, and its perfecting as the priority. Islam aims at an orderly society composed of sound morals, same thinking, sensible action, serene psyches. It therefore legislates for the inner life of the individual in as much detail as for the outer life of the society (Lari, 1977; 56).

On the pioneering status of early Muslims in Economics, Walter Reuther, one time President of the USA United Auto Workers Union, says:

> Western law supports property-rights and give preference to those of capitalists over those of workers. Soviet law, in their own words, exists to strip the individual of all property rights and to extirpate capital as a personal possession, giving preference to the workers' group throughout. Both systems are grounded in human reasoning and judgment. But Islam's law is grounded in Divine Revelation. Its legislation is not a human expedient. It does not set class against class; but helps each group to respect the excellence of other groups. Dictated by the Lord of all creatures for the general good and for the good of all, it permits no class to lord it over others nor allows injustice to break in. A ruler is in it only an ordinary person with a particular set of duties, himself under law, wielding power solely to ensure that the Divine Commandments are obeyed in society. Since confidence reigns that God's law is sovereign, peace and quiet obtain. Islam on the one hand opposes Capitalism's doctrine that the reigns of property-ownership lie outside the limits of state control, and its permitting "free enterprise" to exercise aggression and tyranny of the stronger over the weaker in an exaltation of the rights of the individual to the detriment of the rights of society as whole: and, on the other hand, does regard the sanctity of property as a fundamental (Lari, 1977; 64).

In the aspect of Pharmacology, Gustave le Bon writes:

> Besides the use of cold water to treat typhoid cases – a treatment later abandoned, though Europe is taking this Muslim invention up again in modern times after a lapse of centuries – Muslims invented the art of mixing chemical medicaments in pills and solutions, many of which are in use to this day, though some of them are claimed as wholly new inventions of our present century by chemists unaware of their distinguished history. Islam had dispensaries which filled prescriptions for patients gratis, and in parts of countries where no hospitals were reachable, physicians paid regular visit with all the tools of their trade to look after public health (Lari, 1977; 78).

As for Mathematics as a discipline, Muslim scholars' earliness in delving into the area has been attested to by Baron Carra de Vaux, author of the 'Astronomy and Mathematics' in 'The Legacy of Islam' (OUP, 1931; 376-398). He points out that:

> The word 'algebra' is a Latinization of the Arabic term '*al-Jabr*' (= 'the reduction' i.e. of complicated numbers to a simpler language of symbols), thereby revealing the debt the world owes to the Arabs for this invention. Furthermore, the numerals that are used are 'Arabic numerals' not merely in name but also in fact. Above all, the Arabs' realization of the value of the Hindu symbol for zero laid the foundation of all our modern computerized technology. The word 'zero', like its cousin 'cipher' are both attempts at transliterating the Arabic '*sefr*', in order to convey into Europe, the reality and the meaning of that word in Arabic (Lari, 1977; 82).

iii. **Over-Concentration of the West on the Rights of Man:** It has been established in the foregoing that Islam, and not the West, was the earlier in granting man a bundle of rights. These rights belong to man by virtue of his birth on the planet. Al-Ilory maintains this position in his book under examination.

One other important opinion by the great scholar which is to be appraised is the non-challance attitude of the West in prescribing man's duties side by side his rights. Al-Ilory notes, and correctly too, that over concentration of the West on the provision for human rights is so much on the high side that they leave human duties undiscussed. Even though certain aspects of duties of man are mentioned in the much-orchestrated Universal Declaration of Human Rights of 1948, existence of these duties is more on the pages of paper of the instrument than in actual practice.

The reason for the above is simple. It has been established by Al-Ilory that human rights' grant in the perception of the West came about only after much violence by the oppressed people. Thus, it can be safely concluded that the West were so much under the pressure to calm down the violence that they granted the rights without having the requisite time to ponder over the corresponding effects of duty to right. The result is neglect of due and sincere concern for duties of man compared to human rights.

The approach of Islam differs here from the above. Al-Ilory captures the Islamic approach when he says that Allahu swt, through Islam, accords the same quantum of premium to both rights and duties. He concludes most correctly that non-recognition of this laudable corresponding order of rights and duties in the Western system accounts for the unchecked frequent abuse of human rights among citizens of nations here and there.

Conclusion

Al-Ilory's book, '*Huquq al-Insan bayn adyan al-Samai wa qawanin al-Zaman*' (*Human rights between the heavenly religions and conventional laws*), on human right where he considers the concept of human rights between the religions and conventional laws has been observed. And his perspectives on the concept of human rights have been examined, after paraphrasing the focus of the book.

It is glamour clear that Al-Ilory rightly debunks the empty assertion of the West that the notion of human rights is a western conception and that such notion is alien to Islam. Al-Ilory succeeds in debunking the baseless assertion of the west on this note. He establishes that the grant by Islam of human rights, which came to be known as the first in time, was freely given

by Allahu swt without demand for same by creatures. The paper compares this to the idea of human rights in the west where the grant only came to calm down series of violent agitations for same by the oppressed.

The above, as submitted by the original author, couldn't allow the west enough time to cater for the provision on duties of man, to be practicable side by side with human rights. Al-Ilory thus advises against overconcentration on aspects of the rights at the expense of duties. The two, he concludes, should go hand in hand. This is Al-Ilory's alternative approach to the discourse of human rights. The paper shares the learned author's conviction in the workability of the approach towards taming the tide of human rights' abuses here and there. The approach is therefore suggested for consideration and adoption by the policy makers and the international communities.

References

Al-Qur'an

[1] Hadith

[2] Abdulkadir, A. S. (2010CE/1431AH). *Reflections on the eclectic person of Shaykh Adam Abdullahi Al-Ilory (1917-1992)*, in ANYIGBA Journal of Arabic and Islamic Studies, vol. 4(2).

[3] Abubakre, R. D. (1997). *Inter-Religious dialogue as preached by a Nigerian Islamic scholar; The activities of Shaykh Adam Abdullahi al-Iluri (1917-1992)*, in CENTER POINT (Humanities Edition), A Journal of Intellectual, Scientific & Cultural Interest, University of Ilorin, 7(2).

[4] Agaka, A. H. S. (1981). *Al-Thaqafat al-Arabiyyah fi madinah Ilorin*, unpublished long essay presented to the Department of Arabic, Bayero University, Kano, Nigeria.

[5] Al-Ilory A.A., (2009). Huquq Al-Insan bayn adyan al-Samai wa qawanin al-Zaman. 2nd ed. Lagos-Nigeria: Dar al-Fajr Publication House.

[6] Al-Ilory, A. A. (n.d). Al-Maqtuu'ah Al-Adabiyyah. Nigeria-Lagos: n.p.

[7] Al-Mawardy. (2006). Al-Ahkam al-Sultaniyyah, Cairo-Egypt: Dar al-Hadith Press.

[8] Al-Qurtuby, M. A. (2008). Tafsir al-Qurtuby: Al-Jami' li ahkam al-Qur'an. 1st ed., vol. 7. Great Britain: Dar Taqwah Press.

[9] Al-Shafi'i, M. M. O. (2019). Islamic thought among Nigerian Yoruba: The influence of Shaykh Adam Abdullah al-Aluri. Germany: LAP Lambert Academic Publishing. ISBN-13 978-3659481741.

[10] Anagwonye, B. C. (Ed.). (2009). Greatest speeches of historic black leaders. Nigeria: Mindex Press Ltd.

[11] Edward, I. (n.d). Accessed on 29th January 2025, through https://www.archives.gov/exhibits/featured-documents/magna-carta/translation.html

[12] Hakim Monite, I. B. (1974). Alhaji Adam Abdullahi al-Ilori: The man, his works and educational impact, unpublished long essay presented to the Department of Arabic and Islamic Studies, University of Ibadan.

[13] Honfield, W. H. (1923). Fundamental legal conceptions as applied in judicial reasoning. Cook (Ed.). Yale: Yale University Press.

[14] Jibreel, M. R. (2004). Al-Shaykh Adam Abdullahi Al-Ilory: Nisbatuhu wa shakhsiyyatuhu wa wasiyyatuhu. Nigeria-Lagos: Allahu Nuur Press.

[15] Ladan, M. T. (2006). Introduction to jurisprudence: Classical and Islamic. Nigeria: Malthouse Press Ltd.

[16] Lari, M. M. (1977). Western civilization through Muslim eyes. Francis J. Goulding (trans.). Iran: (n.p).

[17] Mawdudy, A. A. (1986). Human rights in Islam. 2nd ed. (n.p): Dotesios Printers Ltd.

[18] Max, S. (n.d). The inside story of Nigeria's first military coup. Accessed through https://ngfrepository.org.ng:8443/jspui/bitstream/123456789/1736/1/THE%20INSIDE%20STORY%20OF%20NIGERIA%27S%20FIRST%20MILITARY%20COUP%20%28PART%201%29%20BY%20MAX%20SOLLIUM.pdf, on 29th January 2025.

[19] Muhammad, K. R. Y. (1997). Takmilah mu'jam al-Muallifin. Beirut-Lebanon: Dar al-Hazm Printings Press.

[20] Nyangoro, J. (1993). Military coups d'etat in Nigeria revisited: A political and economic Analysis. American Review of Politics. 14. 129. 10.15763/issn.2374-7781.1993.14.0.129-147.

[21] Olagunju H. I. (n.d). Adam Abdullahi Al-Ilori: A great jihadist. The 9th Annual Conference of Nigerian Association of Teachers of Arabic and Islamic Studies.

[22] Olagunju, H. I. (1985). Translation, with commentaries, of Shaykh Adam's nizam al-Ta'alim al-'Arabi wa tarikhuhu fi al-'Alam al-Islami. An unpublished doctoral thesis submitted to the Faculty of Arts, University of Ibadan.

[23] Oloyede, I. O. et. Al (Eds.). (2023). 'Markaz in Nigeria's public sphere: Of exceptional teachers, preachers, scholars and public servants' in Islamo-Nigeriana – On being Muslim in contemporary Nigeria, a collection of articles in book form in Honour of Prof. Dawud Olatokunbo Shittu Noibi, OBE. Austin: Pan-African University Press, Research Boulevard.

[24] Oputa, C. A. (1989). Human rights in the political and legal culture of Nigeria. N.P: n.p (Idigbe memorial lectures).

[25] Robert, A. (2000). The new penguin English dictionary. Scotland: Omnia Books Ltd.

[26] Yusuf, B & Yusuph, D. G. (2023). *Shaykh Adam Abdullahi Al-Ilori (1917-1992): A Muslim Reformer of 20th Century in Yorubaland, Nigeria*. Al-Wifaq. Vol. 6(a), 1-21. https://doi.org/10.55603/alwifaq.v6i1.e1