UNIVERSITY OF ILORIN

THE ONE HUNDRED AND SIXTEENTH (116TH) INAUGURAL LECTURE

"ISLAMICS: THE CONFLUX OF DISCIPLINES"

By

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B.A., M.A., Ph.D., PGDE (Ilorin), FNIM, fspsp, FAIS, FAR, FAES.

Department of Religions,

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THURSDAY, 11TH OCTOBER, 2012

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The Deputy Vice-Chancellor (Academics),

Professor R. Adebayo Lawal

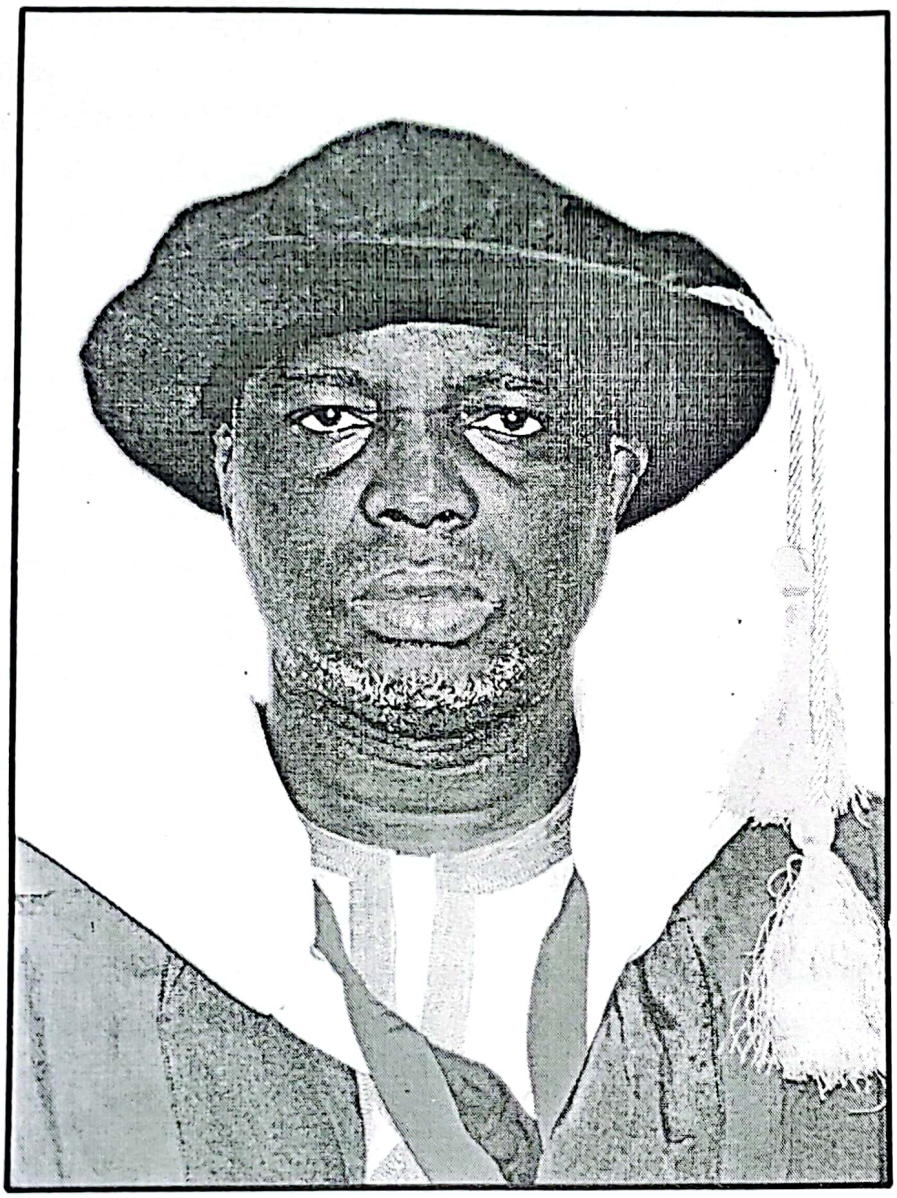
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In the Name of Allah, the Most Gracious, the Most Merciful

Courtesies

The Chairman and DVC (Academics)
The Chairman and distinguished Members of Council
Other Deputy Vice-Chancellors
Registrar
Other Principal Officers
Provost and Deans
Professors and other members of Senate
Other Academic Colleagues
All Members of Staff of the University
Gentlemen of the Press
Distinguished Invited Guests
Ladies & Gentlemen.

Preamble

Let me begin by averring that any attempt to introduce Islamic Studies, which we use inter-changeably with Islamics *(Al-Islamiyat)* in this lecture, to an informed audience in Ilorin, a city renowned for Islamic scholarship, is tantamount to carrying coal to Newcastle. Yet, this is one of the two major tasks of this 116th Inaugural Lecture of the University of Ilorin, which may be paradoxically (but correctly) misconstrued as a farewell lecture, coming on the 18th year of the Professorship of the lecturer. This prolonged delay is a price that one had to pay, due to peculiar social and moral reasons, for institutional interests. I give a background to the context of delay.

A cursory look at the data of inaugural lectures of this University, as evident in Table I, reveals that there was

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an interregnum in the delivery of inaugural lectures between 1997 and 2001.

Table 1: Frequency of Inaugural Lectures

Year	1979	1980	1981	1982	1983	1984	1985	1986	1987
Number	2	2	2	2	4	4	4	3	5

Year	1988	1989	1990	1991	1992	1993	1994	1995	1996
Number	4	4	3	4	1	1	0	2	1

Year	1997	1998	1999	2000	2001	2002	2003	2004	2005
Number	2	0	0	0	1	11	7	8	2

Year	2006	2007	2008	2009	2010	2011	2012
Number	1	4	3	3	2	6	19 (as at 11/10/'12)

Specifically, the 51st Inaugural Lecture was held on the 20th of November, 1997 and the 52nd was held only on the 29th of November, 2001. There was, therefore, a period of over four years of a needless interregnum in the University. For example Professor Mosobalaje Oyawoye lamented the prolonged delay in inaugurating the Faculty of Science lecture in the following passage in 2003:

> I must particularly thank Prof. J. A. Morakinyo, who, though his tireless efforts were frustrated by the disturbances of academic activities at the University...
>
> Unfortunately, intermittent unrests and various crises within the University made it inauspicious to do so. Among the illustrious and distinguished Nigerians earlier invited to deliver the inaugurating lecture, was... Alhaji Rilwanu Lukman, then the OPEC General Secretary and, later, the

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Presidential Adviser on Petroleum Resources in Nigeria. He accepted the University's invitation readily, but the internal crisis at the University made it impossible to inaugurate the lecture, on that occasion.

Another person invited to deliver the lecture was one of my earliest students at Ibadan, the late Mr. Aret Adams. He was distinguished to be the first Managing Director of the Nigerian National Petroleum Corporation. (May his soul rest in perfect peace). That was also aborted by another unrest at the Ilorin University.[1]

The announcement of my professorial elevation came in 1997 three years after the effective date at a time I was deeply engrossed in the re-organization of Unilorin Holdings Ltd. I was thereafter appointed Director of Academic Planning in 2001 with the immediate task of resuscitating the moribund inaugural lecture series. I reasoned that slating myself for an inaugural lecture at that point might be seen as self-serving and therefore be counter-productive. Subsequent attempts at delivering the lecture had been stalled by one strong excuse or the other until the recent decision of Senate[2] and the Keffi Declaration[3] on the imperative of a timely delivery of inaugural lectures.

I have the privilege of presiding, as Chairman, over the two bodies (i.e. the University of Ilorin Senate and the Association of Vice-Chancellors of Nigerian Universities) which made the decision independent of each other. I

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therefore use the window of opportunity provided by the decisions of these bodies to deliver this lecture notwithstanding the crowded programme of the University which is a veritable excuse for another postponement on the conviction that it is better late than never and God's time is the best. I believe that this is God's best time as a student of Islamics.

Mr. Chairman Sir, this is the second inaugural lecture to be delivered by a Professor of Islamic Studies in this University, the first (i.e. the 5th inaugural lecture) having been delivered by my late teacher and mentor, Prof. Ismail Babatunde Balogun, on the 22nd of January, 1981.[4] However, the fact of this being the second lecture from the Islamic Studies Programme does not make it the second on Islamic Studies. Other inaugural lectures of the University which have substantially addressed major aspects of Islamic Studies include those of Professors Z. I. Oseni[5], R. A. Raji[6], R. D. Abubakre[7], A. Zubair[8] and A.G.A.S. Oladosu.[9]

Scholarly works on aspects of Islamic Studies have been and are being produced by the University of Ilorin scholars from other Faculties and Departments such as those of History, Education, Law, Economics, Finance, Linguistics and Nigerian Languages, Political Science and Business Management. This reality is a pointer to the limitation of a Department or Unit to sufficiently cage all the major components of Islamic Studies, a subject of this inaugural lecture.

What is an Inaugural Lecture?

Mr. Chairman Sir, an inaugural lecture is one of the unique University traditions, which confers on a Professor

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the liberty to choose how and what theme(s) to address at a mixed congregation of scholars and others on a platform usually provided by the University that designated him or her a Professor. A Professor delivers it once even if he holds multiple or subsequent professorships. Except for choice of duration and other general logistics, the Professor, within decorum, enjoys unquestionable right to pontificate and present, within his or her academic competence, any view on any subject.

An inaugural lecture can be retrospective or introspective, or provide an insight or a summation of his or her past, current or prospective research. It is usual of the lecture to include some pathways for the advancement of teaching, research and community engagement. The thrust of the present lecture is bi-polar: making some clarifications and giving some recommendations. Any other additions are mere tools of attaining the two stated objectives.

Tracing the Origin of Islamic Studies

Islamic Studies is a branch of classical divinity, a branch of Theology of which Theological Science(s) is a derivation. Organized disciplines or branches of knowledge originated from Divinity/Theology.

As far back as the 10th Century when Al-Azhar was established, Theology (The study of Religion) was one of the disciplines. The University of Bologna, the premier University in Europe, had Divinity as one of its foundation Disciplines. As far back as 1231 the four Faculties of the University of Paris were (i) Theology (ii) Medicine (iii) Common Law and (iv) Arts[10].

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Religion (Religious Studies – Islamic Studies) is also important and central to Education because it is at the gate of one of the two principal types of knowledge - Revealed and acquired knowledge.[11] Religious Studies is the tool for the study of Revelations while acquired knowledge emanates from inter-personal interaction, observations, explorations, experiments and experience.[12]

Revelation is not just a major spring of knowledge; it also pilots humanity to the tools for acquired knowledge. Religion, especially Islam, is at the forefront of civilization with its filobiblia and filoscience. The Islamic filobiblia (the love of books) and filoscience (the love of knowledge) go back to the first verses of the Qur'an and the imperative first word of revelation – Read![13] Apart from commanding us to read,[14] the Qur'an and *Sunnah* are replete with portions that stimulate reflection, observation, experimentation and exploration. For example Q.2 verse 164 states thus:

> Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between sky and the earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding.

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Since knowledge is a *sine qua non* for man's successful vicegerency of God on earth, it is provided through the tripartite means of intuition, revelation and utilization of extant faculties as the Almighty Allah says in Qur'an 42: 51:

> **It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.**

The justification for the application of human faculties as a major means of acquiring knowledge is aptly underscored by several portions of the Glorious Qur'an where God challenges man to reason, think and reflect.[15] This is because it is God's wish, *ab initio*, and as evident in today's knowledge-driven world that in spite of Karl Marx and his co-travellers, power resides not among those who own what but among those who know, "those who have been granted knowledge."[16]

The early Muslims, since the time of the Prophet, from Arabia to Europe, Africa to Indian subcontinent, (7th – 14th Centuries) actively contributed to inventions based on Islamic injunctions to mankind to explore and discover. This explains why we do not regard such contributions as "Islamic Natural Sciences", rather they constitute part of a general body of conventional knowledge regarded as "Natural Sciences". The truth is that as evident in a famous saying of both 'Umar bin Khattab and 'Ali bin Abi Talib, although popularly attributed to the Prophet with no sound

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chain of narration, "wisdom is a lost property of a believer that he takes wherever it is found."[17]

The foregoing analysis explains why knowledge traverses cultural and linguistic cleavages. For example, medicine, to which Muslims made major contributions, chiefly during the Golden Age of Islam, was aided by the quoted saying – which made the Muslims to translate classical Greek/Roman works to Arabic and thereby advance human heritage in that important discipline. Ibn Sina (980-1037CE) apart from writing extensive commentaries on Greek philosophers also produced the sole most important work of the medieval times, *The Canon of Medicine*, "which became a standard medical reference book at European universities until well into the 17th century."[18] It is therefore a historical truism that:

> The Islamic civilization rose to primacy in medical science as Muslim physicians contributed significantly to the field of medicine, including anatomy, ophthalmology, pharmacology, pharmacy, physiology, surgery, and the pharmaceutical sciences. The Arabs were influenced by, and further developed Greek, Roman and Indian medical practices. Galen, Hippocrates, Sushruta and Charaka were pre-eminent authorities. The translation of 129 works of ancient Greek physician Galen into Arabic by Hunayn ibn Ishaq and his assistants, and in particular Galen's insistence on a rational systematic approach to medicine, set the template for Islamic medicine, which rapidly spread throughout the Arab Empire. Muslim

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> physicians set up some of the earliest dedicated hospitals, which later spread to Europe during the Crusades, inspired by the hospitals in the Middle East.
>
> Al-Kindi wrote De Gradibus, in which he demonstrated the application of mathematics to medicine, particularly in the field of pharmacology. This includes the development of a mathematical scale to quantify the strength of drugs, and a system that would allow a doctor to determine in advance the most critical days of a patient's illness.[19]

What was said of Medicine is equally true of Astronomy, Philosophy, Chemistry, Physics, and virtually all aspects of human endeavour, which makes Islamics: the conflux of disciplines.

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Figure 1: A 1200CE Arabic manuscript on Ophthalmology



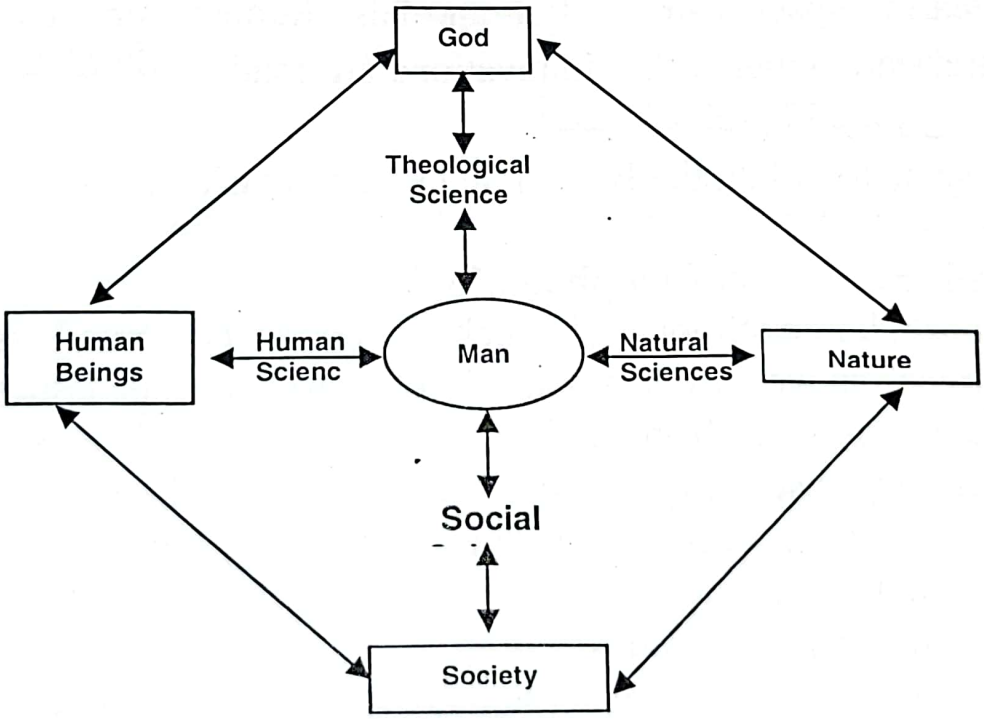
An Arabic manuscript, dated 1200, titled *Anatomy of the Eye*, authored by al-Mutadibih[20].

Essentially, all what constitutes Sciences today emanated from the Arts (Humanities) just as all Humanities

are one form of Science or the other, if Science is properly understood. For the purpose of emphasis, Science, which derives from the Latin origin "scientia" basically means "knowledge" or "all the knowledge man has achieved in different places and at all times, arranged according to subject-matter." [21] It is the totality of knowledge gained through divine revelation, by human thinking, creative intellect, and through human legacy and tradition.[22]

Based on our findings, the available body of knowledge can be classified into (i) Natural Sciences (ii) Social Sciences (iii) Human Sciences and (iv) Theological Sciences. The figure below illustrates the interconnectivity.

Figure 2: Oloyede's (2012) Islamics and the Interconnectivity of Disciplines



In Figure 2 above, God dominates the entire universe where man anthropomorphically constitutes the centre, the core.

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The knowledge of God reaches man through Theological Sciences while the understanding of Human Beings, Nature and Society all of which he is a part, one way or the other, is respectively accessible to him through Human Sciences, Natural Sciences and Social Sciences. The relationship among God, Human Beings, Society and Nature is dynamic as indicated by the arrows as God drives and regulates the affairs of human beings within the society Man belongs through nature, its flora and fauna, provided by God all for the purpose of Man, who is responsible to God ultimately, his fellow *human beings,* his *society* and *nature.*

The analysis here informs our view that all knowledge, inventions and discoveries emanate from God who provides the raw materials for the inventions since no discovery to date is made *ex-nihilo*. It is from the totality of the earth, space, air, water, animals, humans or other natural endowments that innovations are made. فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ [المؤمنون : 14]
(Praise be to Allah, the Best of all creators Qur'an 23:14).

Islamic Studies: A Colophon of Islam

"Islamic Studies", which is better construed as "Islamics" as we earlier proposed, refers to concepts, issues and developments from and related to all Islam[23]. It is a terminology used to describe an aspect of Theological Sciences which seeks to influence natural, human and social sciences in their service to God and humanity from the prism of Islamic credo.

Islam, in a general sense, is the religion practised by all true authentic Prophets of God since the creation of Adam. It was the religion practised by Ibrahim and his offsprings.[24] It was perfected and renewed by Allah, due to

temporal and cultural dynamics that tended to detract from the spirit of the original, through the prophethood of Muhammad (571-632 AD) and it was in this light that Qur'an says[25]:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا [المائدة : 3]

Our understanding of Islam, therefore, is that it is the cumulation of all revelations of God to humanity. Muslims believe that all Prophets submitted to God, hence they were all Muslims or those who surrendered to God. It is thus a credit in Islam to believe in, adore and acknowledge all Prophets of God from Adam to Muhammad (May Peace of Allah be on them all) as evident in Q2:285:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ [البقرة : 285]

> The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

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In another portion of the Qur'an, God avers the centrality of faith as a determinant of success and grace among all people of revealed religions, especially Jews and Christians:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [البقرة : 62]

> Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (Q2:62)

After the perfection that prophethood of Muhammad (PBUH) engendered,[26] those who still follow the earlier Prophets are regarded as "people of the revealed books" and are regarded as cousins to Muslims. Muslims are encouraged to love, respect and interact with them but the Qur'an cautions that they "will not be totally pleased with you till you accept their religion."[27]

Consequently, the Qur'an enjoins Muslims to communicate and preach the perfected Islam to them with wisdom and beautiful exhortation but if they refuse, "there is no compulsion in religion" (Q2: 256) because "to you be your religion and to me my religion" (Q109:6), with emphasis on peaceful co-existence and religious tolerance.[28] This is the context in which Islam is generally

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understood as the religion of those who accept the revealed book to Prophet Muhammad.

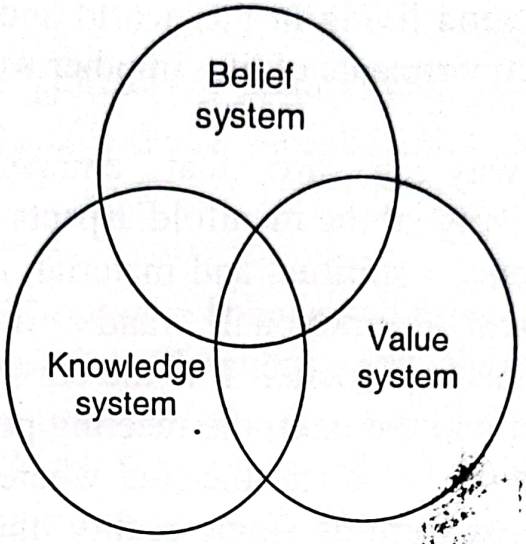
Moreover, Islam is not a mere set of rites but a systematic way of life that is meant to secure the pleasure of God and good living in this world and the hereafter. It covers all compartments of life. In other words, it is:

> the way of life that embraces most decisively all the manifold aspects of human existence - spiritual and material, moral and physical, emotional and intellectual, personal and social. It is the conflux of this world and the next, the meeting point of the body, the mind and the soul where the three unite to form as single reality, the basis of which is a real, living consciousness of God.[29]

Islamic Studies or Islamics as an academic discipline is therefore expected to study, analyze, utilize and develop Islam for the improvement of the understanding and application of the derivatives of Islam to the advantage of humanity and its complex and dynamic environment.[30] Its object is a balanced interaction between the belief system, the knowledge system and the value system, the three of which interlock, interdepend and interconnect, the nucleus of which is Islamic Studies (IS), as shown in Figure 3.

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Figure 3: The Symbiosis of Belief, Knowledge and Value Systems in Islamics



The belief system incorporates the nature of man as an embodiment of matter, intellect and soul; the knowledge system recognizes the highest source of knowledge as the divine source as expounded by the belief system. The value system, on its own part, gives prominence to ethics of the belief system and the product of the knowledge system. The symbiotic relationship of the three engenders a balanced personality envisioned by Islamic Studies[31].

The scope of Islamic Studies transcends the sacred to the mundane, the Sciences to the Humanities and the theories to the realities, hence the difficulty in classifying the discipline as an Art or a Science. The truth of the matter is that it can be both. There are areas of Islamic Studies that are mathematical and essentially scientific such as the distribution of inheritance and payment of *Zakat* just as

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there are areas that fall within the spectrum of Humanities, including Social Sciences.[32]

The foregoing explains why some universities require demonstrable competence in Mathematics and Economics as prerequisites for the study of Islamic Economics, Finance and Law. Islamic Studies therefore concerns the totality of what appertains to life in this world as well as life in the hereafter as a *pot-pourri* of knowledge in its entirety.

Sub-Disciplines in Islamic Studies

Traditionally, and for academic purposes, Islamic Studies is sub-divided into the study of:

a. Qur'an
b. Hadith *(Sunnah)*
c. Arabic Language *(Al-lughah)*
d. Ethics (*Ta'dib* or *Akhlaq)*
e. Islamic Law (*Fiqh)*
f. History (*Tarikh)*

Almost all themes in the field of Islamic Studies are covered by each of the sub-disciplines; thus, a clear-cut compartmentalization is unattainable. A thematic classification of Islamic Studies then emerged as follows:

a. *Usul-ud Din – Aqidah* (Beliefs)
b. *Furu 'u-Din* – Islamic Law (excluding Theology and '*Aqidah)*
c. *'Ala – (Adawat)* Arabic Language and other critical tools such as jurisprudence.

Some classical scholars sub-divided *Fiqh* (Islamic Law) into *Fiqh-ul- Akbar* (Major Islamic Law) and *Fiqh-*

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ul-Asghar (Minor Islamic Law).[33] The former incorporates the substantive issues of law and the *nusus* while the latter encompasses all tools such as Arabic language, jurisprudence *('Usulul fiqh).* Another classification is to have Islamic Law *(fiqh)* sub-divided into *Usulu-D-Din* (Fundamentals of Religion) and *Furu'u -D-Din* (Complex or Secondary issues). Though these terminologies were invented to classify themes in *Fiqh* (Islamic law), our position however is that Islamic Studies itself can be classified under the three rubrics of *'Usul* (fundamentals) *Furu'u* (subsidiaries) and *'Alah* (Tools). The Fundamentals are Qur'an and *Hadith,* the Subsidiaries are Islamic Law and *Akhlaq*, while the Tools are Arabic, Jurisprudence and History. Each of these sub-divisions is wide and complex containing some distinct disciplines. While we are conscious of the danger in classifying *fiqh* as a subsidiary, we are taking note of the duality of its origin as divine and human.

At one point in our academic career[34], we proposed the sub-divisions of Islamic Studies as follows:

1. Textual Studies or *Nusus* (Qur'an + Hadith)
2. *Fiqh* – (*Aqidah* + Theology)
3. Islamic History
4. Sociology of Islam
5. Islamic Economics and Thought
6. Arabic (as an essential tool)

The deeper our understanding of Islamics is, the more convinced we are of the inadequacy of the classification to contain emerging sub-specialties of Islamic Studies. After the initial proposal, we eventually settled for the classification of the field of study into three major divisions:

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(i) Islamic Law *(Fiqh)*
(ii) Islamic History *(Tarikh)*
(iii) Islamic Thought *(Al-fikrul – Islamiy)*

The emergence of International Institute of Islamic Thought (IIIT) and its highly respected *American Journal of Islamic Social Sciences* (AJISS) further buttressed our contentment with the classification.[35]

Table 2 below is our proposition of the sub-disciplines of Islamic Studies:

Table 2: The Tripartite Classification of Islamic Sub-disciplines

I **Fiqh (Islamic Law)**	II **Islamic Thought**	III **Islamic History**
Qur'an Hadith Theology + Rites Personal Law Family Law Public Law	*Tasawuf* Philosophy Islamic Economics Islamic Banking Sociology of Islam Da'wah Ethics Islamic Art & Architecture Translation Arts & Technology	*Sirah* General History of Islam Islamic Historiography

It is our candid view that the field of Islamic Studies is so wide that the nomenclature cannot effectively capture it. A better terminology is *Islamiyyat* (Islamics) and this informs our adoption of the term, along with the common Islamic Studies, in this Lecture.[36]

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Islamics and the Misuse of Terminologies

Jurisprudence is fundamental to the understanding of Fiqh (Islamic law). It is our view that the popular translation of *Shari'ah* as "Islamic law"[37] has made a clear distinction between *Fiqh* (Islamic Law) and *Usulul-Fiqh* (Islamic Jurisprudence) very difficult to explain to a majority of students of Islamics in Nigeria. It is the knowledge of jurisprudence that controls the interpretation of the law. Consequently, we align with the unpopular view that *Shari'ah*, *Fiqh* and *Usulul-fiqh* be translated to English as "Divine guidance," "Islamic law" and "Islamic jurisprudence" respectively. Islamic law would then be understood as the human distillation of the divine guidance – the *Shari'ah*.

There are other imported Islamic terminologies that have crept into, and confused issues for the English audience of Islam. One of such is the "Holy Qur'an" as a popular translation of *"Al-Qur'anul-l-karim"* which is "The Glorious Qur'an" while another is the translation of Jihad (Striving in the way of God) as the Holy War. This critical area of distractive interpretation requires further investigation by appropriate scholars in Nigeria for a better conceptualization, exposition and understanding of Islamic law.

Arabic as a Sub-set of Islamics

Arabic belongs to the Afro-Asiatic family of languages with about 500 million speakers out of which some 420 million are native, second only to Mandarin Chinese (1.1 billion) in terms of the number of native speakers.[38] It is the only language apart from English and French that is generally used in an international "field" [39]

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and it is one of the top ten languages of the world.[40] It is a living modern language which served and still serves as a veritable tool for the transmission of knowledge, culture and civilization. Apart from being a language, indeed the language in which the Qur'an was revealed, it is also a distinct and wide discipline which attracts scholars across creeds, civilizations and ages.

As "the language of Islam and as such used in countless Koranic Schools"[41] across countries, this adds religious importance to the value of Arabic Language, which served and continues to serve as the medium of the contribution of Muslim scholars to the world of learning. Earlier scholarship in Greek and Roman civilizations were transmitted to Europe through the medium of Arabic translations. Non-Muslim Arabists and Islamologists have also understood the futility of learning Islamics without Arabic[42] and have thus contributed to the understanding of the fastest growing religion in the world and the second largest religion in United States of America, United Kingdom, Canada, France and Germany.[43] Arabic therefore is indispensable in the study and understanding of Islamic Studies. It thus serves dual purposes - the conventional and the sacred.

Sources of Islamic Law (Fiqh)

As earlier Prophets of God were recipients of divine guidance or *Shari'ah* (Q5:48), "لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا" it is believed that the previous forms of Shari'ah (Divine Guidance) have been perfected in that which was delivered to Prophet Muhammad. In essence, the source of Islam is its Shari'ah on which every aspect of the religion depends and which understandably regulates the life of Muslims.

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The Islamic Law (*Fiqh)* is essentially derived from Divine Guidance (Shariah) through the process of *Ijtihad,* "the generic term for the procurement of legal solutions to modern legal issues based on primary, secondary and minor sources of Islamic law".[44]

Islamic law has two basic sources: the primary and the secondary. The primary source consists of the Qur'an and the Sunnah while the secondary source includes *Ijmaᶜ* and *Qiyas*. The last two can be, with little reservation, summed up as *Ijtihad.*[45] Some other supplementary sources of Islamic law, which are essential tools towards *Ijtihad*, are *Istihsan* (juristic preference), *Istishab* (i.e. a known normal situation that continues to exist, and assumed so in law, until the contrary is proved), *'Urfu/Ta'mul* (native custom or social norms that do not contravene the letter and spirit of the primary sources or *Ijmaᶜ)*, *Taqlid* (legal precedent), *Maqasidu 'sh-shari'ah* (the general spirit and purpose of the law).[46]

It is noteworthy that what is regarded as Islamic law *(fiqh)* is a sub-set of the *Shari'ah* of Islam. Our interest in the proper location of Islamic Studies compels the consideration of the physiology and anatomy of Islam as the subject and object of Islamics. It is therefore necessary to understand Islamics or Islamic Studies as the study (and practice) of Islam, its history, sources, purpose and impact. Meanwhile, just as the application of the knowledge of science does not distract from the scholarship of a scientist, it is our belief that a proper application and practice of Islamic teaching enhance the scholarship of an Islamic scholar rather than diminish it.[47]

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Integration and the Islamization of Knowledge Project

The foregoing analysis above ought to convince one that as complex and far-reaching as the purview of Islamics is, the component areas are interconnected. This can also be said of the relationship between Islamics itself and other conventional disciplines particularly the Social Sciences. This reality led to a number of propositions and experimentations through Islamic Studies. This gave birth to Islamization of Knowledge Programme, a phrase that may be first misleading, given that all knowledge is sacred and a blessing of God, whose attributes include knowledge[48].

The term, Islamization of Knowledge, which has been expressed under different nomenclatures by different scholars could be used to characterize the efforts of the Prophet to bring the entire domain of knowledge under an Islamic axis.[49] It is defined by Al-Alwani as a cultural and intellectual project "aspiring to correct the process of thinking within the Muslim, so that it is able to produce Islamic, social and humanistic knowledge based on *wahy* (Divine Revelation) and *Wujud* (Existence)."[50]

To implement the programme of Islamization of Knowledge, Bayero University, Kano, (BUK) Nigeria, has a Faculty of Arts and Islamic Studies. Only a few understand the intellectual motivation behind such a misunderstood nomenclature. One is not sure that the likely motivation was transferred from its originators to their successors. In the same vein, an attempt was made by Usmanu Danfodiyo University, Sokoto, (UDUS) Nigeria, in the 1980s to create a hybrid of Social Sciences and Islamic Studies by sponsoring graduates of Islamic Studies to pursue postgraduate programmes in specific Social

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Science disciplines and vice-versa. The outcomes of the experiment still call for more scientific analyses, implications and recommendations.

The local efforts of BUK and UDUS sprang from the initiative of the network of the America-based International Institute of Islamic Thought (IIIT), the Association of Muslim Social Scientists (AMSS) and the Islamic Society of North America (ISNA). The network was under the guidance of Prof. Isma^{c}il Raji al-Faruqi, who, along with his Professor-wife, Lois, was murdered in his home in Philadelphia on the 27th of May 1986. He was, until his gruesome murder, a Professor of Islamic Studies at Temple University, Philadelphia. Al-Faruqi and his team championed the Islamization of Knowledge programme to bridge the unnecessary gap between Revealed and Acquired knowledge.[51] Adebayo's Ph.D. thesis at the University of Ilorin, which we supervised, has done substantial justice to the efforts.[52]

Islamics as a Work in Progress

Our initial choice of Islamic Law as the focus of our research endeavours was based on the fact that it is the kernel of Islam itself. We went further to utilize it as an instrument for interpreting, interrogating and interacting with the society. We eventually find ourselves in applied *fiqh* (Islamic law) which is a sub-discipline of Islamic thought through which we engage human beings and the society with specific reference to the Nigerian context.[53] We shall highlight our engagement with the various aspects of issues of academic, human and social concerns through our work on Islamics in the subsequent sub-sections.

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Utilization of Islamic Law for the Creation of Islamic Thought: Encounter with the *Mukhtasar* of Khalil

As a Nigerian Muslim, one found oneself categorized as a follower of one of the four major schools of Islamic Law – the Maliki School of Law. Just as other Nigerian pupils of Islamic Religious Knowledge, we were exposed to the writings of scholars of the Maliki school right from our childhood, from *Ashmawi,*[54] *Al-Akhdari,*[55] *Izziyyah,*[56] *Risalah*[57] to *Mukhtasar.*[58]

My first exposure to *Mukhtasar Khalil* in 1970 created a wrong impression in me that it was a compilation of meaningless expressions. When I later sought admission to Markaz and the late sage and Proprietor of the Institute, Shaykh Adam Abdullahi Al-Ilory, got to know that I was a disciple of *Zumuratul-Muminin*, he interviewed me and I gleefully flaunted my having studied *Mukhtasar Khalil* in my previous Arabic school. He flatly refused to admit me into Markaz on the ground that *Mukhtasar* was the prescribed peak of Islamic Law to be studied in the seventh year in Markaz. He reasoned that if a prospective student of Class One had studied the book, he did not need to enroll in the school. I had to renounce my earlier claim to secure the admission.

As God would have it, I never came across *Mukhtasar* again until I enrolled for my Master's degree in Islamic Studies at the University of Ilorin and the book was the prescribed text for the study of Maliki Law. On introduction to the codes of the book as contained in its introduction, I instantly developed a strong interest in its content.[59] The lecturer, Prof. I. A. B. Balogun, encouraged me in that direction. When I proposed to study, translate and analyze Islamic Law as contained in *Mukhtasar* for my

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Ph.D. degree, Prof. Balogun, as my supervisor, cautioned me that it was an almost impossible task to accomplish. I eventually completed the 883-page thesis after six years of hard labour. I used to consider my work as the most voluminous Ph.D. thesis until last week when I came across the 1012-page Ph.D. thesis of N. A. Fadipe, which was approved by the University of London in 1939.[60]

Mukhtasar Khalil: A Paradox of Freedom in Captivity

Anwar A. Qadri's view is apposite when he observed that "Great Law treatises such as the *Mukhtasar* of Sidi Khalil b. Is-haq (d769 AH) harmonized the Western doctrine of the Maliki School with those of Egypt and other schools."[61] *Mukhtasar,* an 8th Century text of the Maliki School, paradoxically is as much acknowledged by those regarded as conservative as it is accepted by the liberal, including the colonial rulers in Africa.

The compendium is a "Mukhtasar" (a summation of the law) the brevity of which makes it relatively difficult to understand. The book, which is a digest of earlier works of Islamic law of the Maliki School of Law, consequently attracted not less than 200 voluminous commentaries and glossaries in distinct works about 10 languages, including German, French, English and Italian. The uniqueness of the treatise is attested to by Hunwick, who regarded it as the "standard work of Maliki Fiqh in North Africa and the Western Sudan", describing it further as the "bare bones" of its subject matter of law with a compelling style "that makes it the more useful for pedagogical purposes and has provided fertile ground for the writing of commentaries."[62]

The book is regarded as *Hujjatul - Malikiyyin,* or the proof of the followers of the Maliki School of Law[63]

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and we were also fascinated to complete a work that the colonial masters, both French and British, needed so much that they commissioned some scholars to translate into French and English in late 1848 and 1903 respectively.[64] After it was translated by Perron in 1848, the British colonialists saw to its translation into English in 1909. While the French translation (of 3,858 pages) by Perron was commissioned by the French Government of Algeria, Ruxton rendered an English version of the translation on the order of the British Government about which Ruxton makes an incisive comment.[65]

In 1878, some 99 individuals and bodies contributed money to sponsor the authentic translation of the work to French by N. Seignette who after spending 12 years on it, published a translation of some sections of the work and retorted:

> The translation of these two sections (marriage and divorce) would have retarded the presentation of this translation work for another three years.
> After spending twelve years over the work (Translation of *Mukhtasar* from Arabic to French), I think it reasonable that I publish the work as it is, so far, and to publish the remaining part later, if my lifespan allows for it and if public response to the authentic French translation of *Mukhtasar* does not indicate that I have been in illusion about the utility and the importance of the *Mukhtasar*.[66]

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It is incontestable that *Mukhtasar* is a compendium of Maliki School of Law, yet our conviction is that its comprehensiveness and accommodation of all shades of opinion within the school make it, in reality, a good material for a comparative study of the Islamic schools of law. Our initial publication on the book attracted a large number of criticism which further entrenched our resolve to continue with the project. [67]

Another important impact of the work was our realization that *taqlid* (blind imitation of schools of law) is the greatest disservice to Islamic law and jurisprudence and it is a source of retardation for the Muslims. This *taqlid* is reflected in some disciples of Khalil who had so much confidence in him as a mentor that their popular slogan was نحْنُ خليليون إن ضلّ ضللنَا (i.e. we are the disciples of Khalil; if he erred; then we follow his error).

Thus, we adopted the principles of *Takhayyur* (selectiveness) and *Tarjih* (weighing two or multiple views and giving preference to the most valid) as tools for our interpretation and application of Islamic law in our endeavours.

Islamic Scholarship in Nigerian Universities

Fafunwa[68], Al-Ilory[69] Raji[70], Abubakre[71], Lemus[72] and Adebayo[73] have provided extensive information on the impact of private centres of Arabic and Islamic Studies on Nigerian universities. With the establishment of the Department of Arabic and Islamic Studies at the University of Ibadan, the stage had been set for the advancement of the twin-discipline of Arabic and Islamic Studies in Nigerian tertiary education space. The internal incompatibility was a major obstacle.

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As we have chronicled elsewhere,[74] the tripology of scholarship, the indigenous (essentially skills and oratory), the Islamic and the Euro-Christian, in pre-Independence Nigeria created some obstacles. The three were almost exclusive of one another. No one can deny the intellectual and administrative roles of Islamic scholarship in pre-Independence Northern Nigeria and South-Western Nigeria as Arabic Language was a saving grace for Africa's original contribution to knowledge. According to Dike,

> As an historian myself, I have taken the keenest interest in this development, for it is through the aid of these Arabic documents and those written in African language in the Arabic script, that the scholar will be aided in his task of unlocking the secrets of the African past. It has been a revelation to the whole world of scholarship to realize for the first time that Africa before the European penetration, so far from being a dark continent, was in fact a continent where the light of scholarship shone brightly, as the Arabic works now being discovered bear testimony.... The Arabic scholars of the present, drawing upon the writings of the Arabic scholars of the past, will be able to bring before us the events and happenings of the past ages of Nigeria and so help to write a history we may rightly call our own.[75]

The collaboration of the imperial government and Christian missionaries in the use of public education as a

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missionary tool for the purpose of proselytization created a suspicion between Islamic and conventional education. In addition, the system and medium of Islamic scholarship complicated its compatibility and integration into Euro-Christian system of education.

As a means of addressing the challenges facing the teaching of Arabic and Islamic Studies in the country, some steps were taken by the stakeholders in the field. This included the introduction of the so-called secular subjects into the existing Arabic and Islamic institutions as in the case of Katsina College which introduced English and Arithmetic and consequently led to the conversion of the School from its former status of being Northern Provinces Law School to the School of Arabic Studies. Another method adopted was the establishment of more organized schools of Arabic Studies or Colleges of Arabic and Islamic Studies in Sokoto in 1963 and Ilorin in the 1980s. That notwithstanding, some Muslim scholars though organized their schools in a more conventional way, preferred not to include any of the secular subjects in the curriculum of their schools. This was true of Shaykh Adam Al-Ilory's Markaz in Agege, Lagos.

There were therefore two distinct routes to acquiring higher education in Arabic and Islamic Studies in Nigeria. One is private, deep and largely unrecognized by the government for public service and without exposure to the official language of communication, English. The other route is conventional in nature, superficial in the learners' knowledge of Arabic and Islamic Studies, but fluent in English. To bridge the dichotomy between the products of the two systems, some programmes in Arabic and Islamic Studies – like the bridge - were put in place.

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It is noteworthy that the impressive contributions of Arabic as a language and Islam as a religion to the knowledge of world civilization in general and West African history and culture in particular made some universities to introduce Arabic and Islamic Studies into their respective institutions. While the University of Ibadan has a full-fledged Department of Arabic and Islamic Studies, Islamic Studies also features in the University's Department of Religious Studies, both in the Faculty of Arts. Bayero University has a Faculty of Arts and Islamic Studies as well as a Department of Islamic Studies. The University of Maiduguri also adopts the nomenclature of Department of Arabic and Islamic Studies. Also, Usmanu Danfodiyo University has a Department of Islamic Studies and a Centre for Islamic Studies.[76]

Table 3 shows the list of Universities which offer in one form or the other degree programmes in Islamic Studies/Islamic Studies Education.

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Table 3: List of Nigerian Universities offering Islamics

FEDERAL	STATE	PRIVATE
University of Ibadan, Ibadan	Olabisi Onabanjo University, Ago-Iwoye	Al-Hikmah University, Ilorin.
Ahmadu Bello University, Zaria	Lagos State University, Ojo, Lagos.	Katsina University, Katsina.
Bayero University, Kano	Kogi State University, Ayingba	Fountain University, Osogbo.
University of Ilorin, Ilorin	Nasarawa State University, Keffi.	
University of Jos, Jos	Adamawa State University, Mubi	
University of Maiduguri, Maiduguri	Kaduna State University, Kaduna	
Usmanu Danfodiyo University, Sokoto	Ibrahim Babangida University, Lapai, Niger State.	
University of Abuja, Abuja	Tai Solari University of Education, Ijagun.	
	Kwara State University, Malete.	
	Sokoto State University, Sokoto.	
	Ekiti State University, Ado-Ekiti.	
	Bauchi State University, Bauchi.	
	Gombe State University, Gombe.	
	Bukar Abba Ibrahim University, Damaturu.	
	Taraba State University, Jalingo	

Source: NUC Approved list of Programmes.

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Apart from the above, we observed that there is systemic problem which made products of conventional secondary schools inadequately prepared for a bachelor's degree programme in Islamic Studies generally. Also, the products of such secondary schools form a sizeable number of students being admitted for degree programmes in Nigerian universities which are grossly inadequate in view of the influence of the challenges of the twin-disciplines in the ocean of the Western school system.

Table 4 shows the pattern of growth of students' enrolment and academic achievement for Islamic Studies at the SSCE 1.

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THE WEST AFRICAN EXAMINATIONS COUNCIL
TEST DEVELOPMENT DIVISION

Month and Year of exam	Total entry for the WASSCE	Total sat for CRK	Total entry for Islamic Studies	Total sat for Islamic Studies	Number and percentage for each grade								
					A1	B2	B3	C4	C5	C6	D7	E8	F9
June 1994	530,007	192,506	65,861	62,919	1,684 2.7%	2,619 4.2%	11,408 18.10%	14,318 6.8%	6,284 10.0%	13,708 21.8%	3,449 5.5%	4,890 7.8%	14,559 23.1%
June 1995	466,971	171,332	50,110	47,787	1,006 2.1%	1,693 3.5%	7,407 15.5%	2,754 5.8%	4,017 8.4%	8,640 18.1%	5,770 12.1%	5,330 11.2%	11,170 23.4%
June 1996	519,667	194,810	65,867	62,139	974 1.56%	1,778 2.86%	8,855 14.25%	4,568 7.35%	5,295 8.52%	11,916 19.17%	7,439 11.97%	6,897 11.09%	11,417 23.20%
June 1997	622,433	232,075	80,391	76,158	422 0.55%	875 1.14%	5,939 7.79%	2,912 3.82%	5,010 6.57%	12,213 16.03%	10,773 14.14%	11,031 14.48%	26,983 35.43%
June 1998	640,626	237,756	77,399	73,933	519 0.70%	1,087 1.47%	7,344 9.93%	3,574 4.83%	5,774 7.80%	12,533 16.95%	9,661 13.06%	9,347 12.64%	23,059 31.18%
June 1999	761,060	277,347	91,231	85,313	2,971 3.48%	3,103 3.63%	12,504 14.65%	4,601 5.39%	6,770 7.93	12,986 15.22%	9,351 10.96%	8,584 10.06%	23,368 27.39%
June 2000	643,378	210,989	57,686	52,844	4,338 8.20%	2,919 5.52%	9,339 17.67%	3,062 5.79%	4,233 8.01%	7,471 14.13%	5,115 9.67%	4,549 8.60%	11,818 22.36%
June 2001	1,040,101	378,371	105,625	95,552	2,203 2.30%	2,806 2.93%	13,257 13.87%	5,358 5.60%	7,804 8.16%	15,332 16.04%	10,996 11.50%	10,383 10.86%	27,413 28.68%
June 2002	925,289	354,581	120,693	111,150	2,489 2.23%	4,467 4.01%	21,087 18.97%	8,195 7.37%	11,555 10.39%	20,341 18.30%	12,979 11.67%	10,491 9.43%	19,546 17.58%
June 2003	1,038,809	390,866	137,958	130,246	1,411 1.08%	2,561 1.96%	15,612 11.98%	7,484 5.74%	11,950 9.17%	24,268 18.63%	17,905 13.74%	15,682 12.04%	29,398 22.95%
June 2004	1,035,280	395,302	142,387	134,715	1 0.00%	2 0.00%	444 0.32%	1,592 1.18%	4,489 3.33%	19,827 14.71%	23,111 17.15%	25,627 19.02%	57,832 42.92%

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Month and Year of exam	Total entry for the WASSCE	Total sat for CRK	Total entry for Islamic Studies	Total sat for Islamic Studies	Number and percentage for each grade								
					A1	B2	B3	C4	C5	C6	D7	E8	F9
June 2005	1,080,162	420,258	167,609	157,386	24 0.01%	27 0.01%	1,527 0.97%	3,443 2.18%	4,761 3.02%	18,138 11.52%	19,433 12.34%	29,252 18.58%	78,553 49.89%
June 2006	1,170,523	457,973	194,053	182,032	1,410 0.77%	3,250 1.78%	23,921 13.14%	11,473 6.30%	18,113 9.95%	35,639 19.57%	20,106 11.04%	21,967 12.06%	43,740 24.02%
June 2007	1,270,137	497,076	220,797	209,096	619 0.29%	2,430 1.16%	19,593 9.37%	14,689 7.02%	18,629 8.90%	40,140 19.32%	24,732 11.82%	28,651 13.70%	56,039 26.80%
June 2008	1,292,910	522,127	231,457	217,626	2,847 1.30%	3,091 1.42%	12,369 5.68%	10,057 4.62%	10,346 4.75%	32,862 15.10%	35,308 16.22%	35,931 16.51%	73,887 33.95%
June 2009	1,373,009	550,309	270,644	256,305	1,054 0.41%	2,494 0.97%	22,019 8.59%	18,604 7.26%	17,818 6.95%	50,732 19.79%	45,155 17.62%	38,189 14.90%	53,085 20.71%
June 2010	1,331,381	509,983	284,492	268,181	49 0.02%	561 0.21%	13,557 5.06%	22,324 8.32%	19,521 7.28%	59,769 22.29%	44,923 16.75%	46,106 17.19%	55,528 20.71%
June 2011	1,540,141	607,345	343,136	325,840	3,206 0.98%	6,382 1.96%	38,498 11.82%	20,855 6.40%	25,706 7.89%	70,154 21.53%	52,737 16.18%	52,632 16.15%	53,939 16.55%

TABLE 4: STATISTICS OF THE STUDENTS ENROLMENT FOR ISLAMIC STUDIES (WASSCE) 1994-2011

Source: WAEC 2012

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From Table 4 above, it is clear that the growth in number is not commensurate with the growth in the total enrolment and the growth in the number of enrolment for CRS. In the same vein, the performance of students who registered and took Islamic Studies at the WASSCE in the years under consideration (1994 – 2011) has not been encouraging as the percentage of those below credit level (D7, E8 and F9) was more than the percentage of those who passed at credit level. The bar chart below explains this further:

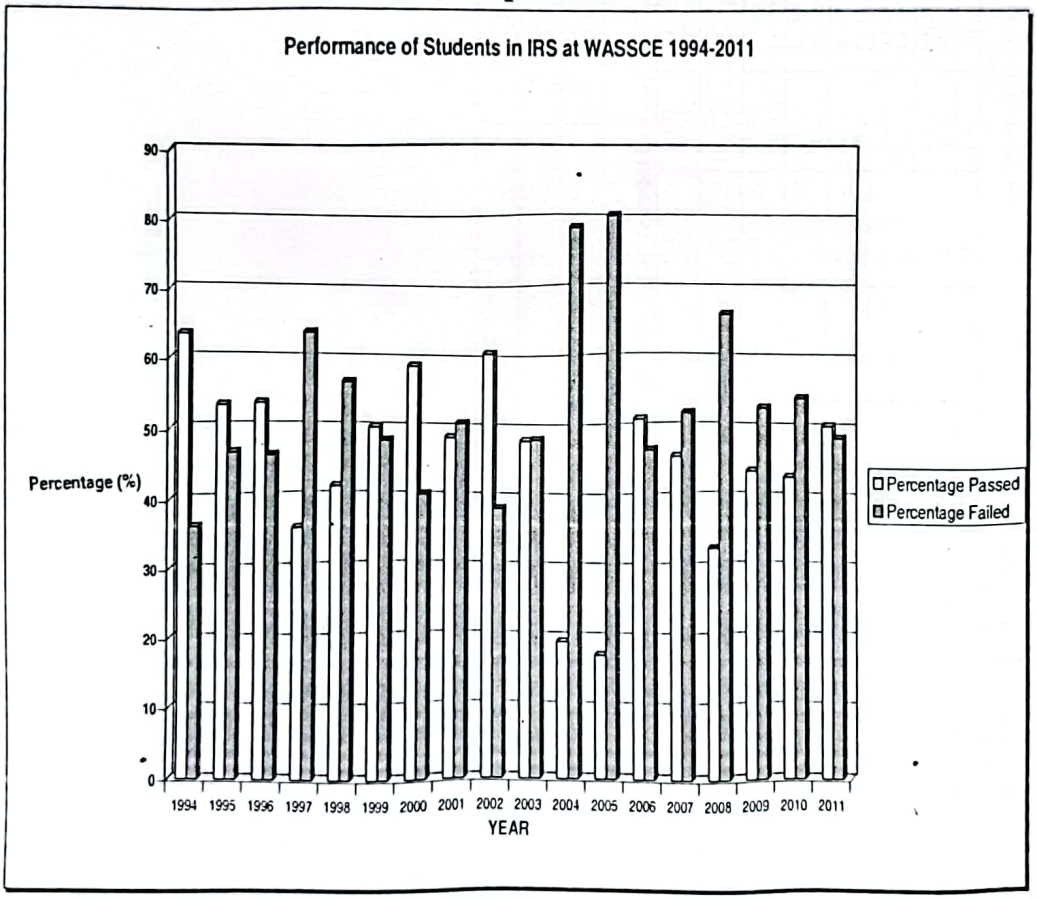


Figure 4: Success and Failure Rate for WASSCE IRS

The "Collapsed Bridge" in Islamic Studies in Nigeria

In a recent work,[77] we identified seven different routes of Islamic Education in Nigeria. The seven can be

categorized into three. The first is the introduction of conventional subjects such as English, Mathematics and a Nigerian language into the curriculum of Arabic schools, while the other is the introduction of Islamic Studies into the curriculum of conventional secondary school. The latter has been more successful than the former.

The third and most successful pattern is the bridge programme through which products of standard Islamic schools are made and to undergo intensive courses through an English medium.

The establishment of the School of Arabic Studies, Katsina and Kano in 1947 assisted in training competent scholars of Islamic Studies. The University of Ibadan also introduced the one year intensive Certificate Course in Arabic in 1963/64[78]. Two years later, the Certificate Course was changed to Certificate in Arabic and Islamic Studies. Diploma Course was also introduced to prepare products of Arabic schools to render services through the medium of English. B.U.K., UDUS, Lagos State University (LASU) and other Universities mounted such programmes as bridges for those with sound background in Arabic and Islamic Studies to function effectively in an English-speaking environment. Most of the senior academics who teach in Nigerian Universities today are products of such bridge programmes.

It is painful that the effectiveness and efficiency of the bridge programme is being threatened by (a) discontinuation of the Certificate and Diploma Courses at the University of Ibadan; (b) reduction of the duration of the Diploma programme of BUK, UDUS and the University of Maiduguri to two years instead of three years, which has adverse effects on quality, and (c) the apparent

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inability of the Colleges of Arabic and Islamic Legal Studies to produce many competent prospective undergraduate students in Islamic Studies. This is a crucial area that we think stakeholders can make progress on.[79]

Necessity for and Emergence of Special Arabic Secondary Schools

Umar of Arizona State University, USA, studied different patterns of dual mode Arabic and Islamic Secondary Schools in the Northern part of Nigeria.[80] Some prepared students for Junior and Secondary School Certificate Examinations (JSSE and SSCE) in addition to some intensive studies in Arabic and Islamic Studies while others enroll their students for public examinations of Senior Islamic Studies (SIS) and Higher Islamic Studies (HIS) Certificates. The last two are awarded by Ahmadu Bello University (ABU), Zaria under its National Board of Arabic and Islamic Studies (NBAIS) as equivalents of JSS and SSS Certificates. As we pointed out in a previous study[81], a number of universities in Northern Nigeria accept the HIS which has recently been replaced with Senior Arabic an Islamic Secondary School Certificate (SA ISSC). Subjects examined and certified by the Board are Arabic, English Language and Literature, One Nigerian Language (Hausa, Igbo or Yoruba), Islamic Studies, Mathematics, Social Studies and Citizenship Education.[82]

Shari'ah in Nigeria

We have made some contributions to the debate on various aspects of the implementation of Shari'ah in Nigeria.[83] We are of the view that the three systems of law provided for by the Constitution of Nigeria should be

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allowed to operate without any major conflict. It is our opinion that every Nigerian should be free to choose customary or Islamic law and should be applicable and enforceable in matrimonial matters in any part of Nigeria to promote national unity and integration. The House of Assembly in each State should, within the limits of justice, fairness and respect for the minorities, prescribe applicable laws in other civil and criminal matters. This is the summary of our long list of intervention on this matter.

State and Religion

Nigeria is a multi religious state and no attempt ought to be made to impose either a State religion or secularity on any part of Nigeria. We have called attention to the hypocrisy and futility of secularity or secularism even in countries generally regarded as secular.[84]

On the other hand, we have provided a legal basis within Islamic law for Muslims in Nigeria. The set up in Nigeria made us classify the country as *Daru'l-Mu'ahadah* (Treaty State) under which Muslims are obligated to live peacefully and collaborate with fellow citizens for the development of the Nation.[85]

Islam and Peace Studies

Our focus is to extract and apply numerous provisions of Islam to promote peace and security in the World.[86] Security is indeed the purpose of Shari'ah of Islam *(Maqasidu-sh-Shari'ah)*. It is our opinion that the obvious conflict between Islam and the West is being inflamed by the unresolved oppression in Palestine and lack of justice in International politics. The organization of the U.N.O. which allows few powerful Nations of the world to

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acquire, retain and expand nuclear power to prevent and suppress other Nations on the mere suspicion of a dream to also acquire such power is a threat to global peace.

Publication and Preservation of Arabic Manuscripts in Nigeria

One important intellectual heritage of Nigeria is the avalanche of Arabic manuscripts of immense academic and historical importance available in various parts of Nigeria. The manuscripts require a lot of work to make their content available to non-Arabic audience. Arabic manuscripts on Nigerian origin are available in Centres and Institutions among which are the following:

1. Arewa House: Centre for Research and Historical Documentation, ABU.
2. C. A. D., I. A. S., University of Ibadan.
3. Centre for Islamic Studies, UDUS.
4. Kano State History and Culture Bureau, Kano.
5. Waziri Junaidu History and Cultural Centre, Sokoto.
6. Centre for Ilorin Studies, University of Ilorin.
7. Centre for Islamic Legal Studies, Zaria.
8. National Archives, Kaduna.[87]

Islam and Good Governance

Another aspect of Islamic thought to which we devoted some attention is "Good Governance". It is our contention that high rate of poverty, crime and insecurity as well as lack of patriotism is traceable to poor governance. We also opine that the process of election and selection of political and religious leaders requires a high level of care and scrutiny in order to ensure good governance. Our over-

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arching recommendation is that religious and political leadership should be entrusted to only persons with proven intellectual, moral and physical capacity to discharge the required responsibilities.[88]

Islamics at the Border of ICT and Globalization

The contemporary force of globalization and its implications for Islam and Islamics has also attracted our attention. Patterns of homogenization, hegemonization, westernization, centralization, modernization, among others, with the resultant compression of space and distance through communication and transportation technology, and the realignment of social forces and emergence of transnational cooperation have resulted in far-fetching consequences for Muslims and Islamics.[89] On our own part, we are developing a software on the calculation of shares in *mirath* (inheritance in Islamic Law) tagged Unilorin Shari'ah Key Board I to replace the traditional method of calculation. This effort has reached a trial-testing stage with software experts and it is expected to be commercialized in conjunction with Microsoft as soon as it is perfected and patented.

Recommendations

Apart from making clarifications of certain concepts in and about Islamic Studies which we have done considerably, the other goal of this lecture as earmarked is to present some recommendations which emanate from our involvement with Islamic Studies in the last four decades of our almost six decades of existence. The insight we offer into our research endeavours is just to convince the audience that our recommendations have basis. Any

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attempt to establish the foundation for every recommendation would not only widen the lecture beyond the space of an inaugural lecture but would also require virtual reproduction of all our research efforts.

Mr. Chairman Sir, we wish to recommend as follows:

(i) Justice and inclusiveness should be entrenched in the conduct of corporate and public affairs at the local, National and global levels of governance. Nigeria is facing challenges as a result of actual and perceived polarization of some segments of the country. We urge the government to embrace inclusivity as a counterforce to polarization just as we recommend justice as the watchword of the polity. There is good sense in the submission that poverty, illiteracy, unequal distribution of wealth and corruption are the four pillars of injustice. People can survive without religion but they cannot survive without justice, which is why every Friday, in millions of mosques across the globe, various Imams echo and stress Qur'an 16:90:

> Verily Allah enjoins *al-'adl* (justice) and al-*ihsan* (goodness) and giving (help) to the kith and kin; and forbids *al-fahsha'* (all evil deeds) and *al-munkar* (all that is prohibited by Islamic law) and *al-Baghy* (oppression). He admonishes you that you may take heed.

(ii) Islamic jurists and scholars should pay sufficient attention to context. Contextualization is necessary in the methodology of acquisition and application of

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Islamic learning. The concept of "one size fits all" should be discarded.

(iii) There is a need for us to contextualize ideas, skills and products thrust upon us by the dominant forces of globalization. Nigerians are losing fast their humanity, their Africanity in a blind imitation of foreign models which reflects in the world-view and morality of virtually all, especially the youth. We should jettison the empty slogan, "if you can't beat them, join them" and uphold its appropriate variant, "if you can't beat them, leave them." It is not all that glitters that is gold and it is not every dominant concept, product or idea being thrown at us that is good for us, our children and enviroment.

(iv) The world is fragile and the nation is distressed because of the domineering discourse of the hate-mongers. We need to build bridges of mutual understanding and harmonious co-existence and shatter the walls of hatred. We must all realize that we share a common humanity and we all originate from Adam and we shall all return to God, the Just Judge.

(v) Terrorism is abhorred by Islam, a religion of peace. As such, all real and imagined conflicts should be resolved peacefully. As the perpetrator of the Norwegian terrorism was not acting on the dictate of his religion but his own inner insolvency, those who terrorize and kill should be condemned as Islam absolves itself from all evil deeds for which Islamaphobes direct attacks at it.

(vi) Religious leaders or Imams are made, not born. Therefore, we call for the abolition of the hereditary

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Imamship that partly accounts for the retrogression of many a Muslim community. In every society, the yardsticks for the appointment of Imams should be strictly those stipulated by Islam, not by hereditary traditionalism.

(vii) We urge the government to be responsible in the discharge of its activities and be responsive to the needs of the citizenry. The first duty of government is to provide security and the government, through the security agencies, should be more pro-active and intelligence-driven in securing the lives and property of Nigerians. There is a need to identify the virus and provide appropriate immunization that makes otherwise decent and responsible people to become incorrigible when they join government.

(viii) Three systems of law – the Islamic, the customary and the common- should be made available to every Nigerian in every part of the country. This we think will proffer a solution to the native/settler syndrome that continues to wreak havoc, with deadly and destructive consequences, in some parts of the country.

(ix) Leaders at all levels should be models in character and learning. Individuals deficient in self discipline, moral and fiscal discipline should be barred from specific public offices.

(x) There is deficiency in the curriculum of Islamic Studies as it is in our various universities because there is virtually nothing in the curriculum that is not in the senior secondary school curriculum. We recommend that Islamic Studies in universities be

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changed to Islamics and the curriculum reviewed to create clear specifications.

(xi) It is a conventional wisdom that you do not change a winning team, as much as possible. The successes recorded by the Bridge Programme in its original form in such places as University of Ibadan and Bayero University, Kano are evident of its functional relevance. The Bridge Programme should be restored to its *status quo ante* of three years duration (instead of the current two years) in universities where it is still being offered while other universities are to remount it. The University of Ilorin should take a lead in this regard by implementing the three year Diploma programme which the Senate had re-confirmed for the Department of Religions. The University currently awards the Diploma through affiliated colleges such as Markaz in Agege.

(xii) In view of the need for adequate training in both the content and skills in the areas of Arabic and Islamic Studies, we propose a seven-year Secondary School system for (Madrasah) Islamiyyah Secondary Schools to concurrently prepare students for both *'Idadi* and senior secondary School Certificate examinations in subjects of Arabic, Islamic Studies, Mathematics, English, a Nigerian language and any other three subjects in any of Science, Social Science, Arts, Commercial or Technical subjects. The recently re-invigorated National Board of Arabic and Islamic Studies should concentrate on setting and maintenance of the standard for award of nationally acceptable *'idadi* certificates. The

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school should run a six day week of Saturday to Thursday. This, in addition to other post-secondary 'bridge' programmes, would, in our view, create the required level of competence in higher education and training in all subjects of human endeavour.

(xiii) As a matter of national expediency, the Federal Government should make Islamics and Christian Religious Studies a component of General Studies in all tertiary institutions including faith-based institutions. Both Islamic and Christian Religious Studies should be made core and compulsory up to the secondary school level and reflect the ethnic/religious values of the various communities. Ignorance, a major misfortune, accounts for much of the so-called religious crises in Nigeria and it is only the light of knowledge that can dispel the ignorance pervading the land, part of which accounts for the thinking that religion is the problem.

(xiv) Departments other than Religious Studies should introduce Islam-based courses into their programmes to enhance the spirit of inter-disciplinarity which is in vogue in the academic world. A Centre for Islamic Social Sciences could be established by each institution to run diploma and postgraduate courses in Islamic banking, finance and economics.

(xv) The University of Ilorin should establish and equip with adequate personnel and equipment an Institute of Translation Art and Technology (ITAT). It is not just about the art of translation of documents of

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academic and historical significance, it is also about the technology of it.

Acknowledgements

Though it not part of the old order of inaugural lectures to have a long list of acknowledgements, it has become fashionable in recent years. In keeping with the two, I want to first acknowledge Allah, Who has taken me this far in life. I consider myself fortunate as a person, a family man, a teacher and a University administrator. *Alhamdu lillah.*

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I am also thankful to every member of this audience for coming to listen to me. I pray that the Almighty God make each and every one of you a conflux of divine favours.

Thank you very much.

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