institution. And a salute to the midwives of the Sudan in all parts of the country, to those who perform a great human service.

THE *TAKFĪR* DEBATE: SOURCES FOR THE STUDY OF A CONTEMPORARY DISPUTE AMONG AFRICAN SUFIS PART I: THE NIGERIAN ARENA*

RÜDIGER SEESEMANN

Polemical literature can be very illuminating when used as a source for the reconstruction of intellectual history.[1] At the same time, polemical literature might also have a 'sub-text'[2] that, if deciphered, can provide for a better understanding not only of the text itself, but also of the circumstances of the production of the text. In this article, I explore the background to a contemporary dispute among African Sufis of the Tijāniyya order by examining the polemical literature that deals with what will be referred to as the *Takfīr* debate.

Sharīf *Ibrāhīm Ṣāliḥ and his* Kitāb al-Mughīr

In 1986, a Lebanese publishing house printed a heavy tome of 584 pages entitled *al-Mughīr ʿalā shubuhāt ahl al-ahwāʾ*

* Part II, to be published in *SAJHS*, 10, will deal exclusively with the sources on the *Takfīr* debate written by Sudanese. I am grateful to Stefan Reichmuth and Benjamin Soares for commenting on this article.

1 This holds particularly true for polemics between Sufis and their opponents, as the recent volume *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics* (ed. Frederick de Jong and Bernd Radtke, Leiden: Brill 1999) convincingly shows.

2 By using the term sub-text, I do not allude to postmodern literary theory. I rather refer to implicit meanings and motives that are not explicitly expressed in the text itself.

Sudanic Africa, 9, 1998, 39-70 (Bergen/Norway)

D. 1677

Editor: Geoffrey Roper, **WORLD SURVEY OF ISLAMIC MANUSCRIPTS.** Vol. II, London 1993. s. 407-430 .DİA Ktp. 27168.

20 MART 1995

NIGERIA
by
Abdur Rahman I. Doi
1989

INTRODUCTION

Nigeria is a giant of Africa with the largest Muslim population in the whole continent. It has a total population of about 90 million, of which Muslims form about 65%. The remaining population is Christian and pagan. The total area of Nigeria is 923,768 sq. km. Out of this, the Northern states form the largest part of the country, constituting 281,782 square miles, and are inhabited by an overwhelming Muslim majority.

Many great scholars from different parts of West Africa came and lived in Nigeria particularly because pilgrims coming from the neighbouring Muslim countries passed through Katsina on their way to perform the Ḥajj. The writings of these scholars inspired many others whose manuscripts are found in various libraries and personal collections of certain 'Mallams' (*Muʿallim*).

Most manuscripts in Arabic, Hausa and Fulani languages on various Islamic subjects have come down to us from the period of the Sokoto Caliphate. Unfortunately, many valuable manuscripts have been lost or eaten away by all kinds of insects found in West Africa. Many manuscripts are kept locked in dirty-looking wooden boxes in mud houses and are not shown to anyone, because of some inexplicable fear that by exposure to people their *baraka* (blessing) will be lost. These people are the descendants of great scholars who are now quite ignorant and cannot even read these manuscripts; they feel that these 'old books' are a source of prosperity and protection.

THE WRITINGS OF SHEIKH UTHMAN DAN FODIO AND HIS SUCCESSORS

Islam was introduced in Hausaland many centuries ago; and Katsina had a Muslim King in the 17th century, while the neighbouring state of Borno had been ruled by Muslims since the 11th century.[1] But Islam was not practised in its pure form as the Prophet Muḥammad had preached. The rivalry between Islam and paganism had continued throughout the centuries. Therefore, SHEIKH

[1] Orr, Sir Charles, *The Making of Northern Nigeria*, London 1965, p. 72.

Martin E. Marty and R. Scott Appleby
ACCOUNTING FOR FUNDAMENTALISMS
The Dynamic Character of Movements, Chicago – 1994, s. 490 – 512. DN: 38718.

CHAPTER 18

Izala: The Rise of Muslim Reformism in Northern Nigeria

Ousmane Kane

Founded in Nigeria in 1978, the Izala movement has become the most important and largest reformist movement in West Africa. Its adherents tend to refer not to the local religious order but to the Qur'an and the Traditions of the Prophet Muhammad (Sunna) as the only legitimate source for the conduct of religious and, to some extent, social life.[1] Beyond their emphasis on *sola scriptura* (the primacy of the scriptures over doctrines), adherents of the Izala movement accord great importance to social morality.

Izala today is a divided movement. For different motivations and to varied degrees, many social groups identify with its teachings or associate with its reform project, making it difficult to trace an evolutionary curve that could explain the external behavior of all who have been touched by its teachings. Nevertheless, I advance the hypothesis that a good part of Izala's leadership has recently moved from a rather aggressive posture toward nonmembers to one of accommodation. Clashes between Izala preachers and Sufi Muslims during the late 1970s and early 1980s had often led to loss of life. This has led some members of the movement to distance themselves from it in order to constitute a more radical tendency, which could be called neo-Izala.

In order to understand this complex movement, we must situate it within the political, economic, and social evolution of Nigeria. In this chapter I present the social and cultural milieu of northern Nigeria and the context which favored the birth of Izala, its expansion, the moderation of a part of its leadership, and, finally, its fragmentation. Against the background of the evolution of Izala, I suggest how one can account for the behavior of these Nigerian fundamentalists toward the outside world.

By far the most populous country in Africa, Nigeria, with its 88.5 million inhabitants in 1992,[2] shelters close to a quarter of the population of the black continent. This population, composed of 350 ethnolinguistic groups,[3] is heterogeneous from all

points of view. However, three important groups stand out from this mosaic: the Hausa-Fulani (based essentially in the northern part of the country, covering a large part of Hausaland), the Yoruba in western Nigeria, and the Igbo in the eastern part.[4] The center of the country (Middle Belt) shelters many ethnic groups. The confessional distribution of these groups is shared between Christianity, Islam, and traditional African religions.

To a certain extent this ethnolinguistic diversity assumes the pattern of the various religious divides in Nigeria. Hausaland is largely Muslim; Igboland is essentially Christian. Yorubaland, with its even distribution of Christians and Muslims, is dominated by Christianity and Islam and at the same time very much influenced by its traditional culture.[5] In Yorubaland more than anywhere else in Nigeria, native African tradition seems a fundamental base for religious expression.[6]

Nothing is more controversial in Nigeria than the geographical and religious distribution of its population. The last official head count mentioning the religious distribution of the population was conducted in 1963; demography used to be a criterion taken into account in the distribution of national wealth. According to the 1963 census, Muslims represented 47.2 percent of the population, Christians 34 percent, and followers of traditional religions 18.2 percent.[7] In contrast to Christianity and Islam, the traditional religions have been in constant decline and the number of their adherents has dropped since the 1963 census.

Based largely in the north and to a lesser extent in the southwest of the country, Nigerian Muslims have been influenced by the concepts and practices of the Sufi brotherhoods since the jihad of the nineteenth century. Although these brotherhoods draw their inspiration from Sufism, they also preserve some indigenous African religious practices. One of the most important objectives of the Izala movement has been to eliminate these local religious practices.

The various West African reform movements of the eighteenth and nineteenth centuries were led by men solidly anchored in the tradition of Sufi Islam and they exemplified orthodoxy par excellence. Other anti-Sufi reformist movements born in the Muslim world in the eighteenth and nineteenth centuries made little impact in Africa in general and in Nigeria in particular,[8] partly because the British colonizers, like the French, strove to isolate black Africa from the Arab world. The politics of isolation was particularly motivated, in the case of Nigeria, by the painful recollection of the Mahdist revolt in Sudan, a country not far from northern Nigeria, and by the rise of Arab nationalism in the Arab world in the early twentieth century. Until the beginning of the 1950s, Nigerians could not attend Arab universities because those universities were considered bastions of revolutionary ideas. A confidential report by an academic and former education officer, Mervyn Hiskett, on his return from Sudan, reveals the distrust of the Nigerian colonial administration of that time, which led to the isolation of northern Nigeria from the Arab world.

> This interview with the minister was one of the many indications which go to show that the new Sudanese Government has identified itself with the Egyptian-inspired crusade against colonialism. That the Egyptians see them-

24 OCAK 1995

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Niger - Burkina Faso

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79730

LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy,

Catherine Coquery-Vidrovitch,

Yves Person

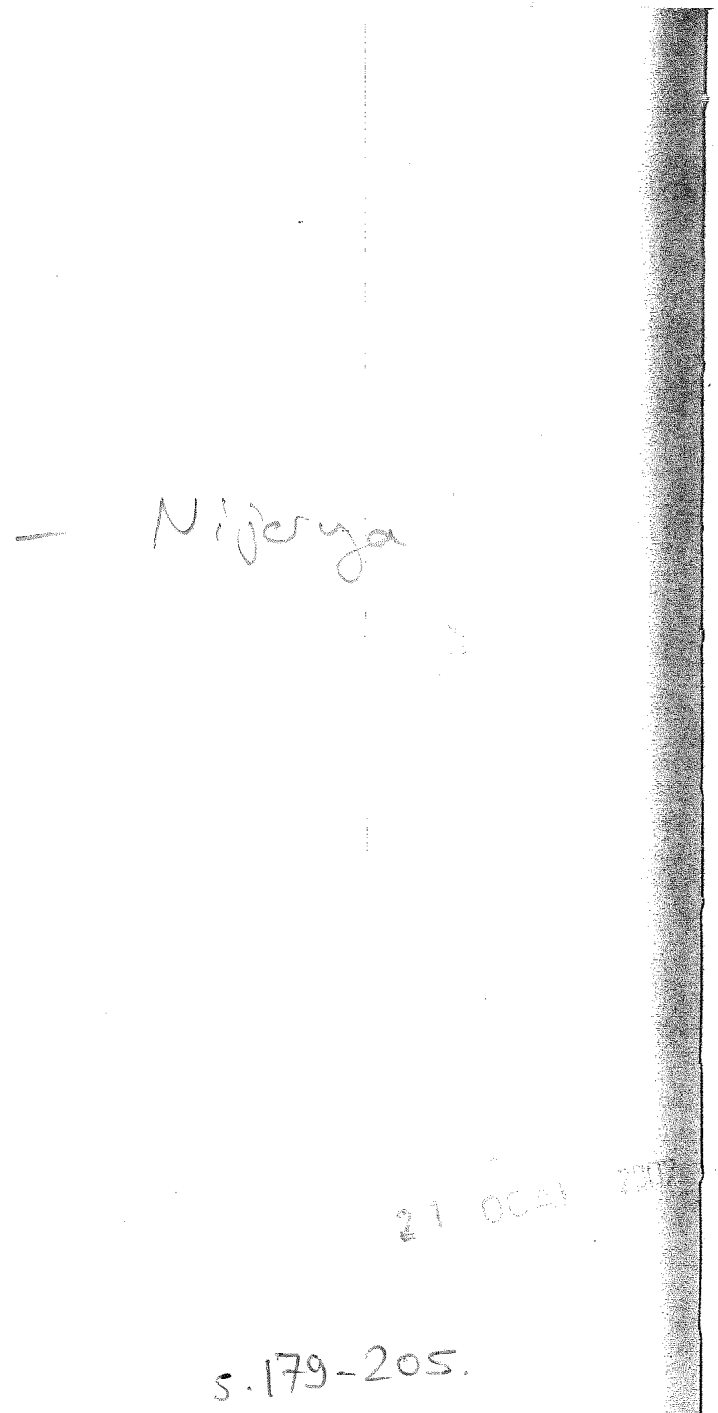
TOME X

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Dem. No: 79790
Tas. No: 320.960
AFR

Paris 1990

LES EDITIONS DU
jaguar

— Nigeria



21 OCAK

S.179-205.

La voie ferrée, symbole du terrain privilégié de l'action de Michael Imoudu.

Michael Imoudu et l'essor du syndicalisme au Nigeria

ROBIN COHEN

Pendant et aussitôt après la Seconde Guerre mondiale, le Nigeria est le témoin de plusieurs grèves et manifestations d'envergure : c'est le tribut d'une vitalité économique en expansion accompagnée de la prise de conscience du prolétariat, en particulier à Lagos.

En fait, dès la fin du XIX[e] siècle, les salariés du Nigeria montrent leur capacité de défendre, maintenir ou accroître leurs intérêts de classe. L'événement le plus remarquable, et sur lequel on dispose de plus d'informations, est la grève entreprise par 3 000 artisans et ouvriers du ministère des Travaux publics en 1897[1]. La grève est provoquée sur l'initiative du gouverneur, Sir Henry McCallum, qui, dans le but d'introduire des économies dans le secteur public, ordonne une réduction des salaires et le réaménagement des conditions de travail. Le moment est mal choisi : le gouverneur est alors aux prises avec une mutinerie des forces de police due à d'autres mesures gubernatoriales. A ce moment, une partie des troupes de la colonie a été envoyée en Côte de l'Or et l'administration est incapable d'une démonstration de force convaincante. Les grévistes refusent de se plier aux ordres de McCallum et l'obligent à faire marche arrière dans les quarante-huit heures : les salaires ne sont pas réduits et les travailleurs amputent leur journée de travail d'une demi-heure. Il n'est pas interdit de rapprocher cette grève d'un courant d'opposition à d'autres mesures prises par les autorités de Lagos ; rien ne permet, toutefois, d'affirmer que ces grévistes aient été motivés par autre chose que leur désir spontané de défendre leur niveau de vie en faisant obstacle à des décisions intempestives.

La solidarité croissante des ouvriers à la veille de la Seconde Guerre mondiale peut se résumer en trois points : a) organisation, b) action, c) conscience de classe.

Trois syndicats importants sont mis sur pied à cette époque : la Nigerian Union of Teachers (enseignants), la Civil Service Union (fonctionnaires) et la Railway Workers' Union (cheminots) ; c'est à l'organisation de ce dernier, qu'il dominera pendant trente-cinq ans, que se consacre Michael Imoudu. Il y a en outre de plus petites organisations, dont au moins quatre syndicats de cheminots et un d'employés de commerce[2]. A titre d'exemple, l'un des plus anciens syndicats de cheminots est la Nigerian Mechanics' Union, créée en septembre 1919, avec environ 800 membres déclarés et des sections dans l'ensemble du réseau. Son dirigeant, Herbert Macaulay, avocat, figure parmi les premiers nationalistes nigérians. Par sa formation professionnelle, son genre de vie et ses aspirations sociales, il fait partie intégrante de la bourgeoisie, mais lui-même et d'autres chefs nationalistes, on le verra, cherchent généralement à asseoir leur influence en s'assurant un soutien parmi les syndicats. Bien que souvent éphémères et parrainées par des membres de l'intelligentsia de la capitale, de nombreuses organisations indépendantes de salariés voient le jour. Il est à noter que de tels mouvements se créent *avant 1938*, c'est-à-dire avant que soit promulguée la Trade Union Ordinance qui confère une existence légale aux syndicats déclarés.

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79788

LES AFRICAINS

sous la direction
de
Charles-André Julien
et
Magali Morsy,
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Yves Person

TOME VIII

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Dem. No: 79788
Tas. No: 920.960
AFR

Paris- 1990

LES EDITIONS DU
jaguar

- Nigerya

S.41-63.

Oduduwa, « père » de tous les rois yoruba :
il est ici représenté par son grand-prêtre du temple de Jabata (Shabe),
*en tenue de cérémonie, coiffé de l'*ade
garni de franges de perles qui dissimulent le visage.

Alafin Atiba et la restauration du royaume yoruba d'Oyo

Montserrat Palau-Marti

Atiba est le fils du glorieux Alafin Abiodun qui, selon la tradition, a eu 660 enfants ! Alafin, terme qui se traduit par « maître du palais », s'applique au souverain yoruba, le roi d'Oyo.

Le peuple yoruba compte près de dix millions de personnes ; la plus grande partie se trouve au Nigeria occidental, mais il y a également des groupes importants au Togo, et surtout dans la République populaire du Bénin. Les Yoruba sont liés par une origine commune basée sur la langue, la culture et l'histoire. Ifé est considérée par tous comme la ville sainte, lieu où les *orisha* (dieux) et les hommes sont descendus du ciel. Le divin Oduduwa a été le premier *oni* (roi) d'Ifé et ses enfants sont les fondateurs des sept royaumes yoruba originels ; ainsi, comme le veut le mythe, sont issus d'Ifé, et selon son modèle, les royaumes d'Aké (Egba), Ketu, Edo (ancien Bénin), Ilesha, Shabe, Popo, Oyo. Ifé a toujours conservé le prestige religieux, Oyo étant destiné à la grandeur politique.

L'époque d'Abiodun a été l'une des plus prospères et florissantes de l'histoire d'Oyo. Le royaume comptait alors 6 000[1] villes et villages. Alafin, qui étendra sa protection sur l'ensemble du monde yoruba, impose par ailleurs l'hégémonie d'Oyo au Nupe, au moyen Niger, et jusqu'aux régions côtières, vers l'ouest où le roi du Dahomey paye tribut au Dahomey. A cette époque 1 060 rois et chefs sont les vassaux d'Oyo et doivent hommage à Alafin. Après la brillante époque d'Abiodun, Oyo et le monde yoruba vont connaître une longue période de guerres extérieures et de luttes intestines. Le vieil empire d'Oyo sombrera dans l'anarchie et la décadence. Atiba, intimement lié aux événements et aux péripéties de son temps, sera l'artisan de la reconstruction. A commencera le nouvel empire d'O ba est né vers la fin du règne Abiodun, son père, qu'il ne devai quement pas connaître : comme t fant de roi, Atiba ne peut pas na palais ni grandir dans la capitale. S est une femme d'Akeitan ; à la mor fin Abiodun, elle retournera dans son paternelle, en pays egba. Atib un petit gamin, se trouvera sous l'a de son oncle maternel Yesufu.

En grandissant, Atiba devient leur et rebelle, terreur des cultivate fermes alentour qu'il pille à loisir. qualité de prince et fils de roi, Atib d'une large impunité, qui ne pe l'inciter à une plus grande violence cun est las de ses vols et de ses exa Le jeune prince n'est pas fait pour une vie ordonnée dans le métier de t que son oncle lui a fait apprendre. quitte finalement son oncle pour désormais une vie d'aventure, favoris l'époque.

Awole (ou Aole) a succédé à dun sur le trône d'Oyo. Son règne dominé par la personnalité du *bale* d'Ilorin, Afonja, qui avait été nomm *Ona Kakanfo*. Ce titre, que nous pou traduire par généralissime des armées l'un des plus prisés à Oyo. Afonj aurait dû servir Alafin, deviendra au traire son puissant et dangereux usurpant, depuis Ilorin, le pouvoir profit. Après quelques années, Awol venu un roi de paille, sera contrai suicide (v. 1816 ?). Adebo succède à le ; lui aussi devra se suicider en avala poison, après un règne de 130 jours. occupera ensuite le trône, et sera ment contraint au suicide ; son règne duré trois lunes.

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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Dem. No: 79789
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sous la direction

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Yves Person

TOME IX

Paris - 1990

LES EDITIONS DU
jaguar

Peter Thomas un commerçant nigérian à l'épreuve d'une économie coloniale en crise

ANTHONY G. HOPKINS

La biographie est probablement, pour l'historien, la plus difficile des spécialités. Aucun autre discours historique ne pose avec plus d'acuité le problème de la relation entre les révélations de l'archéologue et le vaste cours des événements. Certains biographes s'identifient avec un tel enthousiasme à leur sujet qu'ils agrandissent le portrait au point que la toile recouvre tout le mur. D'autres, frustrés par le manque d'informations de détail ou impressionnés par le jeu de forces impersonnelles, ne livrent rien d'autre qu'un indiscernable caméléon. Pour être réussie, la biographie doit, selon le canon aristotélicien de la beauté, répondre à un sens harmonieux des proportions.

Il faut aux historiens de l'Afrique, une conscience particulièrement aiguë de la proportion et des perspectives. L'étude du continent est profondément influencée par la puissante exigence de répondre à un critère de vraisemblance, d'une part, et par un grave manque de sources, d'autre part. Rien d'étonnant, donc, si la plupart des biographies d'Africains portent sur des leaders politiques du XIX^e^ et du XX^e^ siècles. En s'opposant à l'expansion impérialiste au XIX^e^ ou en militant pour l'indépendance politique au XX^e^ siècle, ils ont joué un rôle dont l'importance est évidente et leur position même implique l'existence d'une information substantielle à leur sujet. Les progrès de la recherche ont été marqués par la découverte de nouvelles sources valables pour focaliser l'histoire sur les Africains eux-mêmes plutôt que sur l'action des explorateurs, des conquérants ou des gouverneurs étrangers. Il apparaît dans le même temps un large consensus parmi les historiens de l'Europe et de l'Afrique sur la nécessité d'élargir leur territoire vers d'autres disciplines pour atteindre la vie de gens qui n'étaient pas des gladiateurs de l'arène politique ou militaire. C'est à ce point de la tentative de construction d'un vécu historique que commencent les difficultés. Pour ce qui est de l'Afrique, l'aspirant biographe est immédiatement confronté à une double question : existe-t-il assez d'informations avec assez de détails par-delà celles qui concernent un nombre relativement restreint de « grands noms » ou d'« histoires à succès » ? De toute manière, l'histoire de « moindres » personnages est-elle digne de récit ? Même si ce n'est pas complètement, la présente étude est mue par l'intention de répondre par l'affirmative.

Un bourgeois inconnu

L'homme qui sera dépeint ici est un commerçant africain, un homme dont le nom et la carrière sont pratiquement inconnus, même des spécialistes de l'histoire du continent. Du point de vue des techniques d'enquête, une telle étude exige de l'historien qu'il fasse appel à des sources originales d'information. Les documents officiels sont pour la plupart inadéquats ; il faut donc travailler sur le terrain, découvrir des sources privées, recueillir des témoignages oraux et même recourir à cette ultime Cour d'appel que sont les cimetières, où les tombes fournissent avec autorité des renseignements sur les naissances, les mariages et les décès.

En termes de signification historique, cette étude a pour sujet l'un des membres d'une bourgeoisie indigène hybride qui, après avoir surgi grâce à elle, a été submergée par la marée du commerce impérial : il peut être considéré comme le représentant d'un groupe de « perdants privilégiés » à l'apogée du gouvernement colonial. Peut-

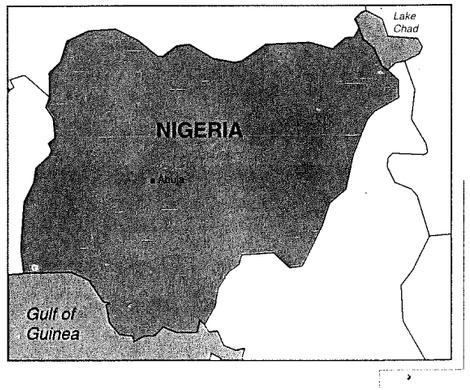
-Nijerya

S. 299 - 329

Photographie de P.J.C. Thomas. Archives familiales. Document aimablement prêté par l'auteur.

هشتمین اجلاس سران کشورهای اسلامی
ISLAMIC SUMMIT CONFERENCE
Tehran 9-11 Dec. 1997

Tahran, 8.1376/1997
IRCICA: 36008



نیجریه

LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Federal Republic of Nigeria is a West African coastal state on the shores of the Gulf of Guinea, with Benin to the west, Niger to the north, Chad to the north-east, and Cameroon to the east and south-east. The climate is tropical in the southern coastal areas, with an average annual temperature of 32ºC (90ºF) and high humidity. It is drier and semi-tropical in the north. Average annual rainfall is more than, 2,500 mm (98ins) in parts of the south-east, but in certain areas of the north is as low as 600mm (24ins). In 1963 the most widely spoken languages were Hausa (20.9%), Yoruba (20.3%), Ibo (16.6%) and Fulani (8.6%). English is the country's official language. In 1963 the principal religious groups were Muslims (47.2%) and Christians (34.5%), while 18% of the total population followed animist beliefs. The national flag (proportions 2 by 1) has three equal vertical stripes, of green, white and green. The capital is Abjua, to which the Federal Government was formally transferred in December 1991; however, many non-government institutions remained in the former capital Lagos.

AREA, POPULATION AND DENSITY

Area (sq km)	923,768
Population (census results, 28-30 November 1991)	
Males	44,544,531
Females	43,969,970
Total	88,514,501
Population (official estimates at mid-year)	
1993	93,265,251
1994	95,223,821
1995	97,223,521
Density (per sq km) at mid-1995	105.2

ECONOMY

Monetary Units: 100 Kobo = 1 naira.
Revenue (million)

	1993	1994	1995
Federation Account revenue	51,798	53,661	73,524
Other petroleum revenue	34,681	37,607	61,954
Independent revenue	8,121	2,106	19,121
Federation Stabilization Account	11,832	2,453	-
Value -added tax (VAT)	-	1,720	7,443
Total	106,433	97,547	162,042

International Reserves (US $ million at 31 December)

	1993	1994	1995
Gold	1	1	1
IMF special drawing rights	-	-	1
Foreign exchange	1,372	1,386	1,443
Total	1,373	1,387	1,444

EDUCATION
(1994)

	Institutions	Teachers	Students Males	Females	Total
Primary	38,649	435,210	9,056,367	7,134,580	16,190,947
Secondary	6,162	152,596	152,596	2,031,547	4,451,329
Teacher training	135	4,531	4,531	n.a.	108,751
Technical and Vocational	240	5,115	5,115	n.a.	89,536
Higher education	133	19,601	19,601	n.a.	383,488

GOVERNMENT

Head Of State: Head of Government and Commander-in- Chief of the Armed Forces.
Political Divisions: Abia, Adamawa, Akwa Ibom, Anambra, Bauchi, Benue, Borno, Cross River, Delta, Edo, Enugu, Imo, Jigawa, Kaduna, Kano, Katsina, Kebbi, Kogi, Kwara, Lagos, Niger, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, Sokoto, Taraba, Yobe, Federal Capital Territory.
Legislature: National Assembly was dissolved on 18 November 1993.

موقعیت جغرافیایی، آب و هوا، زبان، مذهب، پرچم ، پایتخت

جمهوری فدرال نیجریه کشوری ساحلی در غرب افریقاست و در سواحل خلیج گینه واقع شده است و از غرب با بنین، از شمال با نیجر، از شمال شرقی با چاد و از شرق و جنوب شرقی با کامرون هم مرز است. این کشور دارای آب و هوایی گرمسیری در مناطق ساحلی جنوب است و میانگین درجه حرارت سالانه به ۳۲ درجه سانتیگراد می رسد و میزان رطوبت بالاست. میانگین بارندگی سالانه بیش از ۲۵۰۰ میلمتر در بخشی از مناطق جنوب شرقی است در حالی که در شمال کشور این میزان به کمتر از ۶۰۰ میلیمتر می رسد. در سال ۱۹۶۳ زبانهایی که مردم عمدتاً به آن صحبت می کردند عبارت بود از هوسا (۲۰/۹ درصد)، یوروبا (۲۰/۳ درصد)، ایبو (۱۶/۶ درصد) و فولانی (۸/۶ درصد). انگلیسی زبان رسمی کشور است. در سال ۱۹۶۳ گروههای عمده مذهبی عبارت بودند از مسلمانان (۴۷/۲ درصد) و مسیحیان (۳۴/۵ درصد) در حالی که ۱۸ درصد کل جمعیت پیرو فرقه همزادگرایی بودند. پرچم ملی به ابعاد ۱×۲ دارای سه نوار عمودی به رنگهای سبز، سفید و سبز است. پایتخت این کشور آبوجا است که دولت فدرال در دسامبر ۱۹۹۱ بدانجا منتقل شد. بهرحال، بسیاری از موسسات دولتی همچنان در پایتخت قبلی یعنی لاگوس باقی مانده اند.

مساحت، جمعیت و تراکم جمعیت

مساحت (برحسب کیلومترمربع)	۹۲۳۷۶۸
جمعیت (نتایج سرشماری ۳۰-۲۸ نوامبر ۱۹۹۱)	
مرد	۴۴۵۴۴۵۳۱
زن	۴۳۹۶۹۹۷۰
جمع کل	۸۸۵۱۴۵۰۱
جمعیت (آمار رسمی در نیمه سال)	
۱۹۹۳	۹۳۲۶۵۲۵۱
۱۹۹۴	۹۵۲۲۳۸۲۱
۱۹۹۵	۹۷۲۲۳۵۲۱
تراکم جمعیت (در هر کیلومتر مربع) در نیمه سال ۱۹۹۵	۱۰۵/۲

اقتصاد

واحد پول: ۱ نیرا= ۱۰۰ کوبو

درآمد (برحسب میلیون نیرا)

	۱۹۹۳	۱۹۹۴	۱۹۹۵
درآمد حساب فدرال	۵۱۷۹۸	۵۳۶۶۱	۷۳۵۲۴
سایر درآمدهای نفتی	۳۴۶۸۱	۳۷۶۰۷	۶۱۹۵۴
درآمدهای مستقل	۸۱۲۱	۲۱۰۶	۱۹۱۲۱
حساب تثبیت فدرال	۱۱۸۳۲	۲۴۵۳	–
مالیات ارزش افزوده	–	۱۷۲۰	۷۴۴۳
جمع کل	۱۰۶۴۳۳	۹۷۵۴۷	۱۶۲۰۴۲

ذخائر بین المللی (برحسب میلیون دلار آمریکا در ۳۱ دسامبر)

	۱۹۹۳	۱۹۹۴	۱۹۹۵
طلا	۱	۱	۱
حق برداشت‌ویژه از صندوق بین المللی پول	–	–	۱
ارزهای خارجی	۱۳۷۲	۱۳۸۶	۱۴۴۳
جمع کل	۱۳۷۳	۱۳۸۷	۱۴۴۴

آموزش
(۱۹۹۴)

	تعداد واحدهای آموزشی	تعداد مدرسین	تعداد شاگردان پسر	دختر	جمع کل
ابتدایی	۳۸۶۴۹	۴۳۵۲۱۰	۹۰۵۶۳۶۷	۷۱۳۴۵۸۰	۱۶۱۹۰۹۴۷
دبیرستان	۶۱۶۲	۱۵۲۵۹۶	۲۴۱۹۷۸۲	۲۰۳۱۵۴۷	۴۴۵۱۳۲۹
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حکومت

رئیس کشور : رئیس دولت و فرمانده کل نیروهای مسلح

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THE LIGHT

Nigerya 196-199

By

AL-HAJ SULTAN HAFIZ ABDOOL

Revised by

MAULANA SYED ZIA-UD-DIN AHMAD GILLANI

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THE CATHOLIC COERCE : IS THIS RECOGNISBALE JUSTICE ?

On page 10 of the 'Daily Times' of Nigeria, dated the 4th day of March, 1965, is a mighty good article to indicate the attitude of the Christian missionaries and their policies towards proselytism. In that article, Tai Solarin, writes to the Chief Utomi, Minister of Education, in defence and appeal for the readmittance of three youths who had defied the call to Church of the Catholic mission school which they attended. In his article he said,

"Your Honourable Sir,

I write on behalf of the three boys that were dismissed from St. Joseph's Catholic Grammar School, Otuo. I should have sent this much earlier, but it took me some time raking my information together, and you know what the mail service is like in Nigeria.

"All the information I got on the three boys, confirmed that they were dismissed from St. Joseph's because they did not attend the Catholic Church conveniently built near the school.

"To me it seems these boys were dismissed because they had the courage to stay away from church, when, probably, they preferred to work on their school books.

"I tell you something that happened in my mission school when I was young. The boy who failed to go to the Bible Class at 7.30 a.m., the children's service at 9, the adult service (if the boy happened to be a number of the choir) at 10; the Sunday School at 2 p. m. ; the evening service at 4 p m., merited six strokes of the cane on each count. The strokes were to be collected on the boy's bottom.

"I very well remember a boy, Oshoko we called him, who

coolly collected, every Monday morning, thirty strokes of the cane on his bottom.

"It looks like yesterday when our headma ter was inflicting Oshoko's 30. Whatever number was involved, six or twelve strokes, Oshoko was usually the last to be served, as his ration was always the most numerous.

"The boy stood defiantly with his hands folded in front of him. Our Headmaster gasped for breath, his mouth gaping slightly open and he sweated profusely.

"Oshoko did not budge. In fact, he occasionally looked back and wondered whether the Headmaster who rested between the strokes, had finished.

"Our infuriated headmaster on this special Monday laboured on more energetically and the boys were, of course, always on Oshoko's side. They practically cheered Oshoko when our totally exhausted H. M. stumbled backwards and nearly hit the floor.

"Oshoko stood as if his feet had grown roots. He would not budge. Our H. M. dazed, and totally spent, looked back, his eyes fuming with rage. He took another cane returned to Oshoko.

"It was real butchery. The back, bottom, the all—but Oshoko stood defiantly majestic, and the whole school 'hullahed'.

"The H. M. went stark mad. He threw down the stick, jumped on Oshoko's back and dug his teeth on the poor lad's shoulder.

"The stick, plus our H. M.'s teeth did not succeed in winning Oshoko's presence, let alone his membership, into the church.

"What a primitive way to win people round ! The missions, all the missions, including the one that owns St. Joseph's Grammar School, have won 99 percent of the membership of

جغرافية الشعوب الإسلامية

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

— Nijerya

دكتور
يسري عبد الرازق الجوهري
أستاذ الجغرافية وعميد كلية الآداب
ونائب رئيس جامعة المنيا

Türkiye Diyanet Vakfı
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الناشر
منشأة المعارف بالاسكندرية
جلال حزي وشركاه

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نيجـــيريا

تتكون نيجيريا من أربعة أقاليم تضم جميعا فى دولة اتحادية ، وهـــذه الأقاليم هى الاقليم الجنوبى الشرقى والاقليم الجنوبى الغربى واقليم الوسط الغربى ثم الاقليم المسلم الشمالى . ويرتبط اسم نيجـــيريا الذى تعتبر أكبر دولة إفريقية من ناحية حجم السكان بوجود نهر النيجر ورافده بنوى . ونهـــر النيجر ورافده بنوى هما شريان الحياة الاقتصادية فى نيجيريا حيث يصب هذا النهر فى سهل فيضى تغطيه البحيرات والخلجان المتسعة كما تنتشر دلتا النيجر فى مساحة واسعة من الأرض .

وسطح النيجر عبارة عن مجموعة من الهضاب المنعزلة المتقطعة التى يعـــلو بعضها السفوح البركانية . وأعلى الهضاب فى نيجيريا هضبة موسى ويصل ارتفاعها إلى ٢٠٠٠ م ، وتنحدر هذه الهضبة شمالا إلى هضبة لاتشن وإقليم الهوسا . أى إلى الجنوب تنحدر الهضبة إلى سهول منخفضة تغطيها الرواسب الصلصالية .

مناخ نيجيريا نمطين من المناخ الأول مناخ استوائى صرف ويتمثل فى المناطق التى تقع بين خطى عرض ٤° و ١٠° ش ومناخ سودانى مدارى وذلك فى الأراضى التى تقع بين خطى عرض ١٠° ، ١٤° ش ، والفرق بين النظامين أن الأمطار طول العام فى المناطق الأولى بينما يوجد فصل جاف فى المناطق الثانية .

وقد انعكست الظروف المناخية على المظهر النباتى فظهرت الغابات الاستوائية على نطاق كبير فى المناطق الساحلية بأشجارها التى تنتمى إلى الماهوجنى ونخيل الزيت والكولا والمانجو البرى فى حين غطت حشائش السافانا الاجزاء الشمالية من البـــلاد أو ما يقرب من $\frac{3}{4}$ مساحة نيجيريا التى تصل إلى حـــوالى ٩٢٣٧٦٨ ك . م ٢ .

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NIGERIA, LIBRARIES IN, TO OREGON STATE UNIVERSITY

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NIGERIA, LIBRARIES IN

See also *Africa, Libraries in*

Introduction

Situated on the west coast of Africa in the Gulf of Guinea, the Federal Republic of Nigeria, with a population of over 70 million people, is the most populous country in Africa. It stretches from the swamps of the Niger Delta in the south to the fringes of the Sahara Desert in the north. It has an area of 356,669 square miles, and extends well over 700 miles from east to west and more than 650 miles from north to south (*1*).

Nigeria is an interesting study in diversity. The vegetation ranges from rain forest to semirain forest to savannah. There are more than 250 main tribal groups, each of which was probably a nation-state before the arrival of the Europeans. The following, each of which has a population of more than 1 million, are the major tribes: Hausa/Fulani (11,652,745), Yoruba (11,320,509), Ibo (9,246,388), Kanuri (2,259,091), Ibibio (2,006,489), Tiv (1,393,649), Ijaw (1,088,885), Edo (954,970) (*2*).

Against this background, Nigeria is itself a remarkable attempt at turning a "geographical expression" into a modern state. Modern Nigeria dates from 1914, when on January 1st that year Lord Lugard amalgamated the Protectorate of Northern Nigeria with the Colony and Protectorate of Southern Nigeria by proclamation. Lord Lugard thus became the first governor-general of a united Nigeria. Prior to this date, the Northern and Southern Protectorates had gone through different administrations by the Royal Niger Company, a chartered company which administered the territories.

Almost 100 years after the British occupation of Lagos in 1861 and after several constitutional reviews, Nigeria emerged as an independent Federation on October 1, 1960. There were three internal self-governing regions: Northern, Eastern, and Western. As a result of a plebiscite in the minority areas of the Western Region, the Mid-Western Region was carved out in 1963. Thus Nigeria had four component states up to January 1966, when the civilian government was ousted in a military coup. This event was followed in quick succession by others which were to have a significant and perhaps permanent impact on the Nigerian body politic and the destiny of its peoples.

On July 29, 1966, there followed a counter-coup. And almost from then, up to November 1966, there were riots in parts of the Northern region resulting in the deaths of thousands of Nigerians, most of whom were from Eastern Nigeria. About 2 million Eastern Nigerians returned to their home region. A series of constitutional

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AFRICA, c. 55 (s.4) s. 369 - 389, 1985 (London)

Africa 55 (4), 1985

ISLAMIC PROTEST UNDER SEMI-INDUSTRIAL CAPITALISM: 'YAN TATSINE EXPLAINED

Paul M. Lubeck

THE PROBLEM: EXPLAINING 'YAN TATSINE

Since 1980, with considerable regularity during the dry season which propels the rural poor into the urban centres of northern Nigeria, religious riots have erupted in or adjacent to five cities: Kano (1980), Kaduna (1982), Bulum-Ketu near Maiduguri (1982), Jimeta near Yola (1984) and Gombe (1985). In each instance the conflict was remarkably similar. When confronted by the state authorities, an Islamic sect, the 'Yan Tatsine, unleashed an armed insurrection against the Nigerian security forces and those outside the sect, resulting in widespread destruction, in thousands of deaths and in millions of naira of property losses. Indeed, if one were to search for a historical equivalent in Nigerian history, only the communal riots of 1966 surpass the destruction wrought by the 'Yan Tatsine insurrections of the eighties. The account appearing in *West Africa*, describing the Gombe outbreak, provides a typical press analysis of the insurrection:

> Fighting began early on Friday, April 29 when a detachment of police moved in to arrest suspected members of a maitatsine type religious sect in the Pantami ward of Gombe. The suspected leader of the religious group is a man named Yusufu Adamu. That was when all hell broke loose. Within hours, some streets had been littered with corpses many of them caught in the cross fire between fanatics and the law enforcement agents. [*West Africa*, 6 May 1985: 876]

For the following analysis it is noteworthy that the correspondent describes the sect as a 'maitatsine type', that the insurrection erupted only when the police attempted to arrest an alleged leader and that the members of the dissident sect are labelled 'fanatics' without any supporting evidence.

Assuming that all the insurrections were inspired by the religious leader Alhaji Mohammed Marwa Maitatsine, what then is known about the background and life of their alleged prophet? (Here I shall rely on the careful research of John Lavers who warns the reader against accepting as truth the labels applied to dissenters by the victorious authorities.) Maitatsine originates from Marwa, a town in northern Cameroon with a tradition of Mahdist social movements. After studying locally, he spent most of his life in Nigeria, first visiting Kano in 1945, where by 1962 he was known as a controversial preacher and commentator on the Koran. His illegal preaching and abusive critique of authority led to his imprisonment and exile to Cameroon in 1962 or 1963. Yet during 1963–67 he paid his taxes at Kano and took residence in 'Yan Awaki ward of the old city. By 1972, he had attracted a number of followers and Koranic students (Hausa: *almajirai*, or *gardawa*) and by 1975 he had been arrested by the Nigerian police for slander and public abuse of the political authorities. Nonetheless, Mohammed Marwa made the *hajj* during this period so that he would be accepted as orthodox by the religious authorities. It is noteworthy that Alhaji Marwa attracted a large following from both elite and popular sectors of society, and that networks of communities loyal to him existed throughout the region. Clearly by 1980 he had

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MISSION EDUCATION AMONG YORUBA MUSLIMS OF NIGERIA: A BRIEF HISTORY

BY
E. DADA ADELOWO*

INTRODUCTION

THE Yorubaland of Nigeria provides some very interesting material for the historian of Islam in West Africa and for Christian historians. The country is popularly held as a multi-religious one. The study of this religious community raises interesting questions. Why is it that the educational *elite* in Yorubaland today are mostly found among the Christians and not among their counterparts, the Muslims? In short, why is it that the Muslims were antipathetic towards Mission education, which was more or less synonymous with Western education in the early period, and what factors have been contributory to their change of attitude or to the revolution in Muslim quarters in recent years?

The survey will provide material on which answers to the questions raised above may be suggested, serving as a means towards understanding the present-day attitude of Yoruba Muslims to the Western pattern of education, whose vanguard was, in fact, Mission education.

The approach adopted here will enable us to identify correctly the motivating factors, aims, methods and peculiar problems of the sponsors of Mission education among Yoruba Muslims and assess the successes and failures of the project among the people in the nineteenth century.

Finally, it must be added that Gbadamosi's earlier research on a related topic is of immense help in writing this paper. Since Islam had become well entrenched in Yorubaland before the advent of Christianity, Christian missionaries began to exploit all possibilities to counter Muslim progress. In this connection, the greatest reliance was placed on the literacu provided by the Mission. Literacy had been offered as a handmaid to missionary work among peoples who were not literate in English. As literacy offered them trade and employment opportunities with European firms and so on, converts and the adherents of other religions wanted to be literate in English. This popular clamour for literacy, therefore, presented the

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Christian Missions with what they would have called a *divinely* provided opportunity for close contact and evangelisation among the Yoruba. In the urgent task of intensifying their evangelical project, this glorious opportunity was indeed to be fully utilised. As for the Muslims, James Johnson stressed that "our desire is to get as much as we can of our religion into Mohammadan (Muslim)[4] scholars before they leave school"[5] later referred to by Yoruba Muslims as *sukuu baba wa ti mbe l'orun ati iya wa ti mbe l'orun.* meaning "The school of our father in heaven and our mother in heaven."[5]

Thus the primal elements of Christian concern were: intensified evangelism, trained local clergy, literacy in English and the translation of Christian literature into Arabic-Yoruba texts. These constituted essentially the core of Christian essays to counter Islamic propaganda and progress. These ideas were mainly derived from the Rev. James Johnson and persisted with little modification,[7] right down to the late nineteenth century.[8] They constituted the substance of "the spiritual sword" which the Christian Church used freely to counter the wave of Islamic expansion.[9] It yet remains to be seen how Yoruba Muslims experienced the practice of this policy; "the free use of the "spiritual sword" of what can be called: "evangelical sword".

In offering this challenge to Islam the Christian Church, particularly the Church Missionary Society (C.M.S.), the most forward challenger, could rely on its potential resources. It could, as a corporate body, meet to discuss and review and devise measures and means for the charge. It could also draw upon the experience and knowledge of its foreign sponsors who also had men among Muslims in other lands. It also had within its fold men interested in evangelism among Muslims. Among them were: A.B. Foster, R.S. Oyebode, I.A. Braithwaite, I. Oluwole and A.W. Smith to mention just a few. Above all, there was the favourable trend of prevailing circumstances — the advent and establishment of British rule and the growth of overseas trade which, *prima facie*, helped to buttress the position of Christianity.

On the other hand, Yoruba Muslims were, at the time, hardly cognisant of this planned Christian strategy against them. They had, however, long appreciated the rivalry between themselves and these "people of the book"[10] whom they often locally referred to as *Kiriyo* or *Kafiri* or *Asara.*[13] One weakness that militated seriously against the progress of the Muslims in this situation was that they were not as organised as their challengers were, nor could they draw very much upon the Islamic world for support.

It is not clear whether the C.M.S. or other Christian agency seriously took up the issue of training local clergy in Arabic. Some clergymen, however, developed an interest in Arabic and exerted themselves to become passably conversant with it. James Johnson, for example, was reported to

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s. 375-385 (Islamabad)

- Nijerya
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NOTES AND COMMENTS

THE WANGARAWA FACTOR IN THE HISTORY OF NIGERIAN ISLAM: THE EXAMPLE OF KANO AND BORGU

OLAYEMI AKINWUMI
ADESINA Y. RAJI

> They multiplied and dispersed in the land eastward so widely that it was alleged that there was no land in the west that was not inhabited by the Wangarawa. This was true of Gonja, Borgu and Bussa and other places.[1]
>
> . . . There was no land in the West that was not inhabited by the Wangarawa. The objects of this Mande expansion were sometimes mainly political, sometimes predominantly commercial and sometimes missionary.[2]

INTRODUCTION

The Wangarawa factor is an important but a neglected theme in the historiography of Islam in Nigeria. The Wangarawa were a group of Mande Dyola traders who were converted to Islam by the Soninke of Ghana. They were attracted to Nigerian region because of the economic potentialities. Kano and Borgu at that particular period were important commercial entrepots of the caravan trade. The Wangarawa came to Borgu not only for trade, they also brought along their religion. Initially, the Wangarawa maintained a distinct life style, and no attempt was made to forcibly convert their hosts. This symbolic relationship between the indigenes and the Wangarawa, was to create a conducive atmospher for the spread of Islam in both the regions. The present study focusses on this neglected theme, by analyzing the activities of the Wangarawa traders in Kano and Borgu. It is important to point out the fact that this account is not an exhaustive one, but rather conceived as a humble contribution to assist future researchers on this neglected aspect of history of Islam in Nigeria.

Islamic Culture, c. LIX/1, s. 53-64 (1985-Hyderabad)

— Nijerya

01 KASIM

SEPARATIST TENDENCIES IN LAGOS MUSLIM COMMUNITY: THE QUR'ĀNIC PEOPLE EXAMPLE (1875-1934)

H. O. Danmole

Introduction

During the past two decades, a great deal of research has been carried out on the history of Islam in West Africa.[1] An area which appears to have received insufficient attention from either historians or Islamists is the separatist movement amongst Muslim communities in West Africa in general and Nigeria in particular. For the past one hundred years, Muslim communities in Nigeria have emerged as separate groups for reasons ranging from doctrinal differences to individual struggles for leadership.

It is important to emphasize from the outset that factionalism is not a new phenomenon in the history of Islam. Many sects broke away from the orthodox Sunni Muslim community during the course of the development of Islam. In Nigeria, the later part of the nineteenth century witnessed a schism which divided the Lagos Muslim community into two distinct groups, namely, the Muslim community of the Lagos Central Mosque, and the Qur'ānic People.[2]

The history of the Qur'ānic People of Lagos is fraught with strains and stresses. No sooner was the group formed than internal squabbles led to factions within the group. Also a merger was arranged by some members of the Qur'ānic People with Aḥmadīyas of Qadian in India in the course of its development. This union was terminated after a few years. This article attempts to examine and analyse the events leading to the emergence of the Qur'ānic People in 1875 and the effect on Lagos Muslims of the development within the Qur'ānic People between A.D. 1875 and 1934.

The Establishment of Islam in Lagos

Unlike northern Nigeria where Islam had developed for centuries, the advent of Islam in Lagos cannot be easily determined. The religion was evident in the King's palace during the reign of *Oba* Adele I (1775–80, 1832–34).[3] Indeed, the *Oba* was deposed partly because the people of

acceptance and recognition across the nation.

Furthermore, even after the M.A.P.'s demise, its spirit continued to inspire the Muslim youth in Ghana. This prompted President Nkrumah to invite Shaykh Ibrahim al-Kaolakh to visit Ghana. Shaykh Ibrahim was given a rousing, official welcome. It was believed in some quarters that the President sought the blessings of the Shaykh, not only to rule the country forever, but also to win the support of Muslims all over the country.

In the President's bid to please the Muslims he created a Muslim Council to cater to their needs. Unfortunately, the Council was more of a political than a religious institution. Therefore, it could not, like the Supreme Muslim Council in Nigeria, play the role for which it was established. The President also chose one of his trusted lieutenants from among the Muslims to be the President of the Council. The result was that immediately after Nkrumah was overthrown the Council also dissolved.

Although the Council did not achieve any notable results, it influenced the opening of an Arabic Cultural Centre, which although lasted for a short period, nevertheless profoundly influenced the Islamic educational system in Ghana. Teaching methods, syllabi, teaching facilities, dresses, etc., which were hitherto a replica of the outdated system of education in the 15th century of *Biladu'l-Maghrib*, underwent radical changes in all the Islamic Schools established before and after the Centre. The effects of these changes are still perceptible in the educational standard of the Ghanaian students pursuing their education in various higher institutions of learning in the Arab world today.

Another legacy of the M.A.P. for the Muslims of Ghana was the spirit of Islamic unity that it engendered. This spirit remained quite vigorous in Kumasi and some other cities of the country much after the party was no more. Even today the Muslims of Ghana yearn for a forum that would bring them together as one entity. The young people who came under its impact, including this writer, still carry the glow of political awareness in their hearts. For the first time in the recent political history of Ghana, the M.A.P. enabled the Muslims to stand up and be counted.

Notes

1. Ibn Khaldun, *Kitabu'l-'bar*, Beirut: Daru'l-Kitab al-Lubnan, 1951, p.91.
2. A.B. Ellis, *The Tshi Speaking People of the Gold Coast of West Africa*, London: Champion and Hall. 1887, p.333.
3. Ofosu Appiah, *The Life and Times of J.B. Danquah*, Accra: Waterville Publishing House of Presbyterian Book Depot Ltd., 1974, p.56.
4. *Ibid*, p.78.
5. F.M. Bouret, *Ghana — The Road to Independence 1919-1957*, Stanford: University Press, 1960, p.173.
6. *Ibid*, p.176.
7. Oral interview with Abdullah A. Ladan, Lagos, 20th March, 1976.
8. *Headlines*, 27th June, 1976, p.8.
9. *Ibid.*
10. *Op. cit.*
11. *Headlines*, 27th June, 1976, p.8.

Nigeria

Modern Arabic and Islamic Studies in Bendel State of Nigeria

Z.I. Oseni

Introduction

Bendel State is located in the central part of Southern Nigeria. As a separate entity, it was created from the Western Region in 1963 with the now defunct name "Mid-Western Region of Nigeria". Its headquarters were in Benin City. It was left intact as one of the twelve states created by the Gowon administration on May 27, 1967. In February 1976, the late General Murtala Muhammad divided Nigeria into nineteen states. In the process, a parcel of land was excised from the southeastern end of the state and merged with the Rivers State. The name of the state then changed to "Bendel", a contraction of "Benin" and "Delta" which were the two provinces making up the state. It is bounded in the east by Benue and Anambra states; in the West by Ondo state; in the south by Rivers and the Atlantic Ocean; and in the north by Kwara State.[1]

In spite of the fact that Muslims form a majority in Nigeria, Bendel has a Muslim minority who form about 20% of the state's population. These are found mainly in the Agbede-Okpella-Igarra-Auchi axis. The area was formerly called Kukuruku Division, a name which was changed to Afenmai Division in 1954 following protests from the people in that division.[2] The density of the Muslim population in the area equals, that in places like Kano and Sokoto. In point of fact, Aviele clan (which includes Agbede town), and Warrake are 100% Muslim until today. Auchi is over 99.99%, if one counts the indigenes, while South Ibie, Ebese-Ivbiaro, Jagbe and Ekperio, for example, have more than 80% each. Igarra, Ewu, Irrua and Benin City have a sizeable indigenous Muslim population.

This phenomenon should not be surprising. The over-whelming ascendancy of Islam in the northern zone of Bendel State can be explained by the fact that the area was indirectly part of the Sokoto Caliphate in the latter half of the 19th century. The area was raided and conquered by the Nupe who were themselves operating under Gwandu in the Caliphate founded by Shakyh 'Uthmān ibn Foduye (d. 1817).[3]

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Research Notes

The Maitatsine Revolution in Nigeria.

*M. Adeleye Ojo**

The Maitatsine 'Revolution' in Nigeria

The spate of disturbances which had the appearance of Islamic fundamentalism in Nigeria in the early eighties can be viewed as a passing phase of underdevelopment. This symbolizes the realities of the Third World countries especially the African continent, where subsequent inefficient administrations have created a people at odds with itself, hampered by the underdevelopment of its economy, and socio-political lives, large turn-over of regimes and governments, all of which are engaged in governmental mismanagement, military autocracies, and democratic dictatorship. Such disturbances, if not promptly nipped in the bud, can lead to a more serious disturbance reminiscent of the war in Chad and Ogaden desert or the revolts in Shaba.

Of interest here is the series of riots which took place in some states of Northern Nigeria spanning specifically from Kano (1980), Bulumkutu (1982) and Jimeta Yola (1984). There were scares in 1982 of the same riots in major towns in the North including Bauchi, Jos, Zaria and Sokoto. There were also clashes with the police in Kaduna, the headquarters of the former Northern Region, where an Assistant Police Commissioner was captured by the rioters and killed.[1]

Since then, there has been an avalanche of comments by the general public, many of them trying to find the cause(s) of the unrest. These various comments assumed such a divergent outlook that it is not easy to group them neatly under any general heading(s). They range from the trivial and grotesque to the most serious; from the possible and plausible to the absurd. While some dubbed the riots as sheer religious fantacism, others thought that it was politically motivated; and yet others believe that the disturbances were caused by faceless illegal aliens; while there are also those who think they were caused by outside interests like Mossad or Al-Mafisa.

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[1] Assistant Police Commissioner Mr. Karimu Yakubu Sergent Victor Suleiman and 22 others were killed at the disturbances in Kaduna as reported by *New Nigeria* 11/1/82, back page.

MECELLETU'L-EZHER, C. 92 ,
(sayı 7) s. 730-35 , 1960 KAHİRE.
- Nijerya

الإسلام فى نيجريا

للأستاذ عطيه صقر

فى المنعطف الجنوبى لنهر النيجر وعند مصبه ، وإلى الشمال الشرقى من الدلتا حتى بحيرة تشاد ، تقع جمهورية نيجيريا التى نالت استقلالها فى شهر أكتوبر من عام ١٩٦٠ . وهى حكومة اتحادية فيدرالية تتكون من حكومات ثلاث : فى شرقى النهر وعاصمتها « إيناجون » ، وفى غربيه وعاصمتها « إبادان » وفى الشمال وعاصمتها « كادونا » . وسكانها يبلغون من ٣٥ إلى ٤٠ مليونا . وهم مجموعة من القبائل تزيد على ٢٥٠ قبيلة ، أهمها الهاوسا Haoussa فى القسم الشمالى والإيبو Ibos فى القسم الشرقى ، واليوربا Youroupa فى القسم الغربى . ومن بين هؤلاء السكان ٢٠ ألفا من الأوربيين ونحو ٤ آلاف من عرب سوريا ولبنان ومن الهنود .

ولا يعرف بالضبط متى سكن الناس هذه المنطقة ، إلا أن الثابت أن قبيلة بنى Beni ظهرت بقوتها كجنس مسيطر على المنطقة عندما اكتشف البرتغاليون الساحل فى القرن الخامس عشر ، واستمر سلطان هذه القبيلة قائما على جزء كبير من الساحل الغربى حتى القرن السابع عشر ، عندما ظهر الانجليز كتجار للرقيق والمحصولات المختلفة .

ولم يجرؤ المكتشفون على ارتياد المناطق الداخلية لوعورة مسالكها وعدم ملاءمة جوها للأوربيين ، حتى أرسلت الجمعية الكشفية التى تألفت فى لندن فى يونيه سنة ١٧٨٨ المكتشف مونجو بارك Mongo Park فقطع نهر النيجر من سيجو Segu إلى Bussa وتوفى سنة ١٨٠٥ ، ثم تم كشف النهر من بوسا إلى الساحل سنة ١٨٣٠ واكتشفت المنطقة الشمالية سنة ١٨٢٣ عن طريق الصحراء من طرابلس .

وابتدأ تدخل الانجليز فى المنطقة عندما كانوا يقومون بدور الحكم بين القبائل التى كانت تنشب بينها الحروب والمنازعات فى كثير من الأحيان . ثم اعترف مؤتمر برلين سنة ١٨٨٥ باستعمار بريطانيا لهذه المنطقة . وقد لقى الانجليز مقاومة شديدة من الولايات الإسلامية فى الشمال حتى تمكن « فردريك لوجارد » من الاستيلاء على آخر معقل إسلامى فى سوكوتو فى ١٧ من مايو سنة ١٩٠٣ بقيادة الإمارات ، واستمر استعمار الانجليز قائما على البلاد ، حتى منحوها سنة ١٩٥٤ دستورا ينص على إعطائها الحكم الذاتى سنة ١٩٥٦ إذا وافقت جميع المقاطعات ، وبعد إجراء انتخاب للبرلمان الفيدرالى فى آخر سنة ١٩٥٩ وفوز حزب مؤتمر الشعب الشمالى ، شكلت الوزارة الاتحادية برياسة « الحاج سير أبو بكر تافوا باليوا » . ونصب الدكتور « أزيكوى » حاكما عاما لاتحاد نيجيريا ، الذى اتخذ مدينة لاجوس Loags عاصمة له .

وقد قامت فى البلاد ممالك إسلامية كان لها دور عظيم فى نشر الإسلام فى هذه المناطق وغيرها قبل أن يعرفها الغرب ، ويلوثها رجس الاستعمار ، فكانت هناك فى أوائل القرن العاشر الميلادى مملكة « التكرور » ، وفى القرن الحادى عشر مملكة « مالى » التى زارها ابن بطوطة وتحدث عنها ابن خلدون ، وكذلك قامت مملكة « البرناوية » فى الشمال الشرقى .

ودخل الإسلام هذه المنطقة منذ زمن بعيد ، وذلك من أوائل الفتح الإسلامى ، متسللا مع القوافل والتجار الذين كانوا يجوبون هذه المناطق ، غير أنه لم يظهر بشكل

[illegible] « غانة » ووسط إفريقيا وسواحلها الغربية ودخلت قبيلة « بورنو » المقيمة فى شمالى نيجيريا فى الإسلام فى أوائل الاتصال بالمرابطين ، وأسلم أمير قبائل الماندانج وأسس أحد خلفائه فى القرن الثالث عشر أمبراطورية « مالى » ، وأسلمت دول الهاوسا حوالى القرن الخامس عشر ، ثم أسلمت قبائل « البولز » فى القرن الثامن عشر ، وأخيراً أسلمت قبائل المنطقة الجنوبية « إيبو ، يوروبا » .

وقد ظهرت حركة إسلامية كبيرة فى أواخر القرن التاسع عشر ، تزعمها رجل ينحدر من أسرة تشتهر بالعلم والقضاء ، هو الشيخ عثمان الفودى ، الذى يسميه الغربيون فوديو Fodio ، وقد ولد سنة ١٧٤٤ فى إمارة « جوبير » إحدى إمارات الهاوسا ، وتفقه على مذهب الإمام مالك فى « أجادبس » واعتنق هناك الطريقة الصوفية القادرية ، وعاد إلى مسقط رأسه ينشر العلم ويبشر بالدين ، ثم بايعه أتباعه بإمارة المؤمنين ، وكون جيشاً ظل يحارب به الأمراء والقبائل الوثنية من سنة ١٨٠٤ حتى تم له النصر عليها جميعاً فى آخر سنة ١٨٠٨ ، مساعداً مملكة « بورنو »

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A.K. MAJUMDAR

Rayeen

See under **Kunjra**

Raysipotra

Community of India

The Raysipotra, a small endogamous Muslim community of traditional cattle-breeders (*Maldhari*), are distributed in the Kutch district of Gujarat. Raysipotra means the sons (*potra*) or descendants of Raysi. They claim descent from Raysi or Raysajee who belonged to the Dal community of Sindh. They had connubial relationship with this community in pre-Independence days. The Kachchi language is their mother tongue and they speak Gujarati with others. The Gujarati script is used. The Raysipotra are non-vegetarian and bajra and wheat *roti* are their staple food.

Marriage between parallel-cousins and cross-cousins, followed by exchange of sisters is preferred. Divorce is not allowed among the Raysipotra. Remarriage of both widows and widowers are permitted in accordance with the Islamic laws. Only sons have the right of inheritance and pattern of succession is carried in the male line. Name is given to the child within one day of birth. Birth pollution is observed for forty days. Circumcision of a male child is performed between one of four years of age. The important marriage rituals performed are *sagayi*, payment of dower (*mehar*) and *nikah* ceremony. They bury their dead. *Ziarat* is performed on the third day after a death followed by *dasma* on the tenth and *chalisma* on the fortieth days.

Traditional occupation of cattle-breeding remains as primary means of livelihood for the Raysipotra. Most of the men and grown-up boys remain out of their habitats for seven to eight months in a year to graze their cattle. A few also work as labourers. They visit Bhuj or other centres of Saurashtra region for the purpose of selling the cattle.

The Raysipotra profess the Sunni sect of Islam. They still maintain socio-economic inter-actions with all the cattle traders they have had come across during their migration or while selling cattle at the religious fairs.

The political participation of the community is restricted to the political bodies of local level. Modern medicare, family planning, and other facilities are utilised. Due to their migratory nature, they are not able to derive full benefits from the development programmes.

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LEELA DUBE

Reshawa

Community of Nigeria

The Reshawa distributed throughout the Yauri division of Sokoto State in Nigeria many call them Gungawa, a Hausa term for 'island dwellers.' Their homeland is on the banks and islands of the Niger River, where they excel in fishing, farming and becoming Hausaised. Numbering some 50,000, of whom perhaps 70 per cent are Muslim, they share their remote area with the Shangawa Dukawa, Lopawa, Kamberi and the dominant Hausa.

The origins of the Reshawa are a matter of conjecture. Their language, Reshe, is of the Benue-Congo division of the Niger-Congo language family, similar to that of most of the ethnic groups in northern Nigeria. A Muslim opinion of origin is that

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discourse and artistic production that remains uniquely Gayo.

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G. RENTZ

Gbagyi

Tribe of Nigeria

The Gbagyi, a subgroup of the Gbari, live in four Nigerian states: Niger, Plateau, Kaduna and Kwara. These states form the heartland of Nigeria and constitute an area of great ethnic heterogeneity. Gbagyi come into contact with numerous peoples, ranging from centralised Town Fulani and culturally similar Kamberi.

Although there are linguistic and cultural similarities from one Gbagyi group to another, there is no single Gbagyi society or culture. Indeed, there is no Gbagyi language. There are related Gbagyi languages, forming a language chain; that is adjacent languages are mutually intelligible, but those at one or more steps removed are not. All Gbagyi languages, however, belong to the Benue-Plateau branch of the Niger-Congo language family.

All Gbagyi claim to come from Bornu and to have split into their two main sections after emigrating from there. The Gbagyi Ngenge ('True Gbagyi') live in Plateau State near Abuja (soon to be Nigeria's new capital). They number about 200,000, of whom perhaps 10 per cent are Muslim. The Gbagyi Yamma (Western Gbagyi) are centered in Niger and Kwara states. About half of the 100,000 Gbagyi Yamma are Muslim.

Despite their large number, however, Gbagyi find their power and solidarity threatened through their divisions among four states, a division-reflecting historical realities. The Gbagyi have constantly struggled to forge and maintain an identity against the hostile pressures of the Hausa-Fulani and other unsympathetic neighbours.

The Gbagyi are related to the Bassa, Kamuku and Kamberi for example, their women carry loads on their shoulders rather than their heads, for "just as women have vaginas and men penises, men carry loads on their heads and women on their shoulders."

The Gbagyi have seen themselves pushed from one settlement to another. They perceive themselves as peaceful agents of civilisation who have founded cities only to see their enemies, often the Hausa or Hausa-Fulani, drive them to marginal lands, a process continuing in their forced resettlement to make way for the building of Nigeria's new capital of Abuja.

In addition, their conquerors refuse to refer to them by their own name, Gbagyi (singular, Gbagyiza), but instead call them 'Gwari', which is Hausa means 'slave' or 'barbarian'. That feeling of being disciminated against as much as pride in their heritage has helped form a common Gbagyi consciousness, transcending Christian/Muslim/traditionalist and Ngengi/Yamma differences.

Gbagyi marriages require a nine-year bride-service on a man's future father-in-law's farm. It is performed with a man's age-mates, and increased conjugal rights are accrued. The young man must give his future mother-in-law presents each year of his bride-service. Typically the presents consist of *ucha* (a grain) and guinea corn. On the wedding day he gives the final presents to his mother-in-law.

At that time the typical bride is about thirteen and the groom in his early twenties. Betrothal is common between children of men who have worked on a *gormu* or bride-service team. It is traditional

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There is a rise in the number of daily-wage labourers in this community.

They have their own community council, but it is not so effective now, and disputes are generally settled by the elders without imposing any fine or punishment. The Kamangar profess Islam and sacred specialists from their own and other Muslim communities conduct their rites. They draw and paint beautiful miniatures of Hindu gods and goddesses. The Kamangar traditionally do not accept water and food from the Hindu communities but exchange the same with other Muslim communities.

There are many instances of intercommunity marriages among them. They send their children to schools but girls are generally given some religious teaching either at home or in a madarsa. They utilise modern medical facilities, though they usually do not adopt any method of family planning. They earn a livelihood through various kinds of self-employment schemes such as paper craft, preparation of tazias, kites, thread-rollers (*latau*) and toys, which are encouraged by the government by providing them subsidised loans.

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SAKIL AHMAD

Kamberi

Community of Nigeria

The Kamberi, most of whom are traditionalists in religion, live in the tropical savanna in an area encompassing the states of Kwara, Niger and Sokoto. Ethnic survival and use of Islam to gain advantages distinguish the Muslim Kamberi of Nigeria. Including related groups, they number more than 700,000; however, the core Kamberi number only about 100,000, of whom some 10,000 are Muslims. Being spread over such a large area, their minority status is assured wherever, they live. Kamberi are increasingly turning to Islam.

The Kamberi claim to be the original rulers of the ancient Yauri emirate in Sokoto State. That claim is recognised in the special relationship prevailing between the current Emir of Yauri, a Hausa and Kamberi from the Ngaski District. The only Hausa with tribal marks in Yauri are members of the royal family. Their marks are Kamberi ones featuring a rising sun on the stomach and pectorals.

The Kamberi language belongs to the Benue-Congo branch of the Niger-Congo language family. Two other languages of that division are centered in Yauri, Reshe and Dukawa. Like the Dukawa, with whom they share a joking relationship and a common origin myth, the Kamberi were in Yauri quite early. Some authors claim they were there before the thirteenth century and were, in fact, Yauri's first inhabitants. Certainly, they had a centralised government by the time of the Mali and Songhay invasions after the thirteenth century.

Before that time, the Kamberi say that their ancestors came from Mecca in Arabia. There, a leader named Kisra led a resistance movement against the Prophet Muhammad. After his defeat, Kisra fled across Africa, and either he or his followers founded a number of states. Finally, depending upon the myth's version, either he or his followers stopped at the Niger River. The Kamberi trace their direct descent from Lata, one of the Kisra's sons, and still maintain a shrine to him at Agwarra, Borgu Division, Kwara State.

Not surprisingly, Kamberi have special relationships with other ethnic groups that claim similar descent. Thus their joking relationship with the Dukawa, with whom they share many ties of culture and language. They also hunt with the Reshawa.

Whatever their origin, the Kamberi have proved highly adaptable. They were left alone for lengthy periods of time in their history and became reknowned horticulturists and adequate hunters. They showed no desire to develop either the trading or fishing resources of the Niger River. The Kamberi trace their farm surpluses to develop relationships

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are identified as the Muslim Kamboj. Urdu is their mother tongue, but they speak Punjabi also and use both the Perso-Arabic and the Gurmukhi scripts. A few of them also speak Hindi with traces of Urdu. Various pulses and handmade bread (*roti*) constitute their staple food.

The Muslim Kamboj are divided in eighty-four *gotras*, the common ones being Sianae, Rattanmann, Sondh, Sandhe, Kaure and Jaure. No change in the *gotra*/clan names has been reported. They marry among themselves, though earlier, marriage between persons of the same gotra was prohibited, and the gotras of one's mother, mother's sister or father's sister were avoided.

Marriages are generally arranged through negotiation with the help of a mediator (*vichola*). Though monogamy is the usual form of marriage, polygamy is also permitted. There is no specific symbol of marriages, but bangles, ear-rings and nose-rings are used by married women. They follow the patrilocal rule of residence. The community council has very rigid rules for divorce, and allows the remarriage of widows and widowers if they are young. They live in vertically extended families.

Sons inherit their father's property equally, while the eldest son succeeds to his deceased father's authority. They observe the rituals of tonsure and circumcision (for a male child) in childhood. The marriage rituals observed include engagement (*mangana*), *churiya charana*, consent, *nikah* and *roti*. The dead are cremated and prayers are offered from *the Holy Qur'ân*. Earlier, interreligious marriages were allowed, but they are no longer practised. Though formal education, health, medical care and family welfare programmes are favoured, only a few take advantage of the same.

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M.H. NASSER

Kandur

See under **Sofi**

Kanembu

Community of Chad and Nigeria

For centuries the northern part of the Lake Chad basin has been divided between the people of Te in the north and the Kanembu in the south, and area which today is Kanem Province of the Republic of Chad. The Kanembu occupy almost completely the banks of the northern half of Lake Chad with a concentration around the city of Mao (pop. 5,000), the home of their leader, the Alifa. Their territory spreads north to Chitati, where it meets that of the Daza. In the south, their neighbours are the Kanuri of Borno, Nigeria, the Buduma and Kuri of Lake Chad and the various Chadian Arabs of the Dagana country.

It is estimated that the Kanembu number approximately 331,000 with 190,000 in Chad, 135,000 in Nigeria and 6,000 in Niger. They are divided into about 40 lineages, of which the most important are the Dalatoa around Mao, the Ngigim of Dibinentchi, the Kajidi north of Bol, the Ngaltuku around Ngelea, the Kubri in Liwa, the Tumagri in Ngigmi, Niger and the Magimi in Nigeria.

Kanembu speak a Nilo-Saharan language, Eastern Saharan group, which is also the language of the Tebu, Daza, Zaghawa and especially the Kanri. Despite dialect differences, the Kanembu understand the Kanuri when they visit Nigeria. A distinction can be made between the Kanembu dialect of Lake Chad and that of central Kanem. The Buduma know this dialect difference as they call speakers of the Lake dialect Nganai and speakers of the second

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This has generated a degree of tourist exploitation as Europeans focus on such celebrations out of context to emphasise the primitiveness and essential 'Africanness' of the Nuba Mountains. Such exploitation has been viewed as promoting separatist ideologies. It has caused considerable embarrassment to the government and some local friction between local Muslims and non-Muslims.

The competence of the Nuba and their potential for national benefits is underemphasised. Although earlier government practices (sanctioning slavery and later colonial inhibitions on Islam), then privatisation of property and most recently tourists have exacerbated the difference between Kordofan Arabs and Nuba, Islam itself has been the potentially most unifying factor among the Nuba, a people whose unity heretofore can only be said to have been characterised by their common exploitation from the outside.

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J.C. FARIS

Nupe

Community of Nigeria

The Nupe people live along the banks of the rivers Niger and Kaduna in west-central Nigeria between Lokoja at the rivers' confluence and New Busa near the new Kainji Dam. The reorganisation of states dating from 1975 left the Nupe the majority in Niger State, although the capital was located in Minna, traditionally a Gbari area. The Nupe living on the south bank of the Niger River are presently in Kwara State.

The population of the Nupe is very tentatively estimated at half a million, a figure complicated by the confusion in previous ethnographies between those who speak Nupe as a first language and those who speak related but different languages yet find it convenient to speak Nupe as a lingua franca. Nupe is a Benue-Kwa language, related ultimately to Yoruba and Ibo but more closely to Ebira and Idoma, southwest of the main Nupe area.

When they enter the record of oral history, the Nupe seem to have been divided into a number of riverine kingdoms, drawing their wealth from trade in fish and transit goods passing up and down the Niger. Seventeenth-century Yoruba traditions mention them as already a political force. They must have been well organised when the *jihad* of Uthman dan Fodio began to impinge on their frontiers in the second decade of the nineteenth century.

Some traditions make the conversion of the rulers of Nupe occur in the late eighteenth century, and certainly, previous to the military conquests by the Fulani, their involvement with the long-distance trade would have meant contact with Muslims. The principal figure remembered in Nupe traditions as the purveyor of Islam is Mallam Dendo, an itinerant Fulani preacher and seller of charms who reached Nupeland around 1810.

Mallam Dendo rapidly became a political figure of considerable importance and was intimately involved in the complex struggles that eventually wrested power from the Nupe rulers and placed it in the hands of the Fulani. A unified political capital was established for Nupe at Raba, and it was here that the first European travellers made contact with the Fulani rulers. Later in the century, the capital was moved to Bida, more central in Nupeland and, significantly, not on the river reflecting a shift in economic base to grain growing and long-distance trade.

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Isma'ili religious literature produced during the Fatimid and later times.

In Yaman, Haraz remained the traditional stronghold of he Tayyibi *dawa*. In general, the Tayyibis of Yaman maintained peaceful relations with the Ayyubids, Rasulids and Tahirids, but their hostile relations with the Zaydis were often marked with open warfare. Meanwhile, the growth of the Tayyibi community of western India was closely supervised by the *da'i mutlaq* in Yaman who regularly appointed the heads of the Tayyibi Bohra community there.

Large numbers of Hindus converted to Tayyibi Isma'ilism especially in Cambay, Patan, Sidhpur and later, in Ahmadabad, where the headquarters of the Indian *da'wa* were established. In 946/1539, the position of *da'i mutlaq* passed to an Indian, and in 974/1567 the twenty-fifth *da'i* Jalal b. Hasan transferred the central headquarters of the Tayyibi *da'wa* from Yaman to Gujarat. On the death of Da'ud b. 'Ajabshah, the twenty-sixth *da'i*, in 999/1591 (or less probably in 997/1589), his succession was disputed, causing the Da'udi-Sulaymani schism in the Tayyibi community.

The great majority of the Tayyibi Bohras, comprising the bulk of the Tayyibi community, acknowledged Da'ud Burhan al-Din b. Kutbshah (d. 1021/1612) as their twenty-seventh *da'i;* henceforth they became known as Da'udis. A small group of the Yamani Tayyibis, too, supported the Da'udi cause. On the other hand, a minority consisting of the bulk of the Yamani Tayyibis and a small group of Tayyibi Bohras, upheld the succession of Sulayman b. Hassan (d. 1005/1597), the deputy of Da'ud b. 'Ajabshah in Yaman.

These Tayyibis became designated as Sulaymanis. Henceforth, the Da'udis and Sulaymanis followed different lines of *da'is*. In both cases, the office of da'i *mutlaq* soon became hereditary, each *da'i* designating is successor by the rule of the *nass*.

The forty-second Da'udi *da'i* Yusuf Najm al-Din (1200–13/1785–98), transferred the headquarters of the Da'udi *dawa* to Surat, where the famous seminary known as the Sayfi Dars was founded by his brother and successor 'Abd 'Ali Sayf al-Din (1213–32/1798–1817). The administrative headquarters of the Da'udi *da'wa* were established in Bombay, at the Badri Mahal, in the time of the fifty-first *da'i*, Sayyidna Tahir Sayf al-Din (1333–85/ 1915–65), the father of the present *da'i* Sayyidna Muhammad Burhan al-Din.

In India, several groups split off at various times from the Da'udi Bohra community. The total size of the Da'udi community is currently estimated at around 800,000. Since 1088/1677, the position of the *da'i mutlaq* of the Sulaymani Tayyibis has remained in the Makrami family of the Banu Yam, with minor interruptions.

After being expelled from Haraz in 1289/1872 by the Ottomans, the Sulaymani *da'is* established their headquarters in Najran in northeastern Yaman, now in Saudi Arabia. There have been no schisms in the Sulaymani community, currently numbering to about 50,000 persons who live mainly in the northern areas of Yaman. There are only a few thousand Sulaymani Bohras in India.

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H.Y. AMIN

Tebu

Community of Chad, Libya Nigeria and Sudan

The Tebu, also referred to as Toubbou, Tibbu and Tubu, constitute a large ethnic group (235,000)

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weapons to cement a fragile alliance which cost the Shammar nothing but a vague recognition of nominal Ottoman suzerainty, manifested in the mentioning of the sultan's name during the Friday prayers in Ha'il. This alliance eventually led to the collapse of their dynasty with the defeat of the Ottoman empire in the First World War.

Rashidi supremacy in Arabia began to be eroded with the return of Ibn Su'ud from his exile in Kuwayt in 1902 to recapture his ancestral capital from the Rashidis. Having secured the support of Britain during the First World War, he drove them out of Ha'il in 1921, thus putting an end to their leadership and role in Arabian politics. The Rashidi ruling group was taken hostage to his capital, al-Riyad, where some members of the family are still resident. Ibn Su'ud confiscated their belongings and prohibited them from returning to their land, and through a series of marriages with Rashidi and Shammari women, incorporated them into his wide network of affinities.

After a series of fierce battles, some Shammar sections refused to become subjects of Ibn Su'ud, but fled to Mesopotamia to join their tribal brothers in the north at a time when Britain was establishing a protectorate in 'Iraq. The latter, being on good terms with Ibn Su'ud, guaranteed that the Shammar remained there without being able to launch a counter attack on him. However, the majority of the Shammar were pacified and reluctantly accepted the loss of their supremacy in Arabia, with some of them adopting Wahhabism and accepting settlement among the *hijar* of the *Ikhwan*.

With the establishment of the Su'udi state, the Shammar lost their tribal autonomy and, above all, their exclusive rights to pasture and water in their traditional tribal *dira*. In 1925, Ibn Su'ud abolished tribal territories, which became the property of the state. Later in 1968, the Land Redistribution Act allocated special areas to particular tribes and shaykhly lineages within each tribe. These measures widened economic differentiation within groups and altered the nature of available resources.

Forced sedentarisation was imposed on the Shammar, with the aim of confining them to special areas where they could be closely controlled, and above all their independence and *asabiyya* eroded. The history of enmity between the Shammar and the Su'udis precludes the former from taking advantage of the new economic opportunities created by the state, such as employment in the National Guard, a para-military organisation consisting mainly of tribal peoples, and endowed with the function of protecting the Su'udi royal family.

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M. Al-RASHEED

Shangawa

Community of Nigeria and Morocco

The banks and islands of the Niger River support the Shangawa in and around the northwestern Nigerian city of Shanga, which they are credited with founding. Shanga district forms a link between the farthest outpost of Hausa culture to the west and the outside world to the south, a link that emphasises the importance of this ethnic group. Numbering some 30,000, the people are 40 per cent Muslims, a percentage that is increasing rapidly.

Shanga, which is 85 per cent Shangawa, is one of the six districts in Yauri, a political division in

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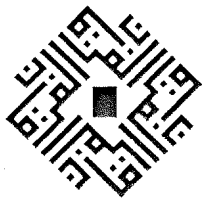

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and ceremonies are performed to propitiate the good spirits and keep away the evil ones. Together with the *pakir*, traditional shamans and practitioners (*balian*) worship the divinities.

Islam has not changed traditional religion, it just reshaped it to make it compatible with a monotheistic nature. Some of the names of the supernatural beings were changed and to the traditional magical spellings and prayers was adjoined of profession of faith: "*La ilaha illa" Llah wa Muhammad Rasullullah"* ("There is no God but Allâh and Muhammad is His Prophet") The entire complex of beliefs and prayers existing before the conversion has been maintained, but simultaneously submitted to the ultimate authority of Allâh.

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M. SHAKIRDUBE

Mole-Dagbane-Speaking Peoples

Community of Ghana, Nigeria

The many societies of the Mole-Dagbane-speaking peoples of northern Ghana and the adjacent parts of neighbouring countries are built upon a common linguistic and historical base. Numbering approximtely 7.7 million people, the societies range from small isolates of a couple of thousand to the 5 million Mossi, most of whom live in Upper Volta. Most of the other 30 or so societies number in the tens of thousands, the largest being the Grusi (473,000) and Dogamba (350,000), population estimates being based on inaccurate census figures of 1960 and 1967. Muslims account for no more than 35 per cent of the entire Mole-Dagbane-speaking peoples, with the largest concentration among the Mossi.

The Mole-Dagbane-speaking peoples are not so much 'Muslim' as they are 'influenced by Muslims'. They affect the economy and society of the entire region without being politicaly or numerically dominant. Indeed, so ethnically pluralist is the region that the leading historian of Islam in the region has distinguished the 'dispersion of Muslims' from 'the spread of Islam'.

Mole-Dagbane is a linguistic term for a group of related languages. Alternate terms for the language family are Voltaic and Gur; Mole-Daghbane is sometimes applied to a subgrouping of the Gur family. Mole-Dagbane languages are found in the basin drained by the middle and upper parts of the Volta River, which rises in three branches in Upper Volta and crosses Ghana to the sea. The head-waters of the river are in Mossi country

It is the so-called Middle Volta Basin that is home to the Mole-Dagbane peoples. A few outlying groups include the Dogon, famous for their art, in the Bandiagara Escarpment in Mali, northwest of the Mossi, who forced them there. Others are the Bassari, Batonun and related peoples who live east of the Volta Basin in northern Togo Benin and Nigeria.

In structure, Mole-Dagbane societies range from 'acephalous' groups with no greater authority than the patriarch of an extended family to a string of genealogically related kingdoms, each with complicated internal organisations. Kingdoms include a variety of ethnic groups, not all of them Mole-Dagbane-speaking, the result being a lack of any fixed individual identity. A given ethnic group may occur in more than one kingdom, or both in and out of such organised states. A particular clan may spread lineal kinship connections across several

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and cross-cousins are permitted among them. Their marriages are mostly negotiated by the parents, but marriages by exchange have also been reported. Though monogamy is normally practised, non-sororal polygamy is also permitted.

Toe-rings and a nose-ring are the symbols of marriage for women, but it is not strictly followed. Their rule of residence after marriage is patrilocal. Only the husband can formally seek divorce. Widows, widowers and divorcees can remarry. They live in both nuclear and extended families.

At childbirth, pollution is observed for six days and a name is given to the child on the third day. Circumcision is performed for boys after seven days, or even at the age of six years and *aqiqa* within six years of age. Their important marriage rituals are engagement (*sagai*), preparation of the *nikahnama* by a *qazi* and approval of the amount of *mehar* by the bride. The dead are buried and the mourning period lasts for forty days.

Other than their traditional occupation of cleaning ears, the Kanmailia are also involved in various other occupations including private and government service. They claim the status of sheikh. The sacred specialists or moulanas serving them are generally from other Muslim communities and they are called on the occasions of birth, marriage and death. The Kanmailia traditionally accept food from other Muslims and most of the Hindu communities except from the scheduled castes. They share burial grounds and religious places with other Muslims. Though they favour education for boys, the level of literacy among them is low because of poverty and lack of interest in education. They use both modern and traditional medicines. Family planning is partially favoured by them. They avail themselves of all civic amenities extended by the government.

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SAKIL AHMAD

Kanuri

Community of Chad and Nigeria

The people who refer to themselves as Kanuri, a name whose etymological roots are not known, live chiefly in Nigeria on the arid plains west and south of Lake Chad in what is now Borno State. The Nigerian census has not been updated officially since 1963, but it is estimated that there are about 4 million Kanuri in Nigeria and perhaps another 376,000 in other countries, with all but a few thousand of these in Niger. The Kanuri language is part of the Nilo-Saharan group of language and is unrelated (except for loan words) to the major neighbouring languages.

All but a few Kanuri are Sunni Muslim. Although farming is the principal source of livelihood for Kanuri (crops include rice, millet, guinea, corn, ground-nuts and maize) the economy is complex, with commerce, transportation and construction constituting the other main elements of the private business sector. Government and public service jobs provide another major source of employment today. Manufacturing and industry play a relatively minor role in the economy.

While there are semi-legendary views about early roots in Yeme, little is known of the earliest phases of Kanuri society. Contemporary Kanuri (narrowly defined) are the descendants of the ruling family of the Kanem Empire. As a result of civil war, the family (the Saifawa) left Kanem in the fourteenth century and, after nearly a century of internal strife, established a new empire southwest of Lake Chad. This empire was and is known as Bornu, although 'Borno' is now the official rendering of the name.

The area to which the Saifawa moved was inhabited by various people about whom little is known. Now they are known collectively as the Sao—reputedly a race of giants. Regardless of their size, it may be assumed that for a period of several centuries the efforts of the Saifawa to consolidate their power and expand their kingdom's boundaries

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D. AYALON & H. INALCIK

Chadian Arabs

Arabian Tribe of Borno, Chad, Nigeria and Sudan

The centuries-long movement of Arabs westward across Africa brought them into contact with innumerable ethnic groups, nearly all of whom they converted to Islam. Some were absorbed and became Arabs, such as the Egyptians. Others resisted such as the Berbers. A dynamic confrontation occurred—and continues to occur—among the dozens of small ethnic groups along the southern reaches of the Sahel, where central Africa begins. Here, in western Sudan, southern Chad, northern Cameroon and northern Nigeria, Arab influence is considerable.

Inhabitants of the Chad Basin in the former states of Bagirmi, Bornu and Kanem call these Arabs 'Shuwa'. One of the plausible explanations of this term is that it is a deformation of the Arabic *shwiyat*, meaning semi-sedentary herders, which is indeed the pastoral adaptation of most Chadian Arabs. The term has the pejorative connotation of 'bush yokel'. An Arab answering to the question. What are you? will either respond with 'Arab' or give the name of his specific descent group.

There are more than 1 million Chadian Arabs distributed between Darfur in western Sudan and Borno in northeastern Nigeria with the highest concentration around Lake Chad. Myth attributes this location of tribes to migration following a combat provoked over a stolen camel. A more likely reason is that the hydrological complex of Lake Chad and the Chari and Logone rivers contained abundant dry-season pasture and water, providing precisely those resources whose absence is threatening to animal

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- Nijerya
- Sudan

same name between Jabal Sabir and Jaba Dhakhir. In ancient times, Jaba' was the capital of the Ma'afir territory and the residence of the reigning dynasty of the al-Karanda; (3) Haraza, and (4) Suhara. Here according to Maslama b. Yusuf al-Khaywani were the palaces of the Ma'afir, the runis of which are mentioned by al-Hamdani in Book 8 of the *Iklil:* (5) 'Azaza; (6) al-Dumama; and (7) Birdad, which belongs to Bila Sabir and lies between Jabal Sabir and Jabal Habash, which corresponds to Jabal Dhakhir in al-Hamdani; (8) Jizla; (9) al-'Ansiyayn; (10) Jabal Sabir; and (11) Jabal Dhakhir (the modern Habash).

The lands of the Ma'afir, therefore, lay between the Wadi Nakhla and the Wadi Haraza and included a considerable part of the Ta'izziyya. The Ma'afir, however, did not form a compact body, but, especially in the Jabal Sabir and Dhakhir, were much mixed with members of other tribes.

From the earliest times, the Ma'afir enjoyed a certain reputation as weavers. The Tubba' As'ad Kamil, who according to legend was the first to cover the Ka'ba, is said to have hung it with Ma'afiri cloth. Muhammad's body is also said to have been wrapped in Ma'afiri cloth. The tribe has a reputation too for saddle-making.

The history of al-Ma'afir can be traced far back into the pre-Islamic period. A Sabaean, inscription from Sirwah dated about 500 B.C., which records the founding of the great Sabaean kingdom, mentions the tribe of Ma'afir.

We know too that an embassy was sent from the town of Sawwa to the Sabaean king at a later date to make submission to him and to beg for peace. Sawwa must at this time have been on the side of Ma'afir and its prince Shamir Dhu Daydan on the side of the Habashat, the enemies of Saba'.

In 96/630, the Ma'afir with Dhu Ru'ayn and Hamdan adopted Islam and received a letter from the Prophet Muhammad with detailed instructions regarding their obligations. At quite an early date in their Islamic history, many of the Ma'afir migrated to Egypt, where with other South Arabians they played an important part in the building-up of the country.

A Ma'afiri was, for example, put in charge of the planning of al-Fustat by 'Amr b. al-'As. This migration probably explains the infrequent mention of both the tribe and the area in mediaeval Yemeni historiography.

Certainly, the area was controlled by the Ziyadids, the dynasty of Muhammad b. Ziyad centered on Zabid, in the 3rd/9th century. The Zuray'ids too in the 6th/12th century reckoned al-Ma'afir as part of their territory, but it was wrested from them by the Mahdids. It must have fallen to the Ayyubid conqueror of the Yemen, Turan-Shah, the brother of Saladin, who won over Tihama and the south of the country in the years 569–71/ 1173–6.

The Ayyubids' successors, the Rasulids, built military establishments in al-Ma'afir in the 7th/13th and 8th/14th centuries, and we hear of a rebellion led by the Ma'afiri tribal leader against the Turkish occupation forces of the Yemen in 1028/1618.

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S. ANTOON

Maba

Community of Chad Nigeria and Sudan

The Maba of eastern Chad constitute that nation's largest non-Arab Muslim group. Like other Chadian Muslim, they are universally Sunni following the Maliki rite. Primarily a farming population, they number some 200,000 people in Chad, with several thousands living as immigrants or refugees in neighbouring Sudan.

Since their conversion to Islam in the seventeenth century, they have formed the nucleus of Wadai,

Hausa peoples

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J.W. FUCK

Hausa

Community of Nigeria and Sudan

The Hausa are a large and diverse West African group, collectively the most numerous Muslim people south of the Sahara. Alghough Hausa speakers are to be found throughout West Africa, most Hausa live in the northern states of Nigeria and, to a lesser extent, in the southern parts of the Niger republic. Their language is a lingua franca spoken by perhaps 38 million people, 32 million in northern Nigeria alone.

It would be misleading to speak of the Hausa as a tribe or ethnic group. These terms suggest a cultural homogeneity which Hausa-speaking groups lack. There is more cultural difference between some Haua groups than there is between some Hausa and non-Hausa peoples.

A stereotype of the Hausa man in the minds of many Nigerians is that of a pious Muslim and a sharp trader, kind and hospitable to others and dressed in a distinctive gown and embroidered cap. Although Hausa speakers actually come from a variety of subcultures (considerable cultural variation exists among rural Hausa but much less among city Hausa), any Hausa man, regardless of his original sub-culture, is likely to adopt the stereotyped image as soon as he travels from home.

Thus, being Hausa can often provide a useful social identity which, however, gives the mistaken impression that there is a uniform Hausa culture. However, modern mobility and communication are making the Hausa a less varied group. Simultaneously, the tendency for politicians to utilize at times the Hausa identity as a basis for political mobilisation can serve to create a self-consciousness about being Hausa. The Hausa may therefore eventually become an ethnic group.

A large part of the Hausa identity involves being Muslim. Nowhere in Hausaland is the impress of Islam absent. Prior to European conquest, the Hausa live in walled city-states with a sharply hierarchical social organisation reminiscent of the European feudal era.

Sunni Islam first came to the region in the fourteenth century, brought by western Sudanic and Arab merchants. The Maliki school of law, still followed by the Hausa, dates from this early period. Almost as old is the Ajemic script—a form of medieval Arabic writing—which made the Hausa a literate people long before Europeans arrived. Thus, Islamic influence has a long history among the Hausa, particularly in the cities and among the ruling aristocracy.

History of Origin: The early history of the Hausa are limited to the oral traditions of the folklore and to three chronicles, written at a late date, but purporting to go back to the tenth century A.D. and certainly themselves ultimately dependent upon this oral tradition. They are 'the Kano Chronicle'. 'The Hausa chronicle' and 'the Song of Bagauda'.

In addition, we have the traditional account of the history of Katsina which was recorded by F. de F. Daniel earlier in the present century and is preserved in an undated and unpublished work under the title of *A History of Katsina.*

It seems probable that the early autochthons of Hausaland were a negro people who lived by a hunting economy and who at a certain point in their history became mixed with immigrants of the probable Hamitic origin. This mixing took place in the Sudan, but there is evidence that in earlier times the negro stock lived as far north as the northern

Benin passbook

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YORUBA 1539

- Sierra Leone

Although Islam stresses patrilineal descend and inheritance, matrilineal descent and inheritance continue unchanged for the most part. The Yao regard parallel cousin marriage (*bint amm*—father's brother's daughter) as incestuous, but marriage to cross cousins (father's sister's daughter or mother's brother's daughter) is desirable. Many Yao have moved to the major cities of East Africa and have adapted to urban living, while still retaining links to their home areas.

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J.L. BRAIN

Yoruba

Community of Benin, Brazil, Cuba, Ghana, Nigeria and Sierra Leone

The term 'Yoruba' is used to identify a people having, with considerable dialectic variation, a common language (of the Kwa group of the Niger Congo family) and a common culture, which is remarkably persistent in spite of great political, geographical and religious differences that have arisen over the past three centuries. The language and culture are found as far from their West African origin as Brazil and Cuba, while substantial Yoruba communities are found in most West African states, especially in Sierra Leone and Ghana (230,000). The greatest number, probably over 17 million, are in southwestern Nigeria, adjacent areas of Benin and beyond in Togo. Nearly one-half are Muslims, largely Sunni.

Yoruba constitute virtually the entire populations of the Nigerian states of Ogun, Ondo and Oyo, as well as the great majority of Lagos State, the Ilorin area of Kwara State up almost to Jebba and south and east as well. A few Ondo Yoruba live in Bendel State, and others are in trade or government throughout Nigeria. Until recently, only the Oyo were identified as Yoruba proper, other communities being identified by name with their royal cities. The dialects of Ondo and Ekiti are strikingly different from Oyo, and while gross cultural differences are very few, there exist a great many cultural peculiarities which clearly differentiate, for example, Ife, Ijebu, Ijesa, Ekiti and Ondo from each other and from Oyo.

Recent interpretations of Yoruba traditions of origin agree in identifying Yoruba as a Sudanic people who successfully imposed their rule on an indigenous population in the forest belt of present Nigeria. All traditions confirm Ile-Ife as the first city

Songay possible

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-Fas
-Nijerya
-Sudan

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Songhay

Community of Morocco, Nigeria and Sudan

From Timbuktu downstream to Goa, Niamey and Gaya, the Niger River flows through the Sahelian area of Songhay culture. In hundreds of hamlets, villages and towns of this hot and semi-arid region of West Africa, the name 'Songhay' (also Songhoi, Songhai, Sonhrai) still evokes through popular legend and songs the epic days of migration, conquest and empire of long ago. The cycle of events, though at some points hazy, is clear in its main outlines.

Original congeries of riverine people, among them fishermen (Sorko) and hunters (Gow), moved from the 'W' region upstream and settled in the Dendi area between Say and Bourem; eventually in the seventh century, they formed a rudimentary nation under the leadership of the house of Za (Dia).

The Za resided at first in Koukya and later moved to Gao, a growing centre of Sudanese trade and trans-Saharan traffic. The Za here embraced Islam (ca. 1010), even though his people remained faithful to the spirits which governed their relations with the river, the wild game and the soil. For centuries they lived simply as subjects of states ruled by others: first the Soninke (ca. 900–1077), later the Manding (ca. 1260–1400).

The decline of the Manding left a power vacuum. Rising to the occasion, Sonni Ali (Ali Ber, 1465–1492) audaciously set out to reclaim the Mali empire under Songhay rule and to control the route of commerce and trade in the name of Islam. Songhay warriors took Timbuktu in 1468, Jenne in 1473, Mopti a few years later and Oualata, a Mossi outpost, in 1483.

Sonni Ali was a fierce leader and an astute politician, but he was no religious man, although Islam served his cause. He certainly was more feared than lauded by the Muslim notables. When he died in battle, the succession was settled by a coup in favour of a more pious servant of Allâh, Mamadu Toure (1493–1529), who reigned as the first *askia*, soon enthroned as Askia el-Haj Muhammad by the caliph of Egypt in Cairo. He and his successors ruled with luster over a vast, well-administered expanse, the boundaries of which reached Agadez and Kano in the east, Jenne in the south, Oualata in the west and Taghaza in the north.

Ahmad al-Dehebi, sultan of Morocco, attracted by mirages of gold and treasure, sent a mercenary force armed with muskets across the Sahara in 1590. Six months later the Askia was killed in flight at Tondibi. Bao was devastated and Timbuktu sacked and looted. In Morocco the sultan, upon the sad reports of mud-brick settlements and arid spaces in lieu of fabulous cities and gold mines, soon decided to abandon the project.

Thus, the Songhay state disappeared and the Songhay nation broke up, reverting to the previous condition in which cultural dissimilarities asserted themselves in the different ecological settings to which the various groups wandered or returned. Certain cultural elements would remain to be shared, among these the Songhay language (of the Nilo-Saharan group), which allowed for several dialects and regional variations, a mixed and uneven adherence to Islam and above all, perhaps, the legend of a great past, which allowed for electric memories—in Ayorou and Tera, the Mayga's boasted blood ties to the noble Askia. Elsewhere, among the Sohantie, the Sorko or the Gow, the claim of being of the original nucleus, 'where it all began,' was frequently invoked.

It would hardly be possible to draw the demographic map of the groups and communities of Songhay culture in sharp detail. The diverse groups are dispersed in at least four different countries, led alone the migrant groups scattered in various coastal cities. Also, the available population statistics are only estimates at best.

The Songhay proper form two large clusters. One covers the lake-like region of the river bend in Mali, extending from Lake Debo along the river with strong concentrations in Goundam, Timbuktu, Bandiagara and Gao, and smaller ones in Issa Ber, Mopti, Segou and Bamako. The estimated population here is 420,000. The other spreads out in areas of the westernmost provinces of Niger, with strong concentration in Tillaberi, Ayorou and Tera (estimated population, 600,000). To these must be

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Two major projects in progress under the Korean Muslim Federation are the translation of *the Qur'ân* into Korean and the construction of a Korean Islamic university. The translation project is expected to take 10 to 20 years as it is the work of a Committee of Korean Muslims which seeks to become knowledgeable in the teaching of Islam as well as fluent in Arabic.

The university, which is being built on land provided by the government some 12 miles from Seoul, will have 4 academic colleges and 15 departments, including a College of Islamic Studies and History.

It will admit students regardless of religious preference but will offer its education program in an Islamic educational atmosphere. It also aims to be a center of Islamic learning for the Far East, offering scholarships to Muslim students from Japan, China, Taiwan and Hong Kong. Saudi Arabia is giving major financial assistance in the construction of the university.

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ABDUL HAQ

Kotoko

Community of Cameroon, Chad and Nigeria

The Kotoko are primarily a riverine towns people, number about 72,000, with 36,000 in Cameroon, 18,000 in Chad and 18,000 in Nigeria. They live along the Longone River from Bongor to Kusseri, the Chari River below Lake Chad and such rivers and tributaries as the Makari, Mani, Kusseri, Longone-Birni and Logone-Gana. There are three Kotoko villages near the Chadian capital of N'Jamemna. One of member of the group is prominent in the government, but its power is limited because its ethnic backing is relatively small.

Kotoko country is bounded on the north by the Buduma, on the east by the Arabs, and on the west by the Kanuri. Frequently they are outnumbered by surrounding Arabs and Fulani herdsmen. The Kanuri call them Moria, the Barma call them Bara and the Mului call them Mamaka. The Kotoko usually call themselves by the name of their geographical home, such as Mandage (on the Makari River), Msar around Kusseri and Daa in the south.

The Kotoko language belongs to the Chadian group of the Nilo-Saharan family of languages, the same group as the languages of the Buduma, Kanuri, Kuri and Kanembu. Linguistics recognize three distinct dialects: Mandage, Lagwane and Daa.

The Kotoko appear to be descendants of the Sao; at least, the Sao were there before them—and about everyone else in this part of Africa. The Sao are said to have been giants with extraordinary strength who apparently settled in the Chari River region as far back as the fifth century.

Archaeologists have found some 637 settlements in mounds, complete with ceramics, tools, weapons and statuettes. It appears, the Sao were able to resist attacks by migrating groups and did not disappear until the rise of the Bornu Empire in the sixteenth century.

The modern history of the Kotoko is blended with that of the Bornu Empire, of which they were vassals or sometimes allies. In their fortified towns (with enormous walls sometimes 30 feet high and miles in length) along the Chari River they were able to defend themselves against the encroachments of outsiders. They claim ownership to all the land around, each city controlling its lands (and charging fees for its use) and traffic on the River, for which they charge tolls.

Legends, usually involving mythical Sao hunters, are rife about the founders of the various Kotoko towns. The leader of one town was presumably a snake whose accession to power symbolised the failure of the Sao. In Fulfei, women, led by a queen mother (*magira*) took over the land; *magira* remains an important element in Kotoko traditions.

Elsewhere, as in Afade, Wulki and Maltam, there are similar legends, each symbolised by existing

Mandinga poeten de

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Mali
Nijerya
Sudan

water, the nearest perennial sources—Muwayh al-Raka and al-'Ubayia,—being over a day away by camel. Because al-Duru' ordinarily shun the vast sand desert of the Rub' al-Khali, they have little reason for risking travel across Umm al-Samim, in the quicksands of which, according to popular accounts, unwary travellers, shepherds, and raiders, and their animals, have been swallowed up. Members of the section of 'Iyal Kharas of al-Mahamid are said to know safe paths leading north and south of the inner morass, but they themselves rarely cross.

Despite their commercial exploitation of the nature affords them, al-Duru' have no professional merchants and are a truly nomadic tribe. They have a reputation for bold and wide raiding, and active participation in tribal wars.

The majority of al-Duru are Ibadis, but the large division of al-Makarid and most of the small but ruling clan of al-Mahmid are said to be Sunnis.

The origin of the tribe is unknown. The similarity in name with Al Dir', relatives of Al Sa'ud who formerly lived in Wadi Hanifa and gave their name to the first Sa'udi capital of al-Dir'iyya, is probably without significance. A popular tradition of the south says that al-Duru have the same origin as the tribe of al-Manahil—from Bani (or Ahl) al-Zanna. The frequency of naming from the mother—*fulan* b. *fulana*— may be an indication of southern origin.

Of other groups living in the territory of al-Duru the most interesting is that composed of some 40 men of al-'Ifar a tribe originally from the area of Habarut in western Zufar, where the majority still live. Al-'ifar are Sunnis and Hinawis, but have the privilege of giving safe escort to strangers in Dir'i and other Ghafiri areas. Their leaders are accorded considerable respect. Their leaders are accorded considerable respect.

Al (or 'iyal) Khumayyis, ranging in Wadi Sayfam and neighbouring valleys between Hamra' al-Duru and al-Jabal al-Akhdar and numbering several hundred males, are said to be of Dir'i origin, but are now regarded as a separate tribe. Other groups, stemming from al-Duru live in al-Sharkiyya and al-Batina.The paramount shaykh is called *al-tamima.* Chiefs of divisions or sections other than those of al-Mahamid may be given the title of *shaykh*, but the usual title is *rashid.*

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M.A. AYOUB

Dyula

Tribe of Ivory Coast, Mali, Nigeria and Sudan

The Dyula, of the three main groups of Manding speakers in West Africa, are the most difficult to define and locate because the meaning of the term 'Dyula' (pronounced 'joola') has changed throughout history. With the Mandinka and Bambara they form a linguistic and cultural population of more than 11.5 million.

The word *dyula* means 'trade' in Manding. Dyula can also refer to Muslim trader who can speak a Manding language (though not necessarily as his first language), or it can refer to a specific ethnic group which differentiates itself from other Manding groups. Here, 'Dyula' refers to the ethnic group of Manding speakers situated in northeastern and north central Ivory Coast, southwestern Upper Volta and contiguous areas of Ghana (where they are often called Wangara) and Mali.

The population size of the ethnic Dyula can only be guessed. Not only are census data outdated and unreliable, but the term, for instance, in the Ivory Coast (where they are most numerous) means an occupation category of people speaking a Manding dialect who are not ethnic Dyula. Certainly there are at least 1 million ethnic Manding-speaking Dyula in West Africa, of whom close to 98 per cent are Muslim.

Historically the ethnic Dyula community has maintained two distinct subgroups: the warriors,

Fulanilere posetinde

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MAULVI AL-HAQ

Fulani

Tribe of Chad, Nigeria and Senegal

The Fulani of West Africa form the largest nomadic society in the world. Their herds of cattle and sheep are the major single source of meat for hundreds of villages, towns and cities from Wadai, beyond the eastern shore of Lake Chad, to the Atlantic coast of Senegal. The fact that they live in many countries, occupy rugged countryside and are highly mobile means that their numbers are not precisely known, but it is reasonable to estimate that the Fulani nomads number between 7 and 8 million. Along with those who are settled, the Fulani may number as many as 16 million, 93 per cent of them Muslim.

The Fulani call themselves Fulbe. English and Hausa speakers call them Fulani. Hausa may also refer to them; as Filani and Hilani. They are called Peul by French speakers, Fula by the Manding, and Fulata by the Kanuri. Their language is Pular in Senegal and Fulfulde in Nigeria and most areas; it is of the West Atlantic subfamily of the Niger-Congo group, which also includes Wolof, Serer and Temne. A rich and flexible language which lends itself to literature, it is usually written in Roman script, although Arabic was used in the past.

While a detailed survey of the Fulani across West Africa remains to be compiled, a generalised description would begin with the division of them between the nomadic and sedentary.

The Bororo'en are fully nomadic Fulani with large cattle herds. They have adapted ecologically to great tracts of open grassland and orchard bush. They inhabit areas of low peasant farmer density and have weak Islamic affiliation and knowledge.

The Fulbe Ladde (Bush Fulani), also called Fulbe Na'i, or Cattle Fulani, are semi-sedentary, for they often rely upon various crops to round out their subsistence. They live in a symbiotic relationship with peasant farmers and seasonally camp in or close to towns and villages. They claim to be Muslims and adhere more closely to the tenets of Islam than do the Bororo'en. The Fulbe Mbalu (Sheep Fulani) are a relatively small group of Fulani scattered in assorted enclaves who gain their total subsistence from herding sheep.

The Toroobe are the Fulani, schooled in Sunni Islam and prominent in politics, law, religion and letters. For many years, they have married and intermingled freely among the Hausa and other local non-Fulani peoples. Many belong to the Qadiriyya *tariqa*. Generally, they do not speak Fulfulde.

The Fulbe Siire (Town Fulani) are largely Fulani who for one reason or other have lost their cattle. The group also includes former Fulani slaves, Fulfulde-speaking tradesmen and other blacks who aspire to higher status by calling themselves Fulani. (This prestige stems from the Fulani-led *jihad* of 1804, which began in what is now northwestern Nigeria).

Nomadic Fulani, who are lighter in skin colour than the local black peasantry, call the latter 'Haabe' and are strongly averse to intermarriage with the darker peasants. The degree of Haabe and Fulani Islamisation is varied, as is their retention of pre-Islamic cultural elements. The embracing of Islam over the centuries has not led to the breakdown of ethnic boundaries through intermarriage.

Therefore the cultural homogeneity, as viewed by the casual observer in the western Sudan, is more apparent than real. While diversity in cultural and social affairs persists, Islam has provided an atmosphere in which life-style differences are tolerated. The subcultures of both Fulani and Haabe vary greatly throughout the western Sudan, although all of them fall within the title of 'Western Sudanese Islam'. The following is a description of one such subculture, that of the Fulbe Ladde or Fulbe Na'i (Bush or Cattle Fulani). It begins with the life cycle of a Fulani boy.

At two years of age the boy is weaned. He will have had several months of pillowing his head on the abdomen of a calf as he sleeps. He will have

Cameun parecmde

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'barbarians'. They object to every ethnic slight, every joke that portrays them as dim-witted, every popular song that ridicules them, to every attack on their ethnic pride.

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I. BASHIRI

Gbaya

Community of Cameroon and Nigeria

The Gbaya-speaking peoples (often referred to as the Baya), who number in excess of 1 million, are the largest ethnic grouping of east-central Cameroon and the western Central African Republic. The various Gbaya dialects have been classified in the Eastern (sometimes called Ubangian) branch of Greenberg's Adamawa-Eastern language subfamily, which in turn is a part of the broad Niger-Congo language grouping.

In pre-colonial times (prior to the 1890s), Gbaya political formations seldom encompassed more than a few local patrilineal clan units. However, in cultural and linguistic terms, the Gbaya are subdivided into more than a dozen regional sub-cultural groupings on the basis of variations in dialect and custom. Of these subgroups, only the Gbaya Yaiyuwe of Meiganga Sub-prefecture in Cameroon along with a minority of the closely related Gbaya Lai of Betare Oya (Cameroon), Gbaya Dooka of Garoua Bouai (Cameroon) and Baboua (Central African Republic) and Gbaya Kara of Bourar (Central African Republic) and Bozoum (Central African Republic) have been significantly influenced by Islam. Only Gbaya Yaijuwe, who numbered some 50,000 to 60,000 people in 1980, are discussed here. (Estimates of Islamisation indicate Gbaya Muslims may exceed 200,000 in both countries).

The Gbaya first came into contact with Islam in the early 1800s as a result of the Adamawa *jihad* of the Fulani from northern Cameroon and northern Nigeria. In particular, the founding of the Fulani city-state of Ngaoundere in the 1830s marked the start of significant Muslim influence on the Gbaya when regular slave raids on Gbaya groups began to be launched from Ngaounder.

The Gbaya also first came into contact with Muslim Hausa and Kanuri traders at this time, as long-distance caravans penetrated the Gbaya area in search of slaves, ivory and kola nuts. Some of these Muslim traders settled down in the larger Gbaya villages, and in continuing their commercial activities, they were active in disseminating Islam.

By the 1850s, a number of Gbaya leaders had established regular tribute and trade relations with the Fulani and Hausa and used these links to increase their power within their local communities. A condition of the establishment of friendly relations between Ngaoundere and these Gbaya groups was that the Gbaya chiefs espouse Islam. Mosques of prayer grounds were established in the larger Gbaya villages, but the influence of Islam in this period was restricted to the immediate following of chiefs.

This process of political centralisation continued throughout the latter half of the nineteenth century, and in the 1890s when French and German explorers first entered this region, several relatively strong Gbaya chieftaincies had developed at towns such as

Gana pazarında

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A.A. SHAMIM

Mossi

Community of Ghana, Ivory Coast and Nigeria

The Mossi are one of the major peoples living in the basin of the Volta River, south of the great bend of the Niger River. They number nearly 4.9 million, nearly all of whom live—or have their family homes—in Upper Volta, where they constitute about half the population. Some one-half million Upper Volta Mossi work in Ivory Coast, Ghana and other neighbouring countries. A conservative estimate is that slightly more than one-third, or 1.8 million, are Muslim. (Mossi is often spelled 'Moshi' in British and Ghanaian writing.)

Mossi speak Moore, sometimes written More or Mole, which is a member of the Gur or Voltaic subfamily of Niger-Congo. The Voltaic culture area includes much of Upper Volta, northern Ghana, northern Togo and adjacent small areas of Ivory Coast, Mali and Benin. Besides the Mossi, the Voltaic peoples include such culture groups as the Talensi, the Konkomba, the Dogon and the Lobi, as well as the Dagomba and Mamprusi kingdoms in northern Ghana.

It was in this area that the Moosi kingdom of Tenkodogo was founded in the fifteenth century by cavalry from the Dagomba and Mamprusi states. From Tenkodogo, in turn, the Mossi states of Ouagadougou and Yatenga, and the related Gourmantche state of Fada N'Gurma, were established. These three Mossi states, along with various interstitial buffer states and dependencies, formed the Mossi homeland. Basic Mossi culture is shared with all Voltaic societies, both those with centralised governments and those with lineage elders or village chiefs as the highest authorities. Mossi live in dispersed settlements in which segments of extended families dwell within walled compounds about 300 feet apart. Villages are formed of partrilineally related males and their wives. A proportion of households may consist of men who have settled instead in their wife's or, more usually, their mother's village. Over time, the descendants of such men (and even of outright immigrants without kin ties) will be absorbed as full members of the village kinship core.

Traditionally, a senior male presided over a large compound containing himself, his wives and children, his younger brother and their families and married sons. The family was held together by an ideology of kinship based on a religion in which ancestral spirits influenced the fortunes of their descendants, enforced by the fact that land was held collectively by families. Even in states (like Mossi) where chiefs controlled access to land, rights were vested in families not individuals.

Except for the families who were clients of a chief or king (and who were usually descended from war captives or immigrants), an individual's place in society was determined by kinship. Even the often overlooked ability of individuals to exploit alternative opportunities through their kinship links to their mother's family did not undercut the dominant patrilineal organisation as much as it reinforced the overall sense that individuals existed as part of larger families.

Economic development in the region, especially the internationally funded Volta valley project, which is opening new and fertile lands for cultivation is inducing change in the traditional family structures. There is a trend towards nuclear families in which a man, his wives and children form a social and economic unit better able to conserve their own gains.

Most Mossi, indeed over 90 per cent of the Upper Volta population, live by subsistence hoe farming in rural villages. The countryside is flat and arid, covered by bush, scattered trees and a few mesas or smaller outcroppings. The thin soil is red with laterite. Daily activities depend on the season.

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By 1984, it was clear that existing policies were leading New Zealand into increased overseas debt while not removing its disparity of incomes compared with other countries. The mechanisms that had produced full employment in the 1950s and 1960s had been lost; the fundamental problems remained.

New Zealand then embarked on a major change of direction toward an economy characterized by an international orientation. "The New Zealand experiment" attracted much international attention, both positive and critical, but it was essentially a response to local circumstances. At the time of the Closer Economic Relations Agreement with Australia in the early 1980s, the focus was turned from industry as a social instrument for employment promotion to economic growth through servicing the consumer demand that most valued New Zealand resources. That demand increasingly came from the Asia-Pacific region although Europe, into which Britain had been submerged, remained a significant market.

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GARY R. HAWKE

NICARAGUA. *See* Central American Countries.

makale yazarı: Platun, Jennifer Jaffe-Krantz

NIGERIA. Before 1860, the states of the region, which became modern Nigeria, traded with various European powers in the south along the Atlantic coast, while states in the north were equally active in the caravan trade across the Sahara to North Africa and beyond. Precolonial industries included ironworks, leather, and cloth, which were traded within West Africa and to the north. After the transatlantic slave trade ended, agricultural products became the prime trading good with Europe.

Agricultural Economy. Since precolonial times, agriculture has been the centerpiece of the Nigerian economy. Until the early 1970s, about 70 percent of Nigeria's labor force was employed in the agricultural sector. Involvement in the agricultural sector, however, differed from place to place. In the rural communities, virtually everyone was, and still is, engaged in agriculture, while the percentage of the people involved in agriculture was low in the cities, especially in places like Lagos and Abuja, where the bulk of the population engaged in trade, manufacturing, administration, and educational activities. Nigeria is a vast territory of cultivable land spanning the forest vegetation of the south to the open savannah and semiarid region of the north, and this allowed for the cultivation of a vast array of crops for local consumption as well as for export. Several crops were also produced both for local and foreign markets, such as palm oil, peanuts, cotton, rubber, and cocoa. According to Olufemi Ekundare (1973) in 1968 the average acreage per person under cultivation was 1.02 (0.4 hectare) for eastern Nigeria, 4.28 (1.7 hectares) for northern Nigeria, 2.43 (0.97 hectare) for western Nigeria, 2.07 (0.8 hectare) for the midwest, and 2.45 (0.98 hectare) for the whole country. Each region was noted for the production of specific crops—peanuts and cotton in the north, cocoa and kola nut in the west, rubber in the midwest and palm products in the east. Since these products, especially those produced in the west, east, and mid-west, fetched more revenue than those from northern Nigeria, people in these regions largely neglected food production. Hence, people in northern Nigeria have become renowned as food producers, especially in the production of yams and grains.

Between 1860 and 1890, Nigeria's foreign trade fluctuated widely due to conflict, poorly developed transport and communication lines, the lack of a stable and unified currency, and economic problems in Europe. Although Nigerian traders were responsible for moving goods from the interior to the coast, Nigeria's foreign trade remained firmly under the control of European merchants who could obtain the necessary capital to finance imports and exports. In the latter part of the nineteenth century, the most important agricultural products exported to Europe were palm products. Palm oil was superior to other vegetable fats and became important in the European production of soap and candles and in manufacturing, while palm kernels were viewed as superior cattle feed.

In the late nineteenth century, palm products made up about 75 percent of all Nigerian exports, with Germany taking more than 70 percent of the annual exports between 1862–1899. In the same period, Great Britain was the main consumer of Nigerian palm oil. Cotton exports fluctuated and were dependent on domestic demand, and the disparity in price between cotton and other products influenced the farmer's choice in growing it. In the last few decades of the nineteenth century, exports of peanuts and rubber increased while exports of cocoa, which was not native to Nigeria but was deliberately introduced as a cash crop, also skyrocketed after 1886. Other exports included beniseed, hides, maize, and mahogany. During this time, the

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Nijerya c.2(s.42)s.7

Spread of Islam in Nigeria

SIR AHMADU BELLO'S SPEECH AT MECCA CONFERENCE

During the course of his speech in Arabic at the recent Mecca conference, Sir Ahmadu Bello, the Premier of Northern Nigeria, said :

Each one of us is aware of the problems faced by his own country. Personally, though I am not aware of most of the problems faced by my brethren in their respective homelands, I have complete knowledge of the problems of my own country and I am working, together with my Muslim countrymen to solve them; and I appeal for help to every one who can towards creating a prosperous future for Muslims in our progressing country.

Nigeria, our country, though not fully developed, enjoys an important geographical position and also boasts of great historic importance.

The weak-point in Nigeria is probably this that she has only recently gained her independence and that her inhabitants are a mixture of various elements both from the point of religion and culture. Though Muslims constitute the majority in Nigeria, educationally and culturally they are most backward when compared to minority groups, particularly the Christians, who excel Muslims by far in these fields with the help they get from foreign countries.

We also know that they are sparing no effort in the way of spreading their faith.

In Nigeria, as it is the case with many African countries, there are found large numbers of animists and there exists a hard competition between Muslim and non-Muslim missionaries to convert them to their own faith. In Nigeria, I and a few other Muslims have embarked on missionary activities among these animist groups, and thank God, our endeavours have been crowned with great success; each day witnesses a large number of animists entering the fold of Islam. Despite our engagement in other fields, it pleased God to make us the means of the conversion of a large number of animists: the period between December 1963 and March 1965 has witnessed 176,930 converts to Islam including also some former Christians of great social importance.

As for the Christian missionaries, they are now working with greater zeal than ever. They have entered into the field against us utilising every available means. No wonder that we find Nigeria has become the centre of Christian missionary movement and a spot to hold World Christian conferences.

In order to give you an idea of the seriousness of the Christian missionary activities, I would read out to you extracts from the Catholic magazine "Herald Of Scotland" of February 26, 1965, under the caption " Experience In Nigeria ".

" Archbishop Grey of Saint Andrio will shortly undertake a tour covering about 6000 kilometres to visit a number of Bishoprics in Africa. It is understood that Father Grey has undertaken the responsibility of organising missionary activities in a district of Nigeria, as large as Scotland itself. He is currently visiting the district to see for himself the progress of missionary work. This district is known as " Bosh" in Northern Nigeria and had never before witnessed a Christian missionary nor even a white man. The population is comprised of one and a half million animists in the south and the same number of Muslims in the north. Naturally, there is great possibility of a progressive missionary campaign in the south among the animists. There is a possibility of stationing twelve to eighteen preachers in the district with an average yearly expense of 1000 pounds per preacher".

We, the Muslims of Nigeria, cannot stop these missionary activities by means other than organising our own religious organisations to counteract the former. I wish to mention, for instance, the "Nesrul Islam" organisation, an organisation to which the Rabita had given some aid. It plays an important role in this field. As a starting point it has founded a school where children get their primary education and there is also provision for training missionaries. It also publishes the " Noorul Islam " magazine, simultaneously in Arabic, English and Hausa. The purpose of this publication is to provide new converts to Islam with necessary information regarding their Faith.

As far as my own endeavours are concerned, I have been constructing a number of new mosques and repairing old ones in important places, for I believe that these serve as the best means for Muslim missionaries in their auspicious efforts, and help the laymen among Muslims to gain more and more confidence in their faith. Besides this, I have also been sending scholars and other chief citizens to Haj, and also to a number of Muslim countries so that they may learn the way of moulding our national life in accordance with the basic principles of Islam and also in accordance with our national and international obligations. I have full confidence that our delegates would gain great benefit from such visits particularly in matters which bear an international stamp. I have taken necessary steps to establish at " Sokoto", which had been a leading Islamic centre in West Africa before the opening of the colonial era, a centre for such discussions and we are gathering for that purpose manuscripts of historic importance. We have named this centre "El- Nizamiah" and so far it has published local manuscripts drafted by my forefathers. Thus I have attempted to achieve two aims; firstly to inform Muslims of the matter these manuscripts contain regarding Islam and secondly, to induce and encourage them to learn Arabic in which language this manuscripts were prepared.

These manuscripts have also been translated into Hausa language for the interest of those who are not well versed in Arabic and for their information regarding religious matters which these manuscripts contain.

A GREAT CALAMITY

(Continued from page 1)

due to the atomic explosions in the past. Whatever it be, in addition to giving the much needed relief to the sufferers, the Government should also discover ways and means by which the extent of havoc could be reduced in any future occurrence of Cyclones and tidal waves.

THE MUSLIM WORLD

c.2(+.25)s.7, January 23, 1965

Karachi,

AROUND THE MUSLIM WORLD

MUSLIMS IN NIGERIA

Location : **West Africa.** *Area* : **367,669 square miles.** *Population* : **55,000,000 (Muslims 75%)**
Head of State : **President N. Azikewe** *Head of Govt.* : **Sir Abubakar Tafawa Balewa** *Capital* : **Lagos**

There are practically no historical records about the past of Nigeria except for chronicles in Arabic relating to the north of the country. Many of the tribes and about 300 tribes have been identified—most of them having their own distinctive language—trace their origin from lands away in the north and the north-east of the Sahara. In Hausa folklore, the seven original Hausa states-Kano, Katsina, Gobir, Daura, Rano, Zaria, and Zamfara were descendants of one man, Bawo, who 'came from the East'.

The great caravan routes across the Sahara kept Nigeria in touch with historic civilisations in the north. There was a valuable flow of trade; slaves, ivory and gold were sent northward from the inland area stretching from Senegal River to Lake Chad, and in return salt, cloth, iron and other metals, coral and other goods were brought back by merchants from the coast of North Africa. Besides trade, the routes brought ideas, culture and religion from the Muslim civilisation in the north. Thus, Islam came to North Nigeria in the eighth century A.D. With the ninth century, roughly, the history of Nigeria may be said to have begun. And Bornu was the first part of Nigeria to emerge clearly into the light of history. The Empire of Bornu was politically, economically and culturally developed; it was well placed geographically, at the receiving end of one of the most ancient trade routes in the world from Cairo to Lake Chad. To the west of Bornu were the Hausa states which had a history only a little ancient than that of Bornu. It is probable that the Hausa states were established by about 1000 A. D which corresponds with their list of kings.

In the fourteenth century, the Fulani people, who are thought to be of Hamitic origin and who were Muslims, began to emigrate from the region of what now is Senegal in West Africa. These nomadic herdsmen wandered with their cattle across the whole of the Western Sudan. They mixed peacefully with the Hausa population and settled in their towns and villages.

The end of the sixteenth century proved a turning point for Nigeria. At that time, in the northeast there was the powerful Muslim kingdom of Bornu. The Hausa states, which also were Muslim, had reached a comparative level of material prosperity. The seventeenth and eighteenth centuries were a period of stagnation, civil war and political disintegration.

In 1804, Usman dan Fodio, a Fulani Muslim Scholar and Waliullah started a revivalist movement. Author of the famous book, the Ihya-us-Sunnath, (Revival of the Way of the Prophet), he reformed the Muslims of Nigeria who had drifted away from the pure teachings of Islam. Within ten years he brought all the warring Hausa chiefs under one administration. He became Sultan, with the title of Amir-ul-Mumineen (Commander of the Faithful). His flag bearers becames the Chiefs of Fulani states with the title of Amir; their descendants are so until this day. Others were commissioned to carve out their Amirates in the pagan lands of the south. Fulani power spread down to the Niger valley, overrunning the Nupe and Yoruba of Ilorin and to the east along the Benue as far as Yola. The Fulani cavalry was halted by the rocky terrain of the Plateau and the forest country farther south. Thus in the beginning of the nineteenth century there was a powerful Muslim kingdom in the Northern Region of Nigeria and Islamic culture and civilisation were again thriving.

Early European contacts were with the coastal area only. Then came the explorers; Mungo Park, who "discovered" the River Niger for the Europeans, Denham and Clapperton who were the first to reach the Hausa states and the Lander brothers who ascertained the course of the Niger. By 1830 the River was fully explored and a route was provided for penetrating the interior from the south. On the heels of the explorers came the missionaries and traders.

The British then began to persuade the Fulani Amirs in the north to come under British protection because the Fulani states were being threatened by the Germans in the east and the French in the west. They said they would confirm the existing rulers in their positions and also undertook not to interfere with Muslim religion and custom in return for pledges of loyalty. Some of the Fulani Amirs were easily lured by the British to sign treaties. And on the 1st January 1900 the British Government proclaimed the Protectorate of Northern Nigeria. Military expeditions were sent against the Fulani Amirs who refused to sign treaties. Kono and Sokoto were occupied in 1903 and the control over Bornu was not established until 1906.

Nigeria was under British control till 1963 when it achieved complete independence. Nigeria to day is a Federation of four autonomous Regions. The Northern Region which comprises three quarters of the country's total area and which has more than half of the total population is overwhelmingly Muslim; Muslims form 99 per cent of the population of the Northern Region. In the Eastern Region the majority is Christian while in the Western and Midwestern Regions the majority is pagan. Taken as a whole, Muslims form 75 per cent of the people of Nigeria.

Sir Abubakar Tafawa Balewa who was the Prime Minister since 1957 became the Head of Government after independence, while Dr. Azikewe was made the Head of State.

The most outstanding Muslim leader of Nigeria is Sir Ahmedu Bello, a descendant of the great Usman dan Fodio. He continues to be the Premier of the Northern Region.

■ نيجو (يوشيموتو -)
(١٣٢٠ - ١٣٨٨)

يوشيموتو نيجو Yoshimoto Nijo أبرز شعراء اليابان في عهد موروماتشي Muromachi (١٣٣٨- ١٥٧٣). لا يُعرف عن حياته سوى القليل على الرغم من شهرته الأدبية ومكانته في جهاز الدولة الامبراطوري. كان والده المستشار الأول للامبراطور غو- دايغو Go-Daigo في مدينة كيوتو، مما أدى - وفقاً للتقاليد - إلى دخول ابنه أيضاً في خدمة البلاط نفسه. بيد أن نيجو حوّل ولاءه نحو عام ١٣٣٥ إلى أباطرة الشمال.

يعدّ نيجو أحد فحول قصيدة الرّنغا Renga، وهي نوع من الشعر الياباني القديم والعريق، انتشر حتى في الأرياف القصيّة. ويعتمد أسلوب الرنغا على اشتراك شاعرين في نظم قصيدة من نوع التّنْكا Tanka التقليدي، الخماسية الأبيات، فينظم الأول الثلاثة الأولى والثاني البيتين الأخيرين مكملاً الفكرة نفسها بالوزن نفسه. وقد خضعت الرنغا على أيدي شعراء البلاط إلى تطورات فنية كثيرة بحيث بلغ طول القصيدة مئة بيت مع بعض التنويعات وبمشاركة أكثر من شاعرين. وتعدّ مجموعة «كينيو- شو» Kin'yo - shu (١١٢٥) نموذجاً للرنغا الخماسية بمشاركة شاعرين، أما مجموعة «ميناسه - سانغين هياكوين» Minase sangin hyakuin (١٤٨٨) فهي نموذج الرنغا المئوية بمشاركة ثلاثة شعراء.

بدأ نيجو بنشر أولى قصائده من نوع الرنغا نحو عام ١٣٤٥، ثم جمعها ونقحها ونشرها عام ١٣٥٠ بعنوان «مختارات سرية» Renri hisho لفتت إليه الأنظار. ثم اشترك مع الشاعر غوساي Gusai (١٢٨١- ١٣٧٦) في نظم المجموعة التي عُرفت بعنوان «تسوكوبا- شو» Tsukuba- shu (١٣٥٦) وتصنيفها، وهي تعدّ أول مجموعة موسعة للرنغا المطوّرة فنياً. ثم نشر بالتعاون مع غوساي أيضاً الكتاب النظري المهم «قواعد جديدة للرنغا» Renga shinshiki (١٣٧٢). تتناول هذه القواعد الرنغا المئوية من حيث بنيتها الفنية وتسلسل مشاركات الشعراء في نظمها، ثم تضع نواظم تفصل بين الرنغا الشعبية mushin الفكاهية ذات المضامين السطحية وبين الرنغا الراقية ushin الجادة ذات المضامين الوجدانية والعاطفية والفكرية التي يتعاطاها شعراء البلاط ومن لف لفهم. ويتضمن الكتاب لوائح بمفردات وتعابير ترتبط بالفصول الأربعة وظواهر الطبيعة والفلك والآلهة، ويحدد بدقة من الناحية الجمالية أمكنة ورودها وسياقاتها وعدد ذلك. وقد بقي هذا الكتاب حتى القرن السابع عشر دليلاً يعود إليه شعراء الرنغا في نظمهم الشعر. وفي أثناء هذه المدة الزمنية أعيد نشره مع بعض الإضافات التي تتماشى مع تطورات فن الشعر. وفي العام نفسه ١٣٧٢ نشر نيجو وحده كتاباً بعنوان «أسئلة وأجوبة حول الرنغا» Tsukuba mondo، تناول فيه بأسلوب حوارية ثنائية بين عجوز عليم بفن الشعر، ولاسيما منه قصيدة الرنغا، يقيم في جبل تسوكوبا المرتبط بالوحي الشعري الياباني؛ والشاعر الذي يزوره بكل خشوع متشوقاً إلى النهل من ينبوع المعرفة الفنية والفكرية.

تعدّ الملحمة[ر] التاريخية «ماسوكاغامي» Masukagami (١٣٧٦) إحدى الملاحم الأربع الكبرى التي تسرد شعراً تاريخ اليابان. وهي تتناول عهد كاماكورا Kamakura (١١٩٢- ١٣٣٣) بأحداثه كافة، منذ ولادة الامبراطور غو- توبا Go-Toba في عام ١١٨٠ حتى عودة الامبراطور غو- دايغو في عام ١٣٣٤ من المنفى في جزر أوكي Oki، كما تتضمن وصفاً تفصيلياً لغزو المغول لليابان في عام ١٢٧٤، ثم في عام ١٢٨١. وقد اعتمد نيجو في سرده على وثائق البلاط وعلى مذكرات بعض النبلاء من الحاشية الامبراطورية، ونظمها بأسلوب كلاسيكي أنيق، عبّر فيه عن رثائه لتدهور نبلاء البلاط وانحطاط قوتهم في وجه صعود طبقة المحاربين الساموراي Samurai. وتشكك بعض المراجع في حقيقة نسبة هذه الملحمة إلى نيجو يوشيموتو، في حين يؤكد علماء اللغة والأدب هذه النسبة اعتماداً على التحليل اللغوي المقارن وعلى موقع الشاعر بصفته موظفاً كبيراً في البلاط، مما يسّر له الوصول إلى وثائق ومعلومات يصعب على غيره الحصول عليها، إضافة إلى جرأة موقف الشاعر من الأحداث الموصوفة.

نبيل الحفار

الموضوعات ذات الصلة:
الشعر - الملحمة - اليابان.

مراجع للاستزادة:

-K. FUKUI, Nijo Yoshimoto (Tokio 1943).
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■ نيجيريا

تقع نيجيريا Nigeria في غربي قارة إفريقيا بين دائرتي عرض ٤° و١٤° شمال خط الاستواء، وخطي طول ٢° و١٤° شرقاً، وتمتد سواحلها الجنوبية المطلة على خليج غينيا إلى مسافة تبلغ نحو ١٠٠٠كم، وتحدها الكاميرون من الشرق

- TEVHID
- KILISE
- HIRISTIYANLIK
- AFRIKA
- SUDAN
X NIJERYA

١ - ٥ - ٥

اسم الرسالة	:	التبشير والاستعمار في نيجيريا (ماجستير)
إعداد الطالب	:	خضر مصطفى النيجيري
إشراف	:	الأستاذ محمد قطب
تاريخ الرسالة	:	١٣٩٩ هـ - ١٩٧٩ م.
مباحث الرسالة	:	تشمل الرسالة مقدمة، وتمهيدين، وثلاثة أبواب وخاتمة.

في المقدمة: تحدث الطالب عن ماضي الإسلام في بلاد السودان الغربي، ودوافع الغزو الاستعماري.

وفي التمهيدين تحدث عن تاريخ الإسلام في غرب إفريقيا، ودوافع الغزو الأوروبي للعالم الإسلامي.

أما الباب الأول فتحدث فيه عن الاستعمار في نيجيريا والرحلات التجارية والاستكشافية، واحتلال بريطانيا لنيجيريا، وآثار الغزو الأوروبي وويلات الاستعمار في هذه البلاد.

وفي الباب الثاني تحدث عن التبشير المسيحي في نيجيريا، والغزو الصليبي، ومعركة الصليب مع الهلال، ووسائل المبشرين، واعتمادهم على التعليم في نشر العلمانية، وعن دور الإعلام في التبشير، وظهور الحركة القومية في الكنيسة وامتدادها إلى مجال الحكم والسياسة.

محمد حسن الشافعي، دليل الرسائل الجامعية، في كلية الشريعة والدراسات الإسلامية
بجامعة أم القرى - بمكة المكرمة
دمشق، الطبعة الأولى، ١٤٠٣هـ - ١٩٨٣م

وأما الباب الثالث فتحدث فيه عن آثار النفوذ الغربي في نيجيريا، وعن التغيير في مجال السياسة والاجتماع والدين.

وفي الخاتمة اقترح الطالب بعض اقتراحات لمقاومة التبشير والاستعمار منها: -

١ - قيام حركة إسلامية لنشر الوعي الديني الصحيح في البلاد.
٢ - أن يربى الناشئة على حقائق الإسلام وتعاليمه الرشيدة.
٣ - تصحيح التصورات المنحرفة وتوضيح حقيقة التوحيد.
٤ - وضع منهاج إسلامي واضح في مجال السياسة والتعليم لإيجاد الأمة الإسلامية، القادرة على الفهم والتطبيق.

26 OCAK 1993

Nijerya

الدعوة الإسلامية في أفريقيا ـ نيجيريا

٤٠٠٤ـ تمام، تمام همام. «الحركة الفولانية الإسلامية في نيجيريا». الهداية (البحرين). س١٢: ع١٤٢ (٧/ ١٩٨٩م) ص٣٠ـ٣٤.

ع١٤٣ (٨/ ١٩٨٩م) ص٤٢ـ٤٦.

ع١٤٤ (٩/ ١٩٨٩م) ص٥٠ـ٥٦.

س١٣: ع١٤٥ (١٠/ ١٩٨٩م) ص٢٨ـ٣٣.

ع١٤٦ (١١/ ١٩٨٩م) ص٦٠ـ٦٥.

ع١٤٧ (١٢/ ١٩٨٩م) ص٤٤ـ٤٩.

ع١٤٨ (١/ ١٩٩٠م) ص٥٢ـ٥٧.

ع١٥٠ (٣/ ١٩٩٠م) ص٥٤ـ٦١.

ع١٥١ (٤/ ١٩٩٠م) ص٨٦ـ٩٣.

ع١٥٢ (٥/ ١٩٩٠م) ص٣٠ـ٣٦.

ع١٥٣ (٦/ ١٩٩٠م) ص٣٠ـ٣٦.

ع١٥٤ (٧/ ١٩٩٠م) ص٦٢ـ٦٨.

ع١٥٥ (٨/ ١٩٩٠م) ص٥٤ـ٦٠.

ع١٥٦ (٩/ ١٩٩٠م) ص٦٦ـ٧٢.

س١٤: ع١٥٧ (١٠/ ١٩٩٠م) ص٤٤ـ٥٢.

٤٠٠٥ـ نور الإسلام (استطلاع). «المسلمون في نيجيريا». نور الإسلام (بيروت) ع٢٣، ٢٤ (٧ـ٨/ ١٤١٢هـ) ص٦٧ـ٧٨.

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21 ARALIK 2000

عبدالجبار الرفاعي، موسوعة مصادر النظام الاسلامي، ج. السابع، "الاعلام والتبليغ الاسلامي"، قم ١٤١٧، İSAM KTP 070927

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi

not aware that both words have the same Arabic origin. They rather believe that *mawkʿa* is an Aramaic word, whereas *mawžʿa* is an Arabic loan.

Modern loans may contain consonants which are not represented in the Aramaic phonological inventory, for example the consonants *ḥ* and *ḍ* in Modern Mandaic, e.g. (Ahwaz) *ṣafḥa* 'page', *xaḍrā* 'vegetables'.

Because the Neo-Aramaic dialects are village dialects and normally have no literature, the Arabic loans also have their origin in the spoken Arabic dialects of the area. The Arabic loan *ǧihil* 'child' in Modern Mandaic is a word typical of the Arabic dialect of the Arabian Gulf. In more recent times, words from more prestigious city dialects and from Standard Arabic have been borrowed, too.

An Arabic word borrowed into Western Neo-Aramaic twice is *ḍarf*. It was adopted in earlier times from the Arabic dialects in the neighboring villages as *ḍarfa* with the meaning of 'skin bag for butter'. In a later period, the word was borrowed with different pronunciation once more from modern Damascene Arabic as *ẓarfa* with the meaning of 'envelope'.

02 EKİM 2012
MADDE TAYLANDIKTAN SONRA GELEN BOKUMAN

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WERNER ARNOLD (University of Heidelberg)

Neologism → Terminology

Nigeria

1. THE INTRODUCTION OF ARABIC AND ISLAM TO NIGERIA

In the precolonial era, the West African country now known as Nigeria was referred to as one of the countries in the Western Sudan. This reference was adopted by early Arab writers such as al-Bakrī, Ibn Xaldūn, at-Timbuktī, and as-Saʿadī. Others identified it as Bilād Tukrūr. When the European colonists came, they imposed on it the name of Nigeria. Nigeria consists of several ethnic groups and tribes speaking approximately 396 vernaculars. A few of these tribes, the Hausa, the Yoruba, and the Igbo, have gained dominance over the others and are recognized as majority tribes. Others are recognized as minority tribes.

The relationship between the Arabic language and the Nigerian people began very early in the history of some of the major tribes inhabiting the country. Their historical affinity to Arabs and the Arabic language in Nigeria may be full or partial. Full affinity applies to an Arab tribe called the Shuwa. They live in the northeastern part of the country, constituting a part of the old Kanem Borno Empire. Today, they are found in the states of Borno and Yobe, along Lake Chad. The Shuwa speak a dialect of Arabic and exhibit several Arab customs in their daily life (Imam 2002). Several studies have been and are still being carried out on the tribe, its language Shuwa Arabic (→ sub-Saharan Arabic), and the works of some of its prominent scholars. A milestone in the history of Shuwa Arabs was the establishment of an Arabic village, as demanded by students of Arabic in Nigerian universities. The federal government built this village in the midst of the Shuwa tribe at Ngala, near Lake Chad.

A partial historical relationship with Arabic exists for some Nigerian tribes that claim a distant descent from Arabs. They include the Beriberi, the Fulani, the Hausa, and the Yoruba. These tribes also claim that their languages have been influenced by Arabic. In Yoruba, some scholars, for instance Al-Ilori (n.d. 34), go so far as to claim that the Yoruba words of Arabic origin constitute at least 50 percent of the Yoruba language, although this is not generally accepted (→ Yoruba). In addition, it

Edit. by. Kees Versteegh, Encyclopedia of Arabic Language and Linguistics, vol.III (Lat-Pu), Leiden 2008, pp. 373 – 377 İSAM DN.190008

MOSLEM WORLD, v. 26, p. 400-403, 1963 (NEW YORK)

THE ADVANCE OF ISLAM IN NIGERIA

Islam crossed the Sahara about the year 1200. From that time onwards there seems to have been a steady infiltration of Islam into what is now the British Proctectorate of Nigeria. Towards the end of the eighteenth century, when the Evangelical Revival was putting new life into the churches of Great Britain, Othman, a *Fulah* of Gober, was strengthening the power of Islam in West Africa by building up at Sokoto, in the northwest of Nigeria, a strong Moslem empire, the influence of which was to be felt in all the Hausa States of Northern Nigeria. It was not till 1905, when Dr. Miller was allowed to settle in Zaria, that Christian work was started in any of these Hausa States. By that time the Hausa States had become solidly Moslem.

Meantime in Southern Nigeria, where missionary work had been started soon after Queen Victoria's accession, a rich harvest was being reaped. Missionaries working in the hard and barren fields of Northern Nigeria could comfort themselves by reflecting that if the Hausa States had become Moslem to the core Southern Nigeria was becoming more and more Christian; sooner or later the Christianity of the South was bound to cause repercussions in the life and thought of the Moslem North. Over against a seemingly unshakeable Moslem North we could set an increasingly Christian South. So that it came as a real shock to hear that after eighty years of missionary effort Islam is making headway in the South.

The facts as to this advance and some of the reasons for it are set out very concisely in the following extract from Burns' "History of Nigeria":

"Although the change is slow, it is unquestionable that paganism is gradually yielding in Nigeria to the influence of Islam and Christianity, partly, no doubt, on account of the social and political

advantages of these religions. It is estimated that in Negro Africa, where Christian and Muslim missionaries are in competition, ten heathen embrace the doctrines of Islam for every one who becomes a Christian. For this there are many reasons. To begin with, although there is little love lost between the different Muslim sects, to the heathen, Islam presents a united front, while sectarian differences tend to weaken the Christian forces and puzzle the pagan mind. Again, the doctrines of Muhammad are spread by Africans who can penetrate freely into any part of the country and get in touch with the people, while Christianity is generally preached by European missionaries who have not this advantage. Moreover, every Muslim proselytises as a matter of course; the Christian leaves this duty to his priests." [1]

Then again there is, as always in Africa, the whole question of polygamy to be taken into account. The Moslem missionary has an obvious advantage over the Christian missionary where polygamy is concerned. But it has to be remembered that this factor will diminish in importance as monogamy becomes more and more of an economic necessity. Welfare work amongst infants tends to equalize the sexes and even already in some parts of Nigeria the young men are finding it hard to get a wife, since there are fewer girls available and those that are available are being married off to the old men who have the money.

We might add that this continued expansion of Islam is to a certain extent accounted for by the activities of the Ahmadiyya Movement. This organization has been carrying on its activities along the Gold Coast and in Nigeria for some years. Its headquarters for Nigeria are at Lagos and there are branches in most of the important towns in Northern and Southern Nigeria. It is interesting to notice the extent to which the members of this movement have copied our institutions and adopted our terminology. Lagos has fifty mosques and its central mosque is known as the "Cathedral" mosque (an indication of the way in which the building of the Anglican Cathedral has struck the African imagination); it has a choir, and "Choir Practices" take place on certain nights of the week just as at Christ Church Cathedral. A good example of this imitation of our

[1] "History of Nigeria", by A. C. Burns, (George Allen & Unwin; London, 1929).

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sectors of the Islamic movement. Perhaps a range of institutions should be developed to oversee these relationships.

The contemporary Islamic movement, both inside and outside the Islamic State, is very short of experience. The experiences of the Islamic Revolution and Islamic Iran have to be gathered, processed and internalized throughout the Islamic movement. The manpower and 'expertise' required must be internally generated. The Islamic movement has to be a mass movement or it will not be Islamic at all. In the Islamic movement those who perform 'leadership' roles are unaware of being 'leaders'; they do not seek leadership roles. Leadership in the Islamic movement is not a function of class origin, wealth or power. It is perhaps not even a function of competence alone. Men do not seek leadership roles; leadership roles discover men. The Islamic movement usually seeks out the most humble among the faithful for its most important areas of performance. In the Islamic State and the Islamic movement men who perform leadership roles do not have a 'constituency' of traders, feudal lords, labourers or intellectuals; they do not owe their 'rise' to a group that then demands reward or patronage. These are the common everyday concerns of the political process in Western political systems. Even the modern national 'Islamic parties' have used such techniques. These 'Islamic parties' have made no attempt to remotivate the Muslim youth and students. Such parties and movements have bestowed respectability on 'careerism' and 'professionalism' for personal gain. Many senior members of such Islamic parties and movements are today earning fat salaries in the service of the client-king of Sa'ūdī Arabia and the subservient sheikhdoms of the Persian Gulf. During the hot summer of these regions these worthy sons of Islam can be seen 'serving Islam' in Europe and North America while on holiday on full pay. Islam and the Islamic movement have been reduced to a holiday activity to be pursued at no personal cost. Some professionals also find a little Islamic work a useful appendage to their careers. Many Muslim millionaires have acquired formidable reputations for their 'love of Islam' through well-placed and suitably publicized patronage of 'Islamic work'.

In this lecture, an attempt has been made to outline some of the challenges that face the Ummah and how these can be met. The 'new world order' is a propaganda slogan designed to make us believe that the West is invincible. The unarmed Muslims of Iran, led by Imam Khumaynī, won a great victory in 1979. This scenario can be repeated, indeed must be repeated, everywhere. Islam alone has the experience of history and the world view that can bring liberation and freedom to all the oppressed peoples of the world.

(1992) Tehran, s. 163-173.

— Nigerya.

An Islamic Perspective of Peaceful Co-Existence of Muslims and Christians in Nigeria

by Zakariyau I. Oseni

لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

There is no compulsion in religion, the right way is distinct from error. He who rejects false deities and has faith in Allāh has grasped a firm handhold which will never break. Allāh is all-hearing, all-knowing. (2:256)

(I)

Peaceful co-existence among various religions has for long engaged the attention of scholars in many countries of the world, especially in multi-religious societies. In Nigeria, associations like the Nigerian Association for the Study of Religions (N.A.S.R.) and the Nigerian Association for Religious Tolerance (NARETO) as well as some institutions of higher learning have, in varying degrees, been participating in religious studies with emphasis on religious tolerance and peaceful co-existence among adherents of different religions.[1]

More attention has been focused on religious tolerance in view of the rising tension, bitterness and rivalry among the religions practised in Nigeria, notably Islam and Christianity.[2] Various reasons have been

*This is a revised version of a paper captioned "An Islamic Perspective of peaceful Co-existence of Religious Faiths in Nigeria", which the author had presented at the Conference on "Religion and peace in Multi-faith Nigeria" at the Obafemi Awolowo University, Ile-Ife, Nigeria on December 4-8, 1989. The Conference was organized by the Council for the World's Religions, New York and O.A.U., Ile-Ife. The author is Senior Lecturer in Arabic and Islamic studies at the Department of Religions, University of Ilorin, Ilorin, Nigeria.

MW, v. II, s. 144-151, 1912

ISLAM IN NORTHERN NIGERIA.

——:o:——

NORTHERN Nigeria has been a good deal before the public lately owing to a variety of causes, and as the question of government restrictions on missionary work has been publicly advocated by some writers, it seems an opportune time to look into the whole question of Islam in Northern Nigeria, with a view to gaining a comprehensive and just idea of the situation.

Northern Nigeria is separated from the older and better known colony of Southern Nigeria by an irregular line drawn across the map between Lat. 7° and 9° North, but though the division seems artificial, yet it marks a decided change from the low-lying forest regions of the coast districts, to the flat-topped hills and comparatively treeless regions north of this line. Curiously enough the tribes living to the north of this more or less artificial boundary (with the one exception of the great Yoruba nation, who extend over the border from Southern into Northern Nigeria) are widely different from those living to the south, and to pass from one to the other is like entering a different country altogether. To the traveller ascending the River Niger, the contrast between what he sees in Southern Nigeria and the scene that meets his eye at Lokoja, the first town of any importance in Northern Nigeria, is most marked. He finds that the natives build good houses, ride on horses, wear flowing garments and turbans, and have some skill in the manufacture of leather, glass, etc., as well as having in many cases a fairly organized political system of their own. Further, when the traveller sees that a large proportion of the people profess to be Mohammedans, he generally falls into the well-known fallacy of *post hoc ergo propter hoc*, and assumes that Mohammedanism accounts for all the difference between the half-naked savage in the Delta swamps and the more intellectual and civilized negro of the uplands.

American firm pumping Cabinda's oil, with its eye on future revenues, remained carefully neutral.

Angolan Marxists, aided by Soviet weapons and Cuban troops, gained control of most of Angola and dispatched troops to end Cabinda's secession and to secure its oil reserves. In spite of its continuing Marxist rhetoric, the new Angolan government, hampered by a lack of expertise, did not nationalize Cabinda's oil production, thus creating a very curious anomaly—an oil installation in a Communist country run by America's Gulf Oil Company and protected by Cuban troops against attacks by Cabindan separatists armed by Zaire, an American ally.

The Cabindans remain among the poorest people in Angola, even though their province produces some 80% of Angola's export earnings. In 1985, in a bid to undermine the nationalists' support, the Angolan government announced that 1% of Cabinda's oil revenues would be used for development projects in the enclave. Cabindan nationalists denounced the move as hypocritical since the oil belongs to Cabinda and the Cabindans. The oil reserves, which would give the citizens of an independent Cabinda incomes comparable to the oil-rich Middle East, are cited by nationalists who claim that an independent Cabinda would be economically viable.

The end of the Cold War, fought by proxy armies in Angola, ended most outside political and military support for the combatants. Pressed by their former sponsors, the Angolans moved to end the civil war, but, following negotiations and even elections, the war resumed. As part of the proposed democratic constitution for Angola, the Cabindans would have been granted autonomy in exchange for abandoning their goal of full independence.

In December 1991 five Cabindan factions met in Lisbon in an effort to end divisions and to foster closer coordination in the fight for independence. The following September 1992 a large majority of Cabinda's eligible voters honored a nationalist boycott of Angola's first free election. The election was later invalidated by the renewal of war in Angola in October.

Sporadic separatist violence continues in the province, and nationalist leaders continue to press for a referendum on separate independence; however, most Cabindans have been careful not to provoke the level of violence evident in the rest of the country. As Angola tears itself apart, the Cabindans, who want no part of the fighting, can only wait.

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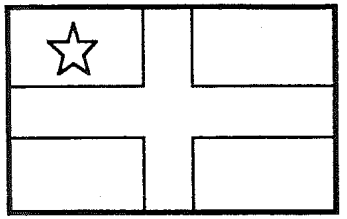
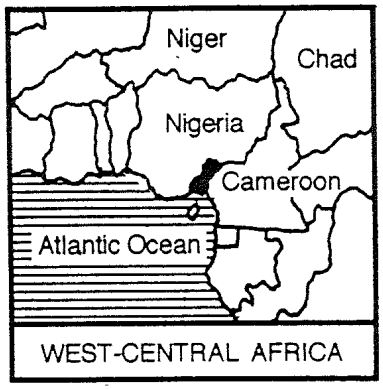
14 HAZİRAN 1995

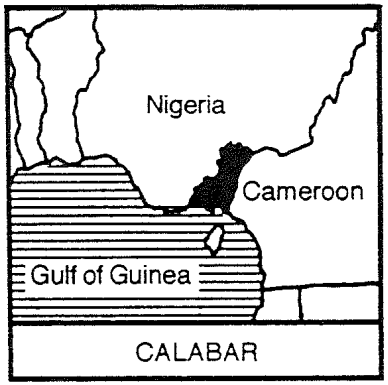
CALABAR

Kalabar

CAPITAL: Calabar







POPULATION: (95e) 4,820,000 : 5,200,000 Kalabari in Nigeria; another 900,000 live in adjacent areas of Cameroon. MAJOR NATIONAL GROUPS: (95e) Kalabari (Ibibio-Efik) 73%, Ibo 9%, Ekoi 5%, Cross Rivers tribes 5%, other Nigerian. MAJOR LANGUAGES: Efik, Ibo, Ekoi, English. MAJOR RELIGIONS: Protestant, Roman Catholic, animist. MAJOR CITIES: (95e) Calabar 168,000, Ikot Ekpene 110,000, Uyo 105,000, Oron 95,000, Ugep 82,000, Opopo 68,000 (100,000), Ikom 54,000, Ogoja 50,000.

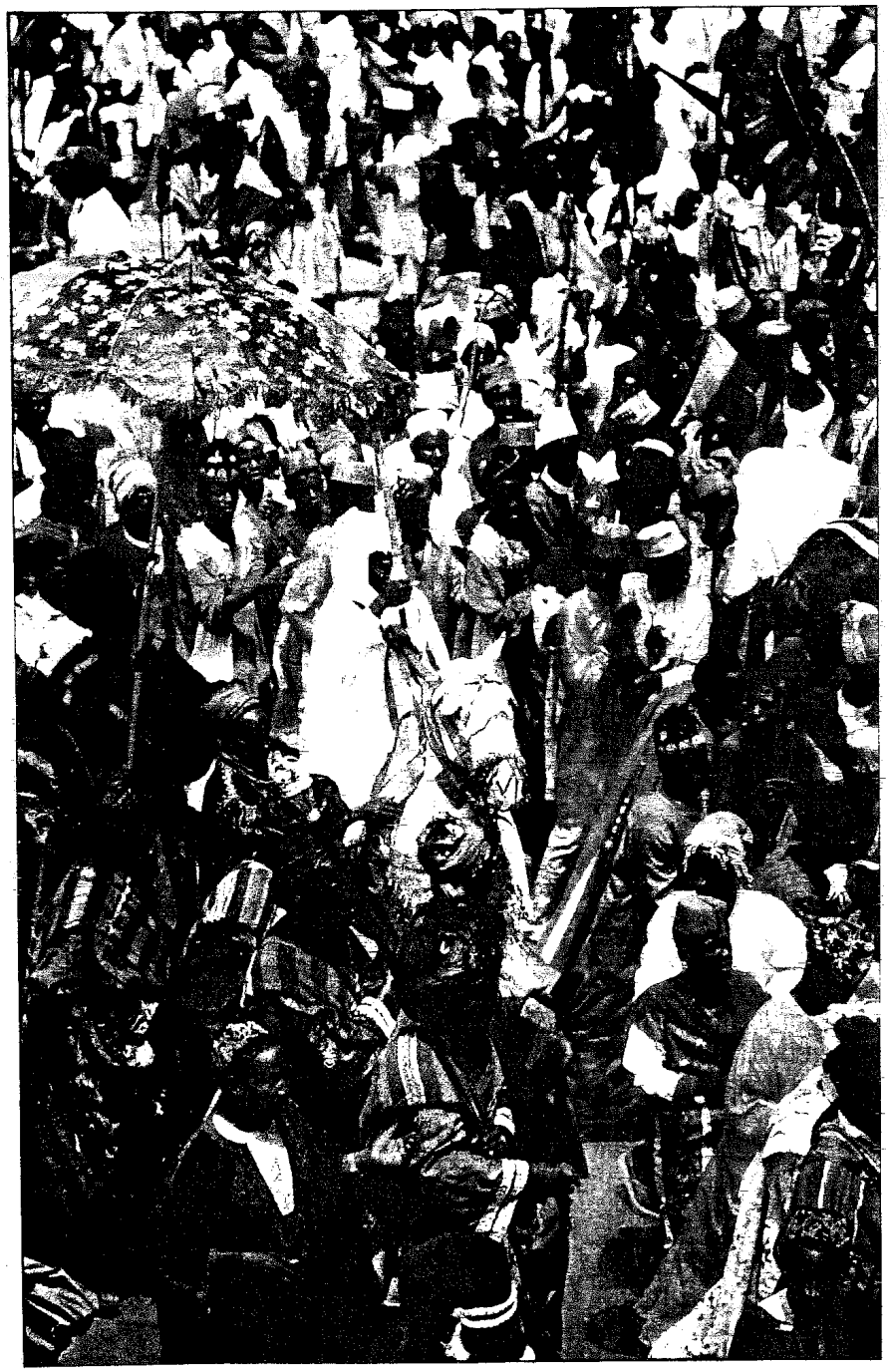
GEOGRAPHY: AREA: 14,060 sq.mi.-36,424 sq.km. LOCATION: Calabar lies in southeastern Nigeria just west of the Cameroon border, a densely populated region that rises from the delta of the Cross River to the Oban Hills and a spur of the Adamawa Mountains in the north. POLITICAL STATUS: Calabar has no official status; the region claimed by nationalists forms the Nigerian states of Akwa Ibom and Cross River.

FLAG: The Kalabari flag, the flag of the national movement, is a horizontal bicolor of red over green divided by a centered yellow cross and bearing a five-pointed star on the upper hoist.

PEOPLE: The origins of the Kalabari remain disputed, but as they are generally shorter than neighboring peoples, theories suggest that they represent a pre-Bantu or a mixed Pygmy and Bantu people. The Kalabari comprise two main divisions, the majority Ibibio and the Efik, numbering 252,000 around the city of Calabar. The Kalabari language, often called Efik, the dialect that forms the literary language, is a non-Bantu language of the Benue-Niger language group. The majority of the Kalabari belong to various Protestant sects, the largest sect the nationalistic Brotherhood of the Cross and the Star.

Know Thy Brethren

The Republic of Nigeria



Peter Holmes worked for four years in Nigeria, as Managing Director of the Shell Petroleum Development Company. He visited each state a number of times, photographing wherever he went. On October 1, last year, his book **Nigeria: Giant of Africa** was published to salute the 25th Anniversary of Nigerian Independence. Text and Photographs present Nigeria as she is today; ever in the process of change. The author is now a Royal Dutch/Shell GroupManaging Director.

When I was a student at Cambridge we took a course called 'the Expansion of Europe' in which we learned, among other things, that Africa in the latter part of the 19th Century and the first years of the present century was divided up among the various colonial powers: Britain, France, Germany, Portugal and Italy. This process, the course implied, took place without the consent of the indigenous African peoples; and it produced divisions within the continent that were based, not on the facts of history, but on the convenience of the colonial powers, a convenience often derived from considerations of non-African origin.

One such state, we were told, was Nigeria, the very name of which was thought up by the wife-to-be of Lord Lugard, that very epitome of proconsul of Empire.

, Vol. 14 (2), October/November 1986, Makkah

Nijerya

EL-MEVSU'ATÜ'L-ARABİYYE, c. I, 1998 DIMAŞK, IRCICA KTP. 37716, s.

07 EYLUL 1998

عين التمر فدانت له ثم كانت معارك دومة الجندل والحُصيد والخنافس والثنيّ والفراض. ثم خرج حاجاً لخمس بقين من ذي القعدة سنة ١٢هـ مكتتماً حجه، ووافاه كتاب أبي بكر بالحيرة منصرفه من الحج، يأمره بالتوجه إلى الشام مدداً لجيوشها التي كان أبو بكر قد سيرها إلى هناك، ويمكن أن يميز في الروايات الكثيرة التي تتحدث عن واقعات الفتوح في بلاد الشام أنها تنتظم مرحلتين: في المرحلة الأولى: تركز نشاط القادة العرب على المناطق التي كانت القبائل العربية تؤلف الكثرة السكانية فيها خاصة، وليس على مدن الشام الرئيسية ورواية ابن أعثم الكوفي تشير إلى أن أبا بكر أمر أبا عبيدة بن الجراح أن يقصر حروبه على مناطق الريف وأن لا يهاجم المدن حتى يأتيه أمر أبي بكر «فبث خيلك في القرى والسواد ولا تحاصرن مدينة من مدنهم حتى يأتيك أمري» وهذا يفسر لنا عدم اهتمام المصادر اليونانية والسريانية بذكر منجزات الجيوش الإسلامية في هذه المرحلة، لأن المسلمين في نظرهم لم يكونوا مصدر تهديد لهم، لأنهم لم يقوموا بأي هجوم على المدن الرئيسة كدمشق والقدس وغزة وبصرى أو المدن الساحلية المهمة الكثيرة، أما في المرحلة الثانية: فقد اشتبك الجيش الإسلامي مع القوى البيزنطية في معارك كبيرة، انتهت بتغلبه على بلاد الشام ومطاردة البيزنطيين، وفتحت له في الشمال الطريق إلى الجزيرة وما وراءها وفي الجنوب الطريق إلى مصر وما دونها. تبدأ المرحلة الثانية مع مجيء خالد وجيشه إلى الشام حيث التقى يزيد بن أبي سفيان وأبا عبيدة بن الجراح وشرحبيل بن حسنة في بصرى واشترك معهم في فتحها، ثم اتجه الجميع جنوباً لنجدة عمرو بن العاص في وادي عربة، ولما علم البيزنطيون بهذا التجمع العسكري العربي، غيروا خطتهم، وقصدوا أجنادين، ولكن القوات العربية تمكنت من الانتصار عليهم انتصاراً ساحقاً في جمادى الأولى سنة ١٣هـ، وتوفي أبو بكر في جمادى الآخرة وهو ابن ٦٣ سنة بعد أن عهد بالخلافة إلى عمر بن الخطاب الذي صلى عليه، ودُفن أبو بكر إلى جانب رسول الله ﷺ وكان قد أوصى ابنته عائشة أن يدفن إلى جانبه.

مع قصر مدة خلافة أبي بكر (١١-١٣هـ) فقد كان له فضل ترسيخ أركان الدولة العربية الإسلامية الوليدة، كما قنّن بأقواله وخطبه القواعد التي اعتمدها الفقهاء في وصفهم للخلافة الصحيحة، فقد أوضح أبو بكر أن الخلافة نظام يتولى صاحبه رعاية التراث الديني والمدني حينما قال: «لا بد لكم من رجل يلي أمركم ويصلي بكم ويقاتل عدوكم»، كما حدد أبو بكر سلطة الخليفة بالرأي العام مع تقييدها بدستور الإسلام وهو القرآن والسنة عندما خاطب المسلمين في المسجد قائلاً: «... أطيعوني ما أطعت الله ورسوله، فإذا عصيت الله ورسوله فلا طاعة لي عليكم» وأكد أبو بكر إدراكه لحدود سلطاته في خطاب آخر قال فيه: «... إن الله اصطفى محمداً على العالمين وعصمه من الآفات وإنما أنا متبع ولست بمبتدع فإذا استقمت فأعينوني وإن زغت فقوّموني».

نهض أبو بكر بالتبعات التي ألقتها عليه خلافته لرسول الله ﷺ على خير وجه فحرص على إنفاذ ما أمر به الرسول قبل وفاته كما حرص على وحدة المسلمين بعد وفاته، وعلى ماعرف به من لين ورحمة أظهر غاية الحزم والشدة في محاربة المرتدين عن الإسلام، فقد أصر على تسيير جيش أسامة لأن النبي ﷺ ولاه وأمر بتسييره وما يكون له أن ينزع رجلاً استعمله رسول الله ﷺ «ولو تخطفته السباع ولم يبق في القرى أحد غيره»، وجنح أبو بكر إلى الصرامة في مسألة الردة وأبى أن يترك عقالاً مما كان يأخذه رسول الله ﷺ من فريضة الزكاة، ورفض أبو بكر عزل خالد بن الوليد عن القيادة حينما اقترح عمر بن الخطاب عزله إثر بنائه بامرأة مالك بن نويرة، والبناء ببنت مجّاعة في حرب بني حنيفة، وتوزيع الأموال وتأخير الحساب، لأن خالداً سيف من سيوف الله ولا يعزل أبو بكر من استعمله الرسول ﷺ وأقر عمر فيما بعد بصواب رأي أبي بكر حينما قال: «يرحم الله أبا بكر، هو كان أعلمَ مني بالرجال».

ويعود إلى أبي بكر الفضل بجمع القرآن في المصحف حين أشار به عمر بعد أن استحرّ القتل بالقرّاء يوم اليمامة، وأسند أبو بكر هذه المهمة الدقيقة إلى زيد بن ثابت، وكانت الصحف عند أبي بكر حتى توفاه الله ثم عند عمر ثم عند حفصة ابنة عمر.

نجدة خماش

الموضوعات ذات الصلة: أجنادين - خالد بن الوليد - الخليفة - الردة (حروب -) - عمر بن الخطاب.

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■ أبوجـا

أبوجا Abuja عاصمة دولة نيجيرية [ر]. تقع في وسط البلاد، في أرض ارتفاعها المتوسط نحو ٥٠٠م فوق سطح البحر على نهر إيكو Iku أحد الروافد العليا لنهر النيجر عند تقاطع خط العرض ٩ درجات و١٢ دقيقة شمالاً مع خط الطول ٧ درجات و١١ دقيقة شرقاً. ظهيرها التضريسي مؤلف من هضبة باوتشي أو (جوس) وتلال أبوتشي، مناخها مداري فوق استوائي وأمطارها صيفية وتهطل في بقية الفصول وتقدر بنحو ١٠٠٠مم سنوياً. تراوح حرارتها السنوية بين ٢١ و٢٥ درجة مئوية، تربتها بنية حمراء لاتيريتية تكونت على قاعدة من صخور حقب ما قبل الكمبري القديمة في نطاق السافانا العالية الأعشاب والغابة المدارية المفتوحة.

كانت أبوجا حاضرة إمارة تحمل اسمها وتعد منطقتها واحدة من بقاع إفريقية التي ظهرت فيها حضارة العصر الحجري الحديث. وعرفت صناعة الحديد واستعماله في الألف الأول قبل الميلاد. وتشير اللقى التي عثر عليها في المدينة وفي وادي نهر ماكابولو إلى وجود مؤثرات حضارة شعب النوك الإفريقية التي ازدهرت بين ٩٠٠ ق.م و٢٠٠م ووصلت إلى المنطقة. وظلت منطقة أبوجا مغمورة الذكر نسبياً حتى النصف الثاني من القرن الثامن عشر ومطلع القرن التاسع عشر عندما أصبحت إمارة تابعة لمملكة الحوصّة التي عرفت باسم زازاو التي بلغت مساحتها نحو ٢٩٧١كم٢ وكانت تتألف من أربع زعامات

NIGER VA

INSIGHT

NIGERIAN MERRY-GO-ROUND

At the end of 1983 Nigeria reverted to military rule. *Afkar* takes a close look at the richest state in Africa

POLITICS: On the road to nowhere

JUST AS 1983 was drawing to a close, the Nigerian army struck for the fifth time in the country's 23 years of independent history. By January 3 of this year, a military government, headed by Major General Muhammad Buhari, had been sworn in and many civilian politicans had either fled the country or were under arrest. According to all accounts, the takeover was greeted with approval across Nigeria and the army faced practically no resistance.

To seasoned observers of the Nigerian scene, a coup was in the making, certainly by the time the August 1983 elections were completed and most probably from the moment President Shehu Shagari was declared president in October 1979. The constitution drawn up in 1978 under the Obasanjo regime, built in a complicated system of checks and balances, largely designed to prevent the Muslim majority of the country from taking their due share of power.

In 1979, Shehu Shagari failed to secure a quarter of the votes in two-thirds of the states of the federation, as required by the constitution. The Federal Electoral Commission (FEDECO) granted him the presidency on the basis that he had secured the necessary 25% in 12 and two-third states. The Supreme Court upheld the FEDECO decision when it was challenged. The alternative was for the decision to be made by an electoral college where projected alliances could have voted in favour of the other leading contender - Chief Awolowo. Every Nigerian knew that a southern president, particularly one hostile to Islam, would not survive for long.

The controversial manner in which Shehu Shagari was elected president in 1979 was just one more instance in a long history of attempts to side-step the country's basic problem of power sharing between the Muslim majority and the rest of the population. Shagari, who had worked as secretary to Ahmadu Bello, the northern Prime Minister, in the 50s, was no stranger to this reality and set about ensuring a landslide victory in 1983. For the immediate task of government, following the 1979 victory, he had to seek an alliance wih the Nigerian Peoples Party (NPP) lead by Namadi Azikiwe. As a result of the accord signed between Shagari's party, the National Party of Nigeria (NPN) and the NPP, one of the most controversial appointments was that of Professor Ishaya Oudu as external affairs minister.

Buhari - the smile becomes a grimace

Professor Oudu's antipathy to Islam was well known in Nigeria. It surfaced again in suggestions that Nigeria should establish diplomatic relations with Israel. While Shagari was shrewd enough not to go that far, he tried to distance himself from Muslim issues as much as possible in order to secure the 1983 elections. The climax of these moves came when he pardoned Chief Odumegwu Ojukwu, the Biafran secessionist leader and General Yakubu Gowon, the discredited military leader overthrown in 1975.

The result of this aimless drift in the country's moral direction was that corruption and graft increased and Nigeria's civilian politicians engaged in an exercise of out-doing each other in the size of their bank

Political Diary of Independent Nigeria

Independence from Britain: 1960
Federal Prime Minister: Sir Abubakr Tawafa Balewa: 1960-65
First coup: January 1966 - General Ironsi takes over
Second coup: July 1966 - General Yakubu Gowon takes over. July 1967 - January 1970: Biafran secessionist attempt
Third coup: July 1975 - General Mutala Muhammad takes over
Fourth coup: The unsuccessful Dinka coup attempt; Mutala Muhammad assassinated (February 1976); General Olusegun Obasanjo takes over
October 1979: Return to civilian rule; President Shehu Shagari elected
August 1983: President Shehu Shagari returned for another term with increased majority
December 1983: President Shagari overthrown; General Muhammad Buhari takes over.

AFKAR, c. I (s. 1), s. 20-23, 1984 (LONDON)

Africa 59 (4), 1989 (LONDON)

THE LETTER AND THE SPIRIT: LITERACY AND RELIGIOUS AUTHORITY IN THE HISTORY OF THE ALADURA MOVEMENT IN WESTERN NIGERIA[1]

RALIK 1992

Peter Probst

The Yoruba word *aladura*, meaning 'one who prays', generally refers to a set of churches that formed a powerful religious movement among the Yoruba in western Nigeria during the first decades of this century. To date, there have been three main lines of interpretation which received general recognition: first, in form of a theological analysis (Turner, 1967); second, in a discussion of social protest (Mitchell, 1970); and finally, through the sociology of religion (Peel, 1968). In this article I propose to introduce another aspect of interpretation. Following the many passing remarks made by these authors in respect to the use of writing within the Aladura churches, I will read their accounts in terms of how people perceived and experienced the written word in the specific context of the Christian–colonial order and consider whether and how this experience has influenced people's actions and religious behaviour. In doing so, I am going to take up a theme which has become widely popular in the anthropological field under the heading 'the consequences of literacy'.

The best-known as well as the most critical arguments in this discussion stem from the work of Jack Goody (1968; 1977; 1986; 1987). Over the last twenty years he has repeated his ideas on the 'logic of writing and the organisation of society' (Goody, 1986) with an astonishing steadfastness. This has, perhaps, something to do with the totality of his engagement. In what way, he asks, do simple societies differ from complex ones and what is the process of transition from one to the other? For Goody, the first question provides the answer for the second. Since it is the possession of writing that constitutes the difference, it is also the implications of writing through which the modes of transition in the history of human society can be observed.

With respect to the realm of religion, this line of thought works with the following, admittedly curtailed, arguments. In non-literate societies there is no concept of one religion valid through space and time. Rather, what one finds is a multitude of different beliefs and practices, eclectic in the way they incorporate new elements and gain adherents, and particularistic in the way they are territorially and socially confined to certain places and ethnic groups. Furthermore, they are contextualised in the sense that the local belief system is embedded into the general social structure, thereby understood only when this structure is taken into account. All this changes drastically when literacy enters the scene. With literacy, adherents of a certain belief system are no longer defined by birth and the practice of certain rituals and prayers, but first and foremost by their attachment to a sacred text, a holy book, in which the doctrine is written down. As a result of the canonisation of this text, eclecticism, flexibility and diversity evolve into exclusiveness, rigidity and orthodoxy; contextuality turns into autonomy since the independence of writing from the constraints of time and space makes the norms and values of literate belief systems valid everywhere regardless of specific actions and

localised circumstances. All men are now supposed to be treated according to the same universal standards as laid down in the scriptures. As a result, literate religions also cover a wider societal scope than non-literate belief systems; the organisation of their worshippers transcend the spatial boundaries of the clan, tribe or nation. Within this wider scope, literate specialists take control of professionalising religious activities and rationalising religious discourse: The tensions that arise from this pattern lead to those differentiations we are familiar with from the history of Christianity, Islam or Hinduism, all representatives of great, complex societies.

I do not want to dwell here on the causal importance Goody attributes to the role of writing in human history. A lot has been written about the uni-dimensional (Street, 1984), deterministic (Parry, 1986) and ethnocentric (Bloch, 1988) picture he draws of this development. Rather, what interests me is the new perspective one gets when looking at historically and culturally different modes of living through the eyes of literacy. Here, I think, lies the essential merit of Goody's work in the sense that he has opened up a new and, in my view, extremely fruitful field of research.[2] What I set out to do below is, then, an attempt to interpret the material written about the Aladura churches with the help of some of Goody's ideas. In contrast to him, I am not primarily concerned with demonstrating any particular 'consequences'; instead, the material in question turns our attention to the specific social institutions in which these 'consequences' are embedded and the manners in which writing and print are exploited in a different cultural context.[3]

Focusing mainly on the Church of the Lord, one of three main churches of the Aladura movement, I will try to show that many of the conflicts within the movement centred around the specific features of writing and print. Not only was it a problem for the independent churches and for the Western mission organisations from which they broke away; among also the members of the indigenous congregations themselves the question of the significance of literacy caused constant friction. In particular, the issue of the Bible as a fixed text acted as an instrument for defining, allotting and controlling religious authority in a changing social environment. It was a conflict that can be understood as the opposition between the 'letter' and the 'spirit', symbolising two distinct religious concepts that came into collision under the conditions imposed by the Christian–colonial order. The development and consequences of this conflict are the central issues I address below.

THE BACKGROUND: LITERACY AND THE RISE OF THE MOVEMENT

In southern Nigeria the establishment of colonial rule came in the last decade of the nineteenth century. It marked the emergence of a new cultural climate which became known in Yoruba society as *aiye Oyinbo* (the world, or the age, of the European),[4] of which Christianity was an integral part. The first white missionaries had arrived in 1841. From Abeokuta, mission stations were opened up in Ibadan and Ijaye and by 1863 another four stations had been established further in the interior. Besides carrying out their own evangelical work, the missionaries produced extensive and valuable first-hand information on the country, which was used by the British to plan their local colonial policy. The authors of this information were mainly Creoles who played a

istoeria Românilor ("Documents concerning the history of the Rumanians"), i/1, 179, iii/1, 74, 176, 179; H. Tunçer, *Osmanlı imparatorluğunda toprak hukuku, arazi kanunlari ve kanun açıkmalatı*, Ankara 1962, 217-8; *Voyages du Sr. A. de la Motraye en Europe, Asie et Afrique*, ii, The Hague 1727, 208; Peyssonnel, *Traité sur le commerce de la Mer Noire*, ii, Paris 1787, 159; Alexis de Valon, *Une année dans le Levant*, ii, Paris 1846, 178-9; Ionescu de la Brad, *Excursion agricole dans la plaine de la Dobrodja*, Constantinople 1850, 34-5; Th. Forester, *The Danube and the Black Sea, Memoir on their junction by a railway between Tchernavoda and the free port of Kustendje ...*, London 1857, 56-68; C. Allard, *Souvenirs d'Orient. La Dobroutche*, Paris 1859, 33; Baron d'Hogguer, *Renseignements sur la Dobrodja*, Bucarest 1879, 34-8; G. Noradounghien, *Recueil d'actes internationaux de l'Empire Ottoman*, iv, Paris 1903, 189, art. 46; A. Decei, in *IA* (s.v. Dobruca).

(MARIE M. ALEXANDRESCU-DERSCA BULGARU)

KOTA KOTA, An Arabic corruption of the Chi-Hiyao place-name Ngotangota, a town in East Africa, situated in lat. 14° S. on the west side of Lake Malawi (Lake Nyasa). It was the seat of four Jumbes, or Walis, subject to Zanzibar between *ca.* 1845 and 1895. The first Jumbe, Salīm b. ʿAbd Allāh, came to Lake Malawi via the Arab settlement of Tabora in the present Tanzania, and built up an ivory and slave-trading state, and at the same time made Kota Kota an effective centre for the dissemination of Islam. He was succeeded by another Swahili, Mwinyi Mguzo (? Nguzo), who ruled from after 1860 to *ca.* 1875-6. Under his successor, Mwinyi Kisutu, a member "of a good Zanzibar family", the town was visited by H. B. Cotterill in 1876. It had many handsome square houses and numerous oil palms; the Zanzibar flag flew over the Jumbe's house. Although a slave-trader, when the British took power in Nyasaland in 1891, he co-operated with them until his death in 1894. His successor, Mwinyi Kheiri, the son of his predecessor, ruled from 7 September 1894 until May 1895, when he was deposed for conspiring to overthrow the British administration. Kota Kota remains an important Islamic centre in Malawi.

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(G. S. P. FREEMAN-GRENVILLE)

KOTOKO, a people of Black Africa. The Kotoko live south of Lake Chad on the lower Shari and Logone rivers. Most of their territory is presently in the Republic of Cameroun, but there are villages of the Kotoko also in Chad to the east and in Nigeria to the west.

The Kotoko (whose number was estimated at 50,000 in 1950) are a minority in their own territory. They are outnumbered by the Shuwa Arabs, who penetrated into these lands since the 18th century. Smaller groups of Kanuri, Fulbe and Hausa moved in later. Each of these ethnic groups, however, lives separately in homogeneous villages. The Kotoko live on fishing and hunting, supplemented by agriculture. The grassland between the rivers is left for the Arab pastoralists.

The etymological origin of the name Kotoko is obscure. Some authors referred to them as Makari, which is in fact the name of a northern group of Kotoko, first known to visitors coming from Bornu. Makari is the most important dialect among the northern Kotoko, as Lagwane (often spelled Logone) dialect is in the south. The linguistic diversity of the Kotoko reflects their political division, as the extent of each dialect is almost identical with the area of one principality. The particularism of each group is so strong that even under modern conditions no one dialect prevails, and almost all the Kotoko now speak the Arabic dialect of the Shuwa. The Kotoko dialects belong to the central sub-group of the Chadian languages. They are distantly related to Hausa, which is classified in the western sub-group of the Chadian languages (J. H. Greenberg, *Studies in African linguistic classification*, New Haven 1955, 43-62).

The Kotoko are considered direct descendants of the Sao or So people, to whom the historical traditions of Kanem [*q.v.*] and Bornu [*q.v.*] refer as the early inhabitants of the area around Lake Chad. Those Sao who had not been assimilated or exterminated by the Kanembus and the Kanuris sought refuge in the less accessible flooding area of the Shari and Logone rivers, where they gave rise to the Kotoko. In the second half of the 16th century, Bornu under Idrīs Alūma expanded to the south. The northern Kotoko principalities, Makari and Afade, were brought within the political ambit of Bornu and under the cultural and Islamic influence of the Kanuri. Because of the imperial and dynastic connections with Bornu, islamisation among the Kotoko began chiefly in the courts. The southern Kotoko had been for a long period subject to the harassment of Bagirmi [*q.v.*]. Towards the end of the 18th century, the south was consolidated under the authority of the ruler of Logone-Birni, who was converted to Islam at about that period. Logone was visited by Major Denham in 1824 and by H. Barth in 1852. In between these two dates, probably *ca.* 1830, Logone became a tributary of Bornu. The Kotoko often saw their territory invaded by their more powerful neighbours. It was the battleground for Bornu's wars with its rivals Waday [*q.v.*] and Bagirmi. Between 1893 and 1900 it was overrun by Rābih [*q.v.*] and his warriors.

The authority of the Kotoko chiefs was circumscribed by a council of high officials and by Bornu's representative, the *alifa* (from Ar. *khalīfa*). The chiefs were also bound by pre-Islamic taboos and by the obligation to consult "the protecting animals" through their priests. The Kotoko chiefs, referred by the colonial administration as *sulṭāns*, are Muslims but they must respect old traditions. Muslim *imāms* live in their courts with traditional priests. Mosques were built near traditional shrines, whereas pre-Islamic customs and rituals are performed during Muslim festivals. Most of the Kotoko are now considered Muslims, and the number of those more fully committed to Islam grows steadily. Thousands of Kotoko are to be found in the towns of Chad and in the Sudan along the routes to Mecca. The Kotoko, who had emerged as people in refuge, away from the Muslim states of the Central Sudan, are gradually becoming integrated into the world of Islam.

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SIR AHMADU BELLO, THE SARDAUNA OF SOKOTO: THE 20th CENTURY MUJADDID (REFORMER) OF WEST AFRICA:

By
*Toye Oyelade (Maslaha)**

Sokoto
Nigerya

It is our intention in this paper to assess the contribution of the Sardauna of Sokoto Sir Ahmadu Bello to the growth of Islam in Northern Nigeria, investigating the reasons for his success. It will also seek to disclose his methodology.

A reformer *(Mujaddid)* of the 20th century lives in a different era from his predecessors. This is because West Africa had witnessed the alarming "National" response with its attendant revolutionary tendencies. Apart from these, she is experiencing, *inter alia,* the impact of dramatic and confusing international politics, what has often been described as "Neo-Colonialism" — a new kind of scramble for Africa. In consequence of this, there is growing materialism and secularism. Religion is no longer considered as the main factor for modern development.

Another phenomenon in Nigeria should be mentioned. Since the end of World War II, both the colonial administrators and Christian Missionaries intensified secular Western education in Nigeria. The result was the birth of a new educated elite, especially among the non-Muslim communities of the north. Muslims, of course gradually responded. This new breed became interested in the idea of nationhood and indigenous participation in political affairs in consequence of which both North and South achieved "Independence" in the year 1960. The effect of this is a growth in materialism and in religious competition.

Yet there is another factor to be mentioned. In Nigeria, since the 1950s, tribalism had entered into the country's national aspirations. There are many tribes in Nigeria. For convenience there are three major blocks: the Yoruba of the South, the Ibo of the East and the Hausa of the *North.* This "group-feeling" is reminiscient of what 'Ibn Khaldun called

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As-Sabiyya,[1] through which each tribe tried to dominate the rest. In this connection, there are three main types of religions, each competing for supremacy: namely, African Traditional Religion, Islam and Christianity. It is very difficult indeed to know where tribalism ends and where religion begins.

All of these factors were absent in the experience of the 19th century Jihadists like 'Uthman dan Fodio, Ahmad Bari and 'Al-Hajj 'Umar in West Africa. In a situation so challenging, so pregnant with violence and international interests, a religious promoter and reformer must employ different strategies — not the battlefield but *service* and *care* for the masses in accordance with the spirit of Islam. It is in this way, he can achieve both peaceful co-existence and the transformation of Islamic life within the Muslim Community *('Umma),* thus by loving persuasion thousands may freely enter into the Muslim Community. That was what Sir Ahmadu Bello, the Sardauna of Sokoto did in Northern Nigeria.

Now let us start with a brief description of his life history. His geneology has been traced to the great reformer of the 19th century West Africa, 'Uthman dan Fodio (Ibn Fudi). He was born in a small village in Sokoto area known as *Raban* in the year 1910. His father was the village head *(Hakimi* or *Uban Kasa).* This was because the father belonged to one of the forty ruling houses in Sokoto. As the head, his father controlled sixty villages with a population of about thirty-thousand.[2]

The Sardauna was born in an age of illiteracy. Western education was virtually unknown in his village. Few people had a sound Islamic education. Writing was used only during the annual head-counting exercise for the purpose of taxation. The most respected scholar of his village was the judge of the *Shari'ah* Court *(Qadi or'al-kali).* He was the official spokesman of the Sultan of Sokoto. The Village children feared him to the extent of running away at his approach. Housewives used his name to obtain obedience from their children.[3]

'Ahmad's school life began in Sokoto Primary School which was a literacy school *(Makaranta).* This was in the reign of Muhammad Maiturare (1915 — 1921). The children welcomed with great joy the members of the ruling houses who visited them every Friday bringing gifts of money, food and refreshments like kolanuts, peanuts and sugar cane.[4] He described his academic standing as follows:

> I was a very clever student. Even so were my colleagues. None of us appeared to be lazy. We placed before ourselves the desire to be educated. Every minute at our disposal was invested in this.[5]

Muslim Education Quarterly,
c.4(s.4)s.4-15, 1987 (Cambridge)

THE APPROACH TO ISLAMISATION OF KNOWLEDGE IN NIGERIA

Sheikh Ahmed Lemu

NIGERIA

Introduction

Efforts at the Unity and Islamisation of knowledge have started in Nigeria with every sign of success, inshā' Allah. However, as every educationist may agree, the speed of such a programme in any country will be regulated initially by several factors among which are conducive political atmosphere, government educational policies and social set-up. Careful planning and commitment on the part of the pioneers concerned are also pertinent. These are the factors that have been determining the course of Islamisation of knowledge at some of the Nigerian educational institutions. It may not be tactically feasible to discuss in detail everything related to the topic of this paper. However, an effort will be made to give the highlights of the major obstacles, enabling factors for implementation of the Islamisation plan and the broad method of approach toward achievement of the ultimate objectives.

Compared with Pakistan, Malaysia, Bangladesh and other countries where Islamic universities and academics have already been established for the sole purpose of Islamisation and unity of knowledge, Nigerian achievement may be regarded as infinitesimal. In other ways, in relation to the great obstacles on the way of the pioneers in the Nigerian environment, the progress being made is most encouraging.

Major Obstacles

Only the major obstacles will be cited as examples for the purpose of this paper. In the first place the Constitution of the Federal Republic of Nigeria (1979) has given the Federal and State governments full control of education of all levels from primary school to university.[1] It is not so much the provision of the Constitution in respect of control of education as the manner in which the governments exercise it that is hampering the progress of Islamisation. Curriculum development bodies or Institutes, such as the Nigerian Educational Research Council (NERC) and Comparative Study and Adaptation Centre (CESAC) have been established by law or taken over by the Federal Government through the Federal Ministry of Education. The role of the Institute of CESAC in educational development of Nigeria is defined "as part of a centralised national effort to evolve more suitable systems of education that is continually adapted and responsive to the nation's economic and social aspirations."[2]

These government-controlled curriculum development bodies are responsible for preparation of syllabuses for primary and post primary education. They also write or prescribe some textbooks for schools. Other textbooks are prescribed by State Ministries of Education. In some School teachers may recommend books which they consider suitable for their respective subjects. However, suitability in this respect is determined by the contents as well as the level of the syllabuses which are produced by government-controlled curriculum development bodies.

Similarly, Certificate Examinations for primary and post-primary education are set and marked by government-controlled examining bodies.

As regards universities, they have until recently been able to introduce courses and set standards at their discretion. However, the government-controlled National Universities Commission recently appointed Panels on Setting up Standards for Academic Disciplines, the objectives of which are excellent in principle. But, the definition of standard by any panel in a secularly oriented system is bound to contradict the Islamic concept of education, thus bringing new dimensions in the effort to Islamise all disciplines.

The problem is made more complicated by the presence of divergent anti-Islamic philosophies among the teaching staff of the tertiary institutions, the majority of whom are now composed of Christians and revolutionary atheists. Each of these two elements has, since before the political independence of Nigeria in 1960, been working hard with careful planning to get its members placed in educational key positions in universities and colleges of Education, Curriculum development bodies for primary and post-primary education, and the Examinations Council. Thus, by the time some Muslims started receiving the inspiration for Islamisation of knowledge from the World Conferences on Muslim Education, the first of which was held in Makkah in 1977, the proponents of secular and anti-Islamic philosophy of education had since at least two decades earlier been consolidating their hold on the teaching posts, education planning, as well as administration at all levels in Nigeria.

Another problem encountered in the course of execution of the plan for Islamisation of knowledge in Nigeria is related to the ill effects of the secularity of the prevailing educational system. When, initially, the Islamic Education Trust started a general research as well as survey in 1979 with a view to identifying the right strategy for the Islamisation programme, many Muslims in the educational profession expressed appreciation of the idea. In fact, some individuals among them had actually adopted practical measures of correcting the imbalance between Muslims and greater numbers of non-Muslims on the teaching staff of their respective institutions with a view to facilitating the gradual introduction of the Islamic approach to the study of each subject. However, in the course of putting some aspects of the plan into effect it was discovered that most of those Muslims who had earlier expressed their appreciation were sceptical of the feasibility of the Islamisation programme. Some of them were daunted by the complete absence of suitable teaching materials as well as competent educationists with sufficient knowledge or experience in Conceptual Transformation of Knowledge (C.T.K.). Other Muslims in the policy-making posts at Ministries of Education and Local Government Education Departments, who are not deliberately hostile to the objectives of Islamisation of knowledge, have so much been imbued with the secular mentality in favour of the Western concept of education as to consider any Islamisation programme utopian. As some keen Muslim scholars have observed, "these people educated by this new system of education, known as modern education, are generally unaware of their own tradition and classical heritage."[3] To educate them sufficiently about the Islamic tradition in such a way as to make them cherish its

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s.394-411, 1985 (London)

Arabic Intellectualism in West Africa: The Role of the Sokoto Caliphate

S.U. Balogun

Nigeria

Introduction

The nineteenth century was an age of unique importance in Nigerian history; it was the century in which Arabic intellectualism reached its peak. The religious controversy which sparked a train of intellectual debates, led to an increasing spread of Arabic literary tradition which, along with other factors, evolved a society which was probably more advanced than any other hitherto produced in Black Africa.[1]

Islam in Hausaland

Towards the close of the 10th century, before the advent of Islam, the common religion in Hausaland, comprised various forms of animism, paganism etc. The concept of the divine king was an integral component.[2] The Dalla deity-*Tchuburburai* or *Shamuz* was the major deity, and was regarded as creator and force of societal regeneration. All festive activities and communal rituals were observed in a sacred place (Kakua), by a chief priest, who was the most powerful. The Hausa believed that if the ritual were not performed or sacrificial offers were not made to their deity, their livelihood would be destroyed, their wealth would diminish and their power weakened.[3]

Around 1000 A.D., religious change started to take place when Dalla culture was polarized and the power of traditional religion began to dwindle. Bagauda a descendant of the legendary ancestor of the Hausa, was said to have brought to Hausaland an adulterated form of Islam. The Kano chronicle says that the religion brought by him had close relationship to Islam.[4] This lends support to the theory that Islam reached Hausaland around the 11th century. Gradually it penetrated the whole land in the reign of Yaji (1349)[5]through the preaching activities of Wangarawa from Mali.[6] But the rule of Muhammad Rumfa, who requested the famous Muslim scholar, Abdul-Karim al-Maghili to write a treatise for him on how to rule according to the *Shari'ah*, represents a serious effort to Islamize Hausaland and link it with orthodoxy.[7]

Syncretism

However by the close of the seventeenth and the beginning of the eighteenth century, Islam had become adulterated. As early as the 15th century Kananeji (1400) had renounced Islam which he felt could not serve his interests. In the 17th century Muhammad Kakuna also a Kano King invited a pagan chief priest to appease the gods for his protection against the menace of Kwararafa (Jukun).[8] Dadi (1650) who reigned before Kakuna recognized *Tahibiri* paganic practice when he re-established it in order to ward off the attacks of Kwararafa.[9] However, a synthesis between the primary Dalla culture and secondary Bagauda culture, which had not developed into systematized institutional forms, provided an unstable environment and created a receptive situation for the successful jihad of Shaykh Uthman b. Fodio in 1804.

Shaykh Uthman B. Fodio

Shaykh Uthman came from a family renowned for intellectual pursuits and piety.[10] His ancestors first settled at Konni, one of the chieftains of the Hausa state of Gobir. In the early 18th century they moved to Maratta where Shaykh Uthman was born on 15th December, 1754 A.D.[11]

By the time he was twenty he commenced his teaching career in Degel. The Shaykh was an itinerant preacher. He visited many places such as Kebbi, adjacent areas of Gobir, Zamfara and northeast of Degel.[12]

By 1788-89 his influence had become so marked that the ruler of Gobir, Bawa Jan Gwarzo plotted to get rid of him. He invited all the *ulama'* in his dominion to Magami on the day of *Idu'l-Kabir*. The men assigned to execute the wicked plot were perplexed on seeing the respect accorded the Shaykh by his colleagues (the ulama) and the people in general.[13] So Bawa decided instead to buy the goodwill of the Shaykh. He ordered that five hundred measures of gold be given to the *ulama'*. The Shaykh however refused the offer; on the contrary, he managed to obtain from Bawa the right to freedom of preaching and freedom to those who responded to his call without oppression from the authorities. He requested that anyone who wore a turban or cap be treated with respect. He demanded the release of (political) prisoners. He also demanded that the people should not be overburdened with heavy taxes.

In 1802 after the death of Yakubu and Nafata, Yunfa succeed his father, Nafata. He followed the footsteps of his father in the evil plan against the Shaykh. In 1804 Yunfa sent his army to attack Abdul Salam, a supporter of the Shaykh, in Gimbana. The hamlet was destroyed and copies of the Qur'ān were burnt. The Gobir army led the captives comprising those who had committed the Qur'ān to memory and the Qur'ān reciters to the east of the Shaykh's abode, threatening the Jama'ah. This threat infuriated the Jama'ah, so they acted to release the Muslim captives from the hands of Yunfa's force. Yunfa became furious, and decided on a reprisal. He ordered the Shaykh to move out of Degel.

On Thursday 21st February 1804, the Shaykh made his historic hijrah.[14] The Jama'ah all over the country began to move towards Gudu. In order to stop this massive emigration, Yunfa terrorized the Jama'ah. He instructed the chiefs under his rule to employ all means to prevent the people from being mobilized. These hostile measures reached their climax in killings and large-scale taking of captives. The situation became unbearable, so much so that the Jama'ah felt that they needed a person to lead them.[15] They went to the Shaykh and persuaded him to assume leadership. They swore an oath of loyalty to him on the Qur'ān and Sunnah.[16] Thus the Shaykh became *Amirul Mu'minin*. After the *bayat* (oath of allegiance) they attacked those who raided them; sacked Matamkari then advanced towards Birnin Konni.

The Sokoto Caliphate

In June 1804, came the first major encounter between the forces of Gobir and

NIJERYA

FEATURES

HAUSA: Missionising the Script

By Romanising the Hausa script the foreigners have succeeded in de-Islamising a Muslim language, argues **Ahmad Hallirio Arfani.**

THE EFFECT of colonialism on Islam has varied in form and magnitude from one part of the Islamic world to another. In some cases the effect has been direct whilst in others it has taken an indirect form. The effect of colonialism on the Kiswahili language, for example, was to cleanse it of its Arabic content and Islamic heritage, the ultimate aim being to destroy Islam. In the case of the Hausa language, colonial strategy was different but the consequence for Islam was the same.

In order to show how *ajami* (Arabic scripted Hausa) was unscrupulously stripped of its legacy as the original and most natural system of writing Hausa, we shall examine the historical development of Islamic education and culture with which *ajami* was associated.

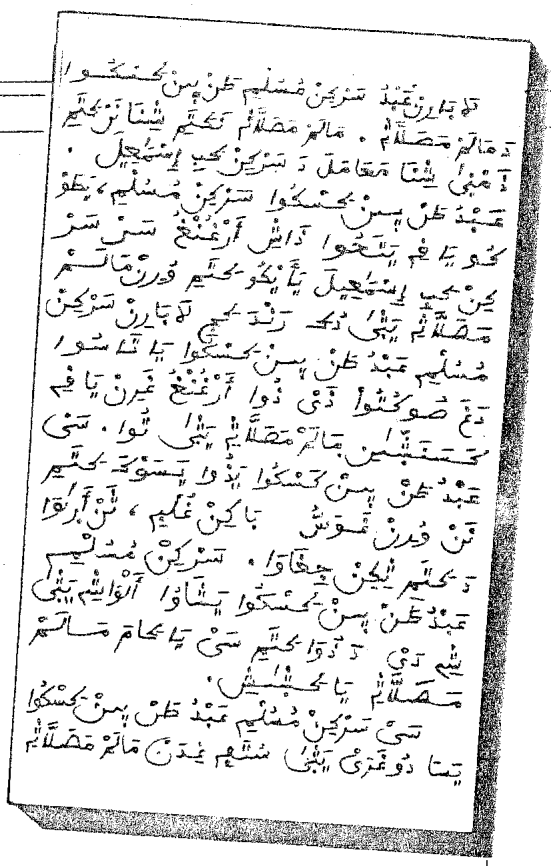
The missionaries and colonial administration realised the significant role played by *ajami* in the development and spread of Islamic education among the Hausa people and set about replacing it by *boko* (Roman scripted Hausa) in an effort of 'ultimate de-Islamisation.' The colonialists were also able to see the natural linguistic links between Hausa and Arabic. An ex-colonial officer in Northern Nigeria and renowned scholar of Hausa said: "...Hausa, unlike Persian, does at least come from the same major language group as Arabic and is more suited to the script."

Historically, the origins and spread of the Hausa language are subject to debate. The Hausa people were probably the earliest settlers of central Sudan. Hausaland once occupied the central part of the Sudan Savannah and consisted of a number of Hausa states which were centres of civilisation and political power. These states were constantly at war with one another until the *jihad* of Uthman Dan Fodio in 1804 which brought them under one supreme authority, the Sokoto Caliphate.

Islam was brought to Hausaland in the early 14th century by Muslim traders and scholars. Forty Wangara traders from Mali, led by Abdulrahman Zaite, are thought to be responsible for introducing Islam to Kano in northern Nigeria during the reign of Ali Yaji who ruled Kano from 1349-1385. During this period a mosque was built and an Imam, a Muezzin and a Qadi were appointed. During the reign of Yaqub (1452-1463) some Fulani scholars migrated from Mali to Kano, bringing with them books on Islamic theology and jurisprudence. During the reign of Muhammad Rumfa (1463-1499) Muslim scholars from Timbuktu in Mali came to Kano to teach and preach Islam. Muhammad Rumfa consulted Muslim scholars about government affairs and asked the famous North African Muslim scholar and theologian, Abd Al-Karim Al-Maghili, to write a book on Islamic government during the latter's visit to Kano in 1492 C.E. The book is a celebrated masterpiece called "The Obligations of Princes".

Hausaland became part of the international world of Islamic learning and many Hausa scholars studied in Cairo, Baghdad, Makkah and Madinah. Many Islamic scholars from these centres of learning also visited Hausaland. It is probable that *ajami* was first introduced to Hausaland with the introduction of Islam to that region by the *'ulama* who studied Arabic as "the language of the Qur'an and of great spiritual value." Documentary evidence shows that *ajami* was extensively used in official transactions in the courts of early Muslim Hausa kings and in literary and private works dating from this period. Although *ajami* was not formally taught, any person with a basic Qur'anic education would have been able to manipulate the Arabic characters to write *ajami*. Despite its widespread usage, the orthography of *ajami* was not standardised. An individual user of *ajami* was at liberty to decide for himself which phonemes to use and in which combination.

The *jihad* of 1804 in Hausaland was essentially an Islamic reformation aimed at reviving and restoring Islamic supremacy over what was considered semi-pagan rule in the area. The leaders of the *jihad* were the Fulanis with a long history of settlement in Hausaland. They employed various means to propagate the message of Islam. Oral songs, written poems, organised lectures, symposia and conferences were all used for this end. The songs were in Hausa, but the poems were written partly in *ajami* and partly in Arabic and Fulfulde (the language of the Fulani). Sheikh Uthman Dan Fodio, the *jihad* leader, is reliably reported to have written his



Hausa in Arabic script

poems in Arabic because he wanted to conform with the age-long tradition of according preference to Arabic in matters regarding religious writing. Nevertheless, all his poems were translated into Hausa and written in *ajami* by his daughter. Other *jihadists* wrote partly in *ajami* and partly in Arabic. Knowledge of Arabic was regarded as a religious duty and a sign of academic excellence and the most widespread form of literacy in Hausaland was in that language. Scholars such as the Sheikh undertook complex linguistic, theological and legal studies in Arabic. With the impact of the *jihad* and the spread of Islamic education, the use of *ajami* became more common and was the general means of communication. With this increased popularity, however, the *'ulama* felt that the indiscriminate use of Arabic characters should be restricted. They argued that the characters belonged to the Qur'an and that any aspect of their usage must be accorded similar status. They demanded that the same conditions which apply to the handling of the Qur'an, namely only by purified persons, should also apply to any work written with Arabic characters. This led to a sharp decrease in the use of *ajami*.

From the available evidence it is difficult to ascertain whether or not the *jihadists* made any conscious effort to standardise *ajami*. Certain Arabic consonants, *jaljalufiyya consonants*, were taboo in *ajami* because of their association with magical usage. Had the *jihadists* accorded *ajami* official status and devised a standard orthography for it, it

AFKAR, c-1 (5-2), s. 66-67, 1984 (London)

Muslim EDUCATION, c.2(5.2), s.68-81, (Cambridge) 1985

ISLAMIC EDUCATION IN NIGERIA 11TH CENTURY - 20TH CENTURY

NIGERIA

Abdur Rahman I. Doi

Spread of Islam and Islamic Scholarship in Nigeria

Islam reached the Savannah region of West Africa in the 8th century A.D., the date from which the written history of West Africa begins.[1] The Arab historians began to write about West Africa in the early 8th century. The famous scholar Ibn Munabbah wrote as early as 738 A.D. followed by Al-Mas'udi in 947 A.D. As Islam spread in the Savannah region, it was quite natural that the commercial links also came to be established with North Africa. The trade and commerce also paved way for the introduction of new elements of material culture, and made possible the intellectual development which naturally followed the introduction of literacy, and for which the parts of the Sudan were to become famous in centuries to come.[2]

Islam was first accepted by the Kanem ruler Umme Jilmi who ruled between 1085- 1097 A.D. at the hand of an eminent Muslim scholar named Muhammad Mani. Umme Jilmi's son Dunama I (1097-1150) also continued his interest in learning and practising Islam and went on pilgrimage to Makka. During the reign of Dunama II (1221-1259) there had developed contacts through correspondence with Tunisia in Maghrib and later a Kanem embassy was established in Tunisia in 1257 A.D. as mentioned by the famous historian Ibn Khaldun (d. 1406 A.D.). It was about the same time that a College and Hostel were established in Cairo, the seat of Islamic learning at that time, for the scholars going to Cairo in search of knowledge from Kanem Bornu region. The College was named *Madrasah al-Rashiq*. Towards the end of the thirteenth century, Kanem became a centre of Islamic learning and famous teachers came from Mali to teach Islamic Jurisprudence. By the middle of the 13th century, Kanem established further relations with the Muslim countries and we come to know about Kanem's diplomatic relations with Tuat (in the Algerian Sahara) and with the Hafsid state of Tunis with which embassies were exchanged. The Kanem scholars and poets could write in classical Arabic language of a very high standard during the 14th century. We have evidence of this in a letter written by the chief scribe of Kanem court dating from 1392.

In the late 14th century, a new capital of the Kanuri empire was established in Bornu at N'gazaragamu by 'Ali bin Dunama otherwise named as 'Ali Ghazi who ruled during the period 1476-1503. 'Ali Ghazi was very keen in learning the principles of Islam and paid regular visitis to the chief Imam 'Umar Masaramba to learn more about the Islamic legal system. The real Islamization of Bornu took place during the reign of Mai Idris Alooma (1570-1602) and we have detailed historical record of this period through his chronicler, Ahmad bin Furtuwa, a famous scholar of that period. The *madrasahs* or Islamic schools were established but the pattern remained the same as seen in the other Muslim countries. We shall examine the structure of such early schools later.

Islam came to Hausa land in the early 14th century through traders and quiet

scholars. About forty Wangarawa traders are considered to be the persons who first brought Islam with them at Kano during the reign of 'Ali Yaji who ruled Kano during the years 1349-1385. A mosque was built, the Imam, the Muezzin and the Qadi were appointed. Later during the reign of Ya'qub (1452–1463) some Fulani scholars migrated to Kano and introduced books on Islamic theology and Jurisprudence to the Muslims in Kano. During the reign of Muhammed Rumfa (1463–1499) Islam was firmly rooted and Islamic principles were taught in different places. It was during this period that Muslim scholars were attracted to come to Kano from Timbuktu to teach and preach Islam. Muhammad Rumfa used to consult the Muslim scholars in the affairs of government. It was he who had asked the famous Muslim scholar and theologian Al-Maghili to write a book on Islamic government during the latter's visit to Kano in the 15th century. The book is a celebrated masterpiece and named as *The Obligation of Princes.*

Al-Maghili later went to Katsina which had also become a centre of Islamic learning during the 15th century. Most of the pilgrims from Makka used to visit Katsina. Similarly, a number of scholars from the Sankore University of Timbuktu had visited the city and had brought with them the books on Divinity and etymology. In the 17th century, Katsina produced native scholars like Muhammadu Dan Masina (d. 1667) and Muhammadu Dan Marina and others. 'Learning developed among these *'ulamā'* (learned men), says Hamidu Alkali, 'through contacts with centres of learning like Timbuktu. A group of these Mallams, most of whom seem to be inter-related, formed an intellectual harmony, and among them the state of learning was much higher. They were organized into a sort of guild, and a master would grant a recognised certificate *(ijāzah)* to those students who satisfactorily passed the prescribed course of study under him. This system continued, until the coming of the British to Nigeria'.[3] It was this Islamic education which gave cultural prestige to Islam in the words of J. Spencer Trimingham, who said: "Through the system of intellectual and material cutlure, Islam opens new horizons... religion of the Book, and from this stems the superiority Muslims display when confronted with pagans. Desire for knowledge and pride in acquisition of letters has been an important factor in the past, but today this desire is mainly directed into other channels."[4]

Arabic and Islamic Education in Northern Nigeria

It is beyond a shadow of doubt that 'Arabic is in many respects the classical language of Western Africa'[5] and in the non-Arabic speaking Muslim countries it is studied because it is the language of the Qur'ān and, therefore, has a great spiritual value. In fact, the history of the teaching of Arabic throughout the Islamic world, but particularly in the non-Arab world, has been the history of the spread of Islam![6] This is one of the reasons why the elementary Arabic schools in Nigeria were called the Qur'ānic schools where both Arabic and Islam were taught simultaneously. When a pupil began to read the Arabic-alphabets, he did so with an intention to read the Qur'ān. Thus two types of Qur'ānic schools developed in Hausaland: *Makarantar Allo* or 'Tablet-School' and *Makarantar 'Ilmi* or the higher school. The first school is meant for the beginners

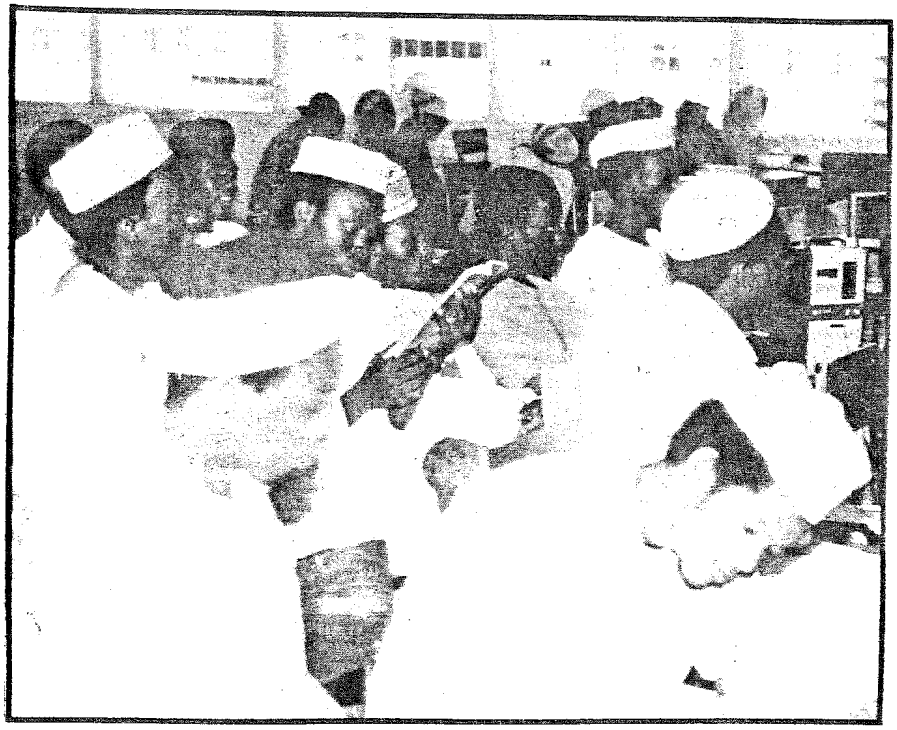
AFKÂR c 2(5-4)/5. 62-63, 1985(LONDON)

NIGERIA NIJERYA

Islamic Studies in Nigerian Universities

The growth of higher institutions of learning in Nigeria has been haphazard. Most of the universities are run by the Government, and only three offer a course in Islamic studies. Yet, the Nigerian Muslims have all the resources to set up an Islamic university without much problem. From A Special Correspondent.

UNTIL the coming of the colonialists to Nigeria, towards the end of the 19th century, advanced studies were pursued in Qur'anic schools through Islamic System of Education. Advanced courses of *annahw* (syntax), *al-mantiq* (logic), *al-hisab* (arithmetic), *al-jabr wal-muqabalah* (algebra) as well as *al-fiqh* (jurisprudence) and *ilmul usūl* (treatise on exegesis and principles and rules of interpretation of laws of Islam) were offered at various mosques (centres of worship and learning) and in private homes in many cities and towns in what is now known as Nigeria. This is more so in the northern part where Uthman b. Fodio had established Sokoto Caliphate based on Islamic system of government. Then Arabic was the official language used in all transactions between the emirs as well as between the caliphate and other West and North African countries. *Ajami*, a system of writing the local languages using Arabic characters developed and was used extensively for private and business transactions. (See *Afkār*, July 1984)



Nigerian students: Few options to study Islam

Higher and western university education in Nigeria began with the opening of the "colonial institution *par excellence*", the Yaba Higher College, Ibadan, in 1934. These came after generations of pressure from Nigerians for local institutions of higher learning so that they could be better qualified to take up senior positions in the colonial government. Characteristically, the colonial government ignored these legitimate yearnings for a long time. When they eventually succumbed to the pressure and set up these institutions, the admission policy, especially at Yaba, was tied down to the availability of vacancies in the civil service, designed to perpetuate subordination to the colonial regime. This resulted in the ridiculous admission requirements, excessive wastage rate and further frustration of the Nigerians.

It was only after independence in 1960 that more opportunities were created to satisfy the aspirations of Nigerians for university education. Between 1961 and 1962 three universities were established: Ahmadu Bello University in the Muslim dominated North at Zaria; University of Nigeria in the East at Nsukka; and University of Ife in the West at Ile-Ife. These universities were established and financed by the regional governments. At the Federal level, the Ibadan University College was taken over from the University of London and made autonomous and the University of Lagos at the capital was established. But even these five became insufficient as time went on. So more universities were set up in various parts of the country without any proper planning. So much so that by 1982 there were as many as 18 federally financed universities. These include the three regional ones which were taken over by Federal Government when Nigeria was broken into 12 states in 1967. In addition some states and individuals established their own universities. The private universities were abolished and some federal ones were merged with their older counterparts after the military took over at the beginning of 1984.

While these developments of western education were taking place, Islamic studies largely remained in private hands. The government (State and Federal) did not make effort to promote or assist the existing Qur'anic schools, much less to establish an Islamic university. The universities that were established did not give any

B.1. OCAR 1997

A STUDY OF PSALM 22

John Andrew GETTIER, Th.D.
Union Theological Seminary in the City of New York, 1972

This study of Psalm 22 seeks to establish the original setting of the psalm in order to provide a basis for the interpretation of its unusual features and form and of its theological viewpoint.

The study proceeds methodologically on three fronts. First, word studies are pursued in order to discover the precise usage and contexts of the language. Secondly, literary and rhetorical analysis seeks to demonstrate the coherence and progression of the psalm. Thirdly, by Mowinckel's cult-functional method its *Sitz-im-Leben* is sought.

The study falls into two sections. Part I is an exegesis of the text. Part II, based upon the exegetical conclusions, develops a hypothesis for the interpretation of the psalm.

Part I examines the text systematically by strophes. Strophe I is an alternation of the poet's complaint and trust but includes no consideration of the nature of his suffering. Strophe II gives a detailed description of that suffering, concentrating upon the external threat in the form of animals and upon the speaker's physical disintegration. There is a clear progression here from suffering to death to burial. The language employed is commonly used of both individuals and nations in the Old Testament and is often associated with military conquest. Strophe III abruptly shifts from lament to praise. Here the poet issues ever-widening calls to praise, first to Israel, then to all the nations, and finally to 'past' and future generations. This praise is part of cultic celebration and climaxes in the recognition of Yahweh's kingship.

Part II begins with a consideration of the formal characteristics of the psalm and determines that the lament section (Strophes I and II) corresponds to the category of individual lament in the Psalter and that the praise section (Strophe III) corresponds to the category of hymn. However, no satisfactory explanation of the relationship between these two sections is found in this formal analysis. Furthermore, form criticism does not give adequate understanding of the characteristics of this psalm which are unique to the lament and hymn forms. Finally, consideration of the literary and thematic facts of the psalm indicates that it is a unit. Explanation of these unique characteristics and interpretation of this psalm as a unit are next sought through the cult-functional method.

The language and circumstances of the psalm indicate that it was part of Israel's cultic life. Furthermore, various data strongly suggest that the speaker was a representative of the nation in a time of military devastation and in addition was a royal figure. The language and circumstances of the psalm indicate that its setting is the cult. The circumstances of the psalm as well as its theological concern argue for an exilic dating which is strengthened by comparisons with Second Isaiah. Since the psalm is not so specific as national laments, it is proposed that the psalm was a liturgy for a ritual ceremony in which the royal figure, representing the nation, endured symbolic suffering and death. The purpose of this ritual was to bring the people to new recognition of Yahweh and His kingship. The psalm and its ceremony were part of the experimentation which must have taken place during the exile as the people strove to deal with their crisis. Through this para-ritual encompassing Psalm 22 Israel was able to deal with her suffering and make a new affirmation of faith.

As a liturgy of affirmation through suffering, Psalm 22 probably influenced Second Isaiah and became part of the messianic tradition through which Jesus was interpreted.

Order No. 72-13,481, 413 pages.

PROPHECY AND TONGUES: THE CONCEPT OF CHRISTIAN PROPHECY IN THE PAULINE THEOLOGY

Thomas William GILLESPIE, Ph.D.
Claremont Graduate School and University Center, 1971

The problem of the nature and function of primitive Christian prophecy is taken up within the scope of the theology of the genuine Pauline literature (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon).

The method employed is an exegetical analysis of 1 Corinthians 12 and 14 (chapter 13 excepted as a redactional insertion), the literary unit in which the subject receives its fullest treatment not only within the Pauline corpus but within the entire New Testament. Other Pauline texts are drawn into the exegesis as these serve to illumine the apostle's terminology and thought. A similar use is made of the relevant comparative religions material.

The conclusions reached may be summarized as follows. The apostle takes up the subject of Christian prophecy in response to an inquiry from the Corinthian congregation "concerning spiritual men" (12:1) who consider themselves to be prophets (14:37). The occasion for the community's question is the crisis precipitated by the prophetic pronouncement of a curse upon the earthly Jesus (12:3), arising out of docetic tendencies within the congregation. The theological severity of the prophet's word calls into question for the first time in Corinth the adequacy of the manifestation of religious ecstasy heretofore accepted by the Corinthians as the legitimating sign of authentic Spirit inspiration (cf., 12:2). Paul's deliberate placement of the gift of speaking in "tongues" at the bottom of each of the three enumerations of charismatic gifts in 12:4-30, and the separation this effects between this gift and all other forms of inspired speech, indicates that in Corinth "tongues" was the *sine qua non* of authentic prophetic utterance. The history of religions material confirms the thesis that this form of ecstatic speech was popularly associated with prophecy in the ancient world and represented the phenomenon as its inspired best. For Paul, however, "tongues" are a sign not for believers but for unbelievers (14:22); prophecy is to be judged theologically in terms of its material content (14:29; cf., 12:3).

Over against this "vulgar" understanding of the prophetic word, Paul develops his own view in chapter 14. An analysis of the terminology employed in 14:3 to describe the function of Christian prophecy indicates that Paul locates its material center of gravity in the gospel of Christ, a concept grounded in the apostolic kerygma and yet inclusive of all Christian missionary and community proclamation. As the resident preachers of the gospel, the prophets (even as the apostles) are the recipients of "revelations" (14:6, 26, 30), which in the Pauline theology means insight into the soteriological significance of the crucified earthly Jesus (1 Cor. 2:6-16). The prophets, together with the apostles, thus emerge as the primary interpreters of the Christ event. It is in their hermeneutical activity that Christian theology has its historical origin.

Order No. 72-11,172, 260 pages.

AFRICAN TRADITIONAL RELIGION IN TRANSITION: THE INFLUENCE OF ISLAM ON AFRICAN TRADITIONAL RELIGION IN NORTH NIGERIA

Dean Stewart GILLILAND, Ph.D.
The Hartford Seminary Foundation, 1971

The association of Islam with traditional African culture manifests varying patterns of change within the indigenous religious structure. This study has as its purpose to determine the nature of the impact of Islam on traditional religion, to understand the factors which are producing change, and to observe the interrelatedness of specific tribal phenomena and the manner in which they are affected by Islam.

The fluid and irregular pattern of African culture makes it necessary to avoid a normative view of traditional religion, as if it were a homogeneous phenomenon. However, with the help of the *Kano Chronicle* it is possible to construct a model which outlines the features of a pre-Islamic African society and to observe the areas of tension and change as indigenous and Islamic structures interact. By this introductory study it is established that the primary feature of any transition effected by Islam lies in the nature of the tribal institutions. Where the traditional cultus is able to maintain a continuity with the past there is a resistance to change. Weakened areas within the indigenous system or abandonment of traditional rituals condition the nature and extent of Islamic influence.

While drawing heavily on data from the earlier history of the interaction of Islam with the various tribal communities, the major emphasis of the thesis is on the past three decades as Nigeria moved from colonial rule through the early years of independence into the present. The study covers twenty tribes, selected for their varying geographical, political and sociological factors. The leading features of contemporary tribal religion reveal an ethnocentric and cyclical 'world view' which tends to conflict with the more linear historical perspective of Islam. However, the tensions in ideology tend to become neutralized and accommodated so that the utility of Islamic institutions can augment the traditional practice and even come

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to Angola after being flogged and publicly humiliated. It is not surprising that the colonial *camaras* sometimes complained that they were unable to find enough honest men to fill the council vacancies.

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The JOURNAL OF AFRICAN HISTORY
c. VII (s 0/-3). s. 364-347, 1969
NIGERIA
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THE FULANI 'JIHĀD'

Tazyīn al-Waraqāt. By ABDULLAH IBN MUHAMMAD. Edited and translated by M. HISKETT. Ibadan University Press, 1963. Pp. 131, map, plates. 35*s*.

Abdullahi dan Fodio (*ca.* 1767–1829), brother to Uthman, was one of the principal leaders of the Fulani *jihād*, or religious war, and a voluminous writer. His *Tazyīn al-waraqāt*, completed in 1813, is a major source of *jihād* history, admirably supplementing the theory in, for example, Uthman's *Kitāb al farq*, which Mr Hiskett has also translated.[1] The *Tazyīn* intersperses prose and poetry; the poems give a much fuller dimension to the historical outline, though Abdullahi's commentary on his own poetry is of purely linguistic interest.

The edition of the *Tazyīn* here provided is excellent. The preface reveals enviable co-operation between Western and African scholarship. There is a general introduction, covering Abdullahi's whole life, with a synopsis and genealogy; a complete Arabic text, with variant readings and some manuscript plates; a complete English translation; an Arabic and an English index; some appendices, and a map. Markings allow speedy cross-reference between Arabic and English texts.

History is in part a religious exercise, exploring in practical detail the spiritual reality of the communion of saints (interpreting saints within the most ample scope of the Lord's mercy). This is a stumbling block in much African history; the leading figures seem often too strange and unsympathetic to outsiders. The *jihādīs* are examples: consider Abdullahi's relish of the first incursion west across the Niger:

> ...A victory for us through our spears and our arrows,
> And our swords in their bellies, and in their heads.
> Their children and their women taken prisoner,
> And their men were slain with the axe...
> We were like those who return from a marriage feast! (pp. 126–7).

But in the *Tazyīn* Abdullahi becomes much more humane and comprehensible; while far from emerging a founder Fabian, he does not conceal his very serious doubts about the motives of most *jihādīs*, more concerned with clothes and concubines than religion (pp. 120 ff., 128; compare Uthman's earlier doubts, p. 96). Abdullahi gave his revulsion sudden dramatic expression: accompanying the army to a renewed attack on Alkalawa, Abdullahi and a few friends disappeared into the wilderness on their way to Mecca. It is as if the Foreign Secretary, on a mission to Moscow, vanished crossing the Channel and re-emerged in Marseilles on his way to Jerusalem. They came to Kano. Abdullahi prepared a book of legal advice for the people there, and returned, by the power and wisdom of God, to the assault on Alkalawa. The episode is thoroughly

[1] 'Kitāb al-farq.' *Bull. SOAS* (1960).

perplexing; the description in the introduction of Abdullahi acceding to Bello's leadership and resigning even the office of *wazīr* shows his sincere detachment from secular ambition. (Might the incident reflect a tradition of pilgrimage as penance? Mansa Musa,[2] Askia Muhammad[3] and (almost) Askia Daud[4] are all said to have gone to Mecca in atonement. President Nasser's *Philosophy of the Revolution* warns against regarding the pilgrimage as amends after an eventful life.)

The book is full of interest, both in broad themes and minor detail. I single out only a few for comment.

There is light on the relationship between kings and clerics in Hausaland before the *jihād*. Abdullahi relates three meetings between Uthman and the sultans of Gobir. Uthman first shunned kings; but later, when his renown increased, he went to Sultan Bawa, explained Islam to him, and returned home (p. 86). The second meeting occurred in the late 1780's, when Bawa summoned all clerics to the festival prayers, offering them alms which Uthman and his followers refused (pp. 88–9). The third, shortly before the *jihād*, was when Uthman and Abdullahi were summoned by Yunfa, who attempted to shoot them but failed (pp. 107–8).

This pattern of aloofness fits well the *jihād* philosophy. Against this, however, is Hogben's account of Uthman as court tutor for Yunfa. After Yunfa became king, he began to chafe at his teacher's authority, and Uthman finally withdrew.[5] Does this report reflect a more conservative, popular point of view, seeking continuity through links between Uthman and the former kings, rather than radical change? Does this divergence of emphasis correspond roughly to that concerning the origin of Muhammad Askia, the chronicles (the new broom) making him a Soninke newcomer, oral tradition (more conservative) making him a nephew of Sonni Ali?[6]

Which account is correct for Uthman? Although the *Tazyīn* and Hogben overlap little, they are not directly contradictory. Some elements in the *Tazyīn* are puzzling without Hogben. After the first visit, Abdullahi says even the godless hearkened to Uthman through fear of the king; would this have been so, had Uthman's association with the king been brief and cool? Again, why should Uthman conceal the outright rift at the third meeting? And why did Yunfa try to deal softly with Uthman himself, harshly with Abd al-Salam and Uthman's followers?

The problem of kings and clerics is complicated not only by these two basic viewpoints, but also by later variations. For example, subsequent miracle literature adds, to Yunfa's shooting, an unsuccessful attempt to pitch Uthman into a concealed pit. (What is the original of this story? A king of Kongo is said to have dispatched his mother in this way.[7] Muhammad Askia survived the test.[8]) This is in an appendix, and is attributed to both the second and third meetings.

The tribal pattern is interesting. (How will patriotic historians react to Abdullahi's unashamed use of tribe, *qabīla* or *ḥayy*, for his own people and others? Both words are here translated 'tribe', save that *ḥayy* once becomes clan (p. 110).) Well before the *jihād*, Abdullahi had been distressed by the lukewarm response

[2] M. Kati, *Tarikh el-Fettach* (1913), 56–7.
[3] M. Tilho, *Documents scientifiques...* (1911), II, 505–6.
[4] Kati, op. cit. 212–14.
[5] S. J. Hogben, *Muhammadan Emirates of Nigeria* (1930), 109–10.
[6] J. Rouch, 'Contribution à l'histoire des Songhay', *Mémoires de l'IFAN* (1953), 187.
[7] J. H. Weeks, *Among the Primitive Bankongo* (1914), 36.
[8] Rouch, op. cit. 187.

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THE FULANI *JIHĀD*: A REASSESSMENT

By MARILYN ROBINSON WALDMAN

MANY authors have written about the Fulani *jihād* of 1804, but despite their efforts no comprehensive account exists which does justice to the complexity of its nature. Most writers emphasize one aspect at the expense of others. Many view the *jihād* as a movement towards purer religion. Others stress the ethnic homogoneity of the leaders and of much of the following in calling the *jihād* a racial uprising.[1] A growing number of writers sees the movement as a rebellion of economically and socially oppressed groups against their harsh masters.[2] Recent investigation of the writings of the leaders of the *jihād* has encouraged the view that, 'In origin it was also an important intellectual movement involving in the minds of the leaders a conception of the ideal society and a philosophy of revolution.'[3]

Taken separately, these factors are inadequate to explain the seemingly self-contradictory nature of the *jihād*. All of them were certainly present, but only because of their interaction was the *jihād* possible and successful. A few writers have recently begun to recognize the complexity of the movement, but they have not yet explained how the various factors converged to produce the *jihād*.[4] An adequate explanation depends on a proper understanding of the way in which the various elements were interrelated. A balanced account, however tentative, should be useful as a guide to future research, especially at this time, when the editing and translation of a rapidly increasing number of manuscripts written by the leaders of the *jihād* promises to shed new light on the persistent problems which have confronted students of Usuman dan Fodio's movement.

[1] For the religious view, see Muhammad al-Hajj, 'The Fulani Concept of Jihād; Shehu Uthmān dān Fodio', *Odu*, I (1964), 45–58; for the ethnic, Alphonse Gouilly (pseud.), *L'Islam dans l'Afrique Occidentale Française* (Paris, 1952), 70; Charles K. Meek, *The Northern Tribes of Nigeria* (London, 1925), I, 100.

[2] Louis Mizon, 'Les royaumes fulbés du Soudan central', *Annales de géographie*, IV (1895), 349; D. A. Olderogge, Chapter V, 'Vosstanie Osmana dan Fodio', Zapadnyj Sudan, v. XV–XIX vv. (Moscow, 1960), 78–91; Thomas Hodgkin, 'Uthman dan Fodio', *NM* (*Nigeria Magazine*), no. 66 (1960), 75–82.

[3] H. F. C. Smith, 'A Neglected Theme of West African History: The Islamic Revolutions of the 19th Century', *JHSN* (*Journal of the Historical Society of Nigeria*), II (1961), 175. See also, Michael Crowder, *The Story of Nigeria* (London, 1962), 95; M. Hiskett, 'An Islamic Tradition of Reform in the Western Sudan from the Sixteenth to the Eighteenth Century', *BSOAS* (*Bulletin of the School of Oriental and African Studies*), XXV (1962), 577–96.

[4] Crowder, *Story*, 85; H. F. C. Smith in a letter to Boahen, quoted in A. Adu Boahen, *Britain, the Sahara and the Western Sudan, 1788–1861* (Oxford, 1964), 249; M. G. Smith, both in 'The Jihād of Shehu dan Fodio', paper presented to the Fifth International African Seminar, Zaria, Dec. 1963, proceedings to be published summer, 1965, and in 'Historical and Cultural Conditions of Political Corruption among the Hausa', *Comparative Studies in Society and History*, VI (1964), 182; and Hodgkin, *Nigerian Perspectives* (London, 1960), 38–40.

The Muslim World League Journal, Makkah al-Mukarramah July 1982
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FULANI GƆLGESINDE HIRISTIYANLIGI GƆRETME GABDARI

Evangelisation Efforts in the Fulani Region

NIJERIA

Ahmed von Denffer

The Fulani seem to present an obvious and fertile ground for evangelism. About one-third of them are still animist. Among Muslims, nomads and semi-nomads constitute a large majority. Their links with Islam are not strong and deep rooted. Facilities and opportunities for education and training in Islam are almost non-existent. The American Lutheran Federation brochure on the Fulani says: "The Fulani are now Muslim. Because of the nomadic character of the Fulani life, their experience of Islam has been different from that of more settled peoples. An example of this accommodation is seen in the *absence of Islamic practices among Fulani youth.* Since they are the ones who tend the cattle, *youth remain relatively untouched by Islam* until a later age when they can remain in camp and learn to study and pray." Ignorance, therefore, provides a golden opportunity for reaching out with the good news of Jesus Christ.

This is the story of yet another large Muslim population in Africa (about 65 million) being subjected to an aggressive proselytization drive by worldwide Christian missionary organisations like the American Lutheran Church, the World Council of Churches and the Vatican. It shows how modern technology, pressed into service through huge financial resources, which Muslims cannot hope to match, is being used to take advantage of an illiterate nomad Muslim's ignorance of his own faith.

Who are the Fulani? They are a Muslim people; this is how the world invariably describes them, whatever else they might be. Scattered throughout 18 countries of West and Central Africa, from Lake Chad in the East, to the Atlantic Coast, with major concentrations in Nigeria, Senegal, Guinea, Mali, Cameroon and Niger. They are heirs to the fine Islamic traditions of their forefathers who carried the torch of Islam through all those lands, among whom is included a great figure like Usman dan Fodio who established an Islamic state as late as the 19th century. Their language, Fulani, ranks alongside Arabic and Swahili in importance as a major medium of communication in Africa.

So why "bother with ministry to them?" asks an American Lutheran Church publication, specially when "traditionally Muslims are almost impossible to convert to Christianity." The Fulani Muslims are considered a hopeful target, "because of the nomadic character of Fulani life. With no permanent dwellings of their own and busy herding cattle, they have no opportunities to learn to study and pray." Hence "their experience of Islam has been different" from that of others in as much as the "youth remain relatively untouched by Islam" and are more accommodating in their behaviour, which can be seen in "the absence of Islamic practices among Fulani youth."

It was to seize upon this opportunity that, in 1966, the American Lutheran Church broadcast programmes in the Fulani language through the powerful Radio Voice of the Gospel (RVOG) at Addis Ababa, Ethiopia. The purpose was to soften "the soil so that it may be cultivated." Interest was aroused, however small, and "by 1970 questions were beginning to come from some of the Fulani who heard the broadcasts."

It was soon found that "the administration of Fulani programme was too much for them to accomplish alone." Others were invited and a number of consultations were held to evolve a united and co-ordinated programme of evangelisation involving most West African Churches and even such international bodies as the World Council of Churches and the Vatican. Important decisions were also taken to push ahead with the Fulani Evangelism Project.

Meanwhile, Radio Voice of Gospel ceased to function due to the Communist takeover in Ethiopia. While on the one hand, Radio ELWA of the West African Broadcasting Association has temporarily taken over

The Qur'anic Education — Problems and Prospects

Dr. A. Rahman I. Doi

Although much interest has been shown recently in the development of the Qur'anic schools in West Africa in general and in Northern States of Nigeria in particular, apparently there never has been enough study of the way in which the Qur'anic schools orginated, their historical development and the way in which these institutions actually operate and their students comprehend and communicate basic relational concepts of the sort needed for success in our school curriculum. Besides, there is conflicting opinion regarding the relationship between Qur'anic school pupils comprehension and production abilities.

The main purpose of this study, therefore, is to trace the origin, growth and development of Qur'anic school education along with the growth and expansion of the religion of Islam, importance placed in these schools on *Hifz* i.e. memorization, spread of Qur'anic school system in West Africa and Nigeria, the present-day Qur'anic schools in Nigeria, the problems of employment of the Qur'anic school leavers and the suggested reforms in the Qur'anic educational system.

At the very outset, it should be borne in mind that the foundation of Islamic culture is religion, and hence, naturally, it is the basis of Muslim education. The Muslims were inspired by the many verses of the Qur'an as well as the Prophetic traditions and sayings which exhorted them to seek knowledge as a religious duty and cheerfully bear hardships, if any, in its acquisition. The Qur'an says:

1. "God will raise up in rank those of you who believe and have been given knowledge. And God is aware of the things you do."[1]
2. "Say: 'Are they equal-those who know and those who know not."[2]
3. "It is not for believers to go forth totally; but why should not a party of every section of them go forth, to become learned in religion, and to warn their people when they return to them, that haply they may beware."[3]
4. " 'O my Lord,' increase me in knowledge." [4]

Moreover, the Qur'an does not discourage life in this world. Whatever and however short the worldly life may be, it declares:

1. "Who has forbidden the ornament of God which He brought forth for His servants, and the good things of His providing."[5]
2. "And others there are who say: 'Our Lord, give to us in this world good, and good in the world to come, and guard us against the chastisement of the fire'."[6]

God created the universe and the mankind and put in Man a natural quest to know, because of which he studies and strives to learn what exists in the universe so that he could benefit by it and be grateful to his Creator.

1. "We have established you in the earth and there appointed for you livelihood: little thanks you show."[7]
2. "Have you not seen that how God has subjected to you whatsoever is in the heavens and earth, and He has lavished on you His blessings, outward and inward?"[8]

The *Ahadith,* that is the sayings and the traditions of the Prophet and those of his companions, their followers *(tabi'in)* and the followers of their followers (tab' tabi'in) abound in number in regard to the point under discussion, but only a few are selected to illustrate it. These are mentioned at appropriate places in the famous works like Al-Ghazali's *Ihya' al-'Ulum,* Al-Isfahani's *Muhadarah al-Udaba* and Kaji Khalifa's *Kashf al-Zunun* etc. No matter, some of them may be of weak *isnad* (authority) but they certainly indicate the place of pride Islam accords to the learning and knowledge in Muslim societies. They are:

1. "The Prophet preached the value of knowledge, because whosoever acquires it in the way of the Lord, performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its scholars to distinguish what is forbidden from what is not; it lights the way to Heaven; it is our friend in the desert; our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as armour against our enemies.

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ileges, the protection of women and the family, and land tenure rights.

[*See also* Qādirīyah; Tijānīyah; *and the biographies of Dan Fodio and ʿUmar Tal.*]

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WENDY WILSON FALL

NIGERIA. A federal republic, Nigeria comprises thirty states plus a Federal Capital Territory at Abuja. The most recent census, in 1991, did not ask questions of religious or ethnic identity, but put the total population at about 90 million; however, several international organizations use population estimates for Nigeria ranging from 100 to 115 million.

Religious Identity and Demographic Patterns. The last official census that was accepted was in 1963, at which time questions of religious and ethnic identity were asked. The overall percentage of Muslim adherents was 49 percent, and of Christian adherents 34 percent; the remainder identified with traditional forms of religion. The major so-called ethnic identity groups were Hausa (Hausa-Fulani), Yoruba, and Igbo. Estimates of the number of language groups in Nigeria range from 350 to 400, with ten major groups accounting for about 90 percent of the population.

It is generally considered that Nigeria is about half Muslim and half Christian at present, since both major world religions have gained over the past twenty-five years at the expense of traditional religions. However, traditional customs still affect the variety of forms in both Christian and Muslim communities. To some extent there is a regional pattern of religious distribution, with high percentages of Muslims living in the states associated with the nineteenth-century Sokoto caliphate and its twentieth-century successor states, such as Sokoto (now Sokoto and Kebbi), Kano (now Kano and Jigawa), Katsina, Bauchi, Kaduna (including Zaria), Kwara (now Kwara and Kogi), and Gongola (now Adamawa and Taraba). In addition, the state of Borno (now Borno and Yobe) has been identified as a Muslim state for about a thousand years and was never conquered during the Sokoto reformist period. Borno has one of the longest traditions of affiliation as a Muslim state in all of Africa.

In the southwest, there has been an indigenous pattern of Islamic culture throughout the nineteenth and twentieth centuries, especially in the Yoruba-speaking states of Oyo, Osun, Ogun, and Lagos. However, Yoruba patterns of religious identification are "mixed," and even within the same extended family members may be Muslim, Christian, or traditionalist. City-state identities are generally regarded as the predominant factor in Yoruba political life.

The "middle belt" of Nigeria—including such states as Kogi, Plateau, Benue, and the Federal Capital Territory at Abuja—has witnessed a significant number of Muslim converts in the past several decades. The identity of "Three-M-ers" (Muslim, Middle Belt, Minority) has become highly visible in recent years because Ibrahim Babangida, president from 1985 to 1993, is from that area.

While the four geographical areas mentioned above form the bulk of the Muslim population in a zone stretching from northern Nigeria through southwest Nigeria down to the coast, Muslim immigrants or converts can be found throughout Nigeria, including the largely Christian southeast.

Much of the interpretation of these demographic patterns in relation to such factors as ethnicity, age, occupation, and education is a matter of speculation, since the period after the 1963 census has been one of considerable transformation in Nigeria. This includes the civil war of 1967–1970, the oil boom of the 1970s, the recession of the 1980s, and the preparation for return to civil-

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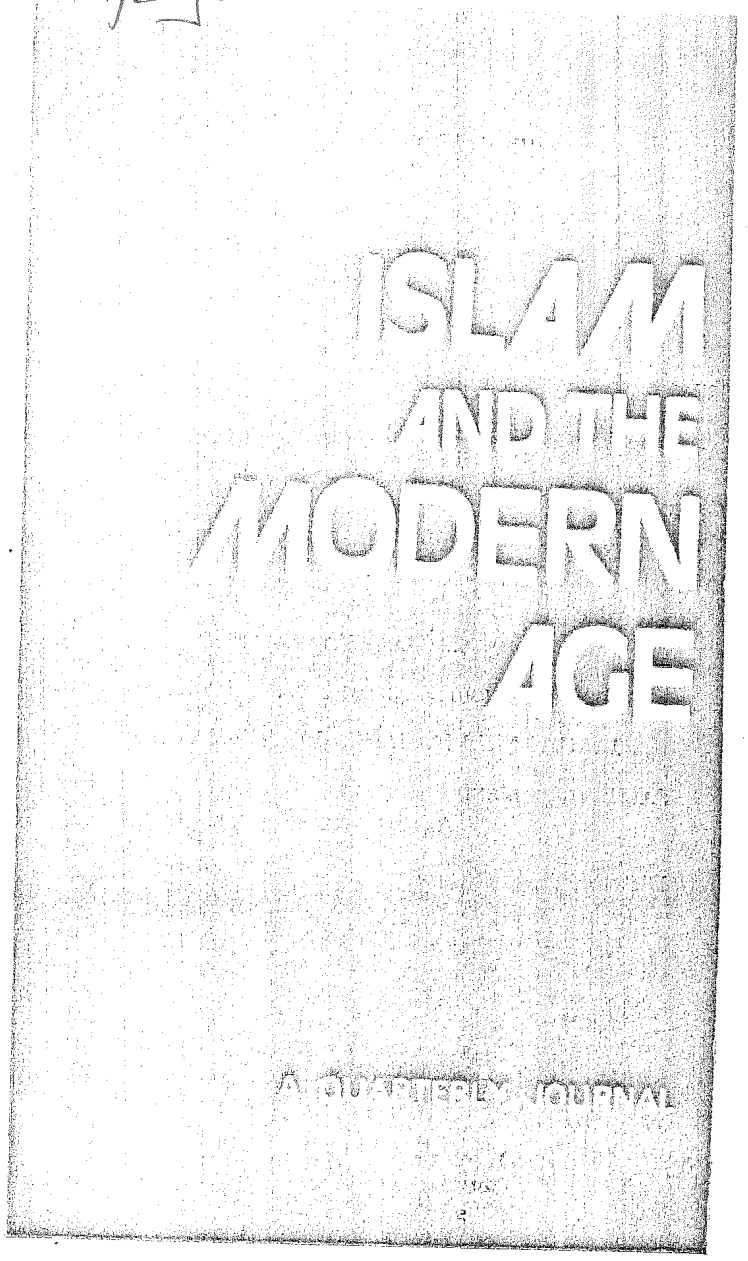

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seems to be more credible than universalistic form of its development. Further course of modernization in this community would depend much on the manner in which the differences between the past and the present are resolved as modernization gathers momentum.

R.D. ABUBAKRE

THE ROLE OF MUSLIM YOUTH IN THE PROPAGATION OF ISLAM IN NIGERIA

1. Introduction

The Youth are known to have played significant roles in the growth of Islam right from the lifetime of the prophet Muhammad (S.A.W.S.). Ali who could be appropriately described as the first pupil of the prophet is noted for his immense intellectual and physical contributions to the propagation of Islam. Zaid ibn Thabit, one of the scribes of the prophet, made his mark in the compilation of the holy Qur'ān. ʿĀishah, the young lady, who had the fortune of being one of the widows of the prophet excelled in the knowledge and dissemination of the Ḥadīth. Abdullah ibn ʿAbbas who was endowed with unusual mnemonic powers was an indisputed authority on Qur'ānic exegesis inspite of the fact that he was barely twelve years old when the prophet passed away.

2. The Role of the 'Ulama' and their pupils

Since Islam laid emphasis on the pursuit of knowledge, every Muslim must have been a student of Islam at one time or another. The extent to which each one has been or still is a student of the religion varies both in depth and in degree. It can, on this score, be said that Islam at all times has been spread by the students and teachers of the religion. It is true that the primary pre-occupation of a Muslim, who is worth that appellation, is to undergo the study of his religion. It is the basis of his life. It is the foundation of the human endeavours. If he specialises in the studies of Islam he is seen as a spiritual mentor by others. He is more influential on Muslim minds than a secular minister of national guidance who can hardly effectively influence those working in the ministry. Such a ministry can only be meaningful if inputs from various religions, especially Islam, serve as the basis of its functions.

If, on the other hand, a Muslim goes further after

3 257—270

نعيم قداح

Nijerya (54-55)

أفريقيا الغربية
في ظل الإسلام

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No. : 9773
Tasnif No. : 960
EAD.1

الحركة الوطنية للتحرير الوحدة
الجزائر

المدنيات القديمة في جنوب نيجيريا

اليـوروبـا Yorouba

توضح الاوصاف التي كتبها الرحالة الاوربيون عن مدن اليوروبا أن هذه الحضارة الافريقية قد بلغت شأواً بعيداً في الازدهار ، فقد كانت مدنها متسعة كثيفة بسكانها كما يقول الرحالة البرتغاليون .

وتشير الروايات التاريخية الى أن مدينة ايفـه (Ifé) كـانت عاصمة ضخمة لمملكة اليوروبا وهي مدينة ترعرعت في قلب الغابة .

وقد نافستها مدينة أخرى تدعى الاويو في منطقة الساڤانا وقد كانت العاصمة الثانية لمدنية اليوروبا . ومنذ أواخر القرن الثامن عشر بدأ نجمها بالافول عندما وصلتها الهجرات الاسلامية من الشمال ، بينما كانت تمزقها من الداخل الفتن الداخلية والتنازع على السلطة بين أمرائها ، وقد تحصن المدن الجنوبية على سفوح الجبال وفي رؤوس الهضاب . وفي أوائل القرن التاسع عشر اتخذ البرتغاليون من المدينـة لاغوس مركزاً لتجارة الرقيق وسرعان ما غدت هذه المدينة أكبر مدينة تجارية في غرب افريقية ثم عينت بريطانيا أول قنصل لها في لاغوس عام 1851 ولم تلبث هذه المدينة أن الحقت بالتاج بعد ذلك .

من ذلك يتبين أن نشوء المدن في اليوروبا قد خضع لمرحلتين الاولى مرحلة المعسكرات والتجمعات للمهاجرين ثم غدت في المرحلة الثانية مركز الاستقرار والنمو بفضل الزراعة .

ويشير الاستاذ باسكوم الى أن بعض المدن قد تحولت خلال هذه الفترة الى عواصم تجارية استطاعت أن تصبح بفضل ما كان فيها من نشاط اقتصادي واسع مراكز التجارة لممالك كاملة . ونجحت المواصلات المنتظمة في ربط هذه المدن بالمدن الاخرى التي كانت في معزل عنها من قبل . ثم انتهت الحروب القبلية بالاضافة الى الغزوات المتعاقبة وانهيار السلطـات المركزيـة في القـرن التاسع عشر أسهمت جميعها في تشكيل المرحلة الثالثة حين أصبح وجود المدن ضيق من هذه الاراضي الشجرية ضمن الاسوار يصبح من الممكن زمن الحصار زراعته والانتفاع بمحصوله .

مدن اليـوروبـا الداخليـة :

كانت مدن اليوروبا داخل الحصون تتميز بتناسق عجيب واضح وكـان الموقع هو وحده الذي يعطي لكل منزل أو لكل حي طبيعته المميزة ، فالافين Afin أو منـزل الزعيم هو أهم مبنى في المدينة ، فهو أكبرها جميعاً ويقع في مواجهـة السـوق .

ولقد كانت أسواق المدن تتميز بروعتها من حيث الحجم ، ولم تكن العلاقات التجارية تتوقف في يوم من الايام حتى خلال فترات الحروب القبلية ، وتصبح المدينة عظيمة الاهمية اذا وجد فيها سوق ليلية . والسوق ، عادة ، مركز التجمع في المدينة . وكان الطابع التقليدي لشكل الدور يقوم على وجود سقف من الغاب يأخذ شكلا قائم الزاوية مع الجدران . وبداخل الدار فنـاء داخلي واسع . وفي المدينة مجموعة ضخمة من هذه الدور على شكل أحياء بالمعنى المعروف في الوقت الحاضر . ويتزعم مجموعة الدور رجل يدعى Bale الزعيم ، وداره ذات شكل ضخم . وتتنوع الدور تنوعاً مختلفاً في داخل المدينة وبين كل مدينة وأخرى .

ولا تزال بعض المدن في نيجريا الغربية والجنوبية ، تحتفظ بطابعها القديم الذي مر وصفه ، اذ لم يحدث فيها الاتغيير طفيف ، اقتضاه التطور الحديث .

المكتشفـات الجديـدة :

ان شيئاً عظيماً لم نتحدث عنه في الحضارة النيجرية القديمة ألا وهـو الفنون الافريقية التي انتعشت انتعاشاً كبيراً في تلك البقعة(1) مما سندرسه في بحث مستقل . وقد شمر المنقبون عن ساعد الجد للبحث عن الاثار والمخلفات في منطقة بنين ومنطقة ايفـه في الجنوب الغربي من نيجريا . وقد عادت أولى البعثات الهامة من نيجريا عام 1897 وجاء في مذكرات بيكون Bacon أحاديث

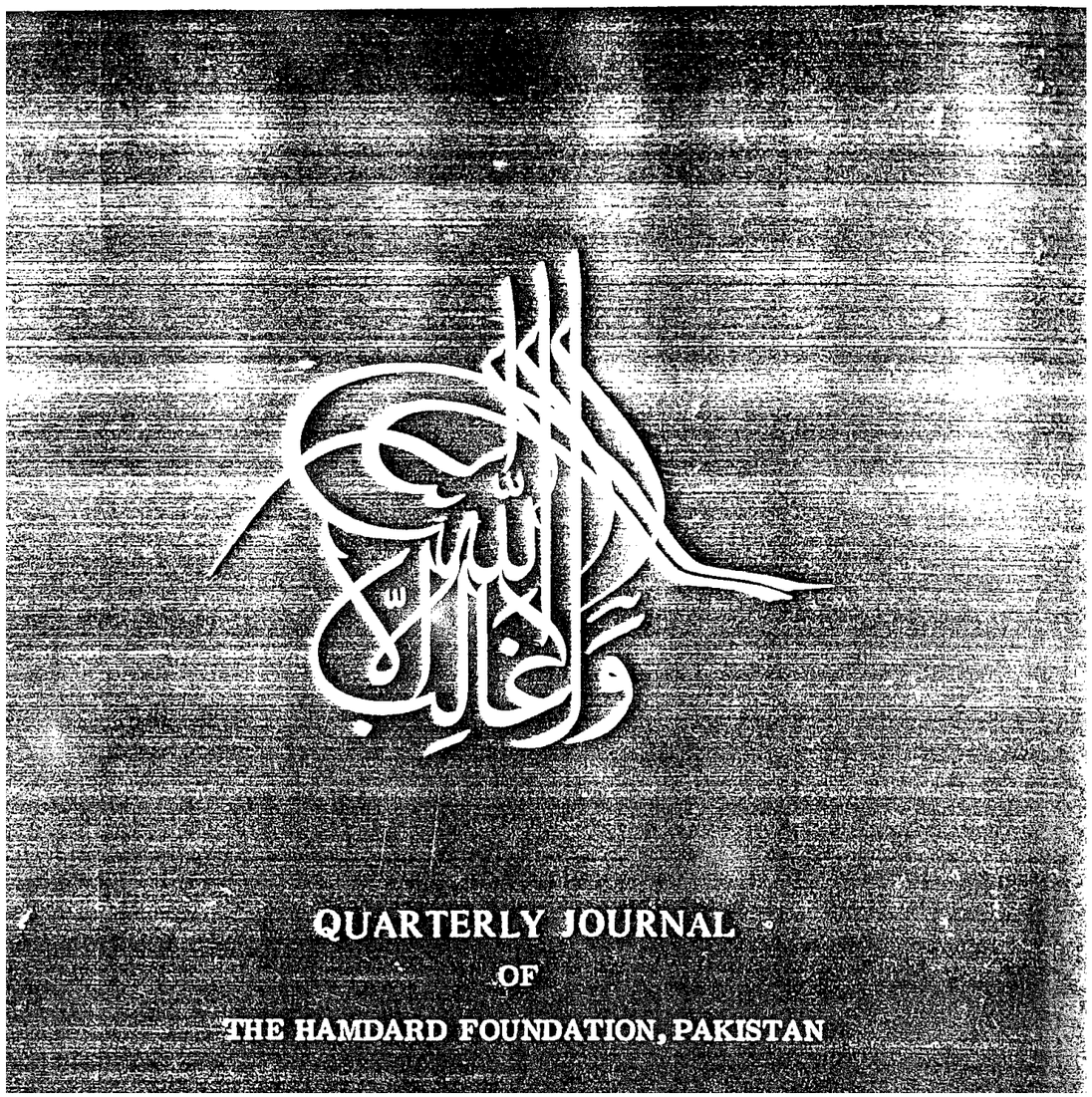
(1) انظر في هذا البحث المصادر التالية :
W. Fagi : The sculpture of Africa
R.H. Bacon : Beinin, The city of Blood

el-Muhtasar Accepted
Halil L Ishaq
el-Cundi

NIGERIA

Hamdard Islamicus

Vol. XII/ Number 1/ Spring 1989



MUKHTASAR KHALĪL AND THE UNDERSTANDING OF ISLAMIC LAW IN NIGERIA

Is-haq Olanrewaja Oloyede

Introduction

Islamic law is the core of Islamic learning. It permeates all aspects of human endeavour. Islamic law regulates virtually human activities, be it mundane or sacred. It is the barometer with which all activities of a Muslim is gauged and adjudged. It is very comprehensive as it is not restricted to issues that are subject to intervention of the law courts, rather it synchronises religious rites (law of ritual practices) with all other aspects of law which concern socio-economic interactions.

The Qur'ān and the *Ḥadīth* form the principal sources of Islamic law. Interpretation and adaptation of these texts to human developments also form part of its secondary sources. Variation in local customs and peculiarity of the different circumstances in different Muslim communities led to differences in the interpretation of the basic texts. These peculiarities and the resultant variation in interpretation gave birth to school of law in Islam.

The principal *Sūnni*-Schools of law are the Hanafī, the Mālikī, the Shafi'ī and the Ḥanbalī schools.[1] Mention should also be made of the existence of the *Shī'ī* School which was formulated and developed by the Shi'ites.[2]

The leaders of each of these schools interpreted the texts of the Qur'ān and the *Ḥadīth* and in the light of their interpretations, formulated certain legal policies which followers of their respective schools adopt. During the first, second and first half of the third centuries of Islam, leaders and scholars of Islamic law engaged in the critical study of real and imagined legal issues and made certain pronouncements on them, depending on a number of factors which influenced each of the schools of law to which different scholars belonged. Intra-school disagreements called for consensus of opinions among the scholars of each school. This led to tactical acceptance[3] of *Ijmā'* as a source of Islamic law.

The process of adaptation of legal theories to current legal issues necessitated the deduction of new rules from the basic texts. The process involved the extension of the application of a rule to similar situations. This is technically known as *Qiyās* — analogical deduction and it is the fourth source of the *Sharī'a*.[4]

In the North-West and West Africa the dominant school is the Mālikī school of law. The successive constitutions of the Federal Republic of Nigeria affirm that Nigeria belongs to the Mālikī school of the *Sharī'a*.[5] Thus, courts which apply Islamic law in Nigeria, decide Islamic law cases in accordance with the interpretation of the Mālikī school.

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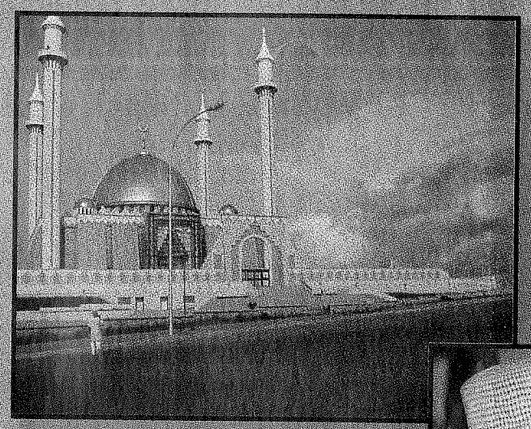
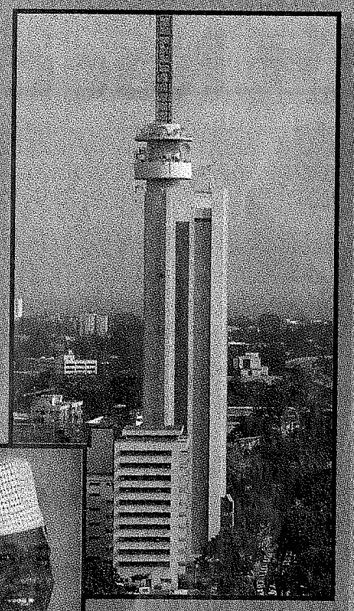
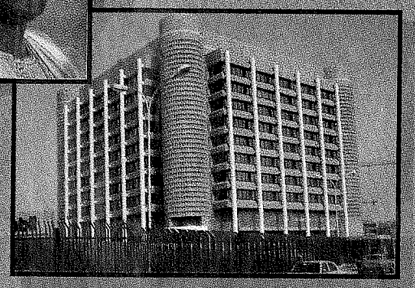
NIGERIA

A Year of Transition







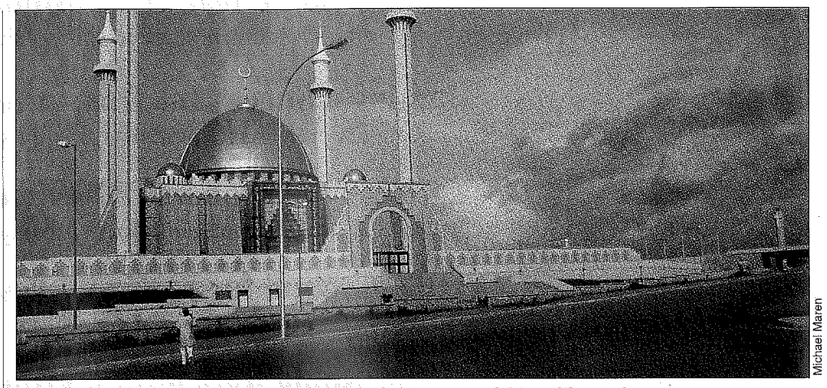
Nigeria: A Year of Transition

Moving into a new era, Nigerians prepare to shift to civilian government

On January 2, 1993, Nigeria is scheduled to inaugurate its first democratically elected civilian president in more than a decade. President Ibrahim Babangida's military government will peacefully pass the reins of power–having created, as promised, "a new political order capable of ensuring sustained economic growth and social development."

"I believe that we have achieved these goals," says President Babangida, speaking at the state house in the modern new federal capital of Abuja. "We responded to the yearnings and aspirations of the people, and carried out a program that has established a viable political system."

The transformation of the last decade has been economic as well as political. After years of economic malaise, Nigeria has boasted an average annual growth rate over the past five years that World Bank officials have estimated at more than five percent. The process has demanded much of the Nigerian people, but while reforms sometimes tested the strength of the country's social fabric, both economic and political reforms have proceeded on schedule.



Mosque at Abuja: Nigeria's new capital symbolizes a successful transition to democracy

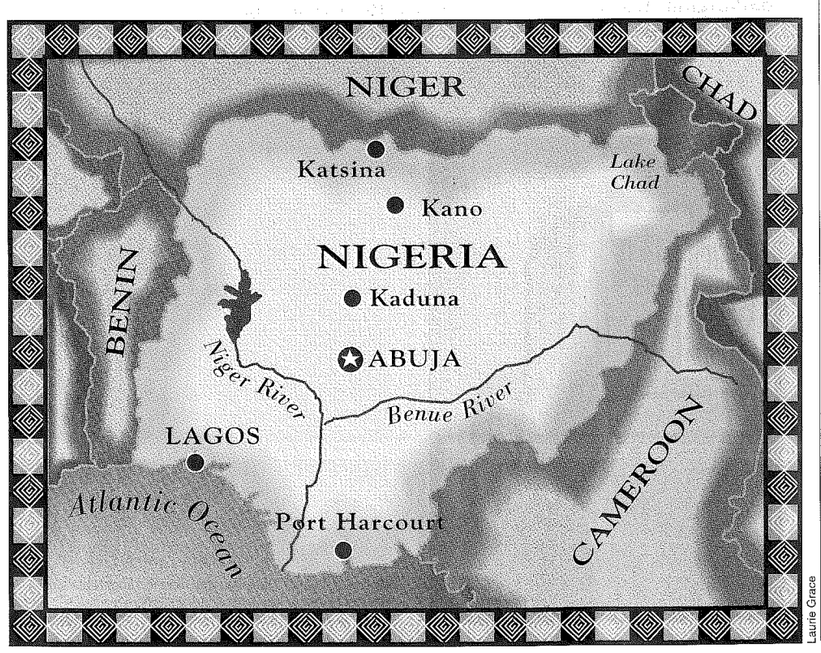
Michael Maren

Economic resurgence

From the time the present government came to power in 1985, President Babangida argued that a successful political transition would never take hold without economic opportunity, and he structured his policies accordingly. The government's reforms, he says, have been carried out with one goal in mind: to instill a growing sense of self-reliance and personal responsibility in the Nigerian population.

The key vehicle for achieving the administration's economic ambitions has been the Structural Adjustment Program (SAP), launched in 1986. SAP reforms were designed to remove government as much as possible from the economic life of the nation, primarily by abolishing most economic controls, selling government holdings in corporations to private investors, and diversifying the country's export market.

Before the SAP was launched, Nigerian officials say, Nigeria's oil-dependent economy offered relatively few opportunities for ordinary citizens. The country earned about 90 percent of its foreign exchange from the oil sector, an industry that employed relatively few Nigerians. The majority of the country's population–about 75 percent–were involved in agriculture, which had been largely neglected. Between 1970 and 1980, annual growth in the agricultural sector had stalled at around one percent.



Laurie Grace

Renaissance in rural areas

Because of the neglect of the 1970s, rebuilding the agricultural sector became a top priority of the SAP. Marketing boards, which once set prices and controlled all aspects of agricultural distribution, were abolished. The government invested in roads and infrastructure and privatized distribution networks.

The changes have already had a significant impact: Since 1988, annual agricul-

West Africa and Islam

A Study of Religious Development from the 8th to the 20th Century

by Peter B. Clarke

Nigeria

966
CLA

Edward Arnold

country's economy, with improving the health of the community and with the raising of the standard of living in general.[21]

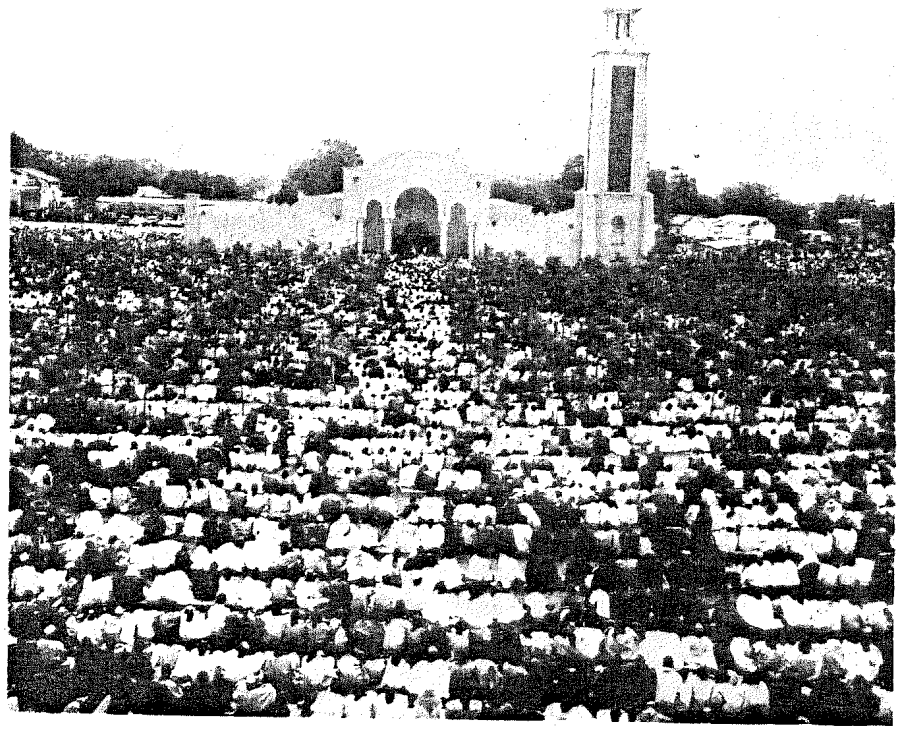
Despite the difficulties and problems, Muslims in Upper Volta since independence have become a much more united and better organised community. In the opinion of some the organisational progress made by Islam in Upper Volta since independence may well be considered exceptional when compared with Islam's organisational development in the rest of West Africa.[22]

Nigeria.

Islam in Nigeria since independence, as in Senegal and Upper Volta, has been able to assume a much more trans-ethnic, national and trans-national character and dimension. A variety of factors have contributed to this development including the independence political process itself, the greater influence in Nigeria of the Muslim brotherhoods, such as the Niass branch of the Tijaniyya, the forging of stronger ties with the Muslim world of North Africa and the Middle East, and the political process involving the drafting of a new constitution for the return to civilian rule in October 1979.

That aspect of the independence political process which involved the implementation of a political system based on the Westminster model made for a deeper involvement of the Muslims in northern Nigeria in the rest of Nigeria, and of Muslims from the south in the north of the country. To obtain a majority of seats in the first Federal Parliament the predominantly Muslim Northern Peoples' Congress Party (N.P.C.) had to campaign vigorously in the less Islamised and non-Islamised areas of Nigeria, such as the Middle Belt. This region, which was about 21 per cent Muslim in 1959, was crucial to the N.P.C's overall electoral success in 1959. And, in addition to winning other seats, the N.P.C. won five entirely non-Muslim constituencies, supporting in these and in other instances non-Muslim associations and standing non-Muslim candidates.[1]

More important perhaps than the independence political process itself in developing closer links between Muslims throughout the Federation and in some areas leading to an expansion of Islam was the establishment in 1973 of the Islamic Council for Nigeria. One of the purposes of this Council is to act as a bridge between the different Muslim communities in Nigeria and also to enable Muslims to speak to the government of the day with one voice on matters concerning Islam. Representatives from each state of the Federation are appointed to the Council's governing body which is presided over by the Sultan of Sokoto. Since 1973, therefore, it has been possible for Muslims at the Federal level to debate, discuss and state their point of view on such matters as education and the law. According to Alhaji Saka Fagbo, the establishment of the Islamic Council for Nigeria was "the culmination of many years of tireless efforts to get Muslims in this country under one central organisation".[2] One of the first actions taken by this Council which demonstrated its "national" character was to make a representation to the government of



X Friday prayer in front of a modern mosque

what was then the Western State over the issue of withdrawing the Higher School Certificate courses from the Ijebu-Muslim College.[3]

Another Muslim organisation that has played a prominent part in the expansion and development of Islam in Nigeria since independence is the Jama'atu Nasril Islam (Society for the Victory of Islam), established in January 1961. One of the aims of this society, which has its headquarters in Kaduna, is to transcend any divisions among Muslims created by allegiance to the different brotherhoods. In the early years of its history the Jama'atu Nasril Islam debated issues such as the pilgrimage, the franchise of women, and the correct position for the arms while at prayer. Some Tijani, for example the followers of Ibrahim Niass, pray with their arms crossed (*Kablu*), while other Muslims pray with their arms by their sides (*Sadlu*), and in one of several decisions on this issue the Jama'atu advised that the latter (Sadlu) was the more correct position.

The Jama'atu Nasril Islam is both an educational and missionary organisation. It trains and sends out missionaries to all parts of Nigeria and also runs a number of schools and colleges. The national character of the movement, however, has only really been in evidence since the end of the civil war. From 1970 the Jama'atu began to establish branches outside the old northern region in Lagos, Benin, Port Harcourt, Enugu and Calabar, and this has led to

Sabah 5.12.1999

İmam hatipli Nijeryalılar

Diyanet İşleri Başkanlığı'nın verdiği bursla 3 yıldır Bursa Anadolu İmam Hatip Lisesi'nde okuyan dört Nijeryalı kız arkadaşın tek şikayeti vatandaşın yoğun ilgisi...

Meryem Anofi, Sakine Aselun, Hatice Agoro ve Zeynep Oshon... Nijeryalı dört kız arkadaş, ülkelerinden binlerce kilometre uzakta, Bursa Anadolu İmam Hatip Kız Lisesi'nde eğitim görüyorlar. Diyanet İşleri Başkanlığı'nın verdiği bursu kazanarak Türkiye'ye ilköğretim eğitimi almaya gelen dört Nijeryalı, büyük bir başarı göstererek 9 ayda Türkçe'yi ana dilleri gibi öğrenmişler. 3 yıl önce Türkiye'ye geldiklerinde bir süre uyum problemi çektiklerini ve en çok da sokaktaki vatandaşın yoğun ilgisinden bunaldıklarını belirten Nijeryalı öğrencilerin, tüm okul ve özel ihtiyaçlarını Diyanet İşleri Vakfı karşılıyor.

'TÜRKİYE İKİNCİ VATAN'

Nijerya'nın Lagos kentinden kalkıp daha iyi bir eğitim alabilmek için Türkiye'ye gelen Meryem Anofi, Sakine Aselun, Hatice Agoro ve Zeynep Oshon, "Türkiye bizim ikinci vatanımız" diyorlar. Türkiye'de türban konusunda çok gereksiz tartışmalar yaşandığını savunan Nijeryalı öğrencilerin bu konudaki görüşleri ise şöyle: "Herkes giyim tarzını kendi belirler. Başörtüsü olur veya olmaz. Nijerya'da aynı okulda hem örtülü hem de mini etekli kızlar aynı sıralarda eğitim alıyor." Orta iki ve orta üç kısımlarında eğitim gören Nijeryalı öğrencilerin yurtta kaldıkları için en büyük sıkıntısı ailelerini yılda sadece 3 ay görebilmek.

12 AĞUSTOS 2001

C-8(s.25)s-6 January 16, 1971
Karachi

NIGER

A GLIMPSE INTO THE PAST !

History of Niger

The first reference in history to the area now called Niger in West Africa dates back to Roman times. Ptolemy narrates that the expeditions of Septimus Flaccus and Julian Maternus penetrated to a mountainous region south of the Sahara which has been identified with the "Air Massif" range of present day Niger.

Muslims from north Africa used to pass Niger on their way to the Lake Chad area and many Muslim settlements had emerged in the region.

From the eleventh century onwards these settlements were under Muslim chieftains of the Hausa and Tuareg tribes. On about 1515, an army of the Songhai empire of Gao on the River Niger in the west, led by Askia Mohummed I, subjugated the Hausa states and captured the Berber city of Agadis, which had been ruled by Berber sultans for many generations.

During the seventeenth century Jerma and other nomadic groups entered from the north. At the same time the Hausa states seem to have been revitalised. And the Tuareg groups organised confederations.

Between 1804 and 1810 rose the great Muslim revivalist Usman dan Fodio, who established his sultanate at Sokoto in northern Nigeria, and subjugated the neighbouring Hausa states along with a part of the Bornu empire just west of Lake Chad. His successors were able to maintain their authority only as religious leaders.

The Europeans came on the scene in the nineteenth century. Mungo Park, a Scotsman, who was killed in 1806, was the first. A succession of German explorers passed through Niger territory during the middle of the century. In 1882 Major Denham and Lt. Clapperton, who were sent by the British Government to explore the Niger River, met the son of Usman dan Fadio and returned with the first accurate account of the area. They were followed by the French in the 1890's after the Anglo-French Agreement of 1890 defining the frontiers of Nigeria, which was to be a British sphere.

The first French military expedition into the Niger territory in the close of the nineteenth century was stiffly resisted by Tuareg warriors, but combined operations of British and French forces broke the back of long-standing Tuareg resistance. However, it was not until 1922 that the area was completely subjugated. On that year the French made the Niger territory their colony.

Niger shared in the post-war constitutional advance of French colonies in Africa and acquired its first self-government in 1957.

In 1958 Niger voted for Gen. De Gaulle's Constitution providing for independence within the French Community (commonwealth) and a new Government was formed by M. Hamani Diori with the support of the Muslim chiefs and Niger became an independent republic in the French community.

In May 1959 Niger joined Ivory Coast, Upper Volta and Dahomey to form the Entente, which aimed to co-ordinate the foreign and economic policies of the four countries.

Niger then negotiated for full independence; and leaving the French Community, became an independent republic in August 1960.

Bounded on the east by the Republic of Chad, on the north by Libya and Algerian Sahara, on the west by Mali and Upper Volta, on the south by Dahomey and on the southeast by Nigeria, Niger has an area of 458,875 square miles with a population of 3.6 million, Muslims forming 89 per cent. The principal ethnic groups are Hausa, Jerma, Tuareg, Fulani, and Songhai, While Hausa is the lingua franca, French continues to be the official language. Hamani Diori continues to be the President.

ISRAEL'S BUDGET

Israeli budget for 1971-72 will be the record sum of 13,250 million Israeli pounds (3,784 million dollars). A total of 5,200 million pounds (1,700 million dollars) has been earmarked for military expenditure.

ECONOMIC PROSPECTS OF M. E. COUNTRIES

(*Continued from page 2*)

EGYPT : Egypt enters 1971 with one eye on its stringent war economy and the other anxious to get on with an ambitious five year development plan, now that the giant Aswan Dam is in full operation. In a move reflecting confidence in the economy, the new government cut prices from 6 to 20 per cent on a wide range of consumer goods and boosted wages for many categories of workers and civil servants.

The budget for 1970 was a record 6,000 million dollars with defence targeted for 561 million, though unofficial estimates put figures for war costs at double that figure.

Despite the drains of a war economy, industrial production rose 10 per cent and cotton and rice harvests were good. Cotton alone accounts for 55 per cent of Egyptian exports and mostly goes to Eastern Europe. Oil production of 12 million tons was twice the 1969 level.

Although there was gains on the financial front, heavy defence spending forced a cut back of 20 per cent in the development budget. The planned economic growth rate of 7 per cent was reduced to 4 per cent.

A trade surplus in 1969 helped Egypt's chronic balance of payments problem. To meet its foreign exchange obligations, Egypt gets 267 million dollars a year in cash from Saudi Arabia, Libya and Kuwait to replace revenue lost from the closed Suez Canal and the decline in tourists.

SYRIA : Lt. Gen. Hafez Assad took over in November. He has got 48 million dollars grant from Libya, an indication that the economy was not doing well as the previous rulers had claimed. Assad eased import restrictions and reduced some consumer taxes to win popular support. The money from Libya probably went to ease the strain caused by the large volume of internal financing required for the Euphrates Dam, Syria's most ambitious development project. The new lands it will irrigate and the power it will provide should bring about an economic revolution by 1980. The

(*Continued in page 7*)

Hamdard Islamicus, vol: XXI/3 (1998) Karachi, s. 15-22.

P.C47

Tafsīr Al-Qur'ān in Nigeria: Scopes, Features, Characteristics and Peculiarities

Rasheed A. Raji
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Introduction

The word *tafsīr* is from the Arabic root *'fassarā'* – 'to explain', 'to expand', 'interpret or comment upon'. In its technical term, it includes all efforts in the way of achieving proper knowledge and understanding of the Qur'ān vis-a-vis its surface and deeper meanings, its ritual and legal implications. A scholar who engages in this science is a *mufassir* (pl. *mufassirūn*). To the orientalists, he is known as an 'exegete' or 'commentator', while the study itself is referred to as 'exegesis' or commentary. Whatever meaning we may ascribe to the word, what is certain is that the science is specially reserved for the Book of Allah, the Qur'ān, the like of which can never be produced by the joint efforts of man and the spirits.[1]

Another similar word for *tafsīr* is *ta'wīl*, which derives from the Arabic root *awwalā* and has the dual meanings of 'explanation' or 'interpretation'. However, this technical language refers specifically to the hidden meanings of the Qur'ān, which, according to the internal evidence obtained from the Book itself, rest only with the Almighty Allah.[2] The *tafsīr*, therefore, in the opinion of some scholars explains the 'outer' (*ẓāhir*) meanings of the Qur'ān, while the *ta'wīl* concerns itself with the 'inner and concealed' meanings. There are others who are of the opinion that there is no difference between the two words (*tafsīr* and *ta'wīl*).[3]

In the Nigerian context, the highest priority and attention which the *tafsīr* enjoys can best be understood in terms of the method of introducing Islam and Arabic literature into West Africa in general, and Nigeria in particular. In this country, Arabic is studied to serve the cause of Islam and not the other way round. As soon as a person accepts Islam he/she automatically becomes a student of the Qur'ān because the short chapters needed in the five daily compulsory prayers are said in the original language – Arabic. This further supports the belief that the various branches of knowledge which later developed among Muslims in Arabic and Islamic Studies were a result of their efforts to achieve deeper meaning and understanding of the Qur'ān: *al-naḥw* (grammar), *al-ṣarf* (morphology), *al-balāghah* (rhetorics), *al-ma'ānī* (semantics), *al-adab* (literature/ethics), *al-fiqh* (jurisprudence), *al-tārīkh* (history), *'ilm al-kalām* (scholastic theology) etc.

The study of Arabic in Nigeria begins with learning to recite the Qur'ān. This is always followed up with the explanation of the meaning in local languages. The avalanche of uses to which the Qur'ān is put in Nigeria has made the effort to acquire its hidden and outer (surface) meanings a duty. For example, in Muslim marriages, without *Walīmat khatm qirā'atil-Qur'ān* (feast marking the completion of the Qur'ān reading), the ceremony is not complete. The bride and the bride-groom must struggle to achieve this laudable ambition before their wedding date. It often takes place on Thursday, it is also the major attraction and the concluding event.[4] The recitation of the Qur'ān is performed on all important occasions by the Muslims. It is also the surest means of removing anxieties in their midst. The whole of the holy book is often recited at the funeral ceremony of their learned ones, as the highest honour. It is used for divination when they are at cross-roads in decision making. Similarly, the deeper a Muslim in Nigeria becomes in the science of *tafsīr*, the higher his chances and exposure to the *asrār* (hidden secrets) in the

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Nijerya

مصادر الثقافة العربيّة الإسلاميّة في نيجيريا

الدكتور: عمارة بيت العافية

Türkiye Diyanet Vakfı

نيجيريا بلاد لم يدوّن تاريخها القديم والوسيط، وحتى الحديث لم يكتب تفصيلاً ـ حسب علمي ـ وإذا عرفنا أن أقدم مؤلّف حاول صاحبه كتابة شيء عن تاريخ المنطقة، هو: (إنفاق الميسور في تاريخ بلاد التكرور)، عرفنا أن الغموض قد لفّ تاريخ هذه المنطقة التي ترجع بدايات معرفتها بالعرب إلى عصور ما قبل الإسلام، وترجع معرفتها بالإسلام إلى القرون الأولى منه.

ومما يلاحظه المتتبّع أن المحدثين الذين كتبوا في تاريخها قد ركنوا إلى تدوين ما يروى وتتناقله الأجيال شفاهاً، وهو ـ بدون شك ـ لا يمثّل الحقائق التاريخية، لأنّه ليس رواية لأحداث معاصرة للرواة، بل تجد أنّهم يروون عن أحداث ومجموعات بشرية يرجع تاريخ بعضها إلى ما قبل الإسلام، وهكذا عبر

1998 Trablus 23

العصور المتلاحقة، بدون قطع بسند محدد أَو سنة بعينها أَو أصل لجماعة ما، حتى ركن بعضهم إلى تخمينات أيّدها بالملامح الجسدية وتقاطيع الوجه، والأغرب ذهاب البعض إلى نسبة إحدى اللغات المحلية ومتكلميها إلى شعب الملايو لمجرد الالتقاء في كلمتين (فقط).

وهكذا يصبح من المتعذّر الوقوف على القول الفصل في أكثر المسائل التي يود أي باحث له اهتمام معرفتها فيما يتعلّق بالهجرات والثقافة العربية الإسلامية وانتشارها في المنطقة. ولا أدّعي في محاولتي هذه لتتبع مصادر الثقافة العربية الإسلامية في نيجيريا أنني أغطّي على كل ما دوّن بالخصوص، إذ يخرج من الدائرة ما كتب بلغات غير العربية، كما لا يخفى أن الجهد قد تندّ عنه بعض المؤلّفات ذات الفائدة الغزيرة في صلب الموضوع، إما لعدم الوقوف عليها أَو للاختلاف في عدّها مصدراً.

ويمكن القول ـ دونما حذر ـ إن التأثير العربي واضح في بنية المجتمع النيجيري المعاصر، فبعض المجاميع البشرية تقرّ بأن أصولها عربية انحدرت من اليمن أَو من عموم الجزيرة، ومن الشمال الإفريقي لأسباب يغلب عليها التدافع البشري أَو النزوح بسبب الكوارث.

ويغلب دين الإسلام على سواه، إذ يمثّل المسلمون أكبر نسبة من سكان البلاد، وتبدو بجلاء آثار اللغة العربية في أشهر اللغات النيجيرية الحوساوية والفلاّنية والكانورية، بل وفي لغة اليوروبا، الأبعد مكاناً عن التأثير العربي إذ تقع بلادهم في جنوب غرب نيجيريا. بل ومن الباحثين النيجيريين المعاصرين من يشير إلى أصولهم العربية، ويذهب إلى أن لفظة يوروبا هي لفظة (عروبة)، مع تحريف اقتضاه اللسان المحلّي ويضاف إلى ما عرف من وصول الثقافة العربية الإسلامية إلى المنطقة ما عرف منذ القدم من تجارة بين السودان الغربي وشمال إفريقيا، وقد كانت برنو وكنو من أشهر مقاصد التجار عبر القرون، إضافة إلى كل ذلك فقد عززت الاكتشافات الأثرية العلاقة مع المنطقة العربية إذ وجد أن كثيراً من المكتشفات ذات شبه بما اكتشف في مصر.

ومع أن ظروف اقتناء الكتاب النيجيري والاطلاع عليه ليست بدرجة من اليسر ـ كما يتصور كثيرون ـ لكن الشهور التي أتيحت للإقامة في كنو أوعزت

العامة لولي الأمر موضع اتفاق العلماء بأنها لا تكون إلا للرجل لما يتصف به من صفات جسمية وعقلية ونفسية يستطيع بها القيام بعبء هذه المسؤولية الكبرى، أما ما يشتق منها من ولايات كالقضاء والحسبة والوظائف التي تماثلها فهي موضع اختلاف بين الفقهاء حول صلاحية المرأة لها، لذلك تكون محلاً للاجتهاد، ويرى الإمام ابن القيم: (إن عموم الولايات وخصوصها وما يستفيد المتولّي من الولاية يُتلقى من الألفاظ والأموال والعرف وليس لذلك حد في الشرع[22]، ولما كانت أحوال المرأة في الزمن الحالي قد خرجت للعمل وشاركت في مختلف الوظائف، وكان من المقرر في قواعد الشريعة عدم إنكار تغيير الأحكام بتغير الزمان، وهذه القاعدة تطبق في الأمور الاجتهادية[23]، لذلك يمكن القول بجواز تولي المرأة لكل الوظائف والمسؤوليات المشتقة من الولاية العامة مع توافر الشرطين المذكورين: عفة اللباس وأمن الاختلاط.

أخيراً، هذا ما استطعت أن أقوم ببحثه حول العلاقة بين الرجل والمرأة حسبما وردت في كتاب الله الذي لا يأتيه الباطل من بين يديه ولا من خلفه، وهو محاولة مني للرجوع إلى أصولنا وجذورنا ونبذ التقليد الأعمى لأية حضارة، وإبراز ما يتميز به الفكر الإسلامي عن غيره، وأترك للسادة العلماء والفقهاء تقييم ما ورد به راجياً منهم تنبيهي على الأخطاء أو سوء الفهم الذي وقعت فيه وفوق كل ذي علم عليم. والحمد لله رب العالمين..

(22) الطرق الحكمية في السياسية الشرعية، الإمام ابن قيم الجوزية، ص 239.
(23) المدخل الفقهي العام ـ المصدر السابق ـ ص 920.

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Türkiye Diyanet Vakfı İslâm Araştırmaları Kütüphanesi
08 ARA 2006

من أعلام الثقافة الإسلامية في نيجيريا

الأستاذ سليمان موسى
المحاضر بمركز الدراسات الإسلامية
جامعة عثمان بن فودي
سكتو ـ نيجيريا

بسم الله الرحمن الرحيم

الحمد لله الذي قال في كتابه العزيز: ﴿**انما يخشى الله من عباده العلماء**﴾[1]. وأفضل الصلاة وأتم التسليم على أشرف المرسلين القائل «العلماء ورثة الأنبياء»[2].

وقد طلعت شمس الإسلام على الوطن الذي نعرفه اليوم بـ «نيجيريا» قبل القرن الحادي عشر الميلادي. فهذا الوطن غير معروف بهذا الاسم في ذلك القرن. ما يعرفه المؤرخون وما دونوه في مؤلفاتهم هو ارض السودان الغربي. فتلك الأرض تشمل جمهورية السودان وتشاد ونيجر ونيجيريا وما والاها من البلدان

(1) سورة فاطر، الآية: 28.
(2) الحديث الشريف.

193 - 181 , 1991 Trablus

Abdulhhi Ahmed An-Naim, African Constitutionalism and the Role of Islam, Philadelphia 2006, s. 132-159
İAm 170910

Chapter 5

Islam and Constitutionalism in Sudan, Nigeria, and Senegal

Sudan (181245)
Nijerya (140448)
Senegal (180796)

02 OCAK 2008
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

In this chapter, I attempt to illustrate the contingency of the role of Islam with reference to certain aspects of the recent constitutional experiences of Sudan, Nigeria, and Senegal. While I have argued that evaluation of constitutional experiences should always be context specific, it is also part of my thesis that African countries can learn from the experiences of others, within the continent and beyond. Comparative analysis would be particularly useful in relation to a common factor or variable, like Islam, to see how it operates in different settings. To reiterate once more, I am not claiming that Islam is the sole, or even always the primary, factor in the constitutional development of these or any other countries. Rather, I am examining its association with constitutionalism to see whether it is possible to draw some guidance for a more positive relationship where and to the extent Islam is a relevant factor.

Recall also the premise that this relationship should neither be taken for granted nor assumed to be permanent or inevitable because if it is positive at any given time, it can decline, and if it is negative it can still deteriorate further or improve. Using some of the recent constitutional history and context of three countries, this chapter explores whether understanding the role and interaction of the various actors, factors, and processes that shape and influence this relationship can assist in the development of policy interventions and strategies to enhance the incremental success of constitutionalism in African societies where Muslims constitute the majority or a significant minority of the population.

Since I am introducing new information on the three countries discussed in this chapter, as well as an analysis of the specific role of Islam in each setting, I first present a brief overview of constitutional developments in each country and highlight an apparently dominant theme or set of issues in that context. I will begin with the case of Sudan as the oldest and most drastic example of the serious implications of the role of Islam among all three countries. The case of Nigeria will be presented next as a variation on the theme of the Sudan case, and Senegal will follow as a different model of the contingent role of Islam. All three cases will be taken together in a comparative discussion in the last section of the chapter.

Sudan: Persistent Constitutional Stalemate

The territories now constituting the Republic of Sudan were first unified under a somewhat centralized colonial administration by Ottoman-Egyptian armies through a gradual process starting in the 1820s. That colonial period ended when Muhammad Ahmed, a Sudanese sufi who claimed to be al-Mahdi (divinely ordained savior), led a nationalist/religious revolt that took control of most of the country by 1884. It is pertinent to note here that the Mahdi movement along the Nile valley was in the tradition of the Islamic jihad reform movements along the Sahil region of West Africa, as outlined in the previous chapter. But that brief phase of independence was plagued by constant civil wars, military campaigns, and famine, until the Mahdist state was destroyed thirteen years later by a British-Egyptian consequent of the country that was rationalized as "recovering Egypt's possessions in Sudan." Since Britain was occupying Egypt itself at the time, as a "protectorate," and had led the conquest of Khartoum, the capital of Sudan, in 1898, it also dominated the joint colonial administration (called Condominium in the 1898 Agreement of the two colonial powers). Sudan gained independence from Anglo-Egyptian colonial rule on January 1, 1956.

Less than two years after independence, General Ibrahim Aboud lead a military coup on November 17, 1958, suspended the 1956 Transitional Constitution, dismantled the English-model parliamentary system, and ruled by decree for the next six years. That constitution was restored, however, as the Transitional Amended Constitution of 1964, when a determined civilian uprising, supported by some army officers, forced the military junta out of government, and reestablished civilian government under an elected parliament. But that second attempt at establishing constitutional government was once again abruptly terminated by the second military coup of May 25, 1969 led by Colonel Jaafar Numeiri, which forced out the elected government of Prime Minister Saddiq al-Mahdi, the grandson of the founder of the Mahdist state of 1884–98. The second military junta transformed their military regime into a single party state under what they called "The Permanent Constitution" of 1973, but was overthrown on April 6, 1985, again by a popular civilian uprising that was supported by some military officers, in a similar process to the end of the first military regime of Aboud in October 1964.

A second cycle of those events was repeated in the 1980s and 1990s, starting with the overthrow of the elected government of the same Prime Minister Saddiq al-Madhi by the country's third military coup on June

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"Of knowledge you have been given but a little" (al-Qurʾān 17:85)

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× Kadiriyye
^ Ticaniyye
× Nijerya

THE QĀDIRIYYAH AND TIJĀNIYYAH RELATIONS IN NIGERIA IN THE TWENTIETH CENTURY

BY Y A QUADRI

QĀDIRIYYAH and **TIJĀNIYYAH**, the two main *ṣūfī ṭarīqahs* in Nigeria in the twentieth century have experienced changing relations. For a long time they were on a war path. Due to some circumstances they swept their differences under the carpet and formalised relations. This paper sets at examining the causes of the changing relations of the two mystical bodies in Nigeria.

The emergence of the **Qādiriyyah** pre-dated the **Tijāniyyah** in Nigeria. Among those who were initiated into it was **Shaykh 'Uthmān bin Fūdī** the leader of the nineteenth century Fulāni *jihād*. He was initiated into it by his teacher **Jibrīl bin 'Umar**.[1] **Shaykh 'Uthmān**, too, initiated many people into the *ṭarīqah*. He trained them and penned a number of works on the **Qādiriyyah** *ṭarīqah*.[2] The Shaykh was very fond of the **Qādiriyyah** *ṭarīqah* to the extent that he described his community as that of the **Qādiriyyah**, and this may explain why the Sokoto townspeople are referred to as *Kadirawa*.[3] The **Qādiriyyah**, therefore, could be described as the official *ṭarīqah* of the Fulani Jihadists as well as those of the members of the community. This was the situation during the lifetime of the Shaykh till his son **Muḥammad Bello** succeeded him as the *amīr al-mu'minīn*. It was during the rule of **Bello** that the **Tijāniyyah** penetrated into Sokoto. **Muḥammad Bello** was alleged to have joined the **Tijāniyyah** during the stay of **Al-Ḥāj 'Umar Fūti**, a famous **Tijāniyyah** leader in West Africa. However, the controversy which has been hotly debated[4] by Qādiris and Tijānis in Nigeria has not been resolved. The alleged entry of **Muhammad Bello** into the **Tijāniyyah** was the first cause of strained relations between the members of the two *ṭarīqahs* because each group persistently maintained its claim over the affiliation of **Bello** with its *ṭarīqah*.

The leaders of the **Qādiriyyah** strove hard to protect the interest of their *ṭarīqah*. They discouraged their members from joining the **Tijāniyyah** on the ground that **Bello** did not abandon the **Qādiriyyah** and that they were *kadirawa*. Among such leaders was **Bello**'s *wazīr*, **Gidado bin Lima**, who argued that he was with **Bello** during his last two

1 See: Y A Quadri, "The Trend of Ṣūfism among some Sokoto Jihād Leaders", in Al-Fikr, Journal of the Department of Arabic and Islamic Studies, University of Ibadan, Vol 1, No 1, December 1980, p 55.
2 ibid., p 56.
3 Murray Last, The Sokoto Caliphate, London, Longman, 1977, p lix.
4 ibid., p xli. See also: Y A Quadri, "And Examination of the Emergence of the Tajaniyyah in Nigeria", in NATAIS [Journal of the Nigerian Association of the Teachers of Arabic and Islamic Studies], Vol 2, No 2, December 1981.

Makalenin devamı «KADİRİYYE» paçalındadır.

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A REGIONAL CENTRE OF ISLAMIC LEARNING IN NIGERIA: ILỌ RIN AND ITS INFLUENCE ON YORUBA ISLAM

Stefan REICHMUTH

Historical types of Islamic centres in West Africa

The development of Islam in West Africa is closely linked to a number of local centres of learning from which the religious and cultural influence of the Muslims spread over larger areas. Starting from the fringes of the Sahara and proceeding gradually towards the Atlantic coast, Muslim towns and settlements emerged which became cosmopolitan communities and attracted people of different ethnic origins, from the surrounding regions and even from far away. The earliest known examples were the Muslim trading colonies which were established in the neighbourhood of the royal capitals of Ghāna and Kawkaw and which were mentioned by al-Bakrī in 1068[1]. In the case of Ghāna the Muslim town is described as situated at some miles' distance from the residence of the king with his pagan court. Kawkaw (the predecessor of present Gao), where kingship had come by that time to be given only to Muslims, had become a twin town on the banks of the Niger.

Later, when Islam had become an imperial religion and was spreading beyond the royal courts among different groups of the local population, two types of centres of Islamic learning emerged in West Africa. The first type was still situated at the centre of political power, the seat of an Islamized dynasty or of a Muslim military class. The imperial capital of Bornu, Birnin Gazargamo, is the most outstanding example of this category[2], followed by Agades in the Ahir and Hausa cities like Katsina and Kano. In addition Gao, as residence of the Askiya rulers of Songhay had its prominent circle of Islamic scholars and dignitaries[3].

[1] N. LEVTZION/J. F. P.HOPKINS (eds.), *Corpus of early Arabic sources for West African History*, London 1981, 79ff., 87.

[2] R. Adẹlẹyẹ in J. F. A.AJAYI/M. CROWDER (eds.), *History of West Africa*, 3rd ed., Vol. 1, London 1985, 597f.

[3] About the Gao scholars, some of whom accompanied Askiya Muḥammad on his pilgrimage, see Maḥmūd Ka'tī, *Tārikh al-fattāsh*, ed. et trad. O.Houdas/M.Delafosse, Paris, repr. 1981, 25, 125ff. 196ff.; 212f.

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Abstract: Available from UMI in association with The British Library.
Modern Nigeria like most other African nations has many problems. Currently its main ones are economic and religious. With respect to the latter, before 1977, serious religious controversies occurred within particular faiths, but from 1977 Nigeria has been witnessing sporadic outbreaks of inter-religious conflict. These have involved different religious communities particularly the Muslim and Christian ones. The governmental approaches have focused on the criminal aspects of the problem. The more fundamental causes have been neglected, hence the problem has steadily worsened.

This study aims at identifying a form of religious education curriculum which can promote dialogue and tolerance among the three religious communities of Nigeria.

Since a vital aspect of this study is to identify the roots of the religious problems, it has been necessary to examine the history of these conflicting religions in Nigerian society.

The empirical method has been adopted in an attempt to provide further evidence which could not be obtained through the historical study.

This thesis is organised into four parts. The first examines the context of the research problem. This involves a discussion of the Nigerian background and an historical analysis of African Traditional Religion, Islam, and Christianity, for these constitute the three major religions of Nigeria. The purpose of this section is to establish the nature of the encounter between African Traditional Religion and the two world religions.

The second part discusses the problem of religious intolerance in contemporary Nigerian society. Chapter five focuses on the social context while chapter six provides the educational context of the religious problems.

The third part is an empirical study which aims at providing additional evidence for the documentary part. Chapter seven gives the aims and methods of the empirical work while chapter eight analyses and discusses the results.

The fourth part summarises the preceding chapters and advances arguments for an Integrated Religious Education for Nigerian secondary schools.
(Abstract shortened by UMI.)

09 AGUSTOS 1997

THE MUSLIM WORLD Vol. LXXXVI, No. 3-4 July-October, 1996

AN ANALYSIS OF YORUBA AND ISLAMIC LAWS OF INHERITANCE

Introduction

Yoruba people[1] inhabit the old western region of Nigeria, which today consists of Kwara, Lagos, Niger, Ogun, Ondo, Oshun and Oyo states. There are Yorubas in some other parts of West Africa like Benin (Dahomey), Ghana, and Liberia. All Yorubas in West Africa descend from Nigeria. They speak a common language known as Yoruba with different and distinctive dialects in each region or tribe.[2] Yorubas are known for their rich traditions and various systems of beliefs which make their lives meaningful. They believe in a Supreme God *(Olodumare)* as well as in many divinities—lesser gods *(Orisas)*, which are regarded highly and assigned functional roles in the society. Yorubas are social and industrious people; they believe strongly in their traditions and have a positive attitude toward life. Generally, Yoruba culture dominates the social and cultural lives of the Yoruba people regardless of their religious affiliations to Islam, Christianity, or any other foreign religion.

Although Islam came to Yorubaland more than 150 years ago, Yoruba Muslims have not successfully patterned their daily lives according to the dictates of Islam, which demands a total submission to, and full loyalty to Allah in all affairs. Yoruba Muslims give little attention, if any, to the area of inheritance. Islam has a well structured system of inheritance which Muslims are requested to follow. Yoruba culture has different rules of inheritance. Often, a Yoruba Muslim is ambivalent as to which system he should adhere to: Islamic or African? It should be noted, however, that traditional African religion is purely utilitarian.[3] To use an African phrase: "God this is your butter, where is your gift?" Thus, a Yoruba Muslim will opt for whatever benefits him most from both systems. To Yorubas, family and community solidarity are very important and they take precedence over religious solidarity which Islam advocates.

[1] Those who speak Yoruba language, live in Yorubaland, and are governed by Yoruba customs.

[2] S. Adebanji Akintoye. *Revolution and Power Politics in Yorubaland 1840-1893* (New York: Humanities Press, Inc., 1971). See also S. Johnson. *History of the Yorubas From the Earliest Times to the Beginning of the British Protectorate* (London: Routledge and Kegan Paul, 1966).

[3] John Mbiti, *African Religions and Philosophy* (New Hampshire: Heinemann Educational Books Inc., 1990), pp. 5 and 67.

313—333 2 - ARALIK 1995

Every Yoruba person dreams of living a good life and hopes to have a happy end. When a Yoruba person possesses wealth, has children, builds many houses, and leaves a large property behind after his death, it is assumed that he has lived a successful life. The achievement of the above, asserts Hallgren, is the achievement of "the good things in life" for a Yoruba person.[4] His family will remember him. But how will his property be shared? Should it be shared equally among the heirs? Who are the legitimate heirs?[5] Are they the real descendants of the deceased or the whole family? Who inherits what?

Against the background of these questions, my purpose in this paper is to analyze the laws and rules that govern inheritance and succession in Yorubaland in comparison with Islamic laws of inheritance. The distinction made by scholars between inheritance and succession is overlooked in this article, because both terms are used interchangeably by Yorubas. I exclude the inheritance of family land because it is governed by a separate customary law.[6] Therefore, whenever a specific tract of land is referred to, it means a piece of land which has become private property, whose owner can use it without seeking consent from the head of the family or the king.

A. The Meaning of Inheritance

Is inheritance "the entrance of living persons into the possession of a dead person's property?," or is it a possession of all the rights of the deceased?[7] In answering this question, P.C. Lloyd asserts that inheritance is the transference of status from the dead to the living (person) with respect to specific property objects.[8] This definition is identical to what Yoruba people practice today. In the past, there was no concept of succession in the proper English sense, that is, the act or process of becoming entitled as a legal beneficiary to the property of a deceased person. Any property left

[4] Roland Hallgren, *The Good Things in Life: A Study of the Traditional Religious Culture of the Yoruba People* (Loberod: Plus Altra, 1988), p. 13.

[5] The causes of these problems cannot be pinned down on a single reason. There are many reasons, some of which arise from the fact that Yoruba people live as an extended family. As a result, there are many people who are poor within one household. And when somebody dies, others are interested in his/her property. This poverty also generates envy and ill-will against the legitimate heirs.

[6] Customary laws are the unwritten ethnic laws that apply to a particular group of people. These laws are accepted by members of a community as binding among them. They vary from one ethnic group to another. In Nigeria, customary law is the indigenous law which is neither Islamic nor English. For more information on customary laws in Nigeria, see A. O. Obilade, *The Nigerian Legal System* (London: Sweet & Maxwell, 1979), pp. 83-110.

[7] P.C. Lloyd, "Yoruba Inheritance and Succession," in *Studies in the Laws of Succession in Nigeria*, ed. Derrett, J. D. M. (Oxford: Oxford University Press, 1965), p. 139.

[8] *Ibid.*, quoted from G.D.H. Cole, "Inheritance," *Encyclopedia of Social Sciences*, VIII (1921), p. 35.

وبصفة عامة، فإن الانسان جزء من الطبيعة، ولكنه جزء متميز منها، وقادر بخصائصه النوعية، ومنها إرادته، واختياره، وقدراته العقلية، وذاكرته الحضارية، وهو لهذا شكل ويشكل صورة الحياة الانسانية، بتعاونه مع مكونات الطبيعة من الأشياء والأحياء.

وفي هذا الاطار فإن التنمية، هي بصفة عامة، تأثير الانسان على مكونات البيئة الطبيعية، وتحويلها إلى معطيات إنسانية في مستوى قدراته العلمية ومهاراته التقنية، تحقيقا لأهدافه الحيوية والاجتماعية... فالانسان هو وسيلة التنمية وغايتها.

كذلك فإن الثقافة، هي في هذا الاطار، تأثير البيئة الطبيعية، وتحدياتها على خصائص الانسان النوعية، وقدراته العقلية، وهي سعيه لتكييفها ولتجاوزها، فالثقافة، في عاقبة الأمر، هي ثمرة اللقاء الخلاّق، بين قدرة الانسان وتحديات الطبيعة، وبين عبقرية الانسان وعطاء الطبيعة.

وهكذا نجد أن التنمية والثقافة والانسان في الطبيعة ظواهر متكاملة وهي المقومات الأساسية : وسائل وأهدافا، لصناعة الحياة الانسانية المتطورة التي تقوم على الثقافة التي هي حضارة الانسان، وعلى التنمية التي هي وسيلة الحضارة وغايته وصورتها.

Mecelletu'l-Arabiyye Iris-Sakafe
cilt: 7 / sayi: 12 (1407/1987) Tunus, s. 15-33.
D. 327

اللغة العربية في نيجيريا

من العصور الوسطى الى اليوم

د. أبو بكر بلاربي

المدخل :

ان اللغة العربية لغة أم لأكثر من مائة وخمسين مليون نسمة في العالم. وهي لغة القرآن الكريم، لغة الاسلام يستعملها المسلمون في العبادات والمناسك، وهؤلاء يناهز عددهم ثلاثمائة مليون نسمة من غير العرب. منهم عدد كبير يقرأ ويكتب ويفهم ما يذاع في هذه اللغة، وفي استطاعته ان يتحدث بها مع غيره؛ ومنهم من لا يفهمها ولا يتعلمها. واللغة العربية لغة ذات أهمية كبيرة اذ هي من اللغات التي اعترفت بها منظمة الأمم المتحدة وتستعمل في أكثر وكالاتها المتخصصة.

وبما أن اللغة العربية لغة الاسلام فانها ترافق الدين حيثما ولج واستقر، اذ أن المسلمين مطالبون بحفظ بعض السور والآيات القرآنية ليقرؤوها في صلواتهم المختلفة، ولهم أدعية عربية يقرؤونها في الحج والعمرة والحلقات الصوفية، كما يحتاجون إلى تعليم تعاليم الدين، ويكون ذلك في الغالب عن طريق تلقي دروس في اللغة العربية من كتب فقهية وتفاسير وكتب في الحديث وعلومه تكون مبسطة أول الأمر وهكذا بالتدريج.

وقد يقوم بعض العرب بالزيارات التجارية إلى بلاد غير مسلمة ويدعون سكانها إلى الدين الحنيف، فيضطرون إلى استعمال لغتهم لذلك، لغة فصحى أو عامية أو خليط بين ذلك وبين اللغات المحلية ان تعلموها.

وبذلك تسنح الفرصة للسكان المدعوين إلى الاسلام كي يتعلموا ألفاظا دينية عربية إلى جانب ما يتعلمون من مفردات اللغة وتعابيرها للاستعمال في التخاطب العادي. ومنهم من يجيد اللغة عن طريق التعلم من أولئك الدعاة الأجانب. وإلى جانب ذلك فان الحج والعمرة من العوامل التي ساعدت على انتشار اللغة العربية بين المسلمين الذين يؤدون الفريضة والسنة اذ أنهم يضطرون إلى المحادثة مع العرب وغيرهم أثناء وجودهم في الأراضي المقدسة في الموسم. فاللغة العربية تكاد اللغة الموحدة بين الحجيج جميعا، يستعملونها في عباداتهم ومناسكهم ومخاطباتهم في معاملاتهم.

09 AGUSTOS 1997

Journal of the Pakistan Historical Society
Vol: XLV/1 (1997) Karachi, s. 71-82.

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08 AUGUST 1997

ISLAM IN BORGULAND (NIGERIA)

OLAYEMI AKINWUMI*

Introduction

When Islam came to Borguland it went through certain stages. Initially, when it was introduced in the fifteenth century, the political elite only accepted it for some selfish reasons and did not allow it to influence its cultural life. At the second stage, the Fulani jihādists attempted to impose strict Islamic code but this was resisted by the local political elite. Indeed, the various resistances by the Borgawa political leaders led Caliph Muḥammad Bello to conclude that the Borgawa "are devils and of stubborn nature."[1] The third stage was during the colonial period when new opportunities were created for Muslim missionaries to penetrate Borgu. These opportunities were utilized and before the Nigerian independence, some Borgawa people had enthusiastically accepted Islam. This paper will be discussing the various stages of spread of Islam in Borguland. It is intended to give further information, which was missing in my first attempt, on the history of Islam in this area.[2]

Pre-Islamic Period

Borgu country is enclosed by the ninth and twelfth parallels of latitude, and the first and fourth meridians of east longitude and with an area of 40,000 sq. miles.[3] The inhabitants are variously known as the Bariba and Borgawa by their Yoruba and Hausa neighbours, but in this essay, the name Borgawa is preferred.[4]

The Borgawa were not a homogeneous group, but rather consisted of different groups that traced their origin to Kisra, who was said to have been expelled from Makkah because of his refusal to accept

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Not: Bu makalenin tamamı "Cezayir" posterindedir.

to bear a wide reading in the recent scholarly literature, and a number of other primary sources.

The result is an extended analysis of the terms relating to land in *Zekra Nagar* and other closely related documents. This analysis is presented as Chapter IV of her book, and covers eighty pages. The terms are presented alphabetically and constitute a glossary, which in itself would make the book worth having. However, there follow four additional chapters, each of which in different ways makes either telling points or suggestive comments. In these chapters the work rises to a more integrated level of analysis than is possible in the glossary format.

The book lacks a precise framework in time (not the least of our difficulties in understanding traditional Ethiopian tenures is their chronology), but runs more or less from 1890 to 1935. As a result it covers an empire already in place, although by no means from an unhistorical perspective, and does not deal with the changes of the restoration period which followed 1941. It also deals above all with Shawā, and with the empire inasmuch as it was created by Shawā and continued to be seen through Shawān eyes. This bias in the work of Mahteme Sellassie and his colleagues can only be corrected when adequate work has been done on other parts of Ethiopia. Meanwhile, we can thank Mantel-Niećko for so carefully presenting the present materials.

Much more remains to be done. There is a considerable amount of primary materials not used by Mantel-Niećko, but readily available in the form of chronicles, travellers' accounts, diplomatic reports, and in the major microfilm collections, which will sustain further analyses of the relations between people and land, and between people and people in the light of land tenure systems, even for the period under review. The most urgent task in Ethiopian historical studies is to conduct these analyses, and to extend them to other periods. Mantel-Niećko's book should serve as a stimulus and guide.

DONALD CRUMMEY

University of Illinois

ALGERIA 1871–1954

Histoire de l'Algérie contemporaine. Vol. II: *De l'insurrection de 1871 au déclenchement de la guerre de libération (1954)*. By CHARLES-ROBERT AGERON. Paris: Presses Universitaires de France, 1979. Pp. 643. No price stated.

The first volume of this great history of modern Algeria first appeared in 1964, and has been reissued to coincide with the publication of this, the second volume. That first volume, by Charles-André Julien, recounted the history of the country from the time of the French conquest of Algiers to the end of the Second Empire (see review in *J. Afr. Hist.*, 1967, p. 548). Like all the works of that prolific author, it was beautifully written, and characteristically provided with a long and most valuable bibliography. Charles-Robert Ageron has continued the story in essentially the same spirit as the master, to whom he pays tribute at the end of his own volume, and with similar success. It is to be hoped that the third and final volume will not fall short of the standard which these two scholars have set.

In the year of the publication of the first volume, 1964, Presses Universitaires de France issued a much smaller *Histoire de l'Algérie contemporaine* in the series Que Sais-Je?. This was the first of Ageron's published works, antedating the magisterial *Les Algériens musulmans et la France (1871–1919)* which established his claim to be the leading French authority on the history of Algeria in the colonial period. Despite its brevity, it provided a brilliant résumé of its subject, with the clear conclusion that Algeria had been lost to France by the obstinate refusal of the *colon*

The Journal of African History, 22, s. 421-423
1981 (CAMBRIDGE)

case less efficient — were slow to arrive. Consular reports tell us of the frequent and pressing calls made by the consuls to Ottoman governors or commanders to reinforce military units in their district in anticipation of disorders (at the same time asking their own governments to send battleships to the coast of Palestine). But more often than not, local authorities were only too well aware of the negative impact any reduction of force would have on the country, and the impression gained from virtually all of the incidents discussed here is that the authorities did their utmost to bring in reinforcements and take the necessary precautions. Once an incident broke out, they usually acted vigorously to quell it and punish the violators of public order. Again, it was only too apparent to the governors — as it was to their superiors — what the consequences of any negligence on their part might be.

In conclusion, though Palestine had its own share of tension and strife between the Muslims and non-Muslims during the last decades of Ottoman rule, incidents never really assumed the alarming proportions they had elsewhere in the Empire. By and large, Palestine was spared the horrors and massacres that befell areas such as Syria, Lebanon, Bulgaria and Anatolia. A survey of intercommunal feuds in Palestine during the period tells us a great deal about the factors that helped bring them about. Whatever serious intercommunal strife did exist, it derived not only from the ancient breach between Muslim and non-Muslim, but also from new political, economic and social realities characteristic of a country in transition. However, such a survey also point to factors that worked in favor of stability and order. There is no doubt that growing foreign penetration into Palestine and the increasing importance of the non-Muslim population in the country were among the chief contributing factors to tension, agitation and disorder in the land. But, perhaps ironically, what made the country relatively peaceful was the very strength of the non-Muslim community of Palestine, the interlocking of interests among the groups of all the communities in sharing in the new economic growth, the strong foreign interests that were building up in the country, and the sensitivity with which the Ottomans were ruling it.

University of Haifa

Dergi / Kitap
Kütüphanede Mevcuttur

Asian and African Studies **18** (1984), 205–230 *Printed in Israel*, Haifa

03 KASIM 1984

NAOMI CHAZAN

THE TRANSFORMATION OF A FALTERING GIANT: STUDIES OF NIGERIA UNDER MILITARY RULE*

REVIEW ARTICLE

Nigeria's centrality in the African context is undeniable. As the most populous state on the continent (encompassing over one fifth of the inhabitants of Africa) and as one of the wealthiest, Nigeria has continuously exerted a major influence on African affairs. As such, it has served as the focus of attention for generations of scholars and practitioners concerned with uncovering the diverse complexities of the African experience.

Research on independent Nigeria has had to grapple both with the subtle ambiguities and the sharp vacillations that have characterized the post-colonial history of the country. Many works have dealt extensively with two prominent themes: the process of decolonization and the roots of the Nigerian civil war of 1967–1970. The first decade in Nigerian politics was crisis-ridden; analyses of the events of this period were concerned, perforce, with accounting for the turmoil which dominated this historical conjuncture. The themes of the second decade, however, have differed markedly. Administrative reform was accompanied by economic expansion and political reconstruction. A new spate of literature, concentrating on this novel phase in the Nigerian political cycle, has now begun to appear.

The purpose of this review essay is threefold: to trace the main landmarks of Nigerian development during the 1970s as portrayed in recent publications; to examine in some detail key factors at work on the contemporary Nigerian scene; and to raise some suggestions for further analysis and praxis. An attempt will be

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32. Cf. *New Nigerian*, 7 April, 15 & 22 July, 2,3,5,6,30 August, 13 & 28 September 1977.
33. *New Nigerian*, 30 August 1977.
34. *New Nigerian*, 23 September 1977.
35. *New Nigerian*, 29 March 1977.
36. *New Nigerian*, 15 September 1977.
37. *New Nigerian*, 1 August 1977.
38. *New Nigerian*, 24 January 1986.
39. Cf. Musa Ali Ajetunmobi, 'The place of Islamic Law in the Constitution of the Federal Republic of Nigeria, 1989,' *Hamdard Islamicus*, 14:1 (Spring, 1991), pp. 67-82.
40. See the detailed description by Liad Tella and Femi Abbas in *National Concord* (henceforth 'Concord'), 24 January 1986.
41. *Nigerian Tribune* (henceforth 'Tribune'), 31 January 1986.
42. *Tribune*, 7 March 1986.
43. See Liad Tella and Femi Abbas, *loc. cit.*
44. *Guardian*, 16 March 1986.
45. *Sunday Sketch*, 9 February 1986.
46. Press release, 10 February 1986.
47. *West Africa*, 11 March 1986, p. 454.
48. *Op. cit.*, pp. 6-8.
49. *New Nigerian*, 13 February 1986.
50. *Sunday Sketch*, 9 February 1986.
51. *New Nigerian*, 26 January 1986.
52. *Concord*, 14 February 1986; the same in *Guardian*, 11 February 1986.
53. *Concord*, 21 March 1986.
54. 'Pertinent questions,' *Tribune*, 31 January 1986, and *Sketch*, 27 January 1986.
55. *New Nigerian*, 17 March 1986. A similar list of parities is given by Abdul Azeez Arisekola, the Aare Musulmi of Yorubaland, in *Tribune*, 1 February 1986. In the same issue is another one by the Muslim Students Society, while Femi Abbas has another in *Concord*, 21 March 1986.
56. *Tribune*, 1 February 1986.
57. *Tribune*, 17 March 1986.
58. *New Nigerian*, 3 February, and *Guardian*, 14 February 1986.
59. This section is based on a number of unpublished reports and oral information, as well as Nigerian newspapers and magazines.
60. Cf. *Citizen*, 25 May 1992, and oral information.
61. *Independent* (Ibadan Catholic newspaper), 31 May 1992.
62. *New Nigerian*, 12 April 1977.
63. For a detailed study of Middle Belt feeling and relations with the Muslim emirs and government, see Dean S. Gilliland, *African religion meets Islam. Religious change in Northern Nigeria* (New York: University Press of America, 1986).
64. Cf. Yusufu Bala Usman, *The manipulation of religion in Nigeria, 1977-1987* (Kaduna: Vanguard, 1987).
65. *The Guardian*, 28 October 1992.

14 MAZIRAN 1995

EDUCATION AND THE GROWTH OF RELIGIOUS ASSOCIATIONS AMONG YORUBA MUSLIMS—THE ANSAR-UD-DEEN SOCIETY OF NIGERIA[1]

BY

STEFAN REICHMUTH
(Bochum)

1. *Introduction: Religion and elite formation in Yoruba society*

Yoruba society with its remarkable communal diversity and its religious pluralism still continues to serve as an important focus of research into the internal and external factors of social and cultural change in Africa. Apart from the rich complex of Yoruba traditional religious institutions, Christianity and Islam, both present with large and dynamic communities all over Yorubaland, have found particular interest. The widespread religious 'tolerance' and the apparent non-politicization of religious differences among the Yoruba has led D. Laitin (1986) to his model of a hegemonial state influencing the cultural development within society. According to him it was the colonial state which, through coercion and elite cooptation, established the 'ancestral city' as the dominant symbolic framework which continues to dominate even present-day political activities in Yorubaland. Without denying the major importance of the framework of the city states, Peel (1988) in his analysis of early Yoruba nationalism draws attention to the Christian background of the very concept of the Yoruba as a unified cultural and political entity. He brings out the thoroughly Christian (sometimes even anti-Islamic) reading of the Yoruba past which was created by nationalists like Samuel Johnson and which came to have decisive influence on the educational and political ideals of later political movements. He also argues that the religious division between Muslims and Christians which corresponded to other cultural and geographical differences did find expression on several levels in Yoruba politics. Two related problems of Yoruba historiography, the transformation (but also persistence) of the precolonial political communities and the emergence of a new 'educated elite,' seem to be reflected in these diverging views on the role

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12. *Al-Thawra* (Baghdad), 17 April 1980.
13. Hassan Mohammed Tawalibah, *al-Kadhiya al-Qawmiyah bein al-Manhaj al-Kifahi wal Tadhlil al-Maqsood* (The Nationalist Question Between the Programme of Revolutionary Struggle and Conscious Falsification) (Baghdad, Wizarat al-Thaqafa wal l'lam, 1980), pp. 101–5.
14. *The Middle East and North Africa, 1981–82* (London, Europa Publications, 1981), p. 432.
15. *Qaddisiyat Saddam* (London), 2 October 1980.
16. *Al-Thawra* (Baghdad), 18 September 1980.
17. *SWB*, ME/6531/A/7, 24 September 1980.
18. Adeed Dawisha, 'Iraq: The West's Opportunity', *Foreign Policy*, No. 41 (Winter 1980–81), 142.
19. *Al-Thawra* (Baghdad), 3 March 1981.
20. *Al-Jumhuriya* (Baghdad), 25 February 1982.
21. *SWB*, ME/7059/A/8, 23 June 1982.
22. *SWB*, ME/7079/A/10–11, 16 July 1982.
23. *Qaddisiyat Saddam*, 24 September 1982.
24. *The Guardian* (London), 5 October 1982.
25. *Al-Thawra* (Baghdad), 16 January 1982.
26. *Al-Thawra* (Baghdad), 2 April 1982.
27. *Al-Mostaqbal* (Paris), 9 January 1982, p. 41.
28. *Middle East Economic Digest* (London), 19 February 1982, p. 10.
29. *Al-Anba* (Kuwait), 19 January 1981.
30. *Al-Thawra* (Damascus), 7 November 1980.

Edited by ADEED DAWISHA
Islam in Foreing Policy
Cambridge 1983, s. 129–143.
DN: B 9.167

9 Islam and Nigerian Foreign Policy: Tradition and Social Criticism

SAM C. NOLUTSHUNGU

Nigeria has a substantial Muslim population whose strength, like other Nigerian demographic facts, is not exactly known, but it is probably between 40 and 50 per cent of the total population. It is concentrated in the northern part of the country where, throughout the colonial period and during the First Republic, there existed a kind of theocracy: a colonial and later post-colonial subordinate state dominated by a privileged stratum who had some traditional and religious claims to rule which the secular constitutions, both before and after independence, recognized and upheld.[1] The image of the Islamic North is very largely the image of these political facts – and their social and ideological consequences.

However, the North is by no means wholly Islamic – it has substantial animist and, to a lesser extent, Christian minorities. Nor is the South solidly non-Muslim: there are significant Muslim communities, both from the North and indigenous, in virtually all the major cities, particularly in Ibadan and Lagos which like most Yoruba cities have Muslim majorities. Northern Nigeria, as a political region, was, broadly, a successor to the Sokoto Caliphate which the British had subdued and incorporated in an adapted form into the structure of colonial rule.[2] Yet, the Northern Islamic community has no history of belonging to a single Nigerian Muslim state; the political boundaries of the community were both less definite and more changeable, as were the patterns of ethnic dominance and the forms of class domination within Islamic states before the colonial period. What came to be the Northern Region during colonial rule included areas that had never succumbed to the hegemony of Sokoto. The notion of an inherently cohesive Islamic political entity is, therefore, false. There exists no Northern, Muslim, political monolith in Nigeria.

Constitutional development since the civil war has served to reduce

Dinî Araştırmalar, Cilt: 7, s. 19, ss. 357-366. 2004 Ankara. D1949

– Nijerya

Kuzey Nijerya Tarihi ve Hausa Müslümanları[1]

Yazan: *Mervyn HISKETT*
Çeviren: *Kadir Özköse**

Giriş

On sekizinci yüzyıldan on dokuzuncu yüzyıla geçerken, günümüz Kuzey Nijerya bölgesini teşkil eden Hausa'daki devrimci hareketler, bölgenin yakın tarihinde çok büyük etki bırakmışlardır. Bu hareketlerin odak ismi Hausa'da doğan Şehu Osman dan Fodio –Şeyh Osman, İbn Fûdî-dur. Onun önderliğini yaptığı hareket, Hausa'da cihadın benimsenmesine, manevî dinamizmin gerçekleşmesine ve İslâmî uyanışın ortaya çıkmasına yol açmıştır. Şehu Osman Hausa'da ıslahatçı bir İslâm anlayışını egemen kılmaya, Afrika'nın bu bölgesinde önemli değişikliklere imza atmaya çalışmıştır. Kitabımız onun bu hareketinin tarihi seyrini ve Hausa toplumuna kazandırdıklarını konu alacaktır.

A. İlk Dönem Hausa Tarihi

Hausa halkı kabile zümrelerinden değil Hausa dilini konuşan farklı etnik gruplardan teşekkül eden bir toplumdur. Kuzey istikametindeki Batı Sudan taraflarından göç etmişlerdir. Bu göç M.S. onuncu yüzyılda gerçekleşmiştir. Kano Chronicle gibi bazı kaynaklar farklı tespitlerde bulunmakla birlikte[2], onların verdikleri bilgilerin kronolojik açıdan tutarsızlığı kanaatindeyiz. Bölgeye gelen Hausa göçmenleri kısa zamanda yerli halkla kaynaşmışlardır. Yerliler pagan ve çatışmacı zümrelerdi. Göçmen nesiller her geçen gün çoğalmakta ve yerlilere egemen hâle gelmekteydiler. Göçmenlerin geldiği dönemlerde savaşçı yerli halk, dağınık yerleşim birimlerinde yaşamaktaydılar. Hepsi ayrı bir klan teşkil etmekte ve merkezî otoriteden yoksun bulunmaktaydılar. Göçmenler ise surlarla çevrili şehirlerde yaşamakta ve yeni site devletler kurmaktaydı. Dolayısıyla çevrenin kontrolünü ellerinde bulundurup yeni toprakların fethine koyulmaktaydılar.

* ***Yrd. Doç. Dr.,*** Cumhuriyet Üniversitesi İlahiyat Fakültesi Tasavvuf Anabilim Dalı Öğretim Üyesi.

1 Mervyn Hiskett'in Oxford University Pres tarafından New York 1973 tarihli The Sword of Truth (The Life And Times of the Shehu Usuman dan Fodio) isimli eserinin 3-14 arasında yer alan Giriş bölümünün çevirisidir. Çeviri yaparken, metnin aslına sadık kalmaya özen gösterdik. Fakat metnin anlam boyutunu değiştirmemek kaydıyla akıcı ve anlaşılır bir üslupla tercümenin yapılmasına da özen gösterdik. (çev.)

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(فبراير ١٩٦٧)

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Islam and urban labor in northern nigeria

چاپ کمبریج، ماه مه ۱۹۸۸

خلاصه: این کار تحقیقی، روند پیدایش طبقهٔ کارگر شهری مسلمان را در کانو (شمال نیجریه) بررسی می کند و به تحلیلی از تأثیر متقابل ملّی گرایی اسلامی و پیدایش آگاهی و فرهنگ طبقه‌ای که مولود صنعتی شدن و افزایش درآمدهای نفتی در دههٔ هفتاد است، می پردازد. دکتر لوبک ثابت می کند که چون صنعتی شدن جامعه یک محصول غربی است. ملّی گرایی اسلامی، از آگاهی خاص این طبقه حمایت می کند.

کتاب با یک بررسی کوتاه از مسألهٔ شرق گرایی، در زمینهٔ تاریخی اسلام گرایی و پیشرفت استعمار شروع می شود و بحث را با بررسی تأثیر جنگ داخلی نیجریه و افزایش درآمد نفتی بر بازرگانان، پیشه وران، دست فروشان و کارگران روزمزد ادامه می دهد. در این بخشها از روابط کارگران با تولید کنندگان (کار فرمایان) بخش خصوصی که هریک برای خود یک پایگاه- طبقاتی و متحدانی دارند، و نیز تأثیر متقابل بنیادهای اسلامی و روند صنعتی شدن و سیر زمانی آن بحث و بررسی شده است.

در فصلهای اخیر، بیشتر به مسائلی چون کارگران صنعتی، استخدام آنان براساس ارزیابی ویژه، و تحرک اجتماعی نظام اتحادیه های بازرگانی، و مسألهٔ اعتصابات توجه شده است.

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Towards a Viable Constitutional Arrangement in Nigeria: The Madinan Model

24 MART 2003

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Introduction

People differ as to why the different constitutions adopted in Nigeria have not been viable. Diverse as these opinions may seem, three of such appear prominent and they are:

1. That it is neither the constitution, nor the politicians who operated it that were responsible for the decline of civilian rule but the unjust socio-economic structure which guaranteed no justice and equity.[1]
2. That the civilian administration concentrated on the part and ignored the whole hence regionalism, tribalism, sectionalism and ethnicity became the order of the day.[2]
3. That both operator and his code of behaviour required a stint in purgatory.

Without venturing into the detailed analysis of each of these opinions at this stage, suffice it to say that Nigerian polity is sick and requires an urgent treatment. For such a treatment to be relevant it should address the inadequacies, three of which have been identified above, positively, so that future premature termination of democratic rule in the country may be averted.

The option being proposed, therefore, is the constitutional arrangement bestowed on the diverse elements, Muslims and non-Muslims, that populated the city of Madinah and dictating their relationship with the neighbouring independent sovereigns by Prophet Muḥammad (P.B.H.) during his ten year tenure as a head of a state that was between 622 C.E.-632 C.E. Consequently, this paper attempts a review of the constitutional history of Nigeria, paying attention to the features of each of these constitutions and identifying reasons often adduced for their failure with a view to ascertaining the correctness or otherwise of the three opinions already mentioned. Similarly, the nature, content and operation of the Madinan constitutional arrangement shall also be examined and its relevance to Nigeria's search for a viable constitution shall be determined.

A Review of Constitutional History of Nigeria

Nigeria's constitutional journey could be traced to the 1914 amalgamation of the Northern and Southern protectorates by Lord Lugard who established the crown colony system of government. That system was distinguished by the fact that the amalgamation did not mean the complete fusion of the two administrations. For example, in the Northern Province important departments such as education, health, police and prisons were separated in policy and control from Southern Province. Further, Lagos apart, Lord Lugard, as the Governor General, ruled and legislated for the protectorates at his absolute discretion. In addition, he also established the Nigerian Council which was advisory but whose advice was not binding on the Governor-General.[3]

Türkiye Diyanet Vakfı
Kütü
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Baglanbasi from Omar Bello
30/12/96

ULAMĀ' AND COLONIALISM IN NIGERIA
RISĀLAH ILĀ 'L-MUᶜĀṢIRĪN

By
AL-QĀḌĪ ᶜABD ALLĀH

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The Dilemma of Nationhood in a Multi-Ethnic State: Islamic Fundamentalsim as an Aspect of that Dilemma Within the Nigerian State

A Thesis

Presented to the
McAnulty College and Graduate School of Liberal Arts
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in partial fulfillment of
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By

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DİN SOSYOLOJİSİ BİLİM DALI

MADDE YAYINLANDIKTAN
04 AĞU 2010

NİJERYA'DA İSLÂM: YORUBA TOPLUMUNDA İSLÂM'IN YAPILANMASI

Doktora Tezi

OLAKUNLE JELEEL ODEKUNLE

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- NIGERIA

A GLIMPSE INTO THE PAST !

Islam in Nigeria-II

(Dr. A. R. I. Doi)

(*Continued from previous issue*)

Yoruba land was known to the Muslim Empires in West Africa long before Islam was planted in this land. Ahmad Baba Timbuktoo makes mention of Yoruba land as a country where 'unbelief predominates and Islam is rarely found'. In this book *Al-Kashf wal-Bayan li Asnaf Majilub al-Sudan*. Ahmad Baba died in 1627 and we can easily confirm that by the early 17th century, Islam had already penetrated through it was not found on firm footing. Later the *History of the Yoruba* suggests that Islam came to Yoruba land towards 'the close of the eighteenth century'. In other words, Islam had spread in Yoruba land long before the *Jihad* of 'Uthman Dan Fodio in 1804 A. D.

It is important to note that wherever Islam spread, the rudimentary knowledge of the Holy Qur'an, the Hadith and the Shariah (canon law of Islam) also began to be taught to the followers of that religion. By 1830 A. D. some learned scholars of Islam came to Yoruba land from the North through Ilorin. We hear of the names of scholars like Ahmad Qifu and Uthman bin Bakr who came to Ibadan during the reign of Olyedun the first few years of the foundation of Ibadan town and Bahorun Oluyole respectively. Uthman bin Abu Bakr was a learned scholar who hailed from Katsina, seat of Islamic learning at that time and had settled down at Bornu and wanted to teach and preach Islam in the south either at Ijebu Ode, Abeokuta or Ibadan. He was installed Imam of Ibadan Muslims in 1839. Ilorin had became a centre of Islamic learning at this time, and we hear of a large number of small Qur'anic schools (*Madrassahs*) and institutions of higher learning where scholars came from Katsina, Kano and other parts of West Africa.

An eminent Yoruba Muslim scholar, Adam A. Ilori has mentioned the name of an enthusiastic learned man and missionary to whose credit goes the foundation of Islamic learning in Ibadan in his Arabic work "*Islam fi Nigeria*" (Islam in Nigeria) This scholar was Shaikh Abu Bakr bin al-Qasim who originated from Ibadan but whose father had settled down at Ilorin and was also trained at Ilorin. He started a large *Madrassah* (school or College) where he taught Arabic Grammer, theology Holy Quranic studies and Prophetic Traditions. Students gathered round him from different parts of the country and he produced some notable scholars like Aminu Allah, a refugee of the Ijaye war Malik bin Husain from Ikoyi Ile, and Harun son of Hatami, a chief in Oshogbo. In this way, the tradition of Islamic learning which was firmly established at Ilorin where eminent scholars had come to settle down from different centres in the North as well as other West African countries came down to Ibadan. Eminent scholars went from Ibadan to acquire Islamic knowledge. One such scholar was Shaikh Salih bin Abdal Qadir who studied arithmatic under Shaikh Mohummed al-Busiri of Ilorin. Shaikh Abu Bakrs College at Oke Aremo Ibadan did pioneering work in spreading Islamic learning. His illustrious pupil Harun translated into Yoruba whatever Shaikh Abu Bakr spoke. It goes to the credit of this Shaikh that he organized a group of Muslims for the pilgrimage to Mecca from Ibadan.

The pilgrimage from the south was from Ibadan to Oyo, Iseyin, Shaki, Kishi, Ibariba, Sokoto, Fasher (in the Sudan), Nuhud, Khartoum and Sawakin in the Eastern Sudan. The Pilgrimage has always influenced trade and commerce on the entire route. But these pilgrims as well as traders offered an excellent example of Islamic rituals. Whenever the time of prayer came, they used to stand in a row to bow down to Allah. Later mosques were built in these towns and the Holy Qur'anic schools were established to teach the rediments of the Holy Quran.'

The main centre of Islamic learning was at Ilorin just as we have said before. But as the time passed, Ibadan also became a reputed centre of learning especially under Shaikh Harum, a disciple of Shaikh Abu Bakr. It is said that Shaikh Harun's scholarship became so famous that 'scholars came from as far a field as the Sudan and Sokoto and were often maintained financially by Harun'.

In this way a large number of Yoruba scholars were attracted to come to Ibadan or Ilorin to get their higher training in Islamic learning and on completion returned to their home towns to establish similar *Madrassahs* or Quranic Schools. As a result of this the Qur'anic schools are found almost in every town or even in a small village where live some twenty Muslim families.

What Moro Leaders Say?

Muslim nationalist leaders of Mindanao have rejected the offer of negotiations by the Filipino government threatening to intensify their struggle, according to a radio report.

Two leaders of the Moro National Liberation Front (MNLF) in an interview turned down the government offer of talks saying the negotiations could only be held after the government withdraw armed forces from the Mindanao region where Muslim population of the Philippines is concentrated.

They threatened to further activate their armed struggle. At same time, the leaders condemn kidnapping and hijacking incidents. They accused the armed forces of burning houses in central Mindanao and dropping Napalm bombs on civilians and on positions armed of nationalists.

The leaders demanded of the government to withdraw troops from the region and replace the alleged dishonest civil administration. The fight of the Muslim nationalists is against the government and the army, the leaders said.

The Motamar (World Muslim Congress) was the first to support the Muslim Mujahids of Philippines. Recently the Motamar S. G. Dr. Inamullah Khan visited Philippines on a fact-finding study trip. He went down south to meet the Muslim leaders and know the present situation.

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Karachi.

NIGERIA.

A GLIMPSE INTO THE PAST!

Nigeria's Historical Background

Even to-day the Hausa-speaking Muslim people form the majority of the people of Nigeria. According to Hausa legends, there were seven off shoots of the tribe and seven states in the past.

Even in olden times people used to cross the Sahara east to west as well as north to south and Islam began to penetrate across the Sahara in the seventh century. In the ninth century the Hausa people became Muslims. So also the Fulani people, who began to migrate to northern Nigeria from what now is Senegal. The Fulani and the Hausa intermingled.

While the Islamic civilisation was thriving in the north, there were Yoruba and other tribes in the south. Among these was Benin on the coast, which was first visited by the Portuguese in 1486 and trade with Europe began. In 1804 Shaikh Usman dan Fodio, a Fulani Muslim saint, started a revivalist movement. He reformed the Muslims of Nigeria who had drifted away from the pure teachings of Islam. Within ten years he brought all the Hausa chiefs under one administration. He became the Sultan. His flag-bearers became the chiefs of the different Hausa and Fulani states; their descendants continue to be regarded as chiefs in their respective areas till now. Usman dan Fodio's flag-bearers' march was halted only by the rocky terrain of the plateau and the forest country further south. Thus in the beginning of the nineteenth century, there was a powerful Muslim kingdom in the northern region of Nigeria and Islamic culture was thriving there.

The first British visit to Benin was in 1553. They annexed the Island of Lagos in 1861 and British missionary, commercial and colonial activities began to extend inland from Lagos. They first created a Protectorate of the Yoruba kingdom except for Ilorin which was ruled by a Fulani chief. After an expedition in 1897 Benin was added to it. In 1899 the British Government assumed direct administrative powers.

The British then began to coerce the Muslim Amirs in the north to come under British protection because they were being threatened by German colonialists in the East and French in the west. They said they would confirm the existing rulers in their positions and also undertook not to interfere with Islam. Some of the Muslim Amirs were easily lured by the British to sign treaties and on 1st January 1900 the British Government proclaimed the Protectorate of Northern Nigeria. Military expeditions were sent against the Muslims Amirs who refused to sign treaties. Kano and Sokoto were occupied in 1903 but the control over Bornu was not established until 1906. The Protectorate of Northern Nigeria continued with the so-called rule of the Amirs who had British Political officers as watch-dogs over them.

The Southern Protectorate was then amalgamated with Lagos colony and renamed the Colony and Protectorate of Southern Nigeria. In 1914 the British amalgamated the Northern and Southern Protectorates to form the Colony and Protectorate of Nigeria and the country was divided into the Northern and Southern Provinces.

Thanks to the first and second World Wars, the British colonial grip began to loosen and there were constitutional changes. In 1946 the British divided the country into Northern, Eastern and Western regions with a Central legislature—the South was divided into Eastern and Western. The North insisted that in the Central legislature the North should have representation equal to that of the Eastern and Western combined on the basis of the North having more than twice the combined population of both. This was agreed to and a Constitution was given in 1951. In the elections in 1952 the Northern People's Congress (NPC) emerged as the dominant party. It was led by Alhaj Sir Ahmedu Bello, Sarduana of Sokoto, who was a descendant of Usman dan Fodio. He was also a Vice-President of the Motamar al-Alam al-Islami.

In 1957 Sir Abubakar Tawafa Balewa, Vice-President of the NPC, was made Prime Minister and in 1959 the Northern Region became self-governing with NPC's President Sir Ahmadu Bello as Governor. Due rights were given to the Christian and pagan minorities, and under the leadership of Sir Abu Bakr Tawafa Balewa Nigeria was being described as a show case of democracy.

Then came Zionist influence, the martyrdom of Ahmedu Bello and Abubakr Tawafa Balewa, the seizure of power by racist Ironsi and then the take-over by Yakubu Gowon. Gowon's rule was pure military dictatorship. He had divided the country into twelve provinces aimed to weaken the Muslim 75 per cent majority. And now, with the fall of Gowon, there is Muslim leadership once again things are in the melting pot.

● ● ●

Assad Rules out Peace

In an interview to Lebanese newsmen, Syrian President Hafez Assad said on Aug. 3 that "the Arabs were now closer to a war with Israel more than before and there shall be no settlement with the Jewish State". He said peace settlement with Israel is not relevant, neither in the near future nor in the long run. The Arabs will be able to repulse any new Israeli aggression. The Middle East region is now in a state of war because Arab rights have not yet been regained.

Cyprus Negotiations

Greek and Turkish Cypriot negotiators—Clerides and Denktash—at the resumed talks in Vienna under UN auspices, agreed on Aug. 2 to let some 9,000 Turks stranded in the south of the divided island to move to join their countrymen in the north. In return, Greek Cypriots still in the north of the Island would be free to stay and "will be given every help to lead a normal life". There are 10,000 Greeks in the north.

J.N.D. ANDERSON
ISLAMIC LAW IN AFRICA
London - 1978.
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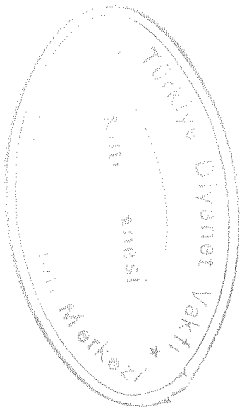

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8

Nigeria: power for profit – class, corporatism, and factionalism in the military

SHEHU OTHMAN

The 'new morality' which has emerged from the military era is such that there is general acceptance among most members of the power elite that power is for profit rather than for responsible exercise of its privileges or for service. This philosophy has resulted ... in the privileges of power being used for pillage. The 'new morality' encourages and protects chaos because members of the new elite have vested interest in chaos despite its long term danger to social stability and their real or permanent interests.

Report of the Presidential Transition Committee, unpublished, Lagos, September 1983, p. 30.

No other official commentary on Nigerian public life captures with such brutal frankness and insight the logic behind political competition in contemporary Nigeria. Even the soldiers who overthrew President Shehu Shagari in December 1983 did not hesitate to adopt as the reform charter of their regime[1] the recommendations of the Transition Report which Shagari himself was avowedly following. The absence of fundamental cleavages amongst Nigeria's political class means that struggle for power is always less concerned with radically competing policies or ideals, than it is with who secures power itself and who controls the disposition of its spoils. Political contest is therefore a form of musical chairs, 'a negative condition that does not rule out political ... violence, but merely ensures that such conflict mostly destroys only individuals and not structures ...'[2] Writing in a similar vein, Joseph aptly described Nigeria's experience since formal independence from Britain in October 1960 as one of a 'debilitating cycle of political renewal and decay'.[3]

By December 1985 there had been seven military *coups d'état*, two of them abortive, and also an appalling civil war lasting two and a half years, provoked by Biafra's secession. A considerable expansion in oil production and revenues in the 1970s was accompanied by a vast increase in economic activities and state bureaucracies, civil and military. But since 1981, the economy has been afflicted by a severe oil crisis, induced by the sharp fall in the world price of oil and made worse by economic bungling. Debts,

The Military as an Obstacle to the Democratization Enterprise

Towards an Agenda for Permanent Military Disengagement from Politics in Nigeria

PITA OGABA AGBESE*

ABSTRACT

Curtailing the inordinate influence which the Nigerian Armed Forces exert on Nigeria is not only one of the greatest challenges facing the republic, but also one that is difficult to achieve. This essay addresses the role of the Nigerian military as a major obstacle to democratization in Nigeria, and suggests strategies for military disengagement.

Introduction

IN JUNE 1990, Gen. Ibrahim Babangida, the then president of Nigeria, in an address to the 12th Graduation Ceremony of the military Staff and Command College at Jaji, aptly summarized how the military has become the *eminence grise* of Nigerian politics. Gen. Babangida reminded the graduating senior military officers that:

> We [military officers] are the government of the day and, as such, are responsible for the normal day-to-day running of the affairs of the nation. We are the defenders of our territorial integrity. We are the planners and implementers of the political program of transition from military to civil rule. We are the reformers of the institutions and organizations of power in the polity as evidenced by the exercise of creating new states and local governments. We are the reformers of the existing battered economy through the Structural Adjustment Program. We are the re-directors of the political process and the architect of the institutions of civil political power. We are the planners and implementors of the process of social reorientation of the civil values in the polity as illustrated in the activities of MAMSER and DFRRI.[1]

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© E. J. Brill, Leiden, 1996

As boastful as this statement was, it was quite revealing on the nature of the military's strangle-hold on Nigeria. Since January 1966 when the military first shot its way to power in Nigeria, the country has been ruled by a succession of military governments (except for the very brief period of civilian government from October 1979 to December 1983). In other words, the military has ruled Nigeria for twenty-six of the thirty-five years of Nigeria's attainment of national sovereignty. This means that military rule has become the norm in Nigeria and civilian rule has become an aberration.

Military rule in Nigeria is significant in both its long duration and in its consequences on the country's political economy. Most of the dramatic restructuring in the administrative system of Nigeria such as the creation of states and the re-organization of local governments were undertaken by military governments. The Nigerian economy has been reshaped according to the dictates of the military. Military officers have used their control of political power to amass private fortunes. Through patronage and the award of lucrative contracts, they effectively control civilian politicians. In addition, even after the military relinquished power in 1979, it continued to exert undue influence over the post-military regime. For instance, the 1979 Constitution which provided the underpinnings of the Second Republic (1979-1983) was written according to the dictates of the military government. Similarly, the 1989 Constitution which undergirded the abortive transition to civil rule was written under the watchful eyes of the military. As the Gen. Sani Abacha government prepares to relinquish power in 1998, it is actively shaping the post-military political terrain through a new constitution and a new federal structure. The long period of virtually uncontested military governance of Nigeria has transformed the military into the most formidable political institution in Nigeria. As President Babangida observed, the military "organizes every facet of the societal life of the Nigerian nation. They leave no room for a contesting authority or power group; they reduce all non-military leadership groups to pressure groups whose efficacy depends upon influencing but not dictating the course of decisions by the military."[2] The hold is total.

Curtailing the inordinate influence which the armed forces exert on Nigeria is one of the greatest challenges facing Nigeria. It is likely that this challenge will continue into the foreseeable future. Given the largely negative influence which the military exerts over sociopolitical institutions and processes in Nigeria, is it possible to dislodge the military from direct governance of Nigeria? Is the military an obstacle to democratization in Nigeria? If so, what can be done to ensure the permanent disengagement of the military from the governance of Nigeria? Will a restructuring of the military institution and a re-orientation in its value system curb its appetite for political intervention? If so, how can the military be re-constituted to inhibit its propensity to intervene in Nigerian politics? How can the structures and/or processes of the Nigerian state be re-organized to inhibit military intervention in politics?

The Islamic Quarterly, vol: XLII/1 (1418/1998) London, s. 68-82 ID 554

RELIGIOUS FUNDAMENTALISM AND WOMEN'S POLITICAL BEHAVIOUR IN NIGERIA

Pat Williams*

1a. INTRODUCTION

In 1977, the United Nations organization (UNO) declared 1975 the International Women's year and in 1975, 1976–1985 the United Nations Decade for Women: Equality, Development and Peace, in recognition of the universal marginalization of women. Nigerian authorities only positively reacted to these declarations in 1990, five years after the Women's Decade had ended, with the establishment of the National Women Commission (NWC) which is situated in the Presidency. In 1988, a world index put the status of Nigerian women to as low as 29 percent, the fifth lowest in the world. At its inception in 1985, the Babangida Administration had ordered that all state governors include at least one woman in their cabinets. But the pertinent question is: with or without the expressed governmental support, what has Nigerian women's political behaviour been like? A keen observer will note that women's political position and attitude have not changed much .

This paper highlights the political behaviour of Nigerian women since Independence in 1960. It attempts to examine the reason for Nigerian

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06 HAZIRAN 1998

women's failure to translate their impressive number into an effective occupation of the leadership positions at all governmental levels, since it is generally believed that Nigerian women constitute more than half the population. Our observation is that the positions women have attained are limited, recent and only amounted to an abysmal proportion in the leadership sector of the political sphere.

Many reasons have been adduced as constraints for this poor performance by women. Some of the identified constraints are cultural, economic, psychological, physiological differences and religious. Then, also, one may add that male chauvinism and inadequate education for women are contributory factors.

In our view, however, we believe that their insignificant political participation has been principally due to religious considerations. This is the focus of the paper. It is our submission that religion has been a major constraining factor and that religious fundamentalism – a devastating public manifestation of religious faith – has constrained even further women's participation in politics.

Whereas it is the case that the improved educational and economic status of women have rarefied the hold of orthodox religious groups on their adherents, it is not the case with religious fundamentalist groups which have a firm grip on their adherents, of whom women constitute a significant number. Religious fundamentalism does not encourage women to harbour any political ambitions, except in some rare cases and with the consent of God made manifest through his ministers.

Ironically these past six years there has been a remarkable outburst of religiosity among Nigerians which coincided with the introduction of the Structural Adjustment Programme (SAP) in 1986. Frenzied religiosity has been spear–headed by new religions which we term here "religious fundamentalism". Most of their adherents (as indeed in *all* religions) are women. This is the gender hardest hit by the biting economic recession which has affected Nigerians since the introduction of SAP.

The argument here is that, though usually religion limits the participation of women in the political arena, religious fundamentalism has further reduced whatever little freedom accrued to them through government largesse. Therefore, the thesis in this paper is that religious

ALHADJI MUHAMMADU IBRAHIM (LATE 1880'S TO LATE 1970'S): BIOGRAPHICAL DATA OF AN ITINERANT LOCAL ANSAR SCHOLAR FROM NORTHERN NIGERIA

Asma'u G. Saeed*

The negative policy adopted by the British Colonial Authority of Nigeria towards the Mahdiyya [1] and its followers, the Ansar, [2] had coloured the minds of scholars who had written on the Movement. While some of these scholars see the Movement and its members in the same light as the Colonial administration, others declared without conducting any thorough research that it had little or no followers beside the leader Shaykh Sa'id b. Hayat (d. 1978). [3] Among such group of scholars are Biobaku and Al-Hajj who wrote in the 1960's that Malam Sa'id, who was arrested by the British in 1923, removed to Kano in the mid 1940's was now an old man and still a Mahdist but can hardly claim any followers. [4]

In contrast to the above claim, in a paper I presented in a seminar on State and Leadership in Kano in the Second Millenium, I have shown that the Mahdiyya Movement had many followers within the Kano region. [5] In this study, I have narrowed down by looking at an individual Ansar from the Kano area. One such individual was the late Alhadji [6] Muhammadu Ibrahim who hailed from Durbunde now in Takai Local Government of Kano State.

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1. The Mahdiyya here is refering to the Movement started by Muhammad Ahmad b. Sayyid Abdullah al-Mahdi (d. 1885) in the Sudan. For more information of the British Policy see Asma'u G. Saeed, "The British Policy Towards the Mahdiyya in Northern Nigeria: The Study of the Arrest, Detention and Deportation of Shaykh Sa'id b. Hayat 1923 to 1959. A Biographical Note", *Kano Studies New Series*, 2 (3), 1982-1985, pp. 95-119.

2. The term *Ansar* (helpers) is the name given to followers of the Mahdiyya by the Mahdi. It was first used by the Prophet who called the Muslims of Madina the *Ansar* and those of Makka the *Muhajirun* (immigrants).

3. He was the subject of my Ph.D. Thesis entitled "A Biographical Study of Shaykh Sa'id b. Hayat (1887 to 1978) and the British Policy Towards the Mahdiyya in Northern Nigeria (1900 to 1960)", History Department, Bayero University, Kano, 1992.

4. See S. Biobaku and M.A. Al-Hajj, "The Sudanese Mahdiyya and the Niger Chad Region", in I. M. Lewis (ed.), *Islam in Tropical Africa*, 1960, p. 437.

5. Asma'u G. Saeed, "Kano and the Mahdiyya: The Relationship of the Leaders of the Mahdiyya Movement and the Amirs of Kano 1946 to Present", presented at Kano on 11th May 1999, as part of the activities intended to mark the end of the Second Millenium.

6. He was nicknamed Alhadji after his visit to the east in the late 1920's. He made the Pilgrimage in the 1970's. Oral discussions with members of his family in Kano, December, 1999.

, s. 123 - 128 (2000-2001)

in the service of the Senegalese state, have now found jobs in these schools. The educational initiatives of the Islamic reform movement have also been supported by the state, which rightly looked upon the new Franco-Arab schools as a means to reduce teacher unemployment and by implication to ease social tensions. Furthermore, by supporting the modern Islamic educational system the Senegalese state can represent itself to the rich Arab donor countries as an 'Islamic' state. Finally, support for the Islamic reform movement has been seen as a way 'de court-circuiter l'influence des marabouts': The state can establish new channels of access and communication to the populace independent of the influence and the mediation of the marabouts.[40] This constellation of factors along with party-political support has allowed the government of Abdou Diouf to integrate the new Islamic reform movement into the 'jeu politique',[41] while limiting attacks on the secular state to verbally radical statements in the publications of the new Islamic organizations.

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and Bernd Radtke
Islamic Mysticism Contested:
Thirteen Centuries of
Controversies and Polemics.
Leiden - 1999, s. 357 - 385.
ON: 79491

40 M. Fall, *Sénégal: l'État sous Abdou Diouf ou le temps des incertitudes* (Paris 1986) 69.

41 Interview with Ousmane Paye, Councillor to the President, 13 April 1993.

SUFISM AND ITS OPPONENTS IN NIGERIA: THE DOCTRINAL AND INTELLECTUAL ASPECTS

MUHAMMAD S. UMAR

Sufism has played significant roles in the historical development of Islam in the areas of present-day Nigeria.[1] In the Sokoto *jihād* at the turn of the nineteenth century, ʿUthmān b. Fūdī and his lieutenants based the legitimacy of their leadership on Sufi doctrines such as *kashf, walāya, karāma,* and *baraka.* They also employed the Qādiriyya to organize mass support and consolidate communal identity. Early in the twentieth century, the Tijāniyya spread widely throughout Northern Nigeria at the expense of the Qādiriyya. By the nineteen-fifties, the Qādiriyya and Tijāniyya had become competing alternatives not only for Sufi devotion, but in the economic and political sphere as well. The nineteen-sixties witnessed the beginnings of opposition to certain aspects of Sufi practices. This opposition was popularized from the nineteen-seventies onward by a Wahhābī-oriented movement called *Jamāʿat izālat al-bidʿa wa-iqāmat al-sunna.* It developed opposition into a sustained critique against the doctrinal foundations of Sufism.

The social, political and economic aspects of these developments have been studied by numerous scholars.[2] But a significant aspect that has not received as much scholarly attention is the doctrinal dispute between the Sufis and their opponents. This chapter calls attention to the large polemical literature produced by the Sufis and their

1 See also the contribution by Ousmane Kane in the present volume, pp. 324 ff.

2 Some of the many titles are: P.H.G. Scott, *A Survey of Islam in Northern Nigeria in 1952* (Kaduna 1953); Aliyu Abubakar, *al-Thaqāfa al-ʿarabiyya fi Nigeria* (Beirut 1972); John N. Paden, *Religion and Political Culture in Kano* (Berkeley 1973); Ibrahim Tahir, *Scholars, Sufis, Saints and Capitalists in Kano* (Ph.D. Diss., Cambridge University 1975); Y.A. Quadri, *The Tijaniyya in Nigeria* (Ph.D. Diss., University of Ibadan 1981); A.F. Ahmed, *The Qadiriyya and its Impact in Nigeria* (Ph.D. Diss., University of Ibadan 1986); M.S. Umar *Sufism and Anti-Sufism in Nigeria* (M.A. Diss., Bayero University 1988); Awwal Anwar, *Struggle for Influence and Identity: The Ulama in Kano, 1937-1987* (M.A. Diss., University of Maiduguri 1989); O. Kane, 'Izala: The Rise of Muslim Reformism in Northern Nigeria', in M.E. Marty and R.S Appleby, (eds.), *Accounting for Fundamentalisms* (Chicago 1994), 490-512; and R. Loimeier, *Islamic Reform and Political Change in Northern Nigeria* (Evanston 1997).

Islamic Culture. 72/1, 1998 Huderabad. p. 21-40.

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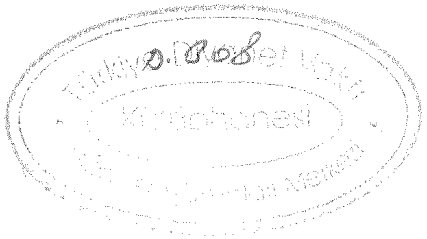


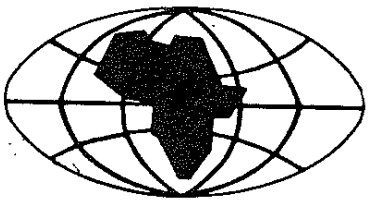
A PERSPECTIVE ON THE MUSLIM POPULATION OF NIGERIA

MUSA ALI AJETUNMOBI

Introduction

POPULATION in Nigeria is always a controversial issue. Adherents of each of the main religions in the country, Islam and Christianity, have been claiming to be in the majority for some years, while each of the major tribal groups, the Hausa, Ibo and Yoruba, have been making attempts to demonstrate their numerical strength. A number of censuses have been conducted in Nigeria, that of 1991 being the latest. Results of some of the censuses were accepted by both the public and the government, while the results of some others were rejected as not having the same credibility. Conventionally, a census is supposed to be conducted in a country once in every ten years. Nigeria has attempted to keep to this tradition, but, due to logistical problems, it has not adhered as strictly to the rule as it would have liked, with the result that the nation has had occasionally to rely on population by projection when determining issues which require census data. However useful such projections may be from the administrative point of view, they are flawed and prone to error, especially when the basic data or assumptions are misleading or even erroneous. For example, many international bodies have been basing their projections of the population of Nigeria on the results of the 1963 census. According to Saleha M.Abedin, for example, Nigeria had 106.1 million people by projection in 1988 and is expected to have 163.5 million in the year 2000.[1] It is interesting to note that the provisional result for the 1991 census in Nigeria put the population at only about 88.5 million! Though we are concerned with the overall population of Nigeria in this paper, our primary goal is to examine the position of Muslims in Nigeria within the context of the overall population.

Saleha Abedin shows 60% of Nigeria's population to be Muslim.[2] She took many factors into consideration, among them birth and death rates, the age of marriage, and fertility.



المكتبة الأفريقية

حركة اللغة العربية وآدابها في نيجيريا

من سنة ١٨٠٤ إلى سنة ١٩٦٦ م

دكتور شيخو أحمد سعيد غلادنث

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Islam and Colonial Rule in Lagos

Olakunle A. Lawal

Introduction

This essay provides an explanation of the dynamics of the interaction between Islam and politics by placing emphasis on the role played by Muslims in the collision of traditionalism and British rule as colonialism took root in Lagos. The focus is on the development of a political schism within the nascent Muslim community of metropolitan Lagos at the start of the twentieth century up until the end of the 1940s. It highlights the role of Islam in an emerging urban settlement experiencing rapid transformation from a purely rural and traditional center into a colonial urban center. The essay is located within the broader issues of urban change and transition in twentieth-century tropical Africa. Three major developments (viz: the central mosque crisis, the Eleko affair, and the Oluwa land case) are used as the vehicles through which the objectives of the essay are achieved.

The introduction of Islam into Lagos has been studied by T. G. O. Gbadamosi as part of the history of Islam in southwestern Nigeria.[1] This epic study does not pay specific attention to Lagos, devoted as it is to the growth of Islam in a far-flung territory like the whole of modern southwestern Nigeria. His contribution to a collection of essays on the history of Lagos[2] curiously leaves out Islam's phenomenal impact on Lagosian politics during the first half of the twentieth century. In an attempt to fill this gap, Hakeem Danmole's essay also stops short of appreciating the fundamental link between the process of urbanization, symbolized in this case by colonial rule, and the vanguard role played by Muslims in the inevitable clash of tradition and colonial rule in Lagos between 1900 and 1950.[3]

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The Aftermath of the British Bombardment of Lagos

To understand the constant crisis within Lagosian society during the first half of the twentieth century, it is necessary to recall Britain's forcible acquisition of Lagos under the cession treaty with Dosumu. This action, and the subsequent transformation of its consulate into a colony in 1861, laid the foundation for the political problems that dominated the relationship between the traditional ruling class and the British colonial administration in the period covered under study. The bombardment of Lagos in 1851 has been well discussed elsewhere and need not concern us here.[4]

One significant outcome of this incident and the reinstatement of Prince Akitoye to the throne of Lagos was that a number of traditional ceremonies normally performed at the installation of the traditional Lagosian ruler, the Eleko, were not performed. This may be explained partly by the fact that Akitoye was not a new ruler. However, his burial was carried out by his son, Dosumu, in Lagos and not in Benin as tradition demanded. Other related traditional customs were also ignored. In fact, Dosumu succeeded his father with the assistance of the British, who claimed that the latter had designated the former as his successor.[5] Thus, the 1853 succession of Akitoye by Dosumu was the beginning of the bastardization of the Lagosian political tradition.

In addition to the foregoing, the 1861 treaty of cession signed by Dosumu and Acting British Consul McCoskry rendered the position of the Eleko less important: he was allowed to use the title of "king" only in its "African signification" and could only settle disputes between Lagos indigenes, subject to British laws.[6] It is also important to note that the cession treaty made the Eleko a complete puppet, as the authority conferred by tradition and custom was taken over by the colonial government in exchange for an annual pension from the Queen of Britain. Any refusal by the Eleko to obey the colonial government's orders usually resulted in the stoppage of his stipend.[7] A graphic summary of the 1861 treaty vis-à-vis the Eleko's wielding of traditional authority is that it led to the loss of his political power and, correspondingly, ushered in a new sociopolitical order in Lagos. While his position became that of an honorable member of a traditional oligarchy, the new British colonial officials became the aristocracy, repatriated Africans constituted the middle class, and the very numerous indigenous elements were located at the bottom of the ladder.[8] Some members of the traditional elites also belonged to the middle class.

The experience under Dosumu was repeated at the ascension of Oyekan I to the Lagosian throne. At the death of Dosumu in 1885, Oyekan I was presented by the chiefs to the British officials for approval as the chosen candidate for the vacant stool of Eleko. What began as an accidental phenomenon after the death of Akitoye in 1853 thus became a

René Otayek
Le radicalisme islamique au sud du Sahara, Paris- 1993, s. 123-149.
A. Kewas. Ktp.

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Les nouveaux *oulémas* et le renouveau islamique au Nord-Nigeria

Christian Coulon

Au cours de ces dernières années, une nouvelle catégorie d'acteurs est apparue dans le champ religieux et politique du Nord-Nigeria. Il s'agit d'une élite musulmane qui offre cette particularité d'être formée et d'évoluer principalement au sein d'une institution « occidentale » : l'université. Cette nouvelle élite tire sa légitimité de - ou tente d'affirmer celle-ci par - son savoir islamique. C'est cette « compétence » qui fonde la distinction de ces nouveaux *oulémas*, tout au moins dans leur logique propre. Ils se voient comme une avant-garde dont la mission est de restructurer le Nord-Nigeria en société islamique. Ils se pensent aussi comme les futurs cadres, les clercs, de cette société rénovée. Et de ce point de vue, ils sont proches du modèle des *literati* chinois analysés par M. Weber (1).

Ils aspirent à constituer un *status group* à base culturelle, doté d'un savoir certifié par leur connaissance de la lettre d'un Texte dont ils se veulent à la fois les interprètes légitimes et les gardiens vigilants.

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1) Cf. H. H. Gertz et C. W. Mills, *From Max Weber*, Londres, Oxford University Press, 1946, p. 416-444.

ISLAM ET SOCIÉTÉS AU SUD DU SAHARA, no:1 (1987) Paris, s.18-26. A.KAVAS.Ktp.

NEO-HANBALISM IN SOUTHERN NIGERIA: THE REFORMIST IDEAS OF AL-HÂJJ ADÂM AL-ILÛRÎ OF AGEGE

By J.O. HUNWICK

(Paper presented to the conference on "Islam in Africa: the changing role of the 'ulama'", held at Northwestern University, Evanston, 29-31 march, 1984)

The name of al-Hâjj Âdam al-Ilûrî is not widely known in Nigeria outside of Yoruba Muslim circles. Even in such circles his name would appear to have only a restricted currency. Although he is *imâm* of a congregation which numbers over a thousand on Fridays and preaches to even larger numbers during the nights of Ramadân, his impact is mainly felt by a rather restricted circle of Muslim intellectuals belonging essentially to a Salafî tradition. This is not, perhaps, surprising, given the fact that he takes a strongly "Arabist" stance in his preaching and teaching, writing on Islamic matters exclusively in Arabic and vigorously promoting the inseparability of language and religion through his Arabic Training Centre in Agege. His strong condemnation of many Yoruba customs has probably also deprived him of some of the popular appeal that a man of his considerable talents and energy might otherwise have been expected to enjoy. Although his model is Shaykh 'Uthmân b. Fûdî and the early educational influences upon

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him were both Mâlikî and Qâdirî, his writings relect neither a juristic nor a Sufi approach to the reform of Muslim society. In such matters he derives strength more from the *hadîth-centred* Sunnism of Hanbalî intellectuals such as Muhammad b. 'Abd al-Wahhâb (d. 1792), Ibn Taymiyya (d. 1328) and Ibn al-Jawzî (d. 1200), some of whose works he cites among the references for his book *al-Islâm wa-taqâlîd al-jâhiliyya* ("Islam and customs of the Jâhiliyya") which will be discussed below.

Al-Hâjj Âdam b. 'Abd Allâh b. Habîb Allâh b. 'Abd Allâh was born in 1917 in a village near Djougou in west-central Benin Republic, where his mother sprang from. His father, however, was from Ilorin and it was in this town that he grew up and from it that he derives his Arabic *nisba* al-Ilûrî. He began his studies by learning the Qur'ân under his father's direction and was then sent on to an Ilorin teacher called al-Shaykh Sâlih and later to a teacher in Lagos, Shaykh 'Umar al-Abajî. (1) His studies in Nigeria were completed with Shaykh Adam Nama'aji al-Findikî al-Kanawî (d. 1944) (2), a Qâdiriyya leader of Kano better known under the Hausa form of his name, Adamu na Ma'aji. In the 1940s he made the pilgrimage to Mecca where he was well received by local scholars and was eulogised in verse in one of the local newspapers. He also paid his first visit to Egypt where he apparently had some consultations with some scholars at al-Azhar. On his return to Nigeria he began writing, his first book, *al-Dîn al-nasîha* ("Religion is good counsel") appearing in 1948. This work was subsequently expanded in a 1956 publication called *al-Tawâdu' fî 'l-Islâm* ("Humility in Islam") and was later the basis for the first edition of *al-Islâm wa-taqâlîd al-jâhiliyya* (1964).

His first historical work was published in Cairo in c. 1953 under the title *al-Islâm fî Nayjîriyâ wa-'Uthmân b. Fûdî* and contains many interesting snippets of information as well as texts of al-Maghîlî's *Jumla mukhtasara* addressed to Sarkin Kano Muhammad Rumfa and al-Suyûtî's letter to Sarkin Katsina Ibrâhîm (Sûra) and the Sultan of Agades Muhammad Settefen and others (dated 897/1491-2) both taken from 'Uthmân b. Fûdî's *Tanbîh al-ikhwân 'alâ ahwâl ard al-Sûdân* (3). The book concludes on a personal note

passed on him. Also the sentence was not carried out, the hysteric celebration of the Governor's threat underscorses the determination of the members of the Islamic Movement to carry on their struggle against all odds.

Although there is no detailed articulation of the type of society which the Islamic Movement want to establish in Nigeria, it is very clear that, as far as they are concerned, the secular character of the Nigerian State makes it loose its political legitimacy and the right to control the lives of Muslims in Nigeria. According to Malam Yahya:

> « We do not recognise the laws of this country because they do not conform with the laws of Allah as stated in the Holy Quran. This is why we want to operate outside it. Our prophet appointed an *alkali* (judge), a Governor and war commander based on the provisions of the Holy Quran. We want to follow the teachings of the Holy Quran and our prophet in toto. »[28]

The implication of the above statement is that, while the ultimate objective of the Islamic Movement is to bring about an Islamic revolution in Nigeria, in the meantime, they will continue to defy its laws. This is why for example they are not prepared to seek for anybody's permission to assemble for their activities, conduct preachings, public processions, etc. The establishment and consolidation of colonial rule perverted the course of the development of Muslim societies in Northern Nigeria. The British were able to cut the sharp edge of Islam and reduce it simply to a religion of rituals through the way and manner the value of free enterprise and liberal democracy were entrenched in Nigeria. The vanguard of Islamic revolution, the Ulama, were successfully incorporated into the colonial establishment while structures were set up, not only to ensure their reproduction but also to facilitate their perpetuation of the neocolonial state order long after the colonial masters had left. The emergence of the Islamic Movement in the wake of socio-economic convulsion and political instability in Nigeria marks the resurgence of Islamic revivalism that had for long been suppressed. In this period of economic uncertainty and political dilemma in which most Nigerian find themselves, the young Muslims increasingly see the Islamic Movement as an effective vehicle through which they can register their dissatisfaction with the western political and economic system which the Nigerian State represents and doggedly defends. The members of the Islamic Movement are not Shias in the theoretical and theological sense of the word. For them, Shiaism means a complete return to the pristine values of Islam as enshrined in the Quran and Hadith of Prophet Muhammad. It also means radical departure from western values and its exploitative political and economic system.

28. Interview. Malam Yakubu Yahaya.

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THE CONCEPT OF *AL-MUWĀLĀT* IN THE SOKOTO CALIPHATE AND THE RESULTING DILEMMA AT THE TIME OF BRITISH CONQUEST

Abdullah Hakim Quick

In the days proceeding the "Gulf War" of 1990-1991 while the eyes of the world were focused on the Diplomatic exchanges between the East and the West, a heated debate raged between the leading scholars of Islam. The debate centered on the permissibility of seeking protection and assistance from Non-Muslim Nations and inviting them to occupy the heartland of the Muslim World. A *Buffalo Times* article which appeared on 2 December 1990 revealed that a number of highly respected religious leaders such as Sheikh Safar al-Ḥawāli of Saudi Arabia had condemned the official Saudi position of seeking assistance of the United States of America and called it an act of polytheism and blasphemy.[1] The Grand Mufti of Saudi Arabia, Sheikh 'Abd al-'Aziz ibn Bāz and the Grand Mufti of Egypt, Sheikh Muḥammad Sayyid Ṭantawī supported the decision based primarily on the legalistic argument of "extreme danger" to the lives and property of the people of Kuwait and Saudi Arabia and the lack of any other alternative.[2] This clear divergence of opinion and the positioning of thousands of Muslims behind each decision was a scenario that had repeated itself on a number of occasions in Islamic history. The concept which Islamic scholars have had to constantly re-analyze and apply to their circumstances was the concept of *al-muwālāt* (allegiance, clientage) in Islam.[3]

This paper focuses on defining *al-muwālāt* from the primary sources of Islam and the primary sources of the scholars of the Sokoto Caliphate.

1. Others who supported this position were Sheikh Nāsir al-'Umar of Saudi Arabia and Sheikh Nāsir al-Dīn Albani of Syria.

2. Sheikh Bin Bāz's argument was published in the magazine *Al-Muslimoon*, (308), Jumada 11, 1411 A. H. Sheikh Ṭantawi's position was published in book form titled: *Al-Hukm al-Shar'ī fī Aḥdāth al-Khalīj* (The Islamic legal position concerning the events of the Gulf), Dār al-Iftā al-Misri, September 8, 1990, Saadah Press, Egypt.

3. *Al-Muwālāt* is from the Arabic verb *waliya* and is also expressed in the form of *al-walā'*. There are many meanings that derive from this root including mutual friendship, clientage, assistance, nearness, etc. Some of the more widely used derivatives such as *walī awliyā*, and *tawallā*, are being translated in this article as friends and protectors, and befriending.

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(1993) Paris, s. 17-33. A-KAVAS.Ktp

taqâlîd al-Jâhiliyya prepared by a student of his, 'Abd al-Rahîm Hamza.
2) This is the date al-Fullânî gives, writing in 1368/1948, in contrast to the date of 1952 given by John N. Paden in his *Religion and Political Culture in Kano* (U. California Press, 1973), p. 153.
3) A second, expanded, edition was published in Beirut in 1971, but is not currently available to me, see Patrick J. Ryan, *Imale : Yoruba participation in the Muslim Tradition* (Missoula: Scholars Press, 1978), p. 213. In 1974 he published in Cairo a small work entitled *al-Imâm al-Maghîlî wa-âthâruhu fi'l-hukûma al-islâmiyya fî'l qurûn al-wustâ fî Nayjîriyâ*, which contains texts of the letter of al-Suyûtî, al-Maghîlî's two treatises addressed to Muhammad Rumfa, his *rajaz* on logic and an abridged version of his replies to Askia Muhammad.
4) Ryan, *op. cit.*, 123 and note of 'Abd al-Rahîm Hamza.
5) Cf. S. Johnson, *The History of the Yorubas* (Lagos, 1921), 116-117.
6) v. al-Jarrâhî, *Kashf al-khafâ' wa-muzîl al-ilbâs* (Beirut, n.d.), ii, 188.

ISLAM ET SOCIÉTÉS AU SUD DU SAHARA, no: 1 (1987) Paris, s. 27-48.
A. KAYAS. Ktp.

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LES NOUVEAUX ULAMA ET LA RESURGENCE ISLAMIQUE AU NORD NIGERIA

par Christian COULON

"Les ulama *honnêtes sont toujours prêts à désavouer les détenteurs du pouvoir et les commerçants exploiteurs lorsqu'ils croient qu'ils sont dans l'erreur".*

Les ulama *rapaces s'alignent sur les gouvernants qu'ils soient ou non dans le droit chemin, par crainte de perdre leur bien-être matériel, par souci de garder leurs privilèges, ou pour qu'on les laisse en paix.*

Shehu Umar Abdullahi, *On Search for a Viable Political Culture*, New Nigerian Newspapers Limited, Kaduna, 1984, p. 53.

Sokoto, Kano, Zaria : ces noms évoquent plus que tous les autres en Afrique noire musulmane, la tradition mais aussi l'effervescence islamiques. Terre du *jihad* d'Uthman Dan Fodio et des émirs et sultans qui lui ont succédé, le Nord Nigeria vit toujours à l'ombre du message du grand *mujaddid* (rénovateur). On lui rend

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(24) This criticism appears in the same issue of the magazine, *Al-Musawwar*, 1947.4.18.
(25) See a section on Amîn's school-books, *A'lām al-Adab al-Mu'āṣir fī Miṣr, vol. IV, Aḥmad Amīn*, compiled by Ḥamdī al-Sakkūt and Marsden Jones, Cairo, 1981. pp. 109-113.
(26) *Ḥayātī*, pp. 308-311.
(27) *Ilā Waladī*, passim. p.92.
(28) ibid., pp.45-47.
(29) ibid., pp.22-24.
(30) Amîn's view on personality-building is analysed in my article, 'Aḥmad Amîn on Human Life' to be published in *Annals of Japan Association for Middle East Studies*, vol. 10, 1995. In the above-mentioned article, see Note (8) on how Darwinism became popularized in Egypt. Its effect is also obvious when a reference to 'heredity and environment' is made in this paper.
(31) In fact he published two books on contemporary society. *Al-Sharq wa'l-Gharb*, (Cairo, 1955) is essentially an argument on Eastern and Western civilizations, and is fully discussed in my article, 'Aḥmad Amîn on Civilization', *AJAMES*, vol. 9, 1994. Another book, *Qāmūs al-'Ādāt wa'l-Taqālīd wa'l-Ta'ābīr al-Miṣriyya*, (Cairo, 1953) is a dictionary of social customs and traditions of Egypt.
(32) It should be noted that the term *ijtihād* is used here in a quite contemporary sense and not as the classical legal term in Islamic jurisprudence, meaning independent or individual judgement. It refers here to an effort at rebuilding or innovation.
(33) Aḥmad Amîn was one of the protagonists of Arab unification in a summary of interviews since pre-WWII ('Abd al-Ḥamīd al-Kātib, 'Ḥadīth ma'a ustādh al-jīl', *Akhbār al-Yawm*, 1977.8.6). Others interviewed in this article are Sa'd Zaghlūl, Luṭfī al-Sayyid and Muḥammad ḥusayn Haykal.
(34) *Ḥayātī*, pp. 320-321.
(35) Such comments are found in the following. 'Abd al-Wahhāb 'Azzām, 'Al-ḥilf al-'arabī', *Al-Thaqāfa*, 1942.9.2. Muḥyi al-Dîn RiḌā, 'Al-ḥilf al-'arabī wa'l-adwār allatī marra bihā' *Al-Thaqāfa*, 1942.9.16.
(36) Kāmil al-Shannāwī, 'Khawāṭir mufīda; al-'ālamiyya al-qawmiyya', *Al-Ahrām*, 1942.3.18.
(37) Quoted by Zakī al-Maḥāsinī, *Muḥādarāt 'an Aḥmad Amīn*, Cairo, 1962-1963. p. 186.
(38) Quoted by William Shepard, *The Faith of a Modern Muslim Intellectual, The Religious Aspects and Implications of the Writings of Aḥmad Amîn*, New Delhi, 1982. p.31.
(39) Al-'Aqqād, op. cit.
(40) Pierre Cachia, *Ṭāhā Ḥusayn*, London, 1956. p.110.
(41) See note (5) above.
(42) Boullata, op. cit., p.24, 87 and pp. 172-173.
(43) Ḥassan Saab, 'The Spirit of Reform in Islam', *Islamic Studies*, 1963.3. p.25.
(44) 'Abbās Maḥmūd al-'Aqqād, 'Al-madrasa al-ustā' in *Funūn wa Shujūm*, Beirut, 1974. pp. 33-44.
(45) Detlev Khalid, 'Aḥmad Amîn and the Legacy of Muḥammad 'Abduh', *Islamic Studies*, 1970.9. p.1-31.

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ISLAMIC EDUCATION IN 18TH CENTURY 'NIGERIA' TĀRĪKH MUSTAFA AL-TORODI

Dr. Omar Bello
Usmanu Danfodiya University
Nigeria

In the Name of Allāh the Merciful, the Compassionate. The present study presents a critical edition of ᶜAbd Allāh b. Al-Qāḍī Al-Ḥājj's Taᶜarīf. The book, though sketchy, is indispensable reference work on the history of Education in the Sakkwato Caliphate, in particular and West African in general. I have edited and translated it in order to make it available to the Muslim educationists and the students of African history. It contains a lot of information regarding many aspects of traditional ᶜilm schools in the region. In editing the Arabic text, I have used three manuscripts of Taᶜrīf al-muṣṭafā al-Torodi. Manuscript A was obtained from Dr Junaidu the Wazir of Sakkwato. It consists of 14 folios, 17-20 lines per page. It is clear and legible. The copyist does not give his name and the date of copying. Manuscript C was obtained by Ustadh Yaḥyā Muḥammad al-Amîn. It consists of 16 folios, 17-20 lines per page. The hand writing is clear, elegant and big. Its copyist gives his name as Jaᶜfar Ḥasan but does not give the date of copying.

The folio number appearing in the margins of the Arabic text and translation with a (//) in side the line refer to the folio-numbering of manuscript A to correlate the translation with the Arabic text.

I am grateful to all those who helped me in doing this work.

el-Cami'atu'l-Islamiyye, sene: I, aded: 3, (1415/1994) London, s. 53-76.

THE POPULAR PHASE OF ISLAM IN EBIRALAND, NIGERIA THE ROLES OF SHEIKH AHMAD RUFAI AND AL-HAJJ ABDULMALIK

Ahmed Rufai Mohammed*

The Ebira occupy a hilly stretch of land south-west of the Niger-Benue confluence sharing common boundaries with the Yoruba speaking people of Akoko, Owe, Ijumu and Aworo to the west and north-west; the various Akoko-Edo peoples to the south and south-west, Lokoja to the north and the River Niger to the east. Ebiraland covers an area of approximately 2,977 square kilometers with an estimated population of about 500,000. It comprises two Local government areas in Kwara State of Nigeria.[1]

The first attempt to introduce Islam into the area was in the 1860s and 1870s when the Nupe jihadists, under their Emirs, Masaba and Umar Majigi, organized raids into the area but were successfully fought back by the people. The extension of the jihadist wars into the area, therefore, failed to establish Islam among the Ebira. It was at the turn of the century that Islam was effectively introduced through a peaceful proselytising approach. A few decades into the century saw the growth of Islam into a very popular religion among the people. By the 1950s almost every quarter in Ebiraland had its own mosque and in most cases with functioning Qur'anic schools. This rapid islamisation was due to a number of factors including the fact that the traditional religious system of the people did not provide an effective role for the youth as the elders monopolised the ministration to the ancestral spirits. Islam on the other hand provided equal opportunity for everybody irrespective of age differences, in the spiritual service to God. The colonial factor also played important roles. It was the colonial authority which made it possible in

* The writer is not related to Sheikh Ahmad Rufai.

1. Before 1974 the Ebira used to be officially referred to as Igbirra. As the term was not meaningful in the people's language and believing that it came into colonial records through Yoruba influence, they agitated for a change to Ebira like the change from Ibo and Bornu to Igbo and Borno respecti-vely. The people refer to themselves, their country, language and country as Ebira.

 (1992) Paris, s. 47-63 A.KANAS.Ktp.

Edited by Nehemia Levtzion
Conversion to Islam, New York, 1979,
S. 236-246.

13. Some Economic Aspects of Conversion in Hausaland (Nigeria)

*Murray Last**

Introduction: History and Definitions

So much emphasis has been laid on the *jihād* movements in nineteenth-century Hausaland in recent years that there is a danger we may forget the existence of non-Muslim Hausa groups living within central Hausaland. These groups have lived among Muslims without much disturbance. Admittedly during the recent government of the Sardauna of Sokoto, there was an official campaign against "paganism," and groups were massed for ceremonial conversion; but pressures of time and other business prevented these campaigns from achieving very much beyond a wholesale reregistering of the non-Muslim population under Muslim names. It is among one of these non-Muslim groups that I have been working for the last three years—and it is on the data from this study that I will base the following brief account.

The main non-Muslim areas are to be found on the boundaries between the major emirates, between Sokoto and Katsina, Katsina and Kano, Kano and Zaria; the non-Muslims are well within the jurisdiction of the emirates, being neither rebels nor refugees. They are, and always have been, part of the Muslim state no less than the non-Muslim pastoral Fulani who used to share the same frontier zone (the non-Muslim Fulani have since been much reduced and many have left the area). Nor are these non-Muslims con-

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I am grateful to the U.K. Social Science Research Council for financing my research during the period 1968–71.

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11. MART 1996

sidered any less Hausa or Fulani for being "pagan": if anything Muslim Hausa and Fulani recognize them often as the original Hausa or Fulani—but "pagans" are not of course any more admirable for that, since being "the original" has not acquired the same approval as it has in conservative Britain. The number of non-Muslims are not large in comparison with the total Muslim population of Hausaland—perhaps 1 in 60, or 250,000 in all. But in some areas non-Muslims predominate, and it was in one such area that I lived, between Kankara and Malumfashi in southern Katsina an area comprised mainly of migrants from Kano and northern Katsina who have entered the area over the last seventy years.

The non-Muslim groups in Hausaland are called Maguzawa. The term is derived from the use by mallams (or *'ulamā'*) of the Arabic *majūs*, Magian, to categorize Maguzawa as a people whom it was justifiable to have living alongside Muslims in peace; that is Maguzawa are basically one of "us" (i.e., Hausa) and not non-Hausa pagans. (Compare the use of *majūs* in North Africa for the non-Muslim Berbers, and, more oddly, for the Norsemen.) In this way Maguzawa were not really targets for *jihād* even in the early nineteenth century. Travellers of that time remarked on the existence of non-Muslims and occasional references in the Arabic manuscript material remind us how much their presence was taken for granted. There was apparently, and still is, no urge among the Muslims to convert the non-Muslims among their neighbors or subjects. A certain social distance from his potential converts seems necessary to make a fervent misionary—a distance that may be possible for a Fulani but not for the local sedentary population for whom the non-Muslims are and were an integral part of society. The subsequent integration of the Fulani has militated against even this missionary activity.

The *jihād* of 1804 was primarily a reform movement, reforming lax Muslims, not converting pagans. It was ideologically probably less concerned with the *kufr* of pagans than with the *kufr* of those Muslims who opposed the *jihād*. And it was concerned particularly with the end of the world. This was not so much a time for pagans as for Muslims to repent—for Muslims to join the brotherhoods in reciting prayers and to join in preparing the community for the final hour. Maguzawa in the *jihād* state were liable to be more heavily taxed, and more demands of other kinds (such as sequestration of daughters, horses, etc.) were made on them than on Muslims. The special impost was justified by mallams by the Arabic term *jizya*, though, as in the early period of Islam, it was more commonly known as *kharāj*. Maguzawa were however welcome to the Muslim rulers not merely as suppliers of goods but also as outstandingly hard workers and as bold fighters. Indeed rulers took care not to alienate them for fear they might migrate to another state. That "pagans" sin against Allah in not praying to him is a cause for reproach, but that they "fear Allah" is self-evident: they perform acts of charity and behave as good citizens—indeed, they make up for their unbelief by giving more alms to all, whether beggars,

the new ideas of scientific, liberal Europe of the nineteenth century were to give the death-blow to the mystical theology of Islam, and then to be blended by the genius of Muhammed Abdu with the theology of the schools, to form the strongest line of defence for modern Islam against indifference on the one hand and a new Wahhabism on the other.

A. HOURANI
(Oxford)

STVDI ISLAMICA, VIII / 1957,
S. 123-146. Paris.
Dergi / Kitap
Kütüphanesde Mevcuttur
05 AGUSTOS 1993

ISLAM IN NORTHERN NIGERIA*

Joseph SCHACHT

In contrast with the wealth of information available on all aspects of Islam in French West Africa (1), little has been known so far of the part played by their religion in the life of the most numerous group of Muslims in that neighbourhood, the Muslims of Northern Nigeria, who comprise two thirds of its more than 15 millions of inhabitants. Scattered items of information can be found in various works on the anthropology, the administration and so on of Northern Nigeria (2), but I do not know of a single publication that treats of Islam in Northern Nigeria as such (3). When I visited the region under the auspices of the Colonial Office, between February and April of 1950, in order to report on the position of Muhammadan law

* This paper is based on lectures given at the University of Madrid on 29th March, and at the Sorbonne on 3rd May, 1957.

(1) Digest of information and elements of a bibliography in L. Massignon, *Annuaire du monde musulman*, 4th ed. (1954), Paris, 1955, 303-340 ; A. Gouilly, *L'Islam dans l'Afrique Occidentale Française*, Paris, 1952 ; *L'Islam en Afrique noire française*, La Documentation Française, Notes et Études Documentaires, No. 1152, Paris, 1949 (Série France d'Outre-Mer, LIV). Of the numerous regional studies by P. Marty, his monograph on *L'Islam et les tribus dans la Colonie du Niger (ex-Zinder)*, in *Revue des Études Islamiques*, 1930, 333-432, 1931, 139-240, touches the subject of this paper most closely.

(2) E.g. C. K. Meek, *The Northern Tribes of Nigeria*, 2 vols., London, 1925 ; M. Perham, *Native Administration in Nigeria*, London, 1937 ; S. F. Nadel, *A Black Byzantium*, London, 1942 ; C. D. Forde and R. Scott, *The Native Economies of Nigeria*, London, 1946.

(3) The monograph of J. Greenberg, *The Influence of Islam on a Sudanese Religion*, New York (1946), (Monographs of the American Ethnological Society, X), is only incidentally concerned with Islam as such (pp. 1-11: Contacts of Kano with Mohammedan culture; pp. 64-68: The Malams and the 'Ískókí cult among Moslem Hausa), and the work of Nadel, *Nupe Religion*, London, 1954, concentrates on the indigenous form of worship and treats Islam in Nupe as an " intrusion " (pp. 232-258: Islam in Nupe).

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The Impact of Sufism on the Culture of the People of Ilorin, Nigeria

31 AĞU 2013
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
061

ABDUR-RAZZAQ M. B. SOLAGBERU

Abstract

This research work examines the impact of Ṣūfī theories and teachings on the culture of the people of Ilorin, a city in north western Yorubaland of Nigeria. Ilorin has one of the highest Muslim populations in Nigeria and is viewed as a multi-ethnic and cosmopolitan city. Due to the varying backgrounds of the people of Ilorin, multiple factors account for what makes up its culture. Ṣūfī teachings undoubtedly form part of this set of factors. The areas of life in which Ṣūfism plays a major role are religious and social practices. Its impact can also be seen in other areas such as in music as well as in practices relating to naming and changes in the surnames and titles (sheikh being a common one). The objective of this research is to determine the extent to which Ṣūfī teachings influence the culture of the people of Ilorin and how people perceive this impact on their life and culture. The methodology employed is based on participatory observation, an interpretative approach and survey description. In the final analysis, our findings are based on the fact that Ṣūfī teachings have an impact on the culture of the people of the city yet many do not acknowledge this influence to be substantial.

Introduction

This article provides a first-time examination of the impact of Sufism on the culture of the people of Ilorin, a city and emirate in north western Yorubaland in Nigeria. The city can be considered an incomplete Islamized city in the periphery of Sokoto caliphate and an emirate in Northern Nigeria.[1] The city of Ilorin is situated in northernmost Yorubaland, and now, it is part of what are called the "middle belt" states. Prior to the nineteenth century, the city was a small town within the empire of Old Oyo. It became prominent in the early nineteenth century as a result of what Ann O'Hear considered as the headquarters of Afonja, the Army General who rebelled against the empire and helped in bringing about the downfall of the empire.[2] Afonja was reported to have invited Shaykh ᶜAlimi, a Fulani religious leader to Ilorin with the aim of assisting him against the rulers of Old Oyo empire.[3]

According to Stefan Reichmuth, Ilorin is one of the largest Muslim cities in Nigeria.[4] It is believed that Islamic scholars and Islamic learning played a crucial role in the emergence of a Muslim emirate in Ilorin after the year 1800 and considered as the second largest town in the Sokoto caliphate after Kano till 1870, and the major trading and manufacturing Centre South of the Niger.[5] The town is a multi-ethnic and cosmopolitan city with different groups, including Fulani, Hausa, Kanuri, Nupe and Yoruba. Each group comes with its culture and with the amalgamation and settlement of these groups, Ilorin became a city of unique Islam. In fact, Islam is seen as the unifying factor for the people of Ilorin. As such, Islam serves as a deciding factor in accepting or rejecting any culture or

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practice among the indigenes of Ilorin. That, nevertheless, does not eradicate the cultural traces of the various ethnic groups in the town. For instance, there are still some compound names which identify various other ethnic groups. Typical examples are "Ile Karatu" (house of learning), Ile-Sinkafa (where rice is sold), "Mazankore" (nice and well behaved fellow). In addition, there remain households whose names are traced to certain tribes. In the case of Nupe, we can make reference to Gbodofu and Ile Bolugi among many others. Given the above facts, one can describe the culture of the town as an Islamic culture.

Defining Culture

The term "culture" pertains to the totality of a way of life of a people and is defined differently by different scholars. For instance, E.B. Tylor defines culture as "a complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities and habits acquired by man as a member of society".[6] This definition is shared by another scholar who perceives the usage of culture from two angles, colloquial and scientific. He submits that the term culture can be defined as:

> ... The complex whole of man's acquisitions of knowledge, morals belief, art, custom, technology, etc. which are shared and transmitted from generation to generation.[7]

The scholar further explains that from this definition, another two aspects of culture are derived, namely, material and non-material factors. The material factors are viewed as the directly observable cultural products of any society that consist of the objects which people have learned to make and use to satisfy their needs in society.[8]

In the case of non-material aspects of culture, they are not visible or tangible but rather are manifested through the psychological states and behavior of a people. Therefore, the non-material aspects of culture consist of knowledge, philosophy, moral, motivation, language, attitudes and values which are shared and transmitted in any given society and are acquired by members of a society.[9] Based on the above definitions, a distinct society can be recognized by the culture which its members share as a common norm. It is important to add that things which make up culture are all man-made and that members of a culture absorb many of its manifestations by simply living amongst a community not necessarily belonging to the culture of the parents. In fact, culture is neither a fixed phenomenon nor a permanent one and is always changing.[10] Culture, in short, is a holistic spectrum by which people live. When translating to the Sufi model in Nigeria, one will discover that both the material and non-material factors are inter-related, particularly in light of the fact that Sufism itself is considered as a way of life.

Sufism – A Case Study

Sufism is an esoteric aspect of Islam which emerged in the early period of Islamic history, indeed during the lifetime of Prophet Muhammad, for the purpose of spiritual training and self-purification. Historically, its emergence took place over a different number of stages over the centuries since then. The concept itself is known as "taṣawwuf", while its adherents are labeled as *Sufi*. Since its emergence, the teachings of Sufism have spread to all parts of the Muslim world. The *Ṣūfī* scholars played certain roles as regards the training of its adherents in particular and influenced rest of the Muslims in general. In some places, the teachings of "tasawwuf" have impacted on the people of

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A Foreign Faith in a Christian Domain: Islam among the Igbos of Southeastern Nigeria

31 AĞU 2013
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SAHEED AHMAD RUFAI

Abstract

Igboland, which is geographically located in the Southeastern part of Nigeria, was the last part of the country to witness the advent of Islam. This was owing to the fact that the people there are predominantly Christian and adherents of African traditional religions. Notwithstanding, Islam spread to the region in the nineteenth century and has since been earning itself new adherents among the local people. However, there has not been a systematic study of the spread, growth and development so far of the religion among the Igbo people; these adherents are a minority for whom the religion is alien. The purpose of this article is to trace the historical development of the religion in the region by identifying the factors instrumental to its spread as well as identifying the initiatives of the early Muslims. The significance of such a historical analysis lies in its potential to provide some new insight into how a minority survives with their religious persuasion in the face of majority adherents of dominant faiths. The article employs a combination of the historical and the analytical methods and concludes that with appropriate da'wah *machineries in place, Islam stands a good chance of becoming the religion of the majority of the Igbo people.*

Introduction

There is a considerable body of scholarship on the geographical entity being described today as Southeastern Nigeria and otherwise known as Igboland. For instance, Uchendu[1] observes that various Igbo settlements in the old Nsukka Division of Onitsha province have, for almost a century, received attention from scholars and researchers, some of whom have conducted extensive studies on various groups in that part of the country. Notable among such scholars as identified by Uchendu are Meek,[2] Boston,[3] Shelton,[4] Afigbo,[5] and Achebe.[6] Yet there are other notable researchers and contributors in this area who unfortunately are not captured by the lens of Uchendu's scholarly camera. They include Ugwu,[7] Opaka *et al.*[8] Van den Bersselaar,[9] Onwubu,[10] Smock,[11] Green,[12] Forde,[13] and Waddington.[14] Others include the numerous works of Simon Ottenberg as well as those of Ottenberg[15] on various aspects of life in Igboland.

However, notwithstanding the substantial evidence of research literature on Igbo communities, there is little evidence of the availability of adequate scholarship on the history of Islam among the Igbos. Excepting the celebrated works of Uchendu,[16] Anthony,[17] Doi,[18] Ottenberg,[19] and Maduagwu[20] and few others, there have not been scholarly studies on Islam in Igboland. Besides, each of the few scholarly works that there are, focuses essentially on a particular subject concerning Islam in the area without necessarily tracing the historical development of Islam among the people in a systematic and chronological order.

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For instance, Ottenberg[21] devotes his study to the religious change recorded in the lives of the people of Anohia village in Afikpo during the interval between his first visit to the village in 1953, and his second visit to the same village in 1960. The study provides a comprehensive historical and geographical background of the Anohia village; discusses the genesis of the contact of the people of Anohia with the outside world; addresses their religious life and the conversion of some of them to Islam; as well as the conflict involved in the conversion process. If any element or ingredient could be described as conspicuously absent from the work in question, it is a meaningful analysis on the historical development of Islam in Igboland which would have constituted a good foundation for Ottenberg's discussion on Islam in Anohia.

In his own work, Doi[22] offers a rigorous analysis of the beginning of Islamic influence among the Igbos. He also offers useful information on the arrival of the Christian Mission, Islamic missionary activities, the effects of the Nigerian civil war on Muslims as well as the influence of Islamic socio-cultural practices on the Igbos. There is no gainsaying that Doi's work constitutes a rich mine of information on the subject notwithstanding its several historical inaccuracies. However, the fact that it focuses on the religious rites and socio-cultural practices of the religion among the Igbos at the expense of its historical development through a chronological narration of historical events, leaves much to be desired. The criticism that greeted Doi may not apply to Anthony[23] who does not equivocate in declaring that his study was aimed at investigating ethnic and religious identities among male Igbo converts in Hausaland. That explains why one may not expect much historical analysis from such a work. It should even be pointed out that Anthony's work has provided many researchers in the area of the history of Islam in Igboland with a good sense of direction, especially with regard to the analysis of the ethnic and religious identities of the people, which is a question that can hardly be eluded in any scholarly discourse on the historical development of Islam among the people. Though it is a total departure from the present article in the core of its analysis, Anthony's work is a potential source of data for scholarly works on the subject of Islam and ethnic identities.

Uchendu[24] fulfills the role of an eye-opener as he offers a critical analysis of some of the earlier works on Islam in Igboland, especially that by Doi. In a rather rigorous manner, Uchendu[25] engages with the historical scholarship of Doi and highlights some of its inaccuracies. It is obvious from Uchendu's line of argument that his purpose is simply to draw the blind and adjust our view of the spread of Islam to Igboland. However, he attends excessively to that at the expense of offering some information on the growth and development of the religion in the area. Consequently, all he achieves is simply that Doi is wrong in his view that the spread of Islam to Igboland in the nineteenth century for, "Islam was a twentieth century phenomenon in ... Igboland and in Southeast Nigeria".[26] Although tiny, such a contribution as made by him is of great importance to historical scholarship.

In a recent study, Maduagwu[27] addresses the interplay of Islam and Igbo culture in Eastern Nigeria. He discusses, *albeit* in passing, the advent of Islam in Igboland and offers, briefly, critical perspectives on the question. But if not for its failure to provide a meaningful analysis on why Islam could not have spread to Igboland at the time it was said to have spread there by some scholars, Maduagwu's work would have earned itself a permanent place in the race course of scholarly contributions on the history of Islam in Igboland. Notwithstanding, the work in question is a significant addition to research literature on Igboland. There also are other studies that though they may not be as central to the subject under discussion as those reviewed in the foregoing are of

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Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi

Le Nigeria

Türkiye Diyanet Vakfı
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19 NAZIRAN 199

ISLAM AND ITS ANTI-COLONIAL AND EDUCATIONAL CONTRIBUTION IN WEST AFRICA AND NORTHERN NIGERIA, 1800-1960

ABDULLAHI MU'AZY SAULAWA

INTRODUCTION

The contribution of Islam can be discussed from a variety of angles on the basis of its applicability on macro or micro levels of analyses: firstly, from the purely religious point of view, which is a universal theme of belief; secondly, on the micro-level, involving West Africa, a small section of the Islamic world and the political, social and economic roles it has played and is still playing in the development of the societies; thirdly, as a so-called "archaic", "primitive" and "conservative" religion or ideology averse to any positive development in West African societies as asserted by colonial rulers and Western intellectuals. The attempt in this paper, therefore, is to make a critical examination of only a few out of its many contributions in West Africa in general and Nigeria in particular, as opposed to the unfounded claims made against it. Many of its detractors have only a superifical or hazy notion of what Islam is and what it embodies. Others who studied it have also failed to consider the aspect of cultural-relativism as an important factor in their assessment, but rather have been carried away by cultural stereotypes.

Islam came to West Africa as far back as the 10th century A.D. It was introduced in the region by Arab scholars (e.g. Muḥammad b. Mani in Kanem-Bornu area, Al-Maghilī in some parts of Hausaland), travellers (Ibn Baṭṭūṭah), merchants from the Maghrib and later, the West Africans themselves. Penetration of the religion deep into the society was largely by peaceful means.[1]

II

Islam and its Contributions

The word "Islam" simply means "peace" and is defined in detail

Islam Ansk. Kit.
İ.Ü.E.F.
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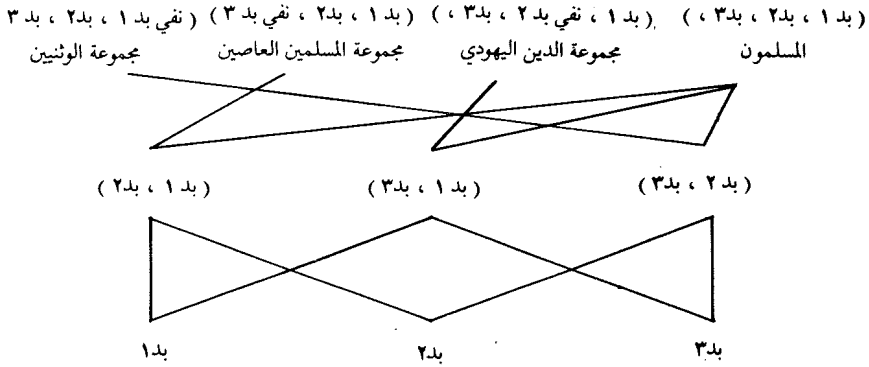
والان دعنا نعرف علاقة الترتيب الجزئية » حسب التعريف التالي على المجاميع الدينية :

$(x, m) \text{ » } (x', m')$

اذا وفقط اذا (x , m) مغموسة في (x' ,m') .

ان هذه العلاقة (») هي علاقة ترتيب جزئية على مجموعة الانظمة الدينية ، وان مجموعة الدين الاسلامي تمثل فرعا علويا للشجرة الممثلة لهذه العلاقة (») والشكل التوضيحي رقم (١١) يبين ذلك .

توضيح رقم (١١)



وهنا نلاحظ بان (بديهية ١ و٣) هي الجزء المشترك الاصغر للديانات الاسلامية واليهودية .

وفي نهاية بحثنا هذا نود أن نشير بأن وضع الدين بالصورة الرياضية المنظمة يساعد الكثير في فهم محتويات الكتاب الكريم ، بل ويساعد على التركيز لفهم الارتباط بين الديانات المختلفة وعلاقة بعضها ببعض وتوكيد صحتها ورفض صحة الاخرى ونأمل من الله التوفيق فيما هدفنا اليه وأن نكون قد أوصلنا القارىء لما أردنا وأن يحاول ارجاع القضايا الى المحاكمات المنطقية والنظم الرياضية المنطقية الصحيحة بهدف الربط ومحاولة التوصل الى القناعات العقلانية بغية تدعيم الدين وزيادة القناعة والثقة به .

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نيجيريا

بين الموارث الاجتماعية وشريعة الإسلام

د. رسمية خليل علي *

مقدمة تاريخية :

لا تزال نيجيريا تلقب بعملاق افريقيا نظرا لكبر مساحتها ولكثرة مواردها الطبيعية والبشرية ، وتقع نيجيريا في غرب افريقيا وتحتل مساحة ٨٧٨٤٤٧ كيلومترا مربعا ، ويشغلها ٨٠ مليون نسمة ، ويجري فيها نهر النيجر NIGER ثالث أنهار العالم طولا . وقد اكتشف البترول مؤخرا في دلتا النيجر مما جعل نيجيريا ضمن الدول الهامة المصدرة للبترول .

ويحد نيجيريا من الشمال جمهورية النيجير ومن الشرق الكاميرون ، ومن الجنوب المحيط الاطلنطي ومن الغرب جمهورية داهومي ويبلغ اتساعها من الشرق للغرب حوالي ٧٠٠ ميل ، ومن الشمال للجنوب حوالي ٦٥٠ ميلا . وفي العام ١٩٧٦ اعيد تقسيم البلاد الى (١٢) ولاية .

ولم يعرف تاريخ نيجيريا أرضا وشعبا قبل الاحتلال البريطاني في أواخر القرن التاسع عشر ، اذ كانت داخلة ضمن أراضي أخرى فيما عرف وقتئذ بالسودان الأوسط ، ولذلك اتصلت نيجيريا بمملكة غرب السودان ! وبدول البحر الأبيض المتوسط ، وبالجزيرة العربية ، ومن ثم كان للاسلام اثر كبير على حياة الناس خاصة أهل الشمال منهم ، وأصبحت مدينة « كانو » (KANO) أكبر مدن الشمال مركزا للدراسات الاسلامية وللتجارة ، وكان حسن أخلاق التجار المسلمين وأمانتهم في البيع والشراء سببا في دخول الكثيرين من الوثنيين من أهل البلاد وقتئذ في الاسلام .

الحرب المقدسة :

في أوائل القرن التاسع عشر وفي العام ١٨٠٣ تحديداً بدأت حرب الجهاد ضد الوثنيين الملحدين من أهل البلاد ، وسميت بالحرب المقدسة ، قادها شيخ المسلمين « الشيخ عثمان دان

* استاذ علم النفس المشارك بكلية الآداب والعلوم الانسانية في جامعة الملك عبد العزيز - جدة .

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13 AGUSTOS 1996

NIGERIA

SHIAISM AND THE ISLAMIC MOVEMENT IN NIGERIA 1979-1991

Muhammad Dahiru Sulaiman

The Islamic Movement in Nigeria whose members are regarded as Shias, emerged into prominence in 1979. In order to understand the rise of the Movement, it is necessary to examine in brief the historical, political and economic situation which gave birth to it.

The battle of Burmi of 1903, marked the end of militant resistance by Islamic scholars and groups of Muslim against colonialism in Northern Nigeria. From then up to the time of independence, there was no significant challenge to the British rule in Northern Nigeria on the ground of religion. The leaders of *turuq* like Tijaniyya and Qadiriyya were only interested in promoting the ritual aspects of Islam, Islamic education and Sufism. They were clearly apolitical and, as the British themselves were happy to note, harmless to the colonial order.[1] Mahdism, on the other hand, was a militant and dreaded brotherhood in the Sudan. In Nigeria, however, Shaikh Said ben Hayat the Mahdist leader was arrested in 1924 at the time when he was getting settled and organising his community of *Anṣār* at the town of Dumbulwa in Fika Emirate of Northern Nigeria. He was accused of plotting to overthrow the colonial government, tried and subsequently failed. He was not released from detention until the era of Nigeria's independence in 1959.[2]

Along with the effective continuous monitoring and control of Islamic fundamentalism in Northern Nigeria, the British embarked upon a series of reforms—political, economic, judicial and social—as part of the process of the integration of the region into the world capitalist system.

1. See Yasir Anjola Quadri, The Tijaniyya in Nigeria: A case study, Ph. D in Islamic Studies, University of Ibadan, 1981, p. 89.
2. See A. G. Saeed, The Ansar Community of Dumbulwa: Its Origin and Development, 1919 to 1923, Bayero University, History Department, Postgraduate Seminar, January 1985, pp. 2-10.

(1993) Paris, s. 5-16. 4 KAVAS. Ktp

AN ASSESSMENT OF THE INTELLECTUAL RESPONSE OF THE NIGERIAN ULAMA TO THE *SHARI'A* DEBATE SINCE INDEPENDENCE*

Matthew Hassan Kukah

Apart from the civil war (1967-70) and the spates of violence unleashed on the Nigerian society by the ubiquitous Maitatsine riots which spanned through many major cities in the Northern states, nothing seems to have threatened the peace and stability of the country like what has come to be known as the *Shari'a* debate.[1] In fact, many people will argue that, because Nigerians rose to the challenge to its corporate existence posed by the war, no amount of sacrifice can be considered too much in defence of its unity and integrity. This, they say, accounts for the swiftness and decisiveness with which Government has always responded to these perceived threats as posed either by individuals, organisations or blocs.[2]

This paper seeks to trace the developments of the historical, cultural, political and social events which have shaped the thinking of Muslim intellectuals (*'ulama*) since independence in respect of the place and scope of *Shari'a* law within the Nation. I am using the word intellectual here to refer to Muslims who have acquired western education and have, through their utterances, contributed to the said debate as opposed to other intellectuals within the community who speak only Arabic or Hausa. Thus, my assessment will be based on the statements they have made either during constitutional conferences or in moments of dialogue or

* Revised version of paper presented at the Conference on "Islamic Identities in Africa" convened by Dr. Louis Brenner and Pr. Lamin Sanneh and organised by the Center for the Study of World Religions, Harvard University and the School of Oriental and African Studies, University of London (London 18-20 April 1991). The author is Rev. Fr. Matthew Hassan Kukah (Ph.d), Catholic Secretariat of Nigeria, Abuja.

1. These riots occured in Kano (1980), Kaduna (1982), Maiduguri (1982), Jimeta (1984) and Gombe (1985) For details see: Lubeck, Paul, "Islamic Protest Under Semi Industrial Capitalism: 'The Yan Tatsine Explained'", *Africa*, 55 (4), 1985, pp. 369-398.

2. The decisive manner in which the riots and other acts of threats to public order have been approached by the military has been reflected in banning all opposition: the Academic Staff of Universities Unions (banned in 1988), the Nigerian Labour Congress (banned 1988) and the National Union of Nigerian Students which has remained banned for more than 10 years now.

 (1993) Paris, s. 35-55. A.KAVAS.ktp

D. 838

44. Constitution of India (42nd Amendment) Act 1976 (w.e.f. 3 January 1977).
45. Constitution of India 1950, art. 17.
46. Art. 25 (2) (b) read with Explanation II.
47. Art. 25, Explanation I. *Kirpan* is a sword which the Sikhs wear and carry as a religious practice.
48. Art. 37.
49. Art. 48.
50. Added in 1956 at the time of reorganization of states.
51. Art. 290A -- added by the Constitution (Seventh Amendment) Act 1956.
52. Art. 371 A -- added by the Constitution (Thirteenth Amendment) Act 1962.
53. Art. 371 G -- added by the Constitution (55th Amendment) Act 1986.
54. Articles 15-16.
55. Art. 15 (4).
56. Art. 341.
57. Art. 14.
58. Articles 15, 16, 29 (2) respectively.
59. Art. 25 (1).
60. Ibid, proviso.
61. See opening words of art. 25.
62. Art. 26.
63. Art. 29.
64. Art. 30.
65. Entries 20 & 67.
66. Entires 7 & 10.
67. Entry 5.
68. Art. 44.

Dergi / Kitap
Kütüphanede Mevcuttur
13 NISAN 1994

A. A. OBA
Barrister & Solicitor, Supreme Court, Ilorin, Nigeria

Status of Religion under the Constitution and Law in Nigeria

GENERAL

Nigeria is commonly described as a "secular" state. The 1989 Constitution of the country declares:

> "The Constitution "is supreme and its provisions shall have binding force on all authorities and persons throughout the Federal Republic of Nigeria"[1].

According to the Constitution. "Sovereignty belongs to the people of Nigeria".[2] It further proclaims that :

> "The Government of the Federation or of a State shall not adopt any religion as State Religion".[3]

It is this declaration -- more than any other -- that the basis of the secularism of the country is founded upon. Is Nigeria, then, a non-religious country? Is religion irrelevant in the public life of the country? Granted that Nigeria does not have a state religion. Nonetheless, the country is not an "atheist state." In fact, the preamble to the Constitution is an eloquent testimony to this.

The preamble declares, inter alia, our firm and solemn resolve :

> "....to live in unity and harmony as one indivisible and indissoluble sovereign Nation under God".

D.47.

Karachi.

42. Tahānawī, *Kashshāf*, vol. ii, p. 1468.
43. Al-Ṭūsī, *Lumā'*, p. 436.
44. *Ibid.*, pp. 68-103.
45. Al-Junayd, *Rasā'il*, pp. 56-57/177.
46. *Ibid.*, p. 41; and Abū al-'Ulā 'Afīfī, *al-Taṣawwuf: al-Tawrah al-Rūḥiyyah fī al-Islam* (Miṣr: Dar al-Ma'ārif, 1963), p. 174.
47. 'Afīfī, *Taṣawwuf*, p. 174.
48. Cf. Abū al-Muẓfir al-Isfirāyīnī, *al-Tabṣīr fī al-Dīn wa Tamyīz al-Firaq al-Nājiyah 'an al-Firaq al-Hālikīn*, ed. Muḥammad Zāhid al-Ḥasan al-Kawthārī (s. l.: Maṭba'at al-Anwār, 1940), p. 118.

Dergi / Kitap
Kütüphanede Mevcuttur
21 ARALIK 199.

THE PLACE OF ISLAMIC LAW IN THE CONSTITUTION OF THE FEDERAL REPUBLIC OF NIGERIA, 1989**

Musa Ali Ajetunmobi

INTRODUCTION

In 1987, we forwarded a memorandum to the Constitution Review Committee which revised the 1979 Constitution of the Federal Republic of Nigeria between September 1987 and March 1988. The memorandum focused on the place of *Sharī'ah* law in 1979 Constitution of Nigeria.[1] We highlighted therein, a number of problems associated with the application of *Sharī'ah* provisions in the 1979 Constitution. Cases decided by courts of *Sharī'ah* jurisdiction i.e. the *Sharī'ah* Courts of Appeal, the (Federal) Court of Appeal and the Supreme Court were cited to buttress our points and recommendations.

The Constitution Review Committee eventually produced a Draft Constitution which the government placed before the Constituent Assembly for consideration.[2] During the debates of the Constituent Assembly, history repeated itself, especially on *Sharī'ah* provisions in the Draft Constitution. Arguments for, and against the *Sharī'ah* were about to divide Nigeria on religious polarity but for the quick intervention of the Military Government which stopped the Assembly from discussions on some *Sharī'ah* issues.[3] Thus, *Sharī'ah* provisions in the Report of the Constituent Assembly were, more or less the provisions entrenched earlier in the Draft Constitution by the Constitution Review Committee.

** I am grateful to the following people who had the opportunity of reading through the first draft of this article and who made constructive criticism of its content from their respective professional view points:

a. Alhaji Aliyu Alarape Salman – A leading legal practitioner in Kwara State and a Senior Advocate of Nigeria (SAN). He was a member of the Constitution Review Committee. He also served in several committees of the Constituent Assembly which eventually produced the 1989 Constitution of Nigeria.

b. Hon. Justice M. A. Ambali of Kwara State *Sharī'ah* Court of Appeal, Ilorin. He is respected in academic circles for his objectivity on religious issues. He is a Kadi of the Court.

3. Hon. Justice Raliat Elelu-Habib of Kwara State of High Court where English oriented laws are in use for adjudication. She is a Muslim with moderate knowledge of Islamic law but very versed in the English system.

Nijerya (140608)

SONRA GELEN DOKÜMAN

D61

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi

pp. 117-132

Journal of Muslim Minority Affairs, Vol. 27, No. 1, April 2007

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The *Shari'ah* Conundrum in Nigeria and the Zamfara Model: The Role of Nigerian Muslim Youth in the Historical Context

AMIDU SANNI

Abstract

One of the outstanding issues in contemporary Islamist revivalism in sub-Saharan Africa is constitutional reform which will ensure the re-enactment of the shari'ah as a main, if not the main, legal system in countries with Muslim majority or where Muslims constitute a sizeable minority. Although shari'ah had always had a restricted sphere of operation, especially in Islamic societies where colonialism had often deprived it of jurisdiction on areas other than family law and religious endowments,[1] agitations for its full entrenchment have, like flickering flames poked from dying embers in a grate, always surfaced under new political dispensations. Admittedly, ethnic divisions have always undermined the unity and sovereignty of Nigeria,[2] but such divisions and suspicions are often suppressed by stronger factors such as religion. Until 1999, the penal aspect of the shari'ah was all but suspended in Nigeria. But on 21 January 2000, the governor of Zamfara State (North Eastern Nigeria) reintroduced this aspect, and since then, most of the northern Nigerian states, and to a certain extent, some areas in Yorubaland (south-west Nigeria), have equally tried their hands at it. This paper will examine the history of the Islamic legal system in Nigeria and the efforts of the Nigerian youth in promoting or opposing its application and sustenance as a veritable tool for solving contemporary political, social, and economic problems bedeviling the nation.

Introduction

The issue of implementing *shari'ah* is almost as old as the introduction of Islam to sub-Saharan Africa in the eleventh century.[3] But the internal elaboration of this legal system took place from the fifteenth century onwards at the instance of local rulers who, having embraced Islam, sought to transform all aspects of governance in line with the *shari'ah*.[4] For instance, the rulers of Kano and Katsina started to request an elaborate mechanism of *shari'ah* application. Al-Maghili, who was at various times in Kano, Borno, and Katsina, wrote in 1491, at the instance of Sultan Muhammad Rumfa of Kano (r.1463–1499), a manual on state administration; so too did al-Suyuti (d.1506) for the chief of Katsina.[5] Al-Maghili was a remarkable figure in the character and diffusion of *shari'ah* system, as his ideas were quite influential even with the leaders of the nineteenth century Islamic revolution, otherwise called the "jihadist period," in Hausaland.[6] The Sokoto jihadists, according to Allan Christelow, promoted Islamic law not by the sword but by the written and the oral word in which the *shari'ah* was discussed in relation to issues and events that were familiar to their immediate audience.[7]

The parallels between the decadent, corrupt political and religious dispensations against which Usman dan Fodio (1754–1817) and his disciples fought, and the legacies

14 HAZİRAN 1995
D.1258
Türkiye Diyanet Vakfı
Kütüphane ve
İslâm Araştırmaları Merkezi

 /1986, s. 27-49. (New Delhi)

question

Most of what is being said centres not on injustices against women at the hands of Shari'at but on the attack real, or perceived, against Islam from the outside in India. But if injustices are perceived by outsiders, don't they have a moral duty to speak up, to ask questions? Is'nt there a common sense of justice that transcends sectarianism and binds the people of a country together?

answer

There should be such a sense among citizens of a country, but that is not what is happening here. Here there is an attack by those who want to see Muslim law abolished. Their concern for Muslim women is not genuine. Where is their concern for Hindu women, for bride burnings and dowry deaths? You think that the plight of Muslim women is the only problem facing Indian women? But they are very selective in their concerns, and when we percieve such selectivity, we naturally see it as an attack.

question

And yet you have said in your address,[41] notwithstanding the motivations for outside criticism, that in the matter of applying Muslim law justly to women, Muslims have to put their house in order. How will that be done?

answer

We do acknowledge it that there is much injustice through ignorance and sometimes through deliberate exploitation. But Muslim society is becoming more aware of these problems. There is genuine desire to, as you say, to put our house in order, to prevent the intrusion from the outside.

On the other hand, the Muslims of this country will not accept a uniform civil code. The indications that we have about the nature and content of what is likely to be proposed are that it will conflict with basic societal values and cultural characteristics of Muslims. If so, it will be impossible to accept it in its entirety. If de-Islamisation is foisted upon us, it would take a hundred years for the Muslims to accept a non-Islamic personal law. But, if we are left to our own resources, our own traditions, we can surely make any change necessary in the interpretation or administration of our personal law.

[41] Supra note 40.

THE ADMINISTRATION OF ISLAMIC LAW IN NIGERIA

MOHAMMAD TABI'U* AND S. KHALID RASHID[1]

I. INTRODUCTION

This paper aims at first examining the historical background of the administration of Islamic law during the Muslim period of Nigerian history and during the colonial rule and then to examine its current position in modern Nigeria and what the future holds for it. This country of nearly a hundred million people is the most populous in Africa. There are nineteen states. The ten Northern states, except two, are predominantly Muslim; whereas sizable Muslim population also exists in the Southern states.

II. HISTORICAL BACKGROUND

The Muslim Period

In the period immediately preceding the colonial rule, the lands which later constituted Nigeria consisted of divergent states and communities ranging from the animist communities of Iboland in the South-East to the Yoruba monarch of Oyo in the South-West and the highly organised Muslim Emirates of Sokoto and Borno in the North. These emirates, with their organised administrative and judicial machineries on the lines of the *Shari'ah,* serve as the starting point for any study of the application of Islamic law in Nigeria.

Islam came to the area which today constitutes Nigeria as early as the 11th century A.D. It was in the Borno Caliphate, and later in the Hausa states like Kano and Katsina, that the machinery for the administration of Islamic law was established. However, the process of Islamization reached its zenith only after the Sokoto jihād in the 19th century,[2] which was partly due to the deterioration of Islamic principles of state in the Hausaland. Nepotism, judicial corruption, unjust taxes, forced labour, illegal confiscation of property, enslavement and unlawful imprisonment were only some of the symptoms of the disease which plagued the Hausaland.[3] Shehu Usman Dan Fodio led

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[1] B.Sc., LL.M., Ph.D. (Aligarh), Reader and Head, Department of Islamic Law, Faculty of Law, University of Sokoto.

[2] The leader of the *Jihad*, Shehu Usman Dan Fodio, began preaching at the age of twenty in 1774. The first major battle took place at Tafkin Kwatto in 1804. By 1810 the whole of Hausaland had come under Islamic rule.

[3] See Adeleye, *Power and Diplomacy*, p. 17. See also Shehu Dan Fodio, *Kitab-al-Farq* (tr. by M. Hiskett, BSOAS xxiii, 1960).

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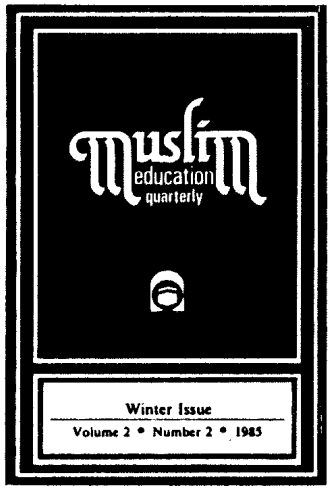

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s. 85-108.

A HISTORY OF ISLAMIC LAW IN NIGERIA: PAST AND PRESENT

YUSHAU SODIQ

History of Islam in Nigeria Before the Advent of the *Jihād*

This work focusses on the introduction of Islam to Nigeria and the role the Fulani leaders played in spreading Islam and its law. Our discussion also includes how Islamic law was applied before and during the British colonial rule in Nigeria, and its application after the Nigerian independence in 1960. We shall concentrate on Northern Nigeria where Islamic law has been operative. It is pertinent to mention here that Islamic law gained a foothold in the North in the nineteenth century because of the indirect rule adopted by Lord Lugard (the appointed British governor for all of Northern Nigeria) when he conquered Sokoto in 1903.

> Nigeria, more particularly Northern Nigeria, enjoys considerable fame in connection with what is called indirect rule, or as the latest refinement has it, Indirect Administration.[1]

The indirect rule entailed that the natives, who were in power before the conquest, would retain their posts, and the Emirs, who were exercising power, would continue to be responsible for the administration of their people, while the Britons would supervise their activities and render administrative advice where needed.

> Further, most of the country was already under the control of the Fulani emirates which were there as a growing concern ... impressed Sir Fredrick [Lugard] by the quality of their administrative machinery and administrative ability. He did the obvious, indeed the inevitable: he left the Emirates to continue in being, subject only to certain broad limitation.[2]

Due to this indirect rule policy, the colonial regime imposed restrictions on the movement of missionaries in the Protectorates where this policy was in

Dirasatu'l-Islamiyye, c. XXVII /s. 2 (1992),
IRCICA Islamabad, s. 117-126.

20 OCAK 1994

D.544

الصراع
بين الإسلام والعلمانية
في نيجيريا

سليمان موسى

من المعروف أن نيجيريا لم تكن معروفة بهذا الإسم وبهذا الشكل الموجود اليوم ، إلا في أواخر القرن التاسع عشر الميلادي حينما اقتحم المستعمرون الانكليز تلك المنطقة التي كان العرب يطلقون عليها اسم بلاد السودان ، أو بلاد تكرور (١) ومعلوم أن المستعمرين هم الذين أطلقوا عليها اسم نيجيريا ، وإضافة إلى ذلك فالمستعمرون الانكليز مسيحيون عقيدة والوطن الذي استولوا عليه معظم سكانه مسلمون ، ومن هنا بدأ الصراع بين الإسلام والصليبية في نيجيريا كما سنرى .

الأمم التي كونت نيجيريا :

ومن المفيد هنا إعطاء نبذة تاريخية عن الأمم المسلمة وغير المسلمة التي كانت وما تزال تسكن هذه المنطقة وتكون شعب نيجيريا .

قبل القرن التاسع عشر كانت توجد (أي قبل الاستعمار الانكليزي) عدة ولايات وممالك موزعة تختلف في حجمها وقوتها ، وقد تختلف أيضا في عاداتها وتقاليدها ، وكانت كل واحدة منها مستقلة ومنفصلة عن الأخرى تمام الانفصال إلا أن بعضها وهي ولايات الهوسا كانت تربطها صلة قوية هي صلة لغة الهوسا التي تتكلم بها ، وهناك رابطة أخرى تربط كل هذه الولايات والممالك وهي الرابطة التجارية(٢) ونستطيع أن نقسم تلك الولايات والممالك إلى أربعة أقسام مع ذكر تاريخ دخول الإسلام في كل واحدة منها :

the BULLETIN of the Henry Martyn Institute of Islamic Studies, vol: 13/s.3-4 (1994) Hyderabad, s.62-75

D.289

Politics and Religion in Nigeria: A Christian Perspective on Dialogue

E. O. Oyelade

NIGERIAN 1996

What effect does politics have in the multi-faith society of Nigeria? What is the role of dialogue in an atmosphere of tension and distrust? In this article I will briefly describe the understanding of politics within each of Nigeria's three major religious traditions: the African Traditional Religion, Islam and Christianity. I will then identify some issues raised as a result of political activity, and will examine efforts to resolve the problems which arise. Finally, I will examine the role that Christian-Muslim dialogue could play in Africa's most populous country.

Politics and Religion : Three Perspectives

It has been suggested that every human being is a political animal. It follows, then, that every religion has its political dimension. For example, in African Traditional Religion, political power resides with the king who, in consultation with his chiefs and war-men, imposes new rules, orders certain activities and punishes defaulters. Among the Yoruba, for example, the king is referred to as the assistant of the deity (*Igba Keji Orisa*). His authority is thus the authority of God. Since Nigeria's Independence in 1960, however, the rights of the king have been seriously undermined by political authorities. The king's appointment is now only confirmed by state governors (without which he cannot earn a government salary) and if the monarch fails to support the wishes and programmes of the government, he can be deposed and replaced.[1]

We should not underestimate the role of traditional religion in politics, however, for the power in traditional societies throughout Nigeria is located in secret societies like the Ogboni fraternity among the Yoruba. Many Nigerian politicians and functionaries are bonafide members of such societies. Furthermore, since politics in Nigeria is a "dirty game", those who seek political power must protect themselves from both the anger of people cheated through corruption, and the envy of displaced aspirants. Traditional divines meet this need by providing charms and amulets for politicians, jurists, lawyers, contractors and business tycoons of all religions. In other words, despite the seeming passivity of the traditional religionists, they are a "central life force" in Nigerian political struggles.

Modern Muslim thinkers have described Islam as a "complete way of life", the implication being that Islam affects the religious, social, economic, moral and political life of Muslims. It therefore follows that Islam cannot be divorced from politics; in

fact, politics is the one factor which makes all other aspects possible. This position is defended both theologically and historically. The Qur'ân claims that Allah is King not only of creation, but also of all the affairs of mankind. God is therefore the political ruler of the world, the heavens being His throne and the earth His footstool.[2] He has ordained Islam as the only religion of peace and justice so that people may be guided to do Allah's will. Political systems and their functionaries are thus means by which God's will is made supreme among mankind.[3]

The history of the Prophet Muhammad in Madînah underlines the inseparable nature of religion and politics. Allah founded the *ummah* (the Muslim community) by removing hatred and conflict from people's hearts and replacing it with friendship and brotherhood. Moreover, Allah commissioned the *ummah* not just to exalt that which is right and just, but to suppress that which is evil and unjust in human society. To achieve this, God appointed Muhammad as both the Prophet (*Imâm*) and the ruler of Madînah, a position he held in accordance with the will of God.

Christianity, in contrast, has been divided on the place of politics in religion. Most Protestant Christians insist on the separation of religion and state, based on the view that one cannot "serve God and mammon".[4] The Roman Catholic Church is more consistent, realizing that if politics is mishandled by unscrupulous people, it will stop or at least derange the growth and influence of the Church. A careful study of the synoptic gospels shows that most of the teachings of Jesus deal with socio-political affairs. It is therefore no surprise that Jesus declared to his disciples: "I assign to you, as my Father assigned to me, a kingdom . . ."[5] Thus the church's concern is not only the kingdom of heaven, but also the kingdom of this world. In Nigeria, as in the larger Christian world, politics has gained wider recognition on the basis of Biblical interpretations like these.

Politics and National Unity

In recent years, the relation between religion and politics has been well-demonstrated in Nigeria, with religio-political activities being vigorously pursued as a part of national culture. In a religiously pluralistic society like Nigeria, however, the biggest issue since Independence has been how to keep the country together as a single, unified community. When the first Republic was established on the 1st of October 1960, the national anthem expressed the need for unalloyed trust and unity:

> Nigeria we hail thee
> Our own dear native land.
> Though tribes and tongues may differ
> In brotherhood we stand.
> Nigerians are all proud to serve
> Our sovereign motherland.

edited by David Westerlund and Ingvar Svanberg
ISLAM OUTSIDE THE ARAB WORLD, Richmond: Curzon Press, 1999, s. 56-76.
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Chapter Two

Nigeria

Christopher Steed and David Westerlund

The Federal Republic of Nigeria, which was granted independence from Britain in 1960, is often referred to as the 'giant' of sub-Saharan Africa. Trisected by two wide rivers, the Niger and the Benue, Nigeria contains diverse geographical environments. This tropical country has a population of over 90 million, and contains a vast diversity of ethnic backgrounds, encompassing over 400 languages and cultures. Two-thirds of the population, however, come from the three largest ethnic groups: the Hausa-Fulani in the north, the Yoruba in the southwest and the Igbo in the southeast. The use of English, as the official language, is one of the chief factors unifying the nation. In the northern half of the country the Hausa language is also used as a *lingua franca* amongst many ethnic minorities. With half the population under twenty years of age, migration to the towns and cities is one of the dominant characteristics of modern Nigerian life.

It is estimated that about 50 per cent of the population is Muslim. The Christians are possibly somewhat fewer. The question of which of these two religions has most followers is a perennial subject of controversy, and no recent census has officially recorded figures for religious affiliation. Islam in Nigeria predates sustained Christian contact with the country by many centuries. Muslims entered Nigeria from the interior of the continent, from across the West African savannahs and the Saharan desert to the north, while Christianity spread along the West African coast, via the Atlantic ocean to the south. Roughly speaking, this has meant that Christianity is mostly located along the southern coast, and in the rain forests and plains (populated by the Igbo, Efik and Tiv, among others), whereas the savannahs and Sahel of northern Nigeria (chiefly inhabited by the Hausa, Fulani and Kanuri peoples) are seen as the Islamic 'heartland' of the nation.

Two areas of the country are religiously mixed, having both strong Muslim and Christian identifies. Firstly, the west with its dense network of towns and cities (including the former capital city of Lagos), is the home of the Yoruba-speaking peoples, whose cultural identity has been able to embrace Christianity as well as Islam. Secondly, the so-called Middle Belt across the median of the country, an area of riverine grasslands, plateaux

and mountains occupied by scores, if not hundreds of ethnic groups, is an expanse where there is intense rivalry between the two world religions.

Historical background

From the eleventh century onwards, when the king of Takrur in Senegambia became a Muslim, Islam in West Africa was closely connected with the development of states such as ancient Ghana, Mali and Songhay. Initially introduced to West Africa by Berbers and Arabs from the Sahara to the north, Islam gained many converts among local trading communities. West African societies fused elements of the new Muslim religion to their own traditional beliefs, creating a form of 'mixed' Islam. Islam came to northern Nigeria from two directions: in the eleventh century from the northeast, via Arab and Berber merchants from North Africa and the Sahara, to the kingdom of Kanem-Borno; and from the west in the late fourteenth and early fifteenth centuries, through the influence of Wangarawa-Dyula traders, to the city kingdoms of Hausaland.

The first Muslims came to Nigeria via the trade routes from Tripoli in North Africa, through the Lake Chad region, to the Kanem-Borno kingdom. Some of these traders probably belonged to the Ibadiyya, a branch of the Kharijite movement, and they may have entered this corner of Nigeria, along with Shuwa Arabs, sometime during the eighth century. In the eleventh century, a Muslim by the name of Hummay established the Muslim dynasty of the Saifawa, which was to rule the Kanem-Borno state for the next 700 years until 1846, when it was replaced by the present al-Kanemi dynasty. By the late fifteenth century Islam was well established at Gazargamu, the new capital of Kanem-Borno, with the *ulama* (sing. *alim*, religious scholar) holding eminent positions in government. By this time Quranic education was well developed and Borno had extensive ties with other leading intellectual centres in the Islamic world. Borno's prestigious heritage of calligraphy and Quranic expertise is still significant.

There seems to have been a Muslim group of traders from other parts of West Africa in the great northern Nigerian Hausa city of Kano by the middle of the fourteenth century, though it was not until a century later that the first king of Kano converted to Islam. Before the sixteenth century Islam in northern Nigeria was very much mixed with local Hausa religion. Until this time Islam was chiefly the religion of the towns and the trading classes. Quranic schools were opened, and literacy in Hausa or Fulfulde, using the Arabic script, was gradually incorporated into the governmental structure of the main Hausa kingdoms of Kano, Katsina and, later, Zaria. From the fifteenth century on, these Hausa city states grew rich and powerful. Regional trading networks led to the establishment of Hausa mercantile colonies throughout West Africa, and the Hausa traders soon perceived the commercial and social advantages of conversion to Islam. This trading

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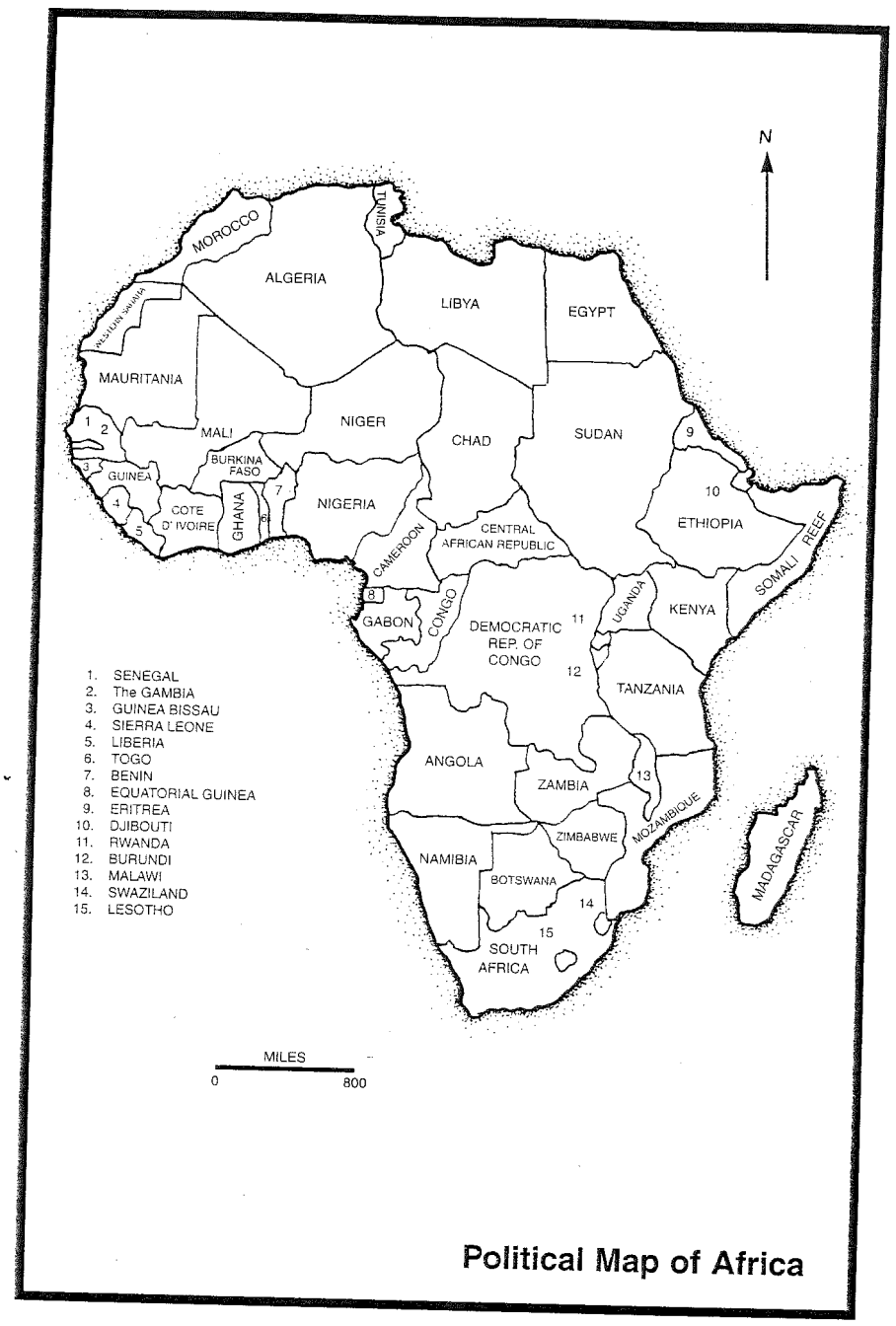

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CHAPTER 10

Religious Pluralisms in Northern Nigeria

William F. S. Miles

Fewer than one-half of Nigeria's people are Muslim, yet the country has far more adherents to Islam—around 45 million—than any other country in sub-Saharan Africa.[1] The demographics, moreover, fall short in explaining the significance of Islam in this, Africa's most populous nation. The intertwining of religion and politics throughout the history of Nigeria's colonial and postcolonial periods epitomizes many of the tensions pitting Islam against state in much of Africa.

In this chapter we focus on Islam's difficult relationship with the ideal—however imperfectly realized—of Nigerian pluralism. We also highlight the recent upsurge in Muslim-motivated resistance to political authority. Both phenomena have roots in the colonial era.

Religious pluralism encompasses more than the relationship between Muslim and non-Muslim Nigerians. Islam in northern Nigeria is itself multiple and multistranded: it comprises contrasting organizational and theological tendencies, and thus we must pluralize the very paradigm of pluralism for present-day northern Nigeria.

Islam under the British

When Lord Lugard "pacified" the major Islamic emirates of Kano and Sokoto in 1903, Nigeria did not yet exist as a consolidated colony.[2] From the 1880s on, private British interests had, through the Royal Niger Company, attempted to exercise influence both north and south of the Benue and Niger Rivers. It was only with the liquidation of the company in 1900 and its takeover by the Crown that colonization as a state enterprise proceeded systematically. Yet it was far from inevitable that the Colony and Protectorate of Southern Nigeria would be amalgamated with the Protectorate of Northern Nigeria. When this merger did occur, in 1914, it gave Nigeria

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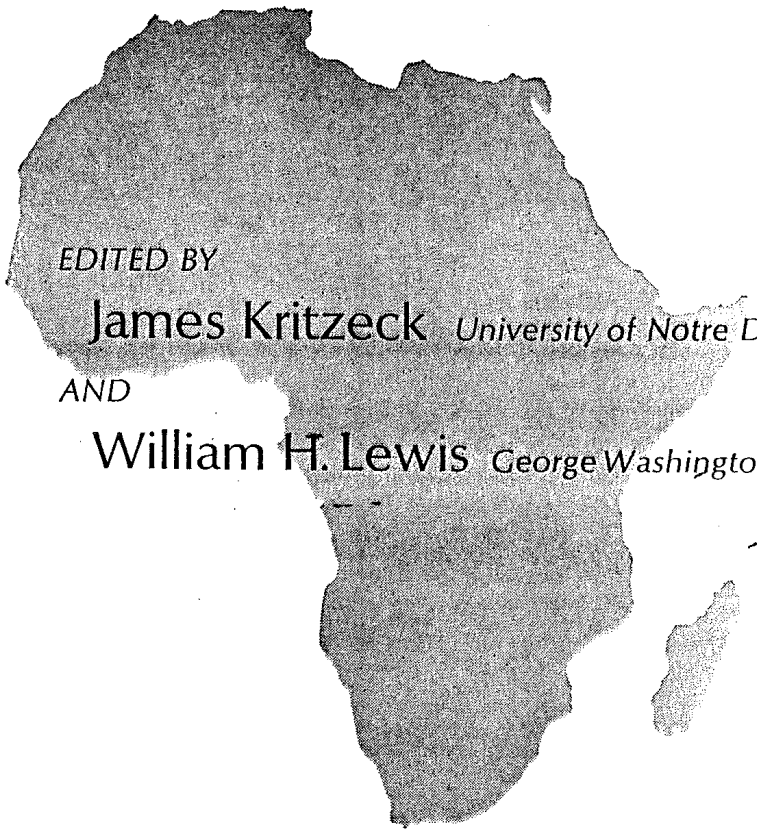

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Mervyn Hiskett

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Northern Nigeria

FOR OUR KNOWLEDGE OF THE EARLY HISTORY OF ISLAM IN HAUSALAND WE are indebted to two main sources, both written down at an undetermined and relatively late date, but both recording a very ancient tradition. They are the Kano Chronicle[1] and the *Wakar Bagauda*,[2] an account in Hausa verse.[3] Though there is disagreement in detail between these two sources, they agree in essentials. The story which they tell is as follows. An early autochthonous people, the Dalla stock of Palmer's commentary, were gradually dominated by and absorbed into a race of newcomers from the north whom we may term the Bagauda people. It appears from the *Wakar Bagauda* that this movement was caused by famine in the north, and the Kano Chronicle places it in the tenth century. The immigrants were distinguished from the pagan Dalla stock in that they were agriculturists, not hunters; they were also possibly monotheistic, but not specifically Moslem. After several generations they succumbed to the surrounding paganism. Then the Chronicle tells of Wangarawa missionaries from Mali who arrived in the city of Kano during the reign of Yaji (1349–1358),[4] bringing with them the teachings of Islam. This initiated a confrontation between paganism and Islam which has remained a constant factor in the history of the area. Later, in the middle of the fifteenth century the arrival of Moslem Fulani is recorded.[5] The *Wakar Bagauda* in a more abrupt and foreshortened account, attributes the introduction of Islam squarely to King Umaru (1410–1421 by the more reliable dating of the Chronicle).[6] The first event in our narrative fully supported by external documentation is the arrival in the Sudan, at the end of the fifteenth century, of Abu ʿAbdullāh Muhammad b. ʿAbd al-Karim b. Muhammad al-Maghili al-Tilimsani,[7] and this firmly established the Islamic presence. Its further

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out of you a nation uniting all that is good, enjoining what is right and forbidding what is wrong." "Secularism," they affirmed, "has no place in Islam since Islam is a religion as well as a system of life and government. You cannot separate religion and politics in Islam for religion must exert the correct influence on politics . . . this is the justification for Islam insisting that politics must be clean politics."[27] For these and other reasons, such as the importance attached by law to taking religious oaths and the fact that Nigerians do not want an "irreligious" state, Muslims wanted the Draft Constitution changed with the phrase "secular state" omitted, and a description inserted characterising Nigeria as a "multi-religious state".[28]

Some non-Muslims saw this anti-secular state stance of the Muslims as simply another ploy to advance the cause of Islam. To agree, they argued, to describing Nigeria as a "secular" state would imply abandoning Muslim designs to establish an Islamic state. This, it was argued, the Muslims were not prepared to do and consequently their ultimate objective was seen by some to be to turn Nigeria into an Islamic republic.[29] In reply, Muslims emphasise that they are enjoined by the Qur'an to uphold the principles of popular representation and free discussion "since sovereignty rests with the people". Therefore, aspects of the constitution of which they disapprove, Muslims argue, must be changed democratically; for example, the section which encourages intermarriage among persons of different religions, and the one which permits those born out of wedlock to inherit.[30]

In the present situation of religious pluralism in Nigeria Muslims state that they are obliged to observe "pacts with hypocrites . . . and are duty bound to observe strictly every term of agreement entered into with those of the revealed religions such as Christians and Jews who are close relations of the Muslims".[31]

The Shari'a debate.

Also during the period when the new Draft Constitution was being drawn up and at the time when it was being debated for approval by the Constituent Assembly (1977–8), the Shari'a even more than "secularism" became in the words of the Nigerian press "the hot issue".

In essence the Shari'a debate concerned whether or not constitutional provision should be made for the establishment of a Federal Shari'a Court of Appeal, and for Shari'a courts at the state level where they did not already exist. It became, however, a much wider issue involving such questions as religious freedom, the nature and ethos of the Nigerian judicial and legal systems as a whole, the question of the structure of the working week, and of the nature of Nigerian federalism. The Constitution Drafting Committee did in fact make provisions – which had to be endorsed by the Constituent Assembly – for the establishment of Shari'a courts at state level throughout the Federation and for the establishment of a Federal Shari'a Court of Appeal.

Muslims, and some non-Muslims, advanced a number of arguments in favour of such provisions. One argument put forward was that since half

of the population of Nigeria was subject to Islamic personal law, it was necessary – if the Federal system was to be sound – to recognise the diversity arising from this fact.[32] Further, it was maintained that a Federal Shari'a Court of Appeal would enable the development of a coherent and consistent body of Islamic law to operate throughout the Federation. Others maintained that the incorporation of the Shari'a Court into the constitution would help the Nigerian state to regain its moral consciousness and responsibility, generate the necessary collective spirit and help to solve Nigeria's social problems.[33] Nigerian Muslims, it was suggested, were backward because of the overthrow of the Shari'a by the British at the beginning of the century.[34] In addition, the overthrow of the Shari'a by the British impeded Islamic progress. Furthermore, the present legal system in operation in Nigeria did not satisfy Muslims in terms of "the general need for social justice among Muslims". The high rate of street begging was attributable "to the neglect by the British colonial administration of the traditional relief (provided by) the Muslim religious system".[35]

Arguing that Nigerian federalism was "a co-operative federalism" and that the unity of Nigeria should be made manifest in its diversity and not in uniformity, a Muslim graduate approved of the C.D.C. proposal for a Federal Shari'a Court of Appeal. A different line was taken by an editorial in the *New Nigerian* newspaper of 12 October 1976, which pointed out that, as far as Muslims were concerned, there had been a miscarriage of justice in Nigeria: "Cases were being decided at Appellate Courts where Islamic law was hardly given any recognition due to the ignorant jurists steeped in Western law and nothing else". The Shari'a Court, it was maintained, would go a long way towards correcting this anomaly.

The C.D.C. proposals for a Federal Shari'a Court of Appeal gave rise almost inevitably to a demand for an "equal deal for all religious groups". If there were to be special courts for Muslims, why not make the same provisions for Christians and Traditional Religionists? A Christian pastor wrote of the problems that would be created for Nigerian unity if the provision for a Federal Shari'a Court were to be endorsed by the Constituent Assembly. He referred to the role of religion in the Nigerian Civil War, the minorities issue, the issue of Church-State relations and the advisability of the separation of church and State. The creation of more Shari'a Courts in Nigeria and the establishment of a Federal Shari'a Court of Appeal, the clergyman maintained, would make the separation of church and state impossible and lead to discrimination in principle against Christians. In Islam, he pointed out, there can be no separation of mosque and court, no *locus standi* for a civil law not based on the Shari'a, no distinction between sacred and profane.[36]

Others saw it as a conspiracy aimed at turning Nigeria into an Islamic state, while some saw it as an instrument which outsiders could and were in fact using to divide Nigerians. As one group put it, the Shari'a debate was being used "to sow the seeds of division and confusion among us in order to divert attention from seeing the way they (the neo-colonialists) exploit us and carry away our resources".[37] Imperialists were using religion to divide and rule Nigeria. Other opponents of the Shari'a Federal Court of Appeal were of the opinion that Islamic law could not deal with the pressing problems of

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Islam, then, spread very rapidly in the southern region of the Ivory Coast during the colonial era. The much criticised marabout and the Muslim trader, at times assisted and at times hindered by the colonial authorities, were the two principal agents of this diffusion of Islam. In attempting, however, to meet the religious and material needs of the people, and to provide themselves with a livelihood, the marabouts and Dyula traders showed a great deal of tolerance for, and even mixed the practice of Islam with, unacceptible non-Islamic rituals and beliefs. This, along with colonialism which provoked a spiritual and cultural clash between colonizer and colonised, gave rise to a small but effective reformist, fundamentalist Islamic movement, based on Wahhabi principles, in the Ivory Coast. This movement, however, although one of its aims was to use Islam as a force for unity and as an instrument for creating an egalitarian society, had the effect of dividing the Muslim community, and was even denounced by the influential Sufi and scholar, the Sharif of Kankan, Shaikh Fanta Mahdi Kaba, as heretical. The Wahhabis still exist in the Ivory Coast but since independence they have been much less hostile to the traditional Muslim leadership and the marabouts.

Nigeria.

Northern Nigeria.

In this section, although the main concern is with the development of Islam in Nigeria during the colonial era, some further consideration will be given to the question of the Islamic response to colonialism in Nigeria. In assessing the growth of Islam in Nigeria in the period 1900—1960 I make use of a certain amount of statistical data which I would like to emphasise from the outset is not altogether reliable. C.E. Meek stated with reference to the Religious Statistics for Northern Nigeria gathered in the 1921 Census, "They are rather estimates rendered by the enumerators after — in many cases — somewhat haphazard inquiry. Nevertheless they are of great value as giving an approximate idea of the relative strength of the three main forms of religion (Islam, Christianity and Traditional Religion) practised".[1] Meek's comment applies with certain qualifications to most of the statistical data on religious development collected during the colonial era and since.

The jihad and the establishment of the Sokoto Caliphate in the early 19th century did not lead to the wholesale conversion to Islam of the population of northern Nigeria. Indeed by 1900 there were still substantial non-Muslim minorities in all the emirates of Northern Nigeria. Although Bauchi Town, for example, the capital of the Bauchi Emirate, was predominantly Muslim, the people of Dass, some 40 kilometres to the west of Bauchi Town, were almost entirely non-Muslim. Moreover, regions such as the Jos Plateau were once again almost 100 per cent non-Muslim. To this day in certain areas of northern Nigeria, such as Birnin Gwari in Kaduna State, the majority of the population of the rural areas are non-Muslim. As Murray Last has pointed out for Hausaland, the main non-Muslim areas in northern Nigeria are to be found "on the boundaries between the major emirates, between Sokoto and Katsina, Katsina and Kano, Kano and Zaria". These non-Muslims in

Hausaland are referred to by the Muslims as Maguzawa, "people whom it was justifiable to have living alongside Muslims in peace". The same scholar then makes the interesting point that the Maguzawa "were not really the targets for jihad even in the early 19th century . . . the jihad of 1804 was primarily a reform movement, reforming lax Muslims, not converting pagans. It was ideologically probably less concerned with the Kufr (unbelief) of pagans than with the Kufr of those Muslims who opposed the jihad."[2]

The attitude of the Muslim rulers to the Maguzawa, as outlined by Last, deserves a brief mention. The Maguzawa were liable to be more heavily taxed than Muslims and to have more demands made upon them but were also seen as an asset. They were hard workers and bold fighters and the emirs were careful not to alienate them or drive them out of their territory. The emirs disapproved of their "unbelief", the fact that they did not perform salat to Allah, but nevertheless considered them to be good citizens who evidently feared Allah and made up for their unbelief by being very generous when it came to acts of charity such as almsgiving. This attitude towards non-Muslims did not differ a great deal from that of some of the Muslim Dyula who did not take any steps to convert non-Muslims, believing that any non-Muslim who led a good life would after death become Muslims before entering Paradise and would thereby be saved. Of course I am not suggesting that non-Muslims were never the targets of jihad, or that they were never captured and enslaved. They were, and some of the resistance to Islam and the opposition to learning Arabic found today among non-Muslims in northern Nigeria is in part attributable to the fact that Muslims have in the past conquered and enslaved their people. The point, however, needs to be made that Islam did not set out to force all non-Muslims to become Muslims at the point of the sword, nor did it enslave or despise all non-Muslims in northern Nigeria.

In northern Nigeria, as was the case in southern Nigeria and in many other places in West Africa during the colonial era, Islam made considerable headway. In the Bauchi Emirate of northern Nigeria Muslims constituted about 50 per cent of the population in 1920 and by 1952 they formed about 75 per cent. In Adamawa province during the same period there was an actual decrease in the Muslim population of about 0.7 per cent. In Borno Emirate in north-eastern Nigeria between 1931 and 1952 the Muslim population rose from 74.9 per cent to 83.5 per cent.[3] The table below sets out the average percentage increase or decline in the Muslim population in northern Nigeria according to province between 1931 and 1952.

The system of indirect rule which the British colonial administration operated in northern Nigeria and the improvements in communications appear to have facilitated the growth and expansion of Islam. Muslims took advantage of the construction of roads and railways and the establishment of new towns such as Jos, in Plateau State, to expand their commercial and "religious" interests. Literate in Hausa and Arabic, and with a developed trading network, many Muslims travelled along the new roads and railways into non-Muslim areas such as the Jos Plateau, and even into the south and east of Nigeria, to commercial centres such as Ijebu-Ode, Ibadan, Lagos, Onitsha, Benin and Port Harcourt.

"Uqbah bin Nafi stopped by the furious waves of the Atlantic, on the West Coast of Morocco"

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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CLUB ROAD, LAHORE

1964

(28)

Nigeria

NIGERIA is an independent country in West Africa, occupying the basin of the lower Niger and adjacent regions. Nigeria is bounded south by the Gulf of Guinea, west by Dahomey, north by the Republic of the Niger; and east by the State of Cameroons. It includes also the former British Colony and Protectorate of Lagos.

Nigeria is divisible, broadly, into the following four zones parallel with the coast; (1) the delta, (2) forest region, (3) a zone of comparatively open country, giving place to (4) the plateau region. The coast-line, some 500 miles in length, extends along the Gulf of Guinea. The Niger, which, enters the country at its north-west corner and flows then south-east to the Atlantic, receives, 250 miles from the sea, the Benue, which, rising in the mountains of Adamawa south of Lake Chad, flows west across the plateau. Into the huge delta of the Niger, several other rivers (the "Oil Rivers") empty themselves; the chief being, on the west, the Benin.

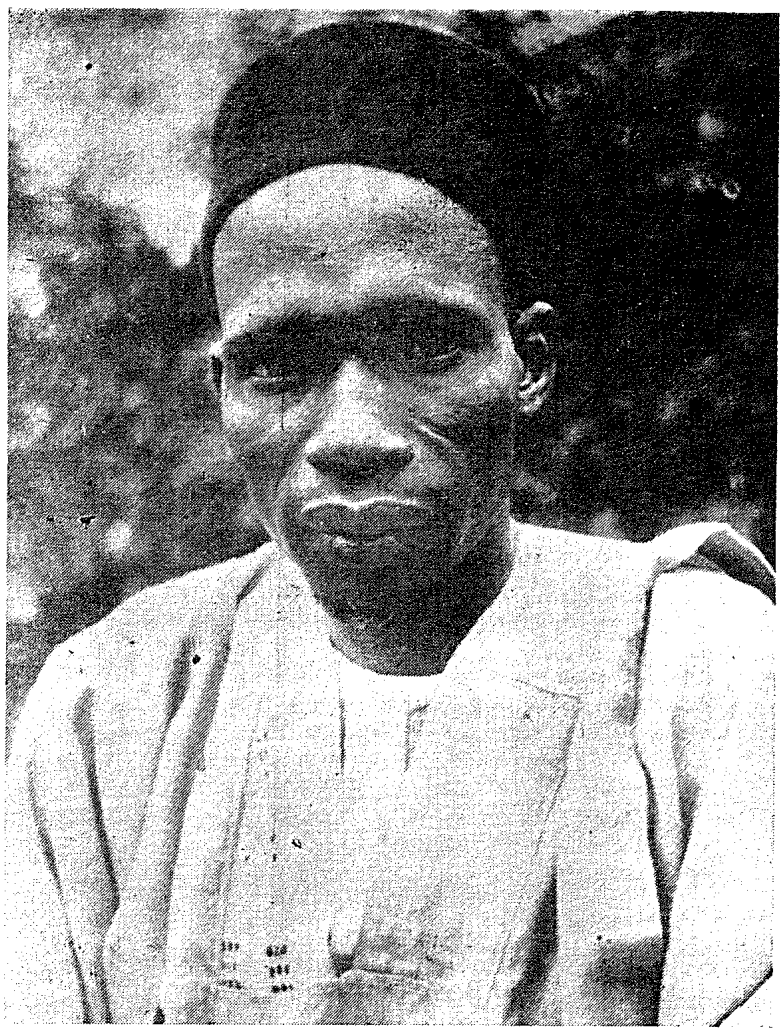
(1) The delta region is swampy, and forms, for a distance of from twenty to sixty miles inland, a network of interlacing creeks and broad sluggish channels fringed with monotonous mangrove forests.

(2) Beyond the delta, firm ground takes the place of mud and the mangroves disappear. The land rises gradually, and is covered with dense evergreen or rain forests which give place to deciduous forests as the rainfall decreases. The evergreen and deciduous forests form part of the great West African forest belt, which extends from fifty to hundred miles.

(3) The forest belt is succeeded by park-like land, the savannah and orchard forests much more extensive than the dense forest, with strips of deciduous forest going through it along the river banks.

(4) North of the Niger-Benue confluence are hills forming the walls of the plateau, which extends over the major part of the country and is part of the great plateau of North Africa.

Though Nigeria lies wholly within the tropics, there is a distinct difference in the climate of the northern and southern regions. In the south, the climate is typical of the tropics; in Northern Nigeria, it resembles that of



Alhaji Sir Abubakar Tafawa Balewa, Prime Minister of the Federation of Nigeria

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his presence. He asked them, "Did Abu Musa give such loans to every soldier or only to you?" They replied, "Only to us." "He gave it to you specially," said 'Umar, "because you were the sons of the Commander of the Faithful," and ordered that the original amount with the entire profit, accruing from it, be deposited in the state treasury. On the announcement of the judgement, 'Abd Allah kept silent, but 'Ubayd Allah requested: "O Commander of the Faithful, you should not decide this case in this way, because in case of loss we were responsible to return the entire amount to the treasury." 'Umar did not pay any attention to this plea and simply repeated his first decision. One of the audience stood up and suggested, "O commander of the Faithful, would it not be better to take it as a partnership business." 'Umar accepted this suggestion and ordered that half of the profit be deposited in the state treasury and the other half be given to 'Abd Allah and 'Ubayd Allah.

Qudamah b. Maz'un, the brother-in-law of 'Umar and a Companion of the holy Prophet, was arrested on charge of drunkenness. 'Umar without any hesitation passed order for his punishment and he was beaten with lashes (*'azala Qudamah b. Maz'un 'an al-Bahrayn wa haddahu fi shurb al-khamr*).

9

The Status of Islamic Law in Nigeria

SULIEMAN KUMO

Strictly speaking, it is only in Northern Nigeria that Islamic Law has a status. In the South Islamic law has no status of any kind within the applicable legal system. However, the fact that Islamic Law does not have (and never has had) any status in the South of Nigeria does not mean that there are no Muslim in the region. Far from it. From a purely statistical point, I believe I would be right in saying that nearly 60% of the Yoruba population are Muslims and they have been so for a long time. But, due to historical and sociological reasons, the Western Nigerian Muslims never lived as subjects of any kind of Islamic government and never operated an Islamic polity. There, custom held sway, and when the British conquered the region the English Common Law supplemented, and sometimes supplanted, customary law.

Coming to Northern Nigeria, on the other hand, one has to bear in mind that not only in the bulk of the population a Muslim population, but the fact that Northern Nigeria, along with parts of Cameroun, Niger and Chad formed the heart of the historical "Western Sudan" and the core of what was an African Islamic Commonwealth. Thus, Islam has roots there which go very deep.

Islam reached Northern Nigeria, according to available evidence, in the 10th century of the Christian Era, through the trans-Saharan trade routes. It began to take a firm hold in the 14th Century C.E. and the *Sharia* began to supplant customary law in the 15th Century C.E. in some parts of the region. After the Sokoti *Jihad*, of the early 19th Century C.E., a fully fledged and uncompromising Islamic government

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West Africa and Islam

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by Peter B. Clarke

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Edward Arnold

contemporary Nigeria, offering outmoded solutions to present problems.

The objection that Islamic law was "barbarous", antiquated and irrelevant was countered by many arguments. It was claimed, for example, that Islamic law provides a powerful and effective deterrent against the lowering of moral standards and against crime. Moreover, in a development situation where there is dislocation, disorientation and anomy, Muslims saw the Shari'a as providing firm guidelines, security and certainty. They argued, further, that the penalties imposed by the Shari'a are no more "barbarous" than for example those imposed in America or France, such as electrocution or the guillotine. Muslims pointed out that the "imported" legal and judicial systems have failed in Nigeria, just as the Westminister constitutional system failed. Crime rates, they maintained, had risen dramatically and the present system of justice — laborious, inefficient and corrupt — was inadequate to deal effectively with the increasing amount of violent crime.[38]

After a prolonged and heated debate in the Constituent Assembly, the Draft Constitution proposals concerning the establishment of a Federal Shari'a Court of Appeal were not endorsed. After Chief Simon Adebo's sub-committee reported that the decision was to delete the relevant section of the Draft Constitution, the Chairman of the Assembly, Chief Justice Udoma, declared the debate on the Shari'a closed. Eighty-eight members of the Assembly, all Muslims, withdrew from the Constituent Assembly. Five more members followed them later. These events took place between 7 and 10 April 1978. Explaining their reasons for withdrawing from the Assembly, the members declared that they represented at least 50 per cent of the national population and more than 50 per cent of the registered voters of the country.[39] In their absence the Chairman of the Assembly took the decision to wind up the discussion on Chapter VII of the Draft Constitution Bill.

The Shari'a debate and the debate on "secularism" may have had political dimensions but they were also about religious faith and practice and about the whole question of ensuring that Nigeria had a fitting and workable constitution. These debates were also extended to include law and order in general, and issues such as cultural identity, imperialism, the colonial legacy, mental and legal de-colonisation. These debates were also in part an attempt to deal with some of the social effects of rapid industrialisation. Many Nigerians, as a consequence of such things as traffic congestion in towns such as Lagos, were having to live much more private, less community and family centred lives. They were becoming more isolated in their apartments or houses, less able to travel with any degree of ease and comfort to meet family and friends. In this situation, more people were being reduced simply to role performers and moral beliefs and values were tending to become somewhat more arbitrary and privately contrived and constructed.

In this era of rapid industrialisation and modernisation, among the few institutions which provide a coherent view of life at the intellectual, emotional and work-a-day world level are the religious institutions. And for those Nigerians whose religion is Islam — and no doubt Christians and Traditional Religionists feel the same way — they find that it offers a clear, explicit, intelligible view of life, applicable to the contemporary situation. Some Muslims are convinced that in order to communicate this message

effectively Islamic institutions such as the Shari'a are vitally important. At the same time, however, it seems to be the case that Muslims who take this view are not prepared to pursue their objectives regardless of the rest of society. As one prominent Muslim expressed it, "once two or more communities are united by political bonds sanctified by the Constitution which is a Fundamental Treaty of permanent brotherhood, common action and destiny, it would not only be criminal but a grievous sin in Islam for the terms of the treaty to be violated by acts of discrimination and intolerance. The Holy Qur'an provides a veritable precedent for us on this matter."[40]

After the decision reached in the Constituent Assembly in 1978 the Shari'a debate died down. There are those, however, who believe the debate assisted in speeding up the decision to develop a Nigerian code of law acceptable to all Nigerians whatever their religious persuasion. Meanwhile, Muslims for their part have been assisting the Nigerian Law Review Commission, set up to work out the new Nigerian code of law. Muslims believe, for example, that aspects of Islamic commercial law, of Islamic law on theft, properly understood, might well find a place in the Nigerian code of law and be of benefit to the country as a whole.[41]

Meanwhile, as some debated and discussed relevant and important issues such as "secularism" and the Shari'a, and used the mass media to explain and elucidate Islamic beliefs and practices, others have continued to spread Islam by the traditional methods. The "unattached" mallam still makes his way from village to village, from town to town and from state to state, offering his advice and assistance to people in all walks of life, and converting some of them to Islam in the process. In Akwanga Local Government Area in Plateau State, for example, in September 1976, a mallam was instrumental in converting a number of people, some of them Christians, to Islam. Many people, including representatives of the Emirs of Lafia, Keffi and Nassarawa, and several chiefs, turned out to witness the ceremony held to mark this "group conversion" to Islam.[42]

Mallams still exercise great influence and their help is sought by people from all walks of life. Businessmen, deeply involved in their business concerns and with little leisure time, seek out the mallams and give them donations in return for prayers for the success of their businesses, much in the same way as lay Christians in some Christian denominations ask their religious leaders to pray on their behalf. Other people go to the mallam with family problems, and many others find that the mallams have a good deal to say of interest and value on life's problems and difficulties in general.

The advice given by many mallams has not changed much over the years. There is no evidence of mallams having become more radical as the disparities in wealth, housing and other areas have become more obvious with increasing economic development and prosperity. The mallam does not analyse such inequality in socio-economic terms. Here I will cite a few extracts from a *khutbah* (sermon) given in a small town which indicates the type of advice given to those who might think that they are "deprived". "Anyone", the mallam stated, "who fails to rejoice or to appreciate the little things or the good things done for him . . . he should leave the sky, he is committing sin and should go and die. . . . Anyone who wakes up early in the

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L'OEUVRE DE ABDULLAHI DAN FODIO ET SON IMPACT SUR LA VIE SOCIALE ET CULTURELLE DE SA RÉGION

SIDI MOHAMED MAHIBOU

Sa naissance

Abdullah naquit dans un village de Gobir[1] qui s'appelait Maganimi[2]. Le père de Abdullahi s'appelait Muhammad dit Fûdi ou Fodio[3] b·Uthman b. Salih b. Harûn b. Muhammad Gurtu b. Muhammad Thambo b. Bûba Baba b. Masiran b. Ayyûb b. Mûsa Jokollo.

Sa date de naissance

Les opinions des auteurs divergent sur sa date de naissance. Pour Abû Bakr Aliyu Gwandu[4], il serait né en 1186/1772; tandis que, selon le Shaykh Abû Bakr Gomi[5], il serait né en 1179/1765. Cette dernière opinion paraît plus probable, car elle est soutenue par d'autres thèses.

Sa formation

Abdulahi entama sa formation à l'âge de sept ans environ. Il a commencé par l'apprentissage de la lecture auprès de son père. II a terminé la récitation du Coran par coeur à l'âge de 12 ans. La formation de notre personnage passe par trois étapes qui pourraient correspondre aux trois cycles de l'enseignement moderne.

1- La première étape: c'est l'apprentissage de la lecture du Coran.
2- deuxième étape: cette étape concerne l'étude de toutes les disciplines arabo-islamiques hormis le tafsir et le hadith.

---

1 Gobir était une région qui se situait au Nord-Ouest du Nigeria et Sud-Est du Niger. Il était un des Etats haussa qui se sont opposés à l'action du Shaykh Uthman dan Fodio et contre lesquels ce dernier a mené le jihâd.
2 voir Idâ`al-nusûkh man akhadtu min al al-Shuyûkh, p.3
3 Voir M. HISKETT, *Tazyîn al-Waraqât*, Ibadan 1963.
D'après Abdullah, lui-même, le terme Fûdi veut dire en peul; lettré. voir *Idâ'al nusûkh*, P.3. Quant à Al-Jabarti, en parlant de Muhamad Fûdi, révèle que le mot Fûdi désigne le grand, mais sans préciser la langue dans laquelle il a cette signification (voir, Ajâ'ibal-athâr, 2/31), Le Caire 1959.
4 Il s'agit d'un universitaire nigérian dont nous parlerons plus loin.
5 C'était un juriste du droit islamique qui fut le chef des cadis au nord du Nigéria.

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Nijerya

21 EYLÜL 2000

PRESERVATION OF ARABIC MANUSCRIPTS IN NIGERIA

MUSA SULAIMAN ETSAYI

Introduction

Since the advent of Islam in *Bilad al-Sudan* in about the fifteenth century to date a concerted effort has been made by Muslims to comprehend its basic teachings through Arabic Scholarship. In the process of doing that, a great number of prolific writers have emerged, These writers or *ulama* produced a considerable number of literary works on Islamic Arts and sciences. However as there was no easy access to modern means of printing Technology then, a great number of the literary works could not see the light of printing in the present day.

Simultaneously, even today, some of our *"ulama"* are either unaware of the modern means of printing technology or they could not afford the cost of patronising them. Consequently, many of the research institutes and libraries that championed the cause of collecting ...Arabic manuscripts in the past could not do so effectively now due to economic hardship. Therefore, if proper caution is not taken, many manuscripts of Arabic and Islamic Studies may disappear in very near future.

The aim of this paper is to highlight the significance of using modern means of modern printing technology for the preservation and production in large scale the Arabic literary works of Nigerian authors. This will go a long way in promoting Islamic education in our institutions of learning and also guard against the extinction of our Arabic literary heritage.

Before proceeding to the use of modern printing technology for the advancement of the Arabic literary works of our indigenous scholars it is pertinent to review the methods adopted by our researchers and writers in preserving the Arabic manuscripts so far.

Documentation

Prior to the coming of Fulani scholars to Hausaland, eminent '*ulama*' who were prolific writers emerged in both Hausland and Kanem - Borno empire.

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12- Cheikh Ahmed Tidiane DIALLO: Comparaison entre les manuels des écoles coraniques et ceux des écoles modernes utilisés dans l'enseignement des règles grammaticales au Sénégal. (Mémoire de sortie de l'Ecole Normale Supérieure. Année académique 1995-1996) page 41.
13 - Mamadou NDiaye: Enseignement arabe au Sénégal (Thèse de 3e cyele) Dakar,1984.
14 - Abdou Aziz TOURE: "Tahfîzu Al Qur ân"(Rencontre sur l'enseignement du Coran au Sénégal organisée par le Ministère de 1a Culture et l'Institut islamique, Division enseignement.Dakar, mai 1978 de l'ère chrétienne).
15 - Auteur inconnu.
16- Voir les règles de la jurisprudence malékite et particulièrement le memento de Cheikh Khalil Ibn Ishâq.
17- Abdoul 'Alîm Ibrahima: "Al muwajih Al Fannî Limudarisî Al-Lugâ Al 'Arabiya"Tome 4. Edité à Dâr Al Ma'ârif, Egypte 1972 de l'ère chrétienne 464 pages.
18- Oumar ridâ Kahâla: "Mu'jam Al mu'alifin" Tarâjim Mustafâ Al kutub Al 'arabiya.Edition de Damas 1958 de l'ère chrétienne. Nous avons pris la majorité des noms d'écrivains et de leurs livres de ce "mu'jam"(glossaire des noms d'écrivains) à partir de la page 75.
19 - Voir la même source.
20- Sa'id Ibn Muhamed Al jakanî: "Tabsiratou Al Azhân"manuscrit de la bibliothèque particulière de Cheikh Oumar DIALLO; Dakar, Sénégal.
21- Ces livres se trouvent dans les bibliothèques particulières des détenteurs de la culture arabo-islamiques du Sénégal.
22- Seydi 'Ali harâzim: "Jawâhiru al ma'ânî"tome 2 édité à Dar al Kitab al'arabî. Beyrouth 1393 de l'hégire. 1973 de l'ère chrétienne. page 661-3932.
23- Voir les écrits du même auteur dans les manuscrits de l'Institut Fondamental d'Afrique Noire (IFAN-CH.A.Diop) Rayon de Cheikh Momar Mbaye Cissé de Diourbel.
24 - Voir les chapitres consacrés à cette science
25- Voir les écrits des hommes de culture sénégalais dans le domaine de la biographie du Prophète (PSL) (Bibliothèques personnelles de ces derniers).
26 - Voir les études relatives à la pénétration de l'Islam et de l'Arabe au Sénégal.

21 EYLÜL 2000

ISLAMIC EDUCATION IN NIGERIA

OMAR BELLO

Islam infiltrated into Nigeria as the Berber merchants established trading ports along the caravan routes and began to form settled communities in the trading centers. The part of Nigeria in which Islam had its earliest roots was the extreme north-east, in the Kanem-Borno Shaykhdom which flourished as early as the thirteenth century C.E. This was largely due to long established trade routes from Tripoli and Fezzan to the region of Lake Chad. It was Umayyad refugees, according to Al-Bakri arrived in Kanem from Damascus during the tenth century. It was towards the end of the eleventh century that Hume Jilmi became its first Muslim ruler [Smith,1971:172]. Hume was reported to be taught Qur'an and Risalat of Ibn Abi Zayd two times (by one Muhammad Mani) [Ali Abubakar,1968:54]. By the thirteenth century, Kanem had close and continuous contact with North Africa, and there was friendly relations at this time between the Kanem rulers and the Berber rulers of Tunisia and Tripolitania. By 1250 C.E. there was apparently such a large number of Kanem students in Cairo as to justify the building of a separate hostel for them. At the end of the fifteenth century the capital of Kanem moved to Borno, a fact that further strengthened the consolidation of Islamic influence in north-eastern Nigeria. *Ulama* from Senegal and North Africa came to Borno and received from its rulers *Mahram* letters patent which granted to them and their descendants the privilege of exemption from taxation and military service in return for placing their skills and learning at the service of the state [AbdurRahman & Canham,1978:45].

Muslim traders started arriving in Hausaland probably as early as the eleventh century, around Lake Tchad, from the direction of Egypt [Orr,1911:65], and were soon followed by Muslim scholars mainly from Senegal. By the fifteenth century they were widely spread throughout Northern Nigeria. The progress of Islam, however, in the region was very slow and very much more uneven. Kano had its first Muslim ruler in the fourteenth century, but was succeeded by six non-Muslims. Throughout the three centuries the cultural influence of Islam was continuous. In fact, until the nineteenth century, Islam in Hausaland had little religious influence outside the capital cities and the ruling families. The children outside the big cities received very little or no Islamic education, while the situation in the cities was different; though naturally there was considerable variation from one city to another, depending on its history and

COUNTRY PROFILE: NIGERIA

June 2006

COUNTRY

Forma Name: Federal Republic of Nigeria.

Short Form: Nigeria.

Term for Citizen(s): Nigerian(s).

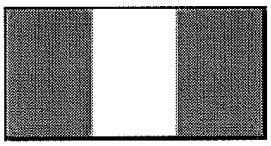
Capital: Abuja has been the capital of Nigeria since December 12, 1991. Previously, the capital was Lagos.

Major Cities: The most populous cities in Nigeria are Lagos (12 million), Ibadan (5 million), Abuja (2 million), Kano (1 million), and Enugu (500,000).

Independence: Nigeria achieved independence from the United Kingdom on October 1, 1960.

Public Holidays: A national holiday commemorating independence is celebrated on October 1. Other holidays are New Year's (January 1), Eid al Kabir (Feast of the Sacrifice—movable date based on the Islamic calendar), Eid al Maulud (Birth of the Prophet—movable date based on the Islamic calendar), Easter (movable date in March or April), Workers' Day (May 1), Eid al Fitr (End of Ramadan—movable date based on the Islamic calendar), Christmas (December 25), and Boxing Day (December 26).

Flag: Nigeria's flag consists of three equal vertical bands of green, white, and green.



Click to Enlarge Image

HISTORICAL BACKGROUND

Several dominant themes in Nigerian history are essential for understanding contemporary Nigerian politics and society. First, the spread of Islam, predominantly in the north but later in southwestern Nigeria as well, began a millennium ago. The creation of the Sokoto Caliphate in the jihad (holy war) of 1804–8 brought most of the northern region and adjacent parts of Niger and Cameroon under a single Islamic government. The great extension of Islam within the area of present-day Nigeria dates from the nineteenth century and the consolidation of the caliphate. This history helps account for the dichotomy between north and south and the divisions within the north that have been so pronounced during the colonial and postcolonial eras. Second, the slave trade across both the Sahara Desert and the Atlantic Ocean had a profound influence on virtually all parts of Nigeria. The transatlantic trade in particular accounted for the forced migration of perhaps 3.5 million people between the 1650s and the 1860s, while a steady stream of slaves flowed north across the Sahara for a millennium, ending only at the beginning of the

Nigerya
MADDE SAYIN ... DIKTAN SONRA GELEN SOKÜMAN

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Willem Floor

Bello, Ahmadu

Ahmadu Bello (1909–66) was the only premier of Northern Nigeria during Nigeria's First Republic (1960–6). He was a descendant of the founder of the Sokoto Caliphate (1804–1903), which was perhaps the largest pre-colonial state in sub-Saharan Africa, stretching from present-day Niger Republic through Northern Nigeria (excluding Borno) and into Cameroon. He held the traditional title Sardauna of Sokoto, and his nickname was Gamji, after the large tree *(Ficus platyphylla)* that offers shade and protection. He was arguably the most powerful politician in Nige-

MECELLETÜ'T-TEZHER, C.48, (S.2), S.164-173, 1976, (KAHİRE).

Nijerya

الوطن الإسلامي :

نيجيريا

للكاتب عبد الودود شلبي

في رسالة من باكستان يقول الأخ عبد الحق الندوي : قرأت في احدى المجلات التي تصدر عندنا هنا في مدينة « لاهور » ان عدد المسلمين في «نيجيريا» يشكل الأغلبية المطلقة بين السكان ، وانها « أي نيجيريا » تعتبر من هذه الناحية قطرا اسلاميا كغيره من الأقطار التي تدين بالاسلام فهل لكم أن توضحوا هذه الحقيقة على صفحات مجلة الأزهر الغراء ؟

وفي الصفحات التالية جواب وتفصيل لسؤال الأخ الفاضل في باكستان

* * *

الموقع : افريقيا الغربية .

العاصمة : لاجوس .

المساحة : ٣٦٧٦٦٩ ميلا مربعا .

السكان : ٦٠٫٠٠٠٫٠٠٠ (٧٥٪ مسلمون والبقية مسيحيون ووثنيون .

التاريخ :

ليس لدينا تقريبا أية سجلات تاريخية تتناول ماضي نيجيريا باستثناء

بالحضارات التاريخية المزدهرة في الشمال . فنشطت حركة التجارة نشاطا عظيما . وأرسل الرقيق والعاج والذهب نحو الشمال من المناطق الداخلية الممتدة من السنغال الى بحيرة تشاد . بينما كان التجار الوافدون من ساحل أفريقيا الشمالية يحملون معهم الملح والأقمشة والحديد والمعادن الأخرى والمرجان والسلع المتنوعة . وسهلت الطرق ـ فضلا عن التجارة ـ دخول الأفكار والثقافة والدين من حضارة المسلمين في الشمال . وهكذا دخل الاسلام الى شمال نيجيريا في القرن الثامن للميلاد . وبحلول القرن التاسع يمكن القول أن تاريخ نيجيريا بدأ بوجه عام . وكانت بورنو أول جزء من أجزاء نيجيريا برز بوضوح في ضوء التاريخ ، وكانت امبراطورية بورنو متطورة سياسيا واقتصاديا وثقافيا وكانت تتمتع بموقع جغرافي ممتاز وفي نهاية أقدم الطرق التجارية في العالم ـ ألا وهو الطريق المؤدي من القاهرة الى بحيرة تشاد ـ والى غرب بورنو كانت تقوم دول الهوسا وتاريخها أقدم من تاريخ بورنو بقليل . ومن المرجح ان دول الهوسا يرجع عهدها الى حوالى عام ١٠٠٠ للميلاد ، وهو التاريخ الذي ينطبق مع لائحة ملوك تلك الدول .

وفي القرن الرابع عشر بدأ الشعب الفولاني ، الذي يعتقد أنه من أصل حامي ويدين بالاسلام ، بدأ يهجر المنطقة المعروفة اليوم باسم السنغال في أفريقيا الغربية . وراح هؤلاء الرعاة البدو يتنقلون بمواشيهم في جميع أنحاء السودان الغربي الى أن امتزجوا بطريقة سلمية بالسكان الهوسيين واستقروا في مدنهم وقراهم .

وبينما كانت الحضارة الاسلامية تزدهر في الشمال ، كانت ممالك يوروبا في الجنوب ممعنة في وثنيتها .

وفي أقصى الجنوب ، كانت بنين ـ وهي أحد فروع مملكة يوروبا ـ تزدهر وتقيم العلاقات مع التجار الأوروبيين نظرا لوقوعها على مقربة من الساحل . وفي عام ١٤٨٦ أصبحت بنين ، بعد زيارة البرتغاليين لها مركزا للتجارة ما بين يوروبا وأوروبا .

هذا وشهدت نهاية القرن السادس عشر نقطة تحول في تاريخ نيجيريا . ففي هذه الفترة كانت مملكة بورنو الاسلامية متركزة في الشمال شمال البلاد . ويرتقي أصل العديد من القبائل ـ وقد تم تصنيف ٣٠٠ قبيلة تنفرد معظمها بلغتها الخاصة المميزة ـ الى الأراضي النائية الممتدة الى شمال وشمال شرقي الصحراء الكبرى . ويروي الفولكلور الهوسي ان دول هوسا الأصلية السبع ، وهي كانو وكاتسينا وغوبير وداورا ورانو وزاريا وزمفرا ، انحدرت من رجل واحد اسمه باووا تي من الشرق . وبالاضافة الى ذلك كانت هنالك سبع دول مرتبطة فيما بينها بأواصر القربى وتضم شعبي يوروبا ونوب اللذين انحدرا من أصل واحد على ما يقال . الا أننا لا نعرف عن الشعوب التي كانت تتكون من القبائل المشتتة التي تشكل الآن السكان الوثنيين في الجزء الأوسط في أقصى الجنوب .

مجيء الاسلام :

أتاحت طرق القوافل الرئيسية عبر الصحراء الكبرى لنيجيريا الاحتكاك

April 17, 1971

NIGERIA

A GLIMPSE INTO THE PAST !

HISTORY OF NIGERIA—I

There are practically no historical records about the past of Nigeria, except for chronicles in Arabic relating to the northern region of the country.

Many of the tribes—and about three hundred of them have been identified, most of them having their own distinctive language—trace their origin from lands away in the north and the northeast of the Sahara.

In Hausa folklore, the seven original Hausa tribes—Kano, Katsina, Gobir, Daura, Rano, Zaria and Zamfara—were descendants of one man, Bawo, 'who came from the East'. Besidies these, there were seven kindred tribes, which included the Yoruba and Nupe people, who are also said to have come from the same source. Little is known of the people they found already in occupation of the land, but it is probable that they were the scattered indigenous tribes who now form the primitive inhabitants of the Middle Belt and farther South.

The great caravan routes across the Sahara kept Nigeria in touch with historic civilisations in the North. There was a valuable flow of trade: slaves, ivory and gold were sent northward from the inland area stretching from the Senegal River to Lake Chad, and in return salt, cloth, iron and other metals, coral and other goods were brought back by merchants from the coast of North Africa. Besides trade, the caravan traffic brought ideas, culture and religion from the Muslim civilisation in the North—in the Maghreb provinces.

Thus, Islam came to North Nigeria in the eighth century of the Christian era. With the ninth century, roughly, the recorded history of Nigeria may be said to have begun.

The empire of Bornu was the first part of Nigeria to emerge clearly into the light of history. It was politically, economically and culturally developed; it was well placed geographically at the receiving end of one of the most ancient trade routes in the world —from Cairo to Lake Chad.

To the west of Bornu were the Hausa States, which had a history only a little more ancient than that of Bornu. It is probable that the Hausa kingdoms were established by about 1.000 A. D., which corresponds with their list of Kings.

In the fourteenth century, the Fulani people, who are thought to be of Hamitic origin and who were Muslims, began to migrate from the region of what now is Senegal in West Africa. These nomadic herdsmen wandered with their cattle across the whole of Western Africa. They mixed peacefully with the Hausa population and settled in towns and villages,

While Muslim civilisation was thriving in the north, in the south were the Yoruba Kingdoms which were pagan. Further south, Benin —an offshoot of the Yoruba Kingdom—was flourishing, and, situated near the coast, began to attract European traders. After a visit by the Portuguese in 1486, Benin became the entrepot for trade between Yorubaland and Europe.

The end of the sixteenth century proved to be a turning point for Nigeria, At that time, in the northeast was the powerful Muslim kingdom of Bornu. The Hausa States, which also were Muslim, had reached a comparative level of material prosperity. The Yoruba people were settling down in the south; and near the coast, Benin with its European trade—mainly in slaves—was prospering.

The seventeenth and eighteenth centuries were periods of stagnation, civil war and political disintegration. The decline was not wholly due to factors in Nigeria itself. The civilisation of the Muslim people in Northern Nigeria was derived from the Muslim civilisation in North Africa and the Middle East. The northern Nigerians shared the glories of Muslim achievements of the Middle Ages and began to share also the decline of Muslims in north Africa and the Middle East in the seventeenth and eighteenth centuries.

In 1804, Usman dan Fodio, a Fulani Muslim scholar and saint, started a revivalist movement. Author of the famous book "Ihya-us-Sunnah" (Revival of the Way of the Prophet), he reformed the Muslims of Nigeria, who had drifted from the pure teachings of Islam. Within ten years, he brought all the warring Hausa chiefs under one administration. He became the Sultan, with the title of Amir-ul-Mumineen (Commander of the Faithful); his flagbearers became the chiefs of Fulani States with the title of Amir. Others were commissioned to carve out their Amirates in the pagan lands of the south. Fulani power spread down to the Niger Valley, over-running the Nupe and Yoruba of Ilorin, and to the east along the Benue as far as Yola. The onward march of Fulani cavalry was halted by the rocky terrain of the plateau and the forest lands farther south. Thus, in the beginning of the nineteenth century, there was a powerful Muslim kingdom in the Northern Region of Nigeria and Islamic culture and civilisation were again thriving.

(To be Continued)

VIOLATING SANCTITY OF AL AQSA

In a memorandum to Jordan's Minister of Islamic Affairs, Rouhi Khatib, former Mayor of Jerusalem said that Chief Rabbi designate of Tel-Aviv and former Chief Rabbi of Israeli Armed Forces, who had led the first Jewish prayers in the Haram (Compound) Sharif of Al-Aqsa in 1967, has formed an organization named "Trustees of the Temple Mount", to press for the issue of a public law to sanction Jewish prayers within the Haram.

Chief Rabbi Cohen, the memorandum adds, is seeking the assistance of the Defence Minister to allow and protect Jewish prayers in the Haram, as he had previously ruled permitting Jewish prayers in the Mosque of Hebron. The main purpose is to secure Jewish rights inside the compound on the same footing as Muslims and as a stepping stone to legitimatize their rights to the twin Mosques of the Dome of the Rock and Al-Aqsa.

Rouhi Khatib pleaded for immediate action to counteract the encroachment of the Jews.

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REVIEWS

THE HISTORY OF NIGERIA AND GHANA

Nigeria and Ghana. By J. E. FLINT. Englewood Cliffs, New Jersey: Prentice Hall, 1966. Pp. 176, maps. $1.95.

Prentice Hall has launched a series entitled 'The Modern Nations in Historical Perspective,' and *Nigeria and Ghana* is the first of these series dealing with Africa that has come to the reviewer's notice.

This book is in many respects a fascinating and very welcome book. It is exceedingly well written. The author does not hesitate to challenge hitherto widely accepted conclusions and advance those of his own based on penetrating analysis and close reasoning. His approach is also fresh, viewing as he does events and trends against the geographical background of the two countries as well as the wider European and Islamic background. Furthermore, he attempts, very often successfully, to compare and contrast developments in the two countries. Finally, the book covers an incredibly huge span of time—from the emergence of the Negro to that of modern Ghanaians and Nigerians, and considering the size of the book, this is no mean achievement. The book has a few weaknesses, but these are not always the fault of the author, but rather the inevitable outcome of a work of synthesis of this nature, dealing with African countries whose politics are changing with such bewildering rapidity and about whose history new data are being revealed almost daily. Moreover, having lived and lectured in Nigeria himself, and naturally therefore in closer touch with Nigerian historians than their Ghanaian counterparts, the author shows a better mastery of the Nigerian scene and is more accurate and more up to date about Nigeria than about Ghana.

The book opens with a discussion of the land, the people and the politics of Nigeria and Ghana. It deals first not just with the relief, the rainfall, the vegetation, and the climate with its disease-bearing mosquitoes and tsetse flies, but also with the effect of these factors on the history and politics of these countries. Particularly revealing and interesting is the author's assessment of the influence of the tsetse fly on the history and economic life of West Africa (pp. 3–4).

In his discussion of the peoples of both countries, the author quite correctly rejects the use of the word 'tribe', which very few European historians use in connexion with their own peoples—not even the Welsh or the Scots are referred to as a tribe, though the Yoruba are—as being a not very precise or useful term to apply to many of the groups involved, and he rather writes more appropriately of 'cultural and linguistic areas' or groupings. Thus he sees Nigeria as dominated not by three main tribes (as many textbooks have it), but rather by three cultural groupings, namely Hausa–Fulani, Ibo and Yoruba, and he shows how these groups express themselves in the three main political parties of Nigeria. He follows the discussion of such cultural groupings in Nigeria and Ghana with a discussion of the politics of each country since independence, and vividly brings out the role of each cultural grouping in shaping the political scene. His conclusions on the political scene of Nigeria in particular have a prophetic ring about

accurately assesses as profound; the 'structure and spirit of British administration', which was based on the well-known principle of indirect rule, the essential spirit of which was 'one of conservative reform'; and finally the development of African nationalism, the emergence of the modern political parties and the overthrow of colonial rule in Ghana and Nigeria.

Though there is a lot in this book that I find readily acceptable, there are a few things that I consider either wrong or exaggerated or questionable. Again to go through chapter by chapter, some parts of the first chapter dealing with the politics of the two countries are already out of date, though this is not always the fault of the author. Thus Nigeria's government is no more federal, and no more based on a 'multiparty structure operating through parliamentary forms of government'. Nor is Ghana organized on 'a unitary one-party basis, her parliamentary forms modified to create a presidential system of rule with a strong personality cult'. Secondly, the author obviously exaggerates the effect of the presence of the tsetse fly and the consequent absence of beasts of burden on the size of states in West Africa (p. 3). The Hausa states arose in the savannah area where horses, camels and donkeys could be used, and yet not even one of them developed into a really large state. On the other hand, the presence of the tsetse fly and the consequent absence of the use of cavalry did not prevent the emergence of the Asante Empire which, by 1750, did embrace 'northern savannah, forest and coastal areas'. Nor is it true to say that Asante drove down to the sea to gain direct access to the European traders in the early nineteenth century (p. 24). The Asante drive to the coast, as it has now been clearly established, dates from the first decade of the eighteenth century.

In the second chapter, the first and the most important thing to be questioned is the author's explanation of the creation of states in the savannah and forest areas (pp. 41–69). Starting from the premise that political institutions of the states of those areas 'had much in common' and that the most characteristic institution was divine kingship which 'corresponds remarkably to the divine kingship of the Pharaohs', he concludes that all these savannah states were founded either by small bands of Negro adventurers or refugees fleeing from Meroe, 'the diffusion centre', armed with 'ideas of divine kingship and iron weapons', both of which they used to 'set themselves up as rulers further west', or by Negro refugees of the Sahara who had had contact with Egyptian civilization. He sees state building in the forest areas also in the same light. 'It is therefore sensible to suggest in the present state of our knowledge', he writes, 'that state-building in the forest zone was, as in the north earlier, intimately connected with the arrival of groups from the north possessed of the knowledge of iron smelting, a knowledge which gave them a superiority of weapons and tools with which to establish themselves in control over large numbers of the indigenous villagers and farmers' (p. 56). It should be added that this interpretation of the creation of states is by no means new or original. Fage has already talked of state-building invaders from the north and north-east founding these savannah and forest states. Basil Davidson has harped on the same theme. Indeed it predates Fage and goes back to the good old days of Harry Johnston and Seligman, when the Hamitic hypothesis dominated historical thinking about Africa. The only difference between the Flints and the Johnstons is that the invaders are no more considered as white-skinned but rather as black-skinned.

However, this rather popular explanation leaves a host of questions un-

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Nigeria and the Arab States*

*by Chris Chidebe***

Nigeria is the most populous state in Africa south of the Sahara. Her geography and her history together make her an interesting socio-political and cultural experiment. It is a land with believers in both Islam and Christianity. A country whose northern parts were the prizes of *jihadic* victory of a highly Islamized Fulani elite, and whose southern portions are inhabited by peoples who were voluntarily or involuntarily brought under the control of the marching Christian soldiers determined to expand the domain of imperial Europe and committed to recruiting souls for Jesus. Nigeria is a meeting ground for two periods in African history. It is the place where Islam still rejoices over its past glories and successes; it is also a place where Euro-Western Christianity has made a major breakthrough.

It is against this background, and with such facts in mind, that the subject of Nigerian-Arab relations is here explored. I divide this paper into four parts. The first part is a brief historical sketch of the impact of Arabs and Islam on the Nigerian society and the Nigerian mind. The second part addresses itself to the early post-colonial period in Nigerian-Arab relations; the third part discusses Nigerian-Arab relations under military rule in Nigeria; the fourth part discusses Nigeria's Third Republic and the Arab states.

A. Islam, Arabs and Nigeria

The arrival of Islam in northern Nigeria dates back to the 11th century and constitutes a major development in the history of this region of Africa. It not only linked the Hausas, the Fulanis, and other Islamized ethnic groups with the wider world of Islam to the north, northeast, and west, but it also opened up the possibility of Muslim expansion southwards. Indeed, one of the effects of Islamization in Northern Nigeria was the emergence of a full-fledged Islamic culture and civilization in certain parts of what we now call Nigeria. The sphere of

*This paper was originally presented at the African Studies Association meeting in Washington, DC, in October, 1982. This is a revised version of the original.

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17 ARALIK 1997

NIJERYA

عرض عام لواقع المسلمين في نيجيريا

KUVEYT-el-BELAG

ENCYCLOPAEDIA OF ISLAM (New edition)
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- Nigerya

Islamic movement embraced large Hausa areas of Southern Niger, especially Gobir, the Agadès sultanate, the Aït Awari (where Muḥammad al-Djaylānī their leader tried to settle his followers) and other Tuareg groups such as the Kel Geres. The Hausa and Zarma river areas were subject to inroads from the Iwillimmeden Tuareg whose "chaplains", the Kelessuk, were often adepts of the Kunta Ḳādiriyya and who habitually fabricated charms and potions and who issued *fatwās* and composed sermons.

(g) Sanūsī [*q.v.*] penetration into northern Niger from 1870 onwards. The revolt and struggle of Kaoussen against the French in Agadès and Ayar, were backed by German-Turkish military sponsors based in the Fazzān. The consequences of the French expedition, mounted from Zinder in 1906, and which achieved the defeat of Kaoussen's *mudjāhidūn* in 1916, was to lead to a mass emigration of population from Ayar and major destruction of its Muslim centres (see F.R. Rodd, *People of the veil*, London 1926, A. Salifou, *Kaoussan ou la révolte sennoussiste*, in *Etudes Nigériennes*, no. 33, Niamey 1973, and F. Fuglestad, *A history of Niger, 1850-1960*, Cambridge 1983).

(h) The current Islamic revival; this has included a Khalwatiyya headquarters in Ayar at Egandawel (accompanied by an agricultural settlement at Tabellot-Akririb) inspired by a revivalist, Mūsā Abatūl, a resurgence of Islamic practice in Agadès (see Aboubacar Adamou, *Agadez et sa région*, in *Etudes Nigériennes*, no. 44, 318-21), and growth of the Niassist Tidjāniyya amongst Hausa and Zerma, led by Shaykh al-Ḥādjdj Abū Bakar, from Kiota, near Dosso, who married a daughter of the master, from Kaolack in Senegal. The Niassists, the *madrasa* at Say, neo-Wahhābīsm, fundamentalism, and the Niger Islamic Association, and the reformist movement, strong around Maradi, aiming at an increase of wealth, and the building of *madrasa*s, known as *izāla* (*djamāʿat izālat al-bidʿa wa-iḳāmat al-sunna*) to name the most important centres of power, all make a significant contribution or compete for the souls of the Muslims in Niger today.

Bibliography: Besides the works already mentioned, see P. Bataillon, *L'Islam et l'organisation politique des Touaregs du Niger (Mémoires du CHEAM, 937)*, Paris 1946; E. Bernus, *Colporteurs de charmes magiques, les Ikadammatan*, in *Journal des Africanistes*, lv/1-2 (1985), 16-27; idem, *Histoires parallèles et croisées. Nobles et religieux chez les Touaregs Kel Denneg*, in *L'Homme*, no. 115, vol. xxx/3, July-September, 1990), 31-47; A.D.H. Bivar, and M. Hiskett, *The Arabic literature of Nigeria to 1804; a provisional account*, in *BSOAS*, xxv (1962), 104-48; Nicole Echard, *Histoire et histoires. Conception du passé chez les Hausa et les Twareg Kel Gress de l'Adar (République du Niger)*, in *Cahiers d'Etudes Africaines*, nos. 61-2, vol. xvi (1976), 237-96; D. Casajus, *Islam et noblesse chez les Touaregs*, in *L'Homme*, no. 115, vol. xxx/3 (July-September 1990), 7-30; Echard, *L'expérience du passé; histoire de la société paysanne Hausa de l'Adar*, in *Etudes Nigériennes*, no. 36, Niamey 1975; J. Godrie, *Le Niassisme au Niger-Est, Mémoire du CHEAM*, no. 3441, Paris 1961; H. Guillaume, *Les Nomades interrompus. Introduction à l'étude du canton Twareg de l'Imanan*, in *Etudes Nigériennes*, no. 35, Niamey 1974; Djibo Mallam Hamani, *Au carrefour du Soudan et de la Berbérie; le Sultanat Touareg de l'Ayar*, in *Etudes Nigériennes*, no. 55, Niamey 1989 (contains an extremely full bibliography); E. Hodgkin, *Social and political relations on the Niger bend in the seventeenth century*, Ph.D. thesis, Univ. of Birmingham 1987; J.O. Hunwick, *Notes on a late fifteenth century document concerning "al-Takrūr"*, in C. Allen and R.W. Johnson (eds.), *Africa perspectives: papers in the history, politics and economics of Africa presented to Thomas Hodgkin*, Cambridge 1970, 7-33; idem, *Sharīʿa in Songhay. The Replies of al-Maghīlī to ten questions of Askia al-Ḥājj Muḥammad*, ed. and tr. with an introduction and commentary, Fontes Historiae Africanae, Series Arabica V, Oxford 1985; M. Last, *The Sokoto Caliphate*, London 1967; J.E. Lavers, *Two Sufi communities in seventeenth and eighteenth century Borno*, paper submitted to the workshop on Ṣūfīsm in Africa in the seventeenth and eighteenth centuries (16th-18th September 1987), School of Oriental and African Studies, University of London; M. Le Cœur, *Les oasis du Kawar, une route, un pays, tome 1, le passé précolonial*, in *Etudes Nigériennes*, no. 54, Niamey, 1958; M. Hanspeter, *Die innere und äussere islamische Mission Libyens. Historisch-politischer Kontext, innerer Struktur, regionale Ausprägung am Beispiel Afrikas*, Mainz-Munich 1986; F. Nicolas, *L'Islam et les confréries en pays touareg nigérien*, in *Questions Sahariennes, 99-121, CHEAM 1009*, Paris 1947; idem, *Etude sur l'Islam, les confréries et les centres maraboutiques chez les Twareg du Sud*, in *Contribution à l'étude de l'Aïr*, Paris 1950, 480-91; H.T. Norris, *The Tuaregs, their Islamic legacy and its diffusion in the Sahel*, Warminster 1975; idem, *Ṣūfī mystics of the Niger Desert, Sīdī Maḥmūd and the hermits of Aïr*, Oxford 1990; A. Salifou, *Le Damagaram ou Sultanat de Zinder au XIX^e siècle*, in *Etudes Nigériennes*, no. 27, Niamey 1971; J.L. Triaud, *L'Islam et l'état en République du Niger*, in *Le Mois en Afrique*, nos. 192-3 (1981), 9-26; nos. 194-5 (1982), 35-48; idem, *Hommes de religion et confréries islamiques dans une société en crise, l'Aïr aux XIX^e et XX^e siècles*, in *Cahiers d'Etudes Africaines*, no. 91, vol. xxiii/3 (1983), 239-80; idem, *Les Alhazai de Maradi, Histoire d'un groupe de riches marchands Sahéliens*, ORSTOM, *Collection Travaux de Documents*, no. 187, Paris 1986, 1990. (H.T. NORRIS)

NIGERIA, the largest of the West African coastal states.

i. Modern Nigeria

Nigeria was put together in 1914 from the former British protectorates of Northern and Southern Nigeria, to become the Colony and Protectorate of Nigeria. It is bounded in the south by the Gulf of Guinea, in the west by Benin, in the north by Niger, in the north-east by Chad [*q.v.* in Suppl.] and in the east by Cameroon. The administrative capital is Abuja. The chief towns include Lagos, Ibadan, Ilorin, Kano and Sokoto. The population as at 1984 was 88,148,000 in an area of 923,768 km²/356,574 sq. mls. This comprises more than 250 tribal groups, of which the largest are the Hausas [see HAUSA], the Fulani [see FULBE] and the Kanuri of Bornū [*q.v.*], in the north; the Yorubas in the south-west; and the Ibos in the east.

The terrain encompasses the sandy shoreline and mango swamps of the coast, behind which lies a belt of tropical rain forest. This gradually gives way to orchard savannah as one moves north, to the area of Zaria. From there on the country becomes progressively drier and more barren until one reaches the thin scrub savannah and the near-desert conditions of the immediate sub-Saharan north.

Nigeria has numerous rivers, of which the Niger [*q.v.*], the Benue and the Gongola have been historically important. The coastal areas have two rainy seasons. The highest annual rainfall exceeds 2,500 mm/100 ins. This decreases the farther north one travels. The northern dry season extends from October to April and is the time of the harmattan, the hot, dust-laden wind from the Sahara.

The main religions of Nigeria are Islam (*ca.* 50%);

MECELLETU'L-EZHER, C. 48 ,
(sayı 9), s.164-173 , 1976 KAHİRE.

الوطن الإسلامي :

نيجيريا

للكتور عبد الودود شلبي

في رسالة من باكستان يقول الأخ عبيد الحق الندوى : قرأت في احدى المجلات التى تصدر عندنا هنا في مدينة « لاهور » ان عدد المسلمين في «نيجيريا» يشكل الأغلبية المطلقة بين السكان ، وانها « أى نيجيريا » تعتبر من هذه الناحية قطرا اسلاميا كغيره من الأقطار التى تدين بالاسلام فهل لكم أن توضحوا هذه الحقيقة على صفحات مجلة الأزهر الغراء ؟

وفي الصفحات التالية جواب وتفصيل لسؤال الأخ الفاضل في باكستان

* * *

الموقع : افريقيا الغربية .

العاصمة : لاجوس .

المساحة : ٣٦٧٦٦٩ ميلا مربعا .

السكان : ٦٠٫٠٠٠٫٠٠٠ (٧٥٪ مسلمون والبقية مسيحيون ووثنيون .

التاريخ :

ليس لدينا تقريبا أية سجلات تاريخية تتناول ماضى نيجيريا باستثناء شمال البلاد . ويرتقى أصل العديد من القبائل – وقد تم تصنيف ٣٠٠ قبيلة تنفرد معظمها بلغتها الخاصة المميزة – الى الأراضى النائية الممتدة الى شمال وشمال شرقى الصحراء الكبرى . ويروى الفولكلور الهوسى ان دول هوسا الأصلية السبع ، وهى كانو وكاتسينا وغوبير وداورا ورانو وزاريا وزمفرا ، انحدرت من رجل واحد اسمه باوواتى من الشرق . وبالاضافة الى ذلك كانت هنالك سبع دول مرتبطة فيما بينها بأواصر القربى وتضم شعبى يوروبا ونوب اللذين انحدرا من أصل واحد على ما يقال . الا أننا لا نعرف عن الشعوب التى كانت تتكون من القبائل المشتتة التى تشكل الآن السكان الوثنيين فى الجزء الأوسط فى أقصى الجنوب .

مجيء الاسلام :

أتاحت طرق القوافل الرئيسية عبر الصحراء الكبرى لنيجيريا الاحتكاك والذهب نحو الشمال من المناطق الداخلية الممتدة من السنغال الى بحيرة تشاد . بينما كان التجار الوافدون من ساحل أفريقيا الشمالية يحملون معهم الملح والأقمشة والحديد والمعادن الأخرى والمرجان والسلع المتنوعة . وسهلت الطرق – فضلا عن التجارة – دخول الأفكار والثقافة والدين من حضارة المسلمين فى الشمال . وهكذا دخل الاسلام الى شمال نيجيريا فى القرن الثامن للميلاد . وبحلول القرن التاسع يمكن القول أن تاريخ نيجيريا بدأ بوجه عام . وكانت بورنو أول جزء من أجزاء نيجيريا برز بوضوح فى ضوء التاريخ ، وكانت امبراطورية بورنو متطورة سياسيا واقتصاديا وثقافيا وكانت تتمتع بموقع جغرافى ممتاز وفى نهاية أقدم الطرق التجارية فى العالم – ألا وهو الطريق المؤدى من القاهرة الى بحيرة تشاد – والى غرب بورنو كانت تقوم دول الهوسا وتاريخها أقدم من تاريخ بورنو بقليل . ومن المرجح ان دول الهوسا يرجع عهدها الى حوالى عام الفولانى ، الذى يعتقد أنه من أصل حامى ويدين بالاسلام ، بدأ يهجر المنطقة المعروفة اليوم باسم السنغال فى أفريقيا الغربية . وراح هؤلاء الرعاة البدو يتنقلون بمواشيهم فى جميع أنحاء السودان الغربى الى أن امتزجوا بطريقة سلمية بالسكان الهوسيين واستقروا فى مدنهم وقراهم .

وبينما كانت الحضارة الاسلامية تزدهر فى الشمال ، كانت ممالك يوروبا فى الجنوب ممعنة فى وثنيتها .

وفى أقصى الجنوب ، كانت بنين – وهى أحد فروع مملكة يوروبا – تزدهر وتقيم العلاقات مع التجار الأوروبيين نظرا لوقوعها على مقربة من الساحل . وفى عام ١٤٨٦ أصبحت بنين ، بعد زيارة البرتغاليين لها مركزا للتجارة ما بين يوروبا وأوروبا .

هذا وشهدت نهاية القرن السادس عشر نقطة تحول فى تاريخ نيجيريا . ففى هذه الفترة كانت مملكة بورنو الاسلامية متركزة فى الشمال

Nigeria
دائرة المعارف بزرگ اسلامی، مج. 11 ، تهران 1381 . ص. 332-333 ISAM Ktp. 94578

عمومی، شناسنامه، ۱۲، ۹، ۶). درآمد مردم این بخش برپایهٔ کشاورزی، دامداری، باغداری و کارگری ساده‌است (*فرهنگ اقتصادی*، «۷۶/۲»؛ *فرهنگ جغرافیایی آبادیها*، ۲۶). آب کشاورزی بخش باینگان از رودخانه، چاههای عمیق و چشمه تأمین می‌شود. انواع محصولات کشاورزی، پرورش طیور به طریق سنتی، فرآورده‌های دامی و لبنی ــ که جنبهٔ صادرات نیز دارد ــ و صنایع دستی، از اهم تولیدات این منطقه به شمار می‌رود (همانجا؛ *فرهنگ اقتصادی*، «۷۶/۲ـ۷۶/۵»).

در ۱۳۶۶ش این بخش دارای ۱٬۰۶۲ خانوار (۵٬۴۹۲ نفر) عشایر کوچندهٔ ییلاقی و ۱٬۱۲۳ خانوار (۵٬۸۶۴ نفر) عشایر کوچندهٔ قشلاقی ــ از ایل کرد نژاد جاف ــ بود (*سرشماری اجتماعی...*، ۲۱؛ افشار، ۱۲۷۴/۲). اهالی باینگان از اهل سنت (شافعی) هستند و زبانشان کردی است که به لهجهٔ جافی تکلم می‌کنند (*فرهنگ جغرافیایی آبادیها*، همانجا؛ ولدبیگی، ۳).

در خلال جنگ عراق و ایران، باینگان از جمله مناطقی بود که آسیب فراوان دید و ۵۰٪ از ساختمانهای این بخش ویران شد و بیشتر روستاهای آن از سکنه تهی گردید (همانجا؛ *اهم فعالیتها...*، ۳۱۱). این بخش شامل ۳ دهستان به نامهای ماکوان، کلاشی و شیوه‌سر است (*سازمان*، همانجا؛ *آمارنامه...*، ۲۶). گفتنی است، قرآنی که کتابت آن به حدود ۳۰۰ سال پیش باز می‌گردد، در روستای میر عبدلی، یکی از آبادیهای بخش باینگان نگهداری می‌شود (افشار، ۵۰۳/۱ـ۵۰۵).

شهرباینگان: این شهرمرکز بخش‌باینگان‌است و در ۲۴ کیلومتری جنوب باختری پاوه، در منطقه‌ای کوهستانی، با ارتفاع ۱٬۳۰۰ متر از سطح دریا، و در °۳۵ عرض شمالی و °۴۶ و ′۱۵ طول شرقی قرار گرفته است (*فرهنگ جغرافیایی آبادیها*، ولدبیگی، همانجاها؛ مفخم، ۵۹؛ پاپلی، ۹۳؛ قس: *فرهنگ جغرافیایی ایران*، ۴۷/۵). قدمت تاریخی شهر به دورهٔ زندیه (۱۱۶۲ـ۱۲۰۹ق) باز می‌گردد. طوایف «بادنیان» عراق، هستهٔ اولیهٔ جمعیت باینگان را تشکیل می‌داده، و شهر کنونی، ییلاق آنها محسوب می‌شده است. به تدریج طوایفی در این محل ساکن شدند و نام آن را از بادنیان به باینگان تغییر دادند. شهر در منطقهٔ پایکوهی قرار گرفته، و کوههای شاهو، راگا و ماکوان مشرف بر آن است. درهٔ زیبای سحور در شمال شهر واقع، و شعبه‌ای از رود مرّه خیل در آن جاری است (جعفری، *کوهها*، ۲۷۱، ۵۰۲؛ *فرهنگ جغرافیایی آبادیها*، ۲۶، ۲۷). رود چم‌مره‌خیل از جنوب باینگان می‌گذرد و به رود مرزی سیروان می‌ریزد. چشمه‌های دائمی چاوک و گرماب در نزدیکی شهر واقع است و مردم از آب آنها، از طریق لوله‌کشی، استفاده می‌کنند. آب و هوای باینگان نسبتاً سرد و نیمه مرطوب است و درجهٔ سرمای آن تا °۲۶− نیز گزارش شده، و میزان بارش سالانه تا ۵۹۰ میلی‌متر به ثبت رسیده است (همانجا؛ جعفری، *رودها*، ۱۹۱ـ۱۹۲).

جمعیت باینگان در اوایل دههٔ ۱۳۳۰ش بالغ بر ۵۳۸ نفر بود (*فرهنگ جغرافیایی ایران*، همانجا) که در ۱۳۷۰ش به ۱٬۴۷۷ نفر (۲۹۸ خانوار) و در ۱۳۷۵ش به ۱٬۸۶۶ نفر (۳۹۸ خانوار) شامل ۹۵۶ مرد و ۹۱۰ زن، افزایش یافت. نسبتهای باسوادی و اشتغال در این شهر به ترتیب حدود ۷۸/۹٪ و ۲۴/۴٪ ثبت شده است (*آمارنامه*، ۶۶؛ *سرشماری عمومی*، نتایج، چهل). این شهر در ۱۳۶۷ش ۲۰۴ خانوار بهره بردار کشاورزی داشته است (*فرهنگ آبادیها*...، ۱۰۰).

مآخذ: *آمارنامهٔ استان کرمانشاه* (۱۳۷۴ش)، سازمان برنامه و بودجهٔ استان کرمانشاه، تهران، ۱۳۷۶ش؛ افشار سیستانی، ایرج، *کرمانشاهان و تمدن دیرینهٔ آن*، تهران، ۱۳۷۱ش؛ *اهم فعالیتهای بازسازی و نوسازی مناطق جنگ‌زده* (در سال ۱۳۶۱ و ۱۳۶۲ش)، دبیرخانهٔ ستاد مرکزی بازسازی و نوسازی مناطق جنگ‌زده، تهران، ۱۳۶۳ش؛ پاپلی یزدی، محمدحسین، *فرهنگ آبادیها و مکانهای مذهبی کشور*، مشهد، ۱۳۶۷ش؛ جعفری، عباس، *رودها و رودنامهٔ ایران*، تهران، ۱۳۷۶ش؛ همو، *کوهها و کوه‌نامهٔ ایران*، تهران، ۱۳۶۸ش؛ *دایرةالمعارف فارسی*؛ رزم‌آرا، علی، *جغرافیای نظامی ایران* (کردستان)، تهران، ۱۳۲۰ش؛ *سازمان تقسیمات کشوری جمهوری اسلامی ایران*، وزارت کشور، تهران، ۱۳۷۶ش؛ *سرشماری اجتماعی ـ اقتصادی عشایر کوچنده* (۱۳۶۶ش)، جمعیت عشایری دهستانها، کل کشور، مرکز آمار ایران، تهران، ۱۳۶۸ش؛ *سرشماری عمومی نفوس و مسکن* (۱۳۷۵ش)، شناسنامهٔ دهستانهای کشور، استان کرمانشاه، مرکز آمار ایران، تهران، ۱۳۷۶ش؛ *سرشماری عمومی نفوس و مسکن* (۱۳۷۵ش)، نتایج تفصیلی، شهرستان پاوه، مرکز آمار ایران، تهران، ۱۳۷۶ش؛ *فرهنگ آبادیهای کشور*، سرشماری عمومی کشاورزی (۱۳۶۷ش)، استان باختران، مرکز آمار ایران، تهران، ۱۳۶۹ش؛ *فرهنگ اقتصادی دهات و مزارع*، شهرستان پاوه، جهادسازندگی، تهران، ۱۳۶۳ش؛ *فرهنگ جغرافیایی آبادیهای کشور* (قصر شیرین)، سازمان جغرافیایی نیروهای مسلح، تهران، ۱۳۷۳ش، ج ۴۵؛ *فرهنگ جغرافیایی ایران* (آبادیها)، استان ۵ کردستان، دایرهٔ جغرافیایی ستاد ارتش، تهران، ۱۳۳۱ش؛ مفخم پایان، لطف‌الله، *فرهنگ آبادیهای ایران*، تهران، ۱۳۳۹ش؛ ولدبیگی، بهرام، *تاریخ سیاسی اجتماعی پاوه و اورامانات*، تهران، ۱۳۶۹ش.

کریم شریعت

بائوچی[1]، شهر و استانی مسلمان‌نشین در شمال کشور نیجریه. شهر بائوچی در ۱۲۲۴ق/۱۸۰۹م به دست مجاهد مسلمانی به نام «یعقوبو[2]» پی افکنده شد و سپس دولتی به همین نام به منظور اجرای برنامه‌ای جهادی برای گسترش اسلام در غرب افریقا در دشت مرتفع بائوچی پایه‌گذاری گردید. شهر بائوچی سالها به نام بنیان‌گذار خود، یعقوبو نامیده می‌شد (اکپوفور، 72؛ فیج، 204؛ *بریتانیکا*، میکرو، I/882).

بائوچی در شمال رودخانه‌های نیجریه و بنوئه در میان قله‌های مرتفع فلات جوس در °۱۰ و ′۱۹ عرض شمالی و °۹ و ′۵۰ طول شرقی قرار دارد (همانجا؛ کوک، ۳۰۳). شهر بائوچی از آغاز تشکیل دولت، پایتخت، و از ۱۹۲۶م که استانهای دیگر در کنار استان بائوچی ایجاد گردید، مرکز استان بود (نک: *بریتانیکا*، همانجا). بائوچی در تقسیمات کشوری نیجریه در ۱۹۷۶م نیز به عنوان استان تعیین گردید (نیجریه، ۹۴ـ ۹۵). این استان که ۶۷٬۶۵۰ کم۲ مساحت دارد، علاوه بر شهر بائوچی شهرهای گمب[3]، جمعار[4]، کاتاگوم[5] و میسو[6] را در بر می‌گیرد (*بریتانیکا*،

1. Bauchi 2. Yakubu 3. Gombe 4. Jama'are 5. Katagum 6. Misau

C117(53), London

Nigeria under the Cross

— transition from indirect to direct rule

NIGERIA

Nigeria is like a sick man with bad habits who is being experimented upon by a bunch of Ju Ju doctors, sometimes Christian, sometimes Muslim, sometimes civilian, sometimes military, but the only medicine they ever know are the various brands of the same secular formulations imported from the West. The periodical turnover of the witch doctors brought no change either in the medicine or the principle of therapy. It's always more of the same.

Three months after the so-called Kafanchan riots in March 1987 and evidently after having waited for the state and federal administration to act not only in the limited context of the orgy of violence, desecration and destruction, but also in respect of its more profound implications, the Nigerian Council of 'Ulama has come out with a strong statement rejecting the 'Government's uncritical and slavish association with Christian and neo-colonial interest' and called for 'a comprehensive reorganisation of the Armed forces, the police and security organisations so as to make them truly national where every community is represented on the basis of their number and strength in all the states of Nigeria.' 'Muslims will not accept a situation where the nation's armed forces, the police and security organisations are turned into bastions of Christianity which can be marshalled against Islam'.

The Council declared that 'the ongoing crisis, which has been engineered to distract the attention of Muslims from the vital issues in the country, will in no way succeed in its goals' and reiterated 'the Muslim demand for the full and uninhibited application of Shari'ah . . . So also the demand for Islamic education, a just and equitable economic system and an appropriate political dispensation'.

The 'Ulama said 'the idea of separation of religion and state is universally acknowledged as a Christian concept and is totally alien to Islam' and, therefore, Muslim opposition to Secularism remained 'total . . . firm and unshakeable.' 'Muslims want to live entirely under the guidance of Islam, in obedience to Allah and His Messenger (peace be upon him) and have nothing whatsoever to do with Secularism', they declared.

The Council which includes almost all the leading Islamic scholars from all schools, traditional and modern, concluded its statement by calling upon Muslims all over the country 'to do all in their power to defend the cause of Allah and to take all necessary steps to defend themselves as they can no longer rely on the state and its security agencies'. 'For Muslims have every reason to believe', it went on, 'that the army, the police and the state security services are not willing to protect the life, honour and property of Muslims'.

Relations between Muslims and the federal government have been either uneasy or uncertain ever since the first elected government of Nigeria headed by Abubakar Tafawa Balewa was overthrown in January 1966 by his Christian army commander Maj-Gen J. T. U. Auguiyi-Ironsi. Abubakar Tafawa Balewa and the Sardauna of Sokoto along with several other Muslim ministers were most brutally killed. The Sardauna, Ahmadu Bello's loss was a serious blow to Muslim leadership in Africa and a loss which gradually opened up North Nigeria to active missionising, something which the British had been careful to keep a lid upon during their rule in order not to provoke Muslim rebellion.

Six months later the North revolted. Ironsi was killed, but only to be succeeded by another Christian, Col Yakubu Gowon, from a small Middle Belt tribe. Muslims had to put up with Gowon both because they themselves lacked leadership as well as because of the Vatican-backed Biafran rebellion which lasted until January 1970.

In October 1970, Gowon set 1976 as the target for the completion of his programme and election of a civilian government. The Biafran war, the sudden expansion of the army from about 10,000 in 1967 and to some 250,000 in 1971 and the prolonged period of unanswerable military rule had, however, unleashed a new socio-political process the fuller

Is Nigeria a secular state

In Nigeria, whenever the Muslims speak about Islam and Shari'ah, it is countered by the statement that Nigeria is a secular state and it should remain so. Anything having to do with Islam would constitute a violation of the constitution. But is Nigeria a secular state?

The statement is without any basis insofar as the constitution is concerned. Nowhere does the constitution mention that Nigeria will be a secular state. However, if that was the constitutional position, the *de facto* situation was all the more incongruous. Nigeria is run and administered like a 'Christian state', the Muslims say, and this has to change.

The whole legal structure is based on Nigeria's past Western colonialist Christian tradition. The continuing status quo implied that Nigeria had adopted Christianity as state religion. The calendar it has adopted is the Christian calendar — Anno Domini, the Year of Our Lord. The state emblem is a crude modification of the colonial Christian coat of arms with its typical crusader shield. The only two things Nigerian in the emblem are a common wild flower *(Coctus spectabilis)* and the two rivers that divide the country into three regions. And if you are filling an official form, it is very likely that you will also be asked to write your 'Christian name'.

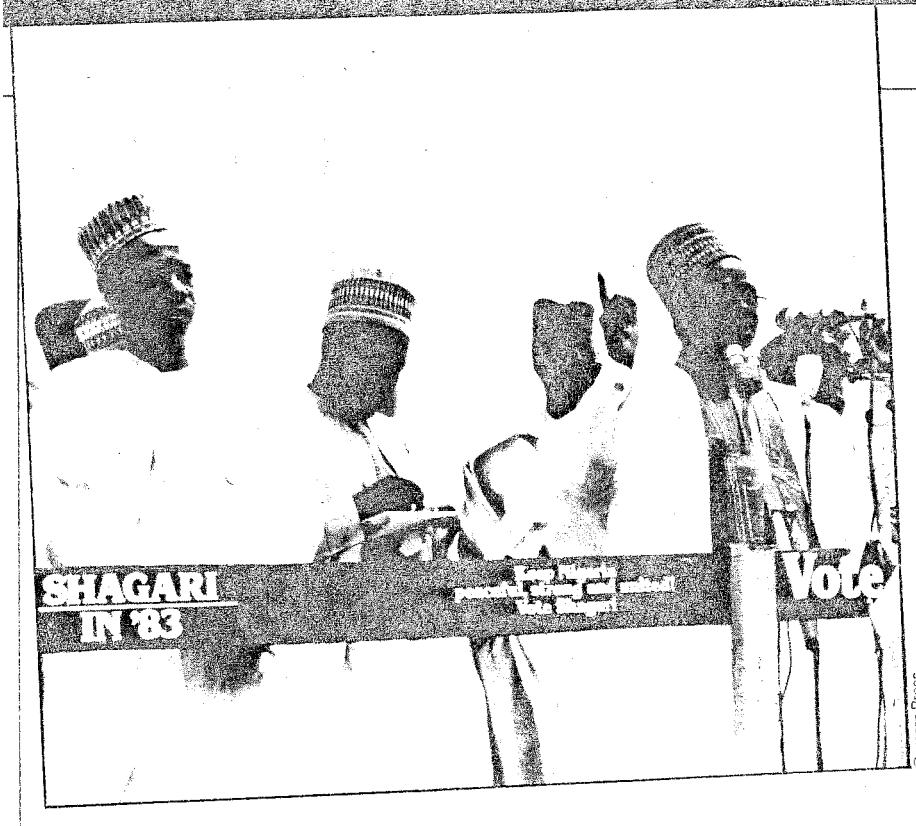
When it came to Christian festivals, state funds are spent, as they were used to during the colonial rule, on festivities and decorations. It does not happen even in 'Christian countries', but in Nigeria there are no flights on Christmas and Boxing Days. Even the courts of law observe their recess during Christmas and Easter holidays. The official health and medical sign is the Cross, help serving to keep alive the crusader nostalgia. There is no obligatory pilgrimage in Christianity in the nature of a prescribed act of worship and yet the state has set apart a quota of foreign exchange for 'Christian pilgrimages' which practically mean either a visit to Europe or to Israel.

It is an empirical fact that Nigeria is a Muslim majority country and yet Nigeria has successively avoided facing the fact all through its 27 years of independence obviously in order to avoid facing its logical and democratic implications for state policy and its political system.

The first census after independence scheduled to be held in 1962 was cancelled. The exercise was repeated in 1963, but its results were disputed. Another attempt was made in 1973 and the findings were again controverted. However although under-enumerated the Muslims constituted a clear majority. The present administration has promised to hold a census before 1990 (its earlier deadline for handing over power to a civilian government), but the supreme decision-making body, the Armed Forces Ruling Council (AFRC) has been unable to take a decision on the matter.

Meanwhile, on the basis of an individual study, a claim has begun to made — and relayed through the Western media — that Muslims in fact were in minority in Nigeria. The propaganda suggested a certain preparatory scenario for capturing power by the Christians 'majority'. With the Muslim complexion of the Nigerian soldiery already considerably changed and with Northern Muslim officers either engaged in the game of making coups and eliminating one another or simply taken by pleasures of power and privilege, such an eventuality was highly probable. Even now surrounded as he is by a Christian-dominated AFRC, it is by no means certain that President Baban-Gida will be able to complete his self-appointed term of office. ●

Arabia, ~~1st~~ The Islamic World Review (5, 54) s. 36-47, 1983 (England)



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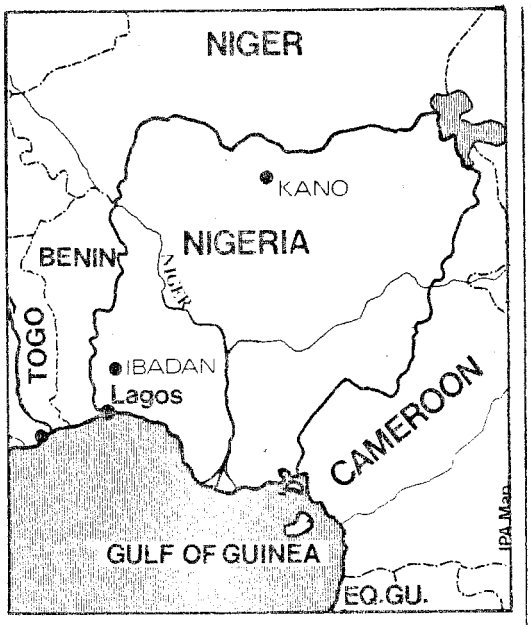


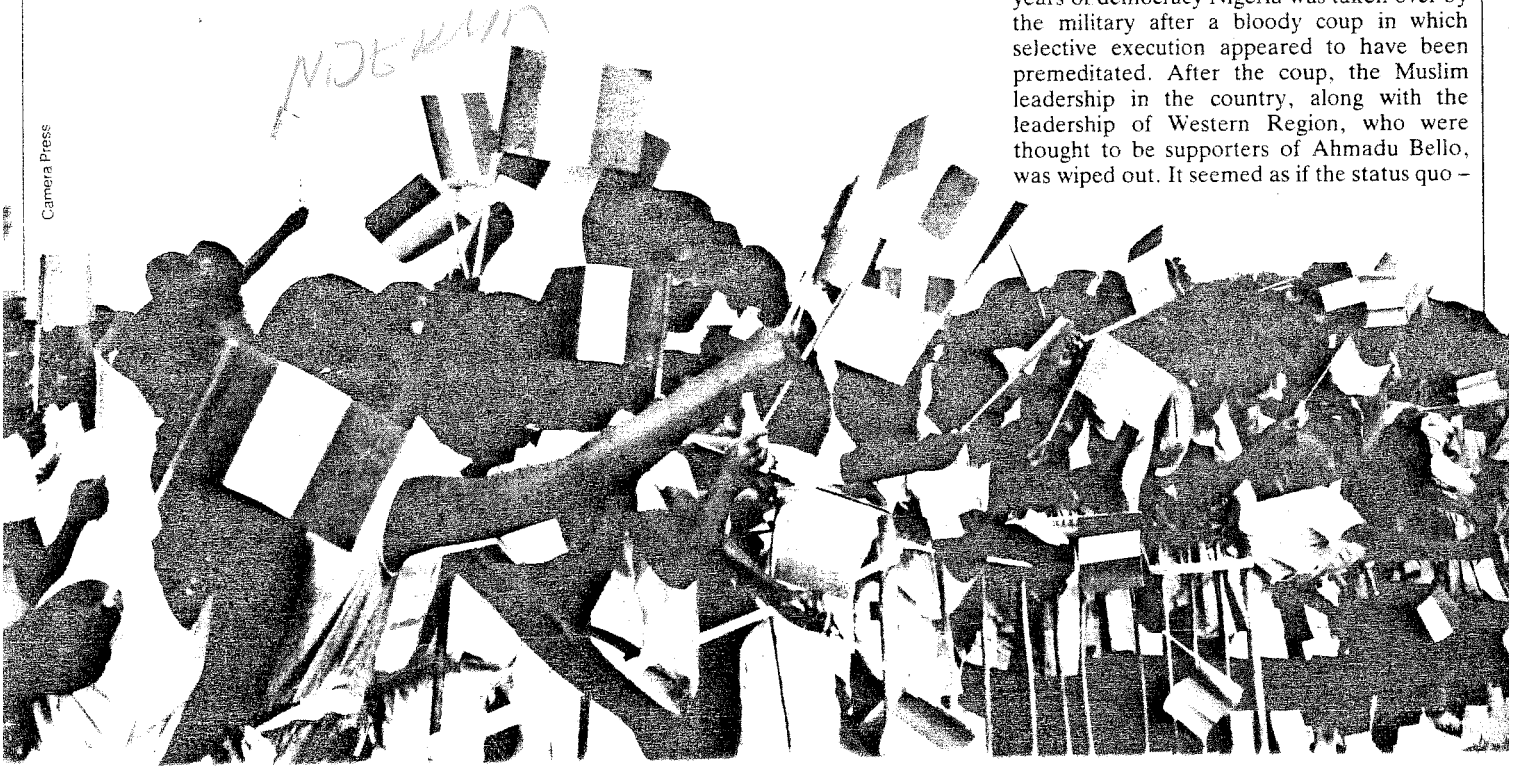
NIGERIA

It is often forgotten that, apart from Iran, Nigeria can claim the most recent model of an Islamic state: the Sokoto Caliphate. *Adamu Adamu* surveys the current realities for the country's Muslim population, and also provides a detailed analysis of the state of the nation as it prepares for what promise to be turbulent elections

Nigeria, the most populous country in Africa, sits at the eastern end of West Africa. It is bounded to the west by Benin Republic and to the north by the Republic of Niger. On the east and northeast it is bounded by Cameroon and Chad while the Atlantic Ocean flanks its southern border. Its 80 million citizens live within its 913,075 square kilometres of land area.

The population of the country is composed of 250 language groups, including Hausa, Fulani, Ibo, Yoruba and Kanuri. The Hausa-Fulani group, along with the Kanuri, inhabit the north and these are the dominant Islamic groups. The Christians are mainly in the south. The religious distribution is Islam 64 per cent, Christianity 30 per cent, Animists and others 6 per cent.

Nigeria gained independence from Britain in 1960 and became a republic in 1963. After six years of democracy Nigeria was taken over by the military after a bloody coup in which selective execution appeared to have been premeditated. After the coup, the Muslim leadership in the country, along with the leadership of Western Region, who were thought to be supporters of Ahmadu Bello, was wiped out. It seemed as if the status quo –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Journal of African History, XI, 2 (1970), pp. 269–277 (LONDON)
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REVIEW ARTICLE

INDEPENDENCY AND ISLAM: THE NIGERIAN ALADURAS AND SOME MUSLIM COMPARISONS (NIGERIA)

BY HUMPHREY J. FISHER

Aladura: a Religious Movement Among the Yoruba. By J. D. Y. PEEL. Published for the International African Institute by the O.U.P. 1968. Pp. 300, appendices, bibliography, index. 60*s*.

History of an African Independent Church. By H. W. TURNER, Vol. I: *The Church of the Lord (Aladura)*; vol. II: *The Life and Faith of the Church of the Lord (Aladura)*. Oxford, 1967. Pp. 207 and 372, illustrations, bibliographies, indices. 45*s*. 6*d*. and 70*s*.

These books, one presenting the Church of the Lord, the other the Cherubim and Seraphim, and the Christ Apostolic Church, together with J. B. Webster's *African Churches among the Yoruba*, give an unusually detailed picture of 'independent' or 'separatist' churches in Nigeria. This is valuable in itself, though there is a danger—which Turner mentions (I, xiv)—that concentration upon separatists may lead to neglect, among scholars, of the older established churches, larger and more influential. I would plead also for the Pentecostal and other similar missions, standing midway between separatists and established churches, but as yet little studied, and some comparisons are suggested in this review article. My primary purpose here, however, apart from giving *Journal* readers some impression of the two Aladura books, is to carry further the analysis of African Christian separatism through comparison with local Islam, which provides interesting parallels for three main Aladura themes, prayer, healing and revelation.

These three churches all arose from revivals in western Nigeria in the 1920s and 1930s. Both books cover this introductory period, Turner somewhat more clearly. The authors then continue the history of their respective churches, down to the present. Beliefs, rites, organization and social structure are elaborated, though Turner's warning, that official publications often represent aspiration more than achievement, (II, 20) is necessary.

Both authors are deeply sympathetic towards their subjects. I would have welcomed a little more about the actual methods used to contact the churches and collect information. Peel, a sociologist, is critical of his colleagues who call the separatist churches 'syncretistic cults' and offer, instead of doctrine, superficial description of some practices. He includes a chapter on an 'intellectual system, or the attempts to make one'; this he calls—not doctrine, after all—but 'sociology of knowledge' (114; cf. 16–17). The question is entirely unreasonable, since the author's intention is manifestly good, but what does a sociologist call a spade? Turner, a theologian, examines some ways in which Aladura faith and practice depart from the traditional Christian patterns.

Yet there is no doubt in Turner's mind, or Peel's, that the Aladura churches are essentially Christian. The Aladura prophet is cast in a Biblical, not a Pagan,

tion so often occurred? The impulse for the actual break seems often to have come more from the establishment, trying to curb enthusiasm or excess, than from the leaders of the new groups. This question I should have been glad to see more specifically examined.

Again, what shall we call these groups? Peel does not even discuss the possibility of the term 'separatist'; Turner does, but rejects it as 'both derogatory and inaccurate in African applications', preferring the term 'independent church' (II, xv). Derogatory it may be—nowadays even 'Aladura' is rejected as derogatory by some (Peel, 148)—but I find a virtue here. Why should relatively new and unproven movements pre-empt respectable terms such as 'African' and 'independent', which apply to most churches in Africa today, rather as the Church of Rome is allowed popularly to style itself Catholic, or the eastern churches Orthodox? That is the privilege of age. Let the newcomer prove himself, and even the derogatory title—like Quaker, Methodist, or the Old Contemptibles—will win its deserved honour. Incidentally, in Peel's view 'the sectarian or denominational character of Christianity among the Yoruba does not seem in any way to have hindered its spread', despite the anxiety of ecumenical minds (149 n.).

Turning from 'independent' to 'Aladura', what type of church is this? Both authors liken the Aladuras to the Zionist churches in South Africa. Turner himself prefers the description 'revelatory prophet-healing independent church'. Millenarianism is present but not prominent. Aladura worship is emotional, in the Pentecostal style, though the popular image of the Aladuras may overstress this. The earliest American inspiration for the Aladura movement, the Faith Tabernacle, seriously questioned some of the more violent manifestations of the Holy Ghost, in possession and speaking with tongues, among its African adherents (Peel, 106). Turner detects a growing awareness, admittedly amongst a very small minority of the Church of the Lord, that possession is not the highest spiritual experience (II, 134); and he thinks that the general opinion of the Negro as 'spontaneous, uncontrolled, and emotional by nature' has been qualified by the discovery of less emotional worship among American Negroes (II, 118–19). Within my own observation of the Assemblies of God, a Pentecostal mission based on Springfield, Missouri, white missionaries from England or America sometimes worship with more outward emotion than do their African colleagues when left alone. The special services led by the American Paul Ohlson Evangelistic Party, travelling in West Africa in 1966 and co-operating with the A.G. missions, sometimes led to extravagant scenes of possession. These were revival services; but even in ordinary Sunday services, the contrast might be striking. At the A.G. church in Fort Street, in Freetown, the Limba congregation packed the main hall, following under their Limba pastor a service scarcely less sedate than ordinary Methodism; while in a small upstairs room, an American missionary, helping the tiny Creole congregation get started, led services with possessed people writhing in the aisles, and much speaking with tongues. Prayer, not emotionalism, is the distinguishing feature. Aladura are 'the praying people'. 'Aladura churches are well-named; *adura*, prayer, is the focal point of all their doctrines and practices . . . The simple claim of the Aladuras is that *God answers all prayers* . . .' (Peel, 119). Peel concludes his book with a quotation from Awolowo, about the early Christians of Ijebu Remo; they believed in the potency of prayer. At a revival meeting in Freetown in 1966, a leading

travers beaucoup de rixes, l'Église nègre du Delta du Niger, antialcoolique, soucieuse d'exonérer ses adeptes des contraintes légales locales, et ses écoles des inspections gouvernementales. Sir F. Lugard s'est exprimé très nettement à l'égard de ces sectes dans son rapport de 1919, qui met en relief, en revanche, la loyale collaboration obtenue en général des éléments musulmans peuls.

Il est intéressant de comparer, à ce point de vue, l'A. O. F. française avec la Nigéria britannique ; on reconnaîtra, d'ailleurs, que cette dernière a la besogne plus aisée ; l'élite peule *n'y est qu'une faible minorité tenue à se montrer conciliante et elle s'est dotée, en pays haoussa, d'un islamisme beaucoup moins efficient qu'au Macina ou aux deux Fouta.*

NIGÉRIA DU NORD

I. PEUPLEMENT

SITUATION, SUPERFICIE, STATISTIQUE, VILLES PRINCIPALES. — La Nigéria du Nord s'étend de 4° à 13° lat. N., de 3° à 14° long. E. : entre le Niger français (Zinder) au N., la Haute Volta et le Dahomey à l'W. ; la Nigéria méridionale au S., et l'Afrique Équatoriale française (mandat du Kameroun) à l'E.

667.000 kilomètres carrés, répartis entre trois zones :
a) au N., steppe sahélienne allant du Goulbî n'Sokoto au Komadougou Yobé ;
b) Au centre, des noyaux granitiques, allant de Boussa et Jebba au Baoutchi ;
c) Les basses vallées du Niger et de la Bénoué, où la végétation est luxuriante, le climat chaud et malsain.

Le Niger, jusqu'à Sakassi, traverse un sol crayeux semi-désertique ; puis, de Sakassi à Jebba, son lit, en terrain granitique, est coupé par une dizaine de rapides ; de Jebba au Delta (3 embouchures principales : *Forcados-River, Nun-Entrance, Brass-River*), il est navigable. Dans tout ce parcours, la première crue est indépendante du régime de son haut cours, et dépend uniquement des pluies tropicales tombées en aval d'Ansongo ; la seconde crue, répercussion de celle du haut fleuve, intervient ensuite et rend le bas cours très malsain.

La Bénoué est navigable de Lokodja (confluent) à Ibi ; de là, on peut remonter jusqu'à Yola.

La navigation nigérienne, grevée de servitudes internationales, est pratiquement abandonnée.

Population totale : 9.000.000 d'hab. (1919) ; dont 5.855.000 musulmans, 3.135.000 animistes (concentrés surtout en *Nassarawa, Munshi, Mouri, Zaria* et *Baoutchi*) et 10.000 chrétiens. Donc 64 p. 100 de musulmans.

Villes : Kano (50.000), Sokoto (20.000), Zaria (20.000), Keffi (20.000), Baoutchi (20.000), Wourno (15.000), Gombe (15.000), Yola (20.000), Maidugari (15.000).

L'ISLAMISATION. — L'Islam a pénétré d'abord par le Kanem et ses territoires d'au delà du Tchad (futur Bornou).

La dynastie dite yéménite du Kanem, fondée vers 825, se convertit à l'Islâm sous le 12e roi, Tikrammami Houmê Djilmî (1086-1097 = Mohammad ibn 'Abd al Djalîl), sur les exhortations d'al Haddj 'Othmâni. La capitale fut transportée en

The Islamic Quarterly
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Nigeria

THE STATUS OF ISLAMIC LAW IN NIGERIA

x Fitch

SULIEMAN KUMO

STRICTLY speaking, it is only in Northern Nigeria that Islamic Law has a status. In the South Islamic law has no status of any kind within the applicable legal system. However, the fact that Islamic Law does not have (and never has had) any status in the South of Nigeria does not mean that there are no Muslims in that region. Far from it. From a purely statistical point, I believe I would be right in saying that nearly 60% of the Yoruba population are Muslims and they have been so for a long time. But, due to historical and sociological reasons, the Western Nigerian Muslims never lived as subjects of any kind of Islamic government and never operated an Islamic polity. There, custom held sway, and when the British conquered the region the English Common Law supplemented, and sometimes supplanted, customary law.

Coming to Northern Nigeria, on the other hand, one has to bear in mind that not only is the bulk of the population a Muslim population, but the fact that Northern Nigeria, along with parts of Cameroun, Niger and Chad formed the heart of the historical "Western Sudan" and the core of what was an African Islamic Commonwealth. Thus, Islam has roots there which go very deep.

Islam reached Northern Nigeria, according to available evidence, in the 10th century of the Christian Era, through the trans-Saharan trade routes. It began to take a firm hold in the 14th Century C.E. and the *Sharia* began to supplant customary law in the 15th Century C.E. in some parts of the region. After the Sokoto *Jihad*, of the early 19th Century C.E., a fully-fledged and uncompromising Islamic government replaced the then existing Habe Kingdoms. This government continued in existence, deteriorating in quality, until the British conquest of what is now Nigeria. It is perhaps needless to say that before the British conquest, the *Sharia* in its entirety was the law of the land and was enforced in the various judicial and quasi-judicial tribunals — i.e. ranging from the ordinary courts of the *qadis*, which constituted the mainstream of the administration of justice, to the Emir's courts which exercised *mazālim* and *siyāsa* jurisdiction.

When the British took over, after their conquest, they decided to leave

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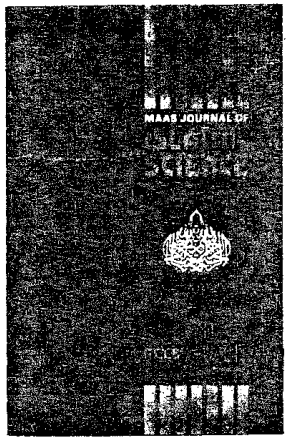

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Nigerya

Islam in Nigeria

By Abdur Rahman Ibrahim Doi: Zaria: Gaskiya Corporation Ltd., 1984 pp. 379

Islam in Nigeria is the product of A. R. I. Doi's twenty years of research on the spread and development of Islam in Nigeria. Professor Doi, currently the director of the Centre for Islamic Legal Studies at Ahmadu Bello University in Zaria, has also taught at the University of Nigeria at Nsukka and the University of Ife. His lengthy tenure in the different major geographical zones of Nigeria is reflected in the book. The twenty-one chapters begin with a general introductory overview of the spread of Islam in West Africa. Part I is devoted to the impact of Islam in the Northern States of Nigeria, Part II deals with the more recent spread of Islam into the Southern Nigerian States and Part III explicates a wide variety of issues germane to the understanding of Islam at the national level. The book is comprehensive, thoroughly researched, and is based on analyses of secondary sources as well as primary field research conducted in all parts of Nigeria. The book has nine maps, seventy-three photographs, detailed notes at the end of each chapter, a bibliography and an index.

Professor Doi traces the spread of Islam through North Africa into the Ancient Empires of Ghana, Mali and Songhai. As Islam moved into the Northern part of Nigeria, it had a dramatic impact on the seven Hausa states and on the Fulani peoples who carried out the *jihād* under *Shehu* Utham Dan Fodio and the Fulani Sultans of Sokoto. A link was established between the *Umawī* Arabs and the Kanem-Bornu State. Islam also influenced the Nupe and Ebirra peoples. With the arrival of the Royal Niger Company, British Imperialism and Christian missions began to move into Northern Nigeria about 1302 AH/1885 AC. The impact of colonialism and Christianity upon Islam in Northern Nigeria is analyzed by Dr. Doi. Of particular interest is the analysis of syncretism between Islam and the indigenous cultures and religions of Northern Nigeria. The Boori Cult and the belief in *al-Jinni* are described. The life cycle of the Hausa-Fulani Muslims includes descriptions of the ceremonies conducted at childbirth, the naming of a new child, engagement, marriage, divorce, and death. Non-Islamic beliefs which continue to persist among Muslims in Northern Nigeria are identified.

In Part II, Professor Doi provides details of the influence of the Hausa

Africa-Centered Foreign Policy

Roots of Nigeria's Africa-centered policies trace back to the leadership of General Murtala Muhammed under whom Nigeria's stance in international relations became truly non-aligned. Although Nigeria's primacy in regional affairs, as black Africa's most powerful nation, had been evident under General Gowon, with the formation in 1975 of the Economic Community of West African States (ECOWAS), the overall posture had been conservative and muted on Southern Africa and other African issues.

The Murtala government showed its firm determination at the Organization of African Unity (OAU) in January 1976 by warning of the dangers of appeasing 'colonialists' over Angola. Nigeria then recognized Agostinho Neto's MPLA which emerged victorious in the Angolan civil war. Subsequently Lagos supported Mozambique in tightening the economic noose on the illegal settler regime in Southern Rhodesia. These endeavors quickened under General Obasanjo. In response to breaches of Rhodesian sanctions by British Petroleum (BP), Nigeria nationalized the company and symbolically renamed it African Petroleum (AP).

President Shagari strengthened Nigeria's delegation during the long and difficult Lancaster House peace talks to discuss Zimbabwe's independence. He also successfully persuaded Robert Mugabe to accept the enormous sacrifice involved in the terms of the cease-fire, leading to Zimbabwe's independence in 1980 with Mugabe as prime minister. Also cautioning that 'peace in our continent will not come as the result of the fear of war but as a result of the love of peace', Shagari's triumph of restraint won admiration around the world.

Southern Africa, including Namibia, remained unresolved. Nigeria had expected much from the U.S., particularly as relations between both countries improved during the Obasanjo-Carter dialogue, strengthened by Nigeria's then prominence as a major source of oil for American refineries. The response from the Reagan administration was at best muted. Under Buhari the pressure was maintained on South Africa, with particular disapproval against Reagan's policy of 'constructive engagement' with Pretoria.

Soured relations between Lagos and London during the Buhari regime have now received positive attention. Receiving Britain's Foreign Secretary Sir Geoffrey Howe, President Babangida said he looked forward to improved relations between both countries, as responsible allies in fighting injustices and discrimination in South Africa and establishing independence in Namibia.

Nigeria also helped famine relief in Africa by speeding the transfer of aid through its ports, though her borders remained under tight control – which Babangida has promised would soon be re-opened.

General Babangida has said that Nigeria's approach to her Africa-centred foreign policy will be more vigorous. He also pledged Nigeria would work with to resolve Namibia's independence and end South Africa's apartheid.

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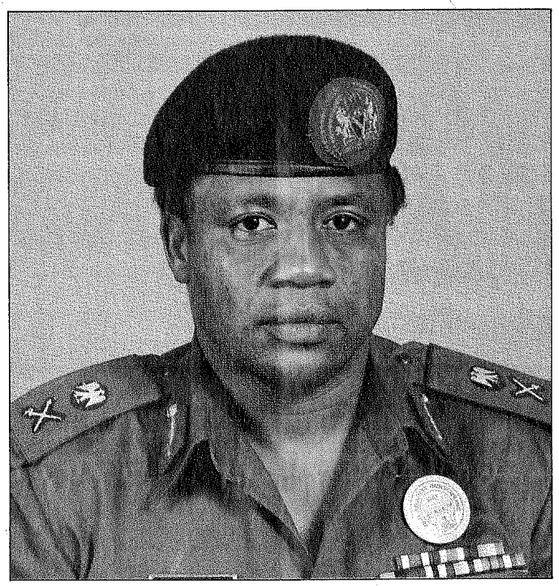
LOOK AT INVESTMENT OPPORTUNITIES IN NIGERIA THROUGH IBRU

Nigeria - 25 Years of Nationhood

by Nduka Obaigbena

NIGERIA
INVESTMENT OPPORTUNITIES



MAJOR-GENERAL IBRAHIM BABANGIDA

Nigeria offers foreign investors a wide range of business opportunities in the agricultural, industrial, technological and commercial sectors and a very viable business climate. The country is the largest market in Africa with a population of 90 million people, abundant natural and mineral resources and guaranteed foreign exchange revenues from petroleum sales. The sheer size and resilience of the Nigerian economy assure economic stability.

Recognizing that the inter-dependence of nation-states and peoples of the world are the fundamental realities of our times, successive governments since 1960 have actively encouraged partnership in progress between Nigerians and foreign investors in harnessing the vast potential and resources of the country. Appropriate incentive schemes are available for investors seeking business opportunities in Nigeria. These include the pioneer status scheme by which the government grants a three-year tax holiday for new industries which meet the stipulated guidelines, and approval in principle of repatriation of foreign capital and profits.

The recent changes of government in Nigeria occurred without disruption to the nation's economy. In fact, these changes have further strengthened the nation's economy by curtailing wasteful spending and promoting public accountability, probity and financial discipline within the framework of a free and open society. Foreign investors seeking direct investment opportunities outside their countries should therefore find Nigeria a most attractive and profitable market in which to do business.

In Nigeria fundamental human rights and civil liberties have been fully restored. The government is embarking on a programme of restructuring the economy with a view to reducing government involvement in direct agricultural and industrial production – a move which should create further opportunities for private investors. Therefore, Nigeria welcomes private-sector investments in the nation's agricultural and industrial development, particularly in food and raw materials productions, and appropriate incentive schemes have been provided for these priority sectors.

Negotiations with the IMF will be renewed and the government is committed to a realistic exchange rate for the Nigerian currency – the Naira. The prospects of economic recovery and of foreign investors seeking investment opportunities in Nigeria are bound to improve. We invite them to come to Nigeria to participate in our agricultural and industrial development and contribute to our economic growth for our mutual benefit.

IBRAHIM B. BABANGIDA
PRESIDENT, FEDERAL REPUBLIC OF NIGERIA

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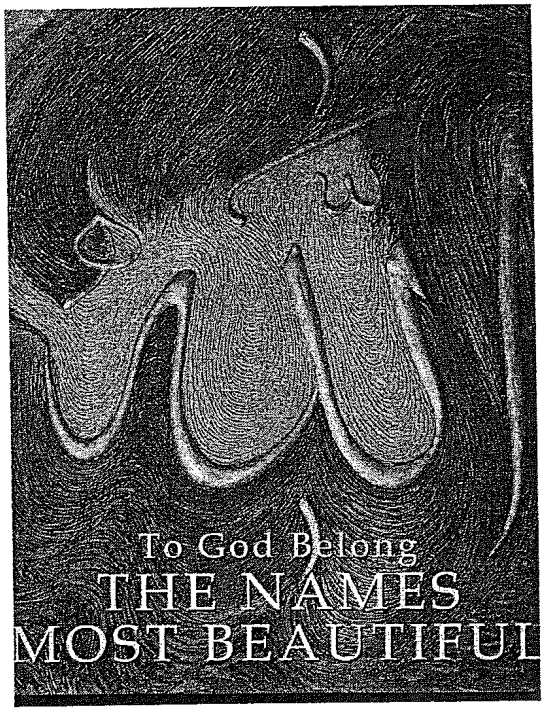
أسماء الله الحسنى

أسمى تحفة فنّية

إن أسماء الله الحسنى المقدسة والمباركة كانت موضع انشغال الفنّانة الموهوبة الأخت نيّر إحسان رشيد وموضوع أعمالها الفنّية في الآونة الأخيرة والتي ركّزت عليها معظم جهدها وأفرغت فيها جامّ أحاسيسها فأجادتْ وأبدعتْ صُوَراً حيّة راقية وتُحَفاً فنّية رائعة وهي إن كانت تدل على شيء فإنما تدل على مدى تعلق قلبها بالله الخالق جلّ وعلا ـ وهو العمل الذي أثار كوامن النفوس وحرّك مشاعر التأثر وأطلق الألسنة باللّهَج بالذِّكْر الحسن والثناء العطر تلو الثناء، فنالت إعجاب العديد من أهل الفن وأربابه الفطاحل في مختلف المعارض الدولية المقامة في أنحاء العالم. وها هو ذا العمل الفني الرائع نراه يتجسد في شكل كتاب أنيق طبع طبعة جميلة، ضمّ بين دفّتيْه جميع أسماء الله الحسنى التسعة والتسعين وقد رُسِمت أو خُطّت بطريقة موحية معبّرة في صوَر جميلة مثيرة تأخذ بالقلب والعقل وكأنما هي يد ساحرة تملّكت ناصية ريشتها وزخرفة لوحاتها المعروضة كأنها نمنمة أو فسيفساء، وهو ما يعكس بصدق عمقَ الأحاسيس المتوغّلة في قلب الفنّانة نيّر إحسان وتأثراتها بها وتفاعلها معها، وكل ذلك تجسد من خلال ترجماتها البديعة لها في العربية والإنجليزية بأسلوب شيّق وذوْق رفيع. إنه لعمل رفيع تستحق الأخت الفنّانة نيّر من أجله كل الشكر والتقدير الذي ما بعده تقدير، سائلين الله لها على ما قدّمت الأجر والقبول.



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عوامل نشر الثقافة الإسلامية وبقائها في نيجيريا

موسى عبد السلام مصطفى أبيكن

25 Ocak 2014
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
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مقدمة:

الإسلام هو الدين الذي يطيع به العبد ربه، ويتقرب به إلى مولاه في سلوكه اليومي وعباداته وعاداته وتقاليده ومعاملاته مع الناس. وهو أيضًا النظام الذي وضعه الخالق لعباده الذين رزقهم من الطيبات، وفضّلهم على كثير من خلقه، لكي يسيروا على هذا النظام في سائر مجالات الحياة من سياسة وتجارة وحكومة وقضاء[١] ولله در القائل[٢]:

دين أتى فتنشط الفقـــــراء ... الملك والخدام فيه سواء
لا رب إلا الله هذا رمـــــزه ... هل كان في هذا المقال مراء؟
ومحمد عبد رسول قد أتـــــى ... بالمعجزات فعافها جهـــلاء
يتأله العظماء هذا معجـــب ... ما بالكم بالعجب يا عظمـاء؟
ما غركم بالمعدمين ألا احسنوا ... حتى يسر بعدلكم عدمـــاء
دين السلام لأنت أحسن منقـذ ... لولاك لاستعصى علينا الداء
يبني لنا مجدا رفيعا عاليـــا ... والأصل من ذاك البناء إخاء

دور الأديان في نشر التعليم:

الدين هو العامل الأول في نشر الكتابة والقراءة بين ربوع العالم، و ذلك لأن الأنبياء وأتباعهم هم الذين كانوا يهتمون بتسجيل ما أوحى الله به إلى الأنبياء بالكتابة، وحينما كان الناس يهتمون بالزراعة

١- آدم عبد الله الإلوري، الإسلام اليوم وغدا في نيجيريا، مكتبة وهبة، القاهرة، الطبعة الأولى، ١٩٨٥م، ص ٥.

٢- عيسى ألبي أبو بكر، الرياض، مطبعة ألبي الإنتاجية، إلورن، الطبعة الأولى، ٢٠٠٥م، ص ١٣٩-١٤٠.

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human beings who had been glorified after death. Thus, Imhotep, who was originally the chief minister of the Third Dynasty ruler Zoser (Djoser), was later regarded as a demigod. During the Fifth Dynasty the pharaohs began to claim divine ancestry and from that time on were worshiped as sons of Ra. Minor gods, some merely demons, were also given places in local divine hierarchies.

ICONOGRAPHY

The Egyptian gods were represented with human torsos and human or animal heads. Sometimes the animal or bird expressed the characteristics of the god. Ra, for example, had the head of a hawk, and the hawk was sacred to him because of its swift flight across the sky; Hathor, the goddess of love and laughter, was given the head of a cow, which was sacred to her. Anubis was given the head of a jackal because these animals ravaged the desert graves in ancient times. Mut was vulture headed, Thoth was ibis headed, and Ptah was given a human head, although he was occasionally represented as a bull, called Apis. Because of the gods to which they were attached, the sacred animals were venerated, but they were never worshiped until the decadent Twenty-Sixth Dynasty. The gods were also represented by symbols, such as the sun disk and hawk wings that were worn on the headdress of the pharaoh.

SUN WORSHIP

The only important god who was worshiped with consistency was Ra, chief of cosmic deities, from whom early Egyptian kings claimed descent. Beginning with the Middle Kingdom (2040–1640 B.C.E.), Ra worship acquired the status of a state religion, and the god was gradually fused with Amon during the Theban dynasties, becoming the supreme god Amon-Ra. During the Eighteenth Dynasty the pharaoh Amenhotep III renamed the sun god Aton, an ancient term for the physical solar force. Amenhotep's son and successor, Amenhotep IV, instituted a revolution in Egyptian religion by proclaiming Aton the true and only god. He changed his own name to Akhenaton, meaning "He who is devoted to Aton." This first great monotheist was so iconoclastic that he had the plural word *gods* deleted from monuments, and he relentlessly persecuted the priests of Amon. Akhenaton's sun religion failed to survive, although it exerted a great influence on the art and thinking of his time, and Egypt returned to its ancient, labyrinthine polytheism after Akhenaton's death.

BURIAL RITUAL

Burying the dead was of religious concern in Egypt, and Egyptian funerary rituals and equipment eventually became the most elaborate the world has ever known. The Egyptians believed that the vital life force was composed of several psychical elements, of which the most important was the ka. The ka, a duplicate of the body, accompanied the body throughout life and, after death, departed from the body to take its place in the kingdom of the dead. The ka, however, could not exist without the body; every effort had to be made, therefore, to preserve the corpse. Bodies were embalmed and mummified according to a traditional method supposedly begun by Isis, who mummified her husband Osiris. In addition, wood or stone replicas of the body were put into the tomb in the event that the mummy was destroyed. The greater the number of statue-duplicates in his or her tomb, the more chances the dead person had of resurrection. As a final protection, exceedingly elaborate tombs were erected to protect the corpse and its equipment.

After leaving the tomb, the souls of the dead supposedly were beset by innumerable dangers, and the tombs were therefore furnished with a copy of the BOOK OF THE DEAD. Part of this book, a guide to the world of the dead, consists of charms designed to overcome these dangers. After arriving in the kingdom of the dead, the ka was judged by Osiris, the king of the dead, and forty-two demon assistants. The Book of the Dead also contains instructions for proper conduct before these judges. If the judges decided the deceased had been a sinner, the ka was condemned to hunger and thirst or to be torn to pieces by horrible executioners. If the decision was favorable, the ka went to the heavenly realm of the fields of Yaru, where grain grew 3.7 meters (12 feet) high and existence was a glorified version of life on earth. All the necessities for this paradisiacal existence, from furniture to reading matter, were, therefore, put into the tombs. As a payment for the afterlife and his benevolent protection, Osiris required the dead to perform tasks for him, such as working in the grain fields. Even this duty could, however, be obviated by placing small statuettes, called ushabtis, into the tomb to serve as substitutes for the deceased.

See also EGYPT, ANCIENT KINGDOM OF.

2 Ekim 2015
Nijerya (140448)

Ekiti

Ethnic group of Nigeria.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

The Ekiti primarily inhabit Ondo State and Kwara State in western NIGERIA. They speak Yoruba, a Niger-Congo language, and are one of the YORUBA peoples. As many as 1.6 million people consider themselves Ekiti.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, İSAM DN. 234299.

Economic Community of West African States

Regional organization in West Africa.

Modeled after the European Economic Community, the Economic Community of West African States (ECOWAS) seeks to promote regional development through economic and diplomatic cooperation among its member states. The organization, created by the Treaty of Lagos on May 28, 1975, has fifteen members: BENIN, BURKINA FASO, CAPE VERDE, CÔTE D'IVOIRE, THE GAMBIA, GHANA, GUINEA, GUINEA-BISSAU, LIBERIA, MALI, NIGER, NIGERIA, SENEGAL, SIERRA LEONE, and TOGO. ECOWAS headquarters are located in LAGOS, NIGERIA. Leaders of the member countries meet once each year, but the organization is administered by a council that consists of two representatives from each member state. ECOWAS also oversees a tribunal and five commissions: Trade, Customs, Immigration, Monetary, and Payments; Industry, Agriculture, and Natural Resources; Transport, Communications, and Energy; Social and Cultural Affairs; and Administration and Finance. Among the commissions' goals are the elimination of tariffs and other regional trade barriers and the promotion of open borders for all citizens of the member countries. ECOWAS's original mission was to unite the small national markets of its members to create a regional market large enough to attract investment. For that purpose the member countries planned to eliminate tariffs on each other's goods between 1990 and 2000. Progress toward that goals was hampered by persistent tensions among individual member states and between the English-speaking bloc and the French-speaking bloc. In March 2004, however, ECOWAS announced that its members had agreed to form a common customs union by 2007. Such a union would be a significant step toward building a unified regional economy. Since 1981, the ECOWAS treaty has also included non-aggression and mutual defense agreements. ECOWAS's international defense force is the ECOWAS Military Observer Group (ECOMOG). During the 1990s, ECOMOG intervened in civil wars in Liberia and Sierra Leone. The effectiveness of the force, which is dominated by Nigerian troops, was widely questioned, but eventually it helped to end fighting in both countries. More recently, in 2003 ECOWAS launched ECOMIL in an effort to quell rebel violence during the civil war in Liberia.

ROBERT FAY

Economic Development in Africa

Promotion of economic activity in Africa through means such as education, creation of new businesses, more efficient production, improved financing, and enhanced transportation facilities.

For information on:

General ideas about economic development: See EDUCATION IN AERICA; GLOBALIZATION AND AFRICA: AN INTERPRETATION. African self-help economic development: See AFRICAN SOCIALISM; BOTSWANA; SOUTHERN AFRICAN DEVELOPMENT COMMUNITY; ECONOMIC COMMUNITY OF WEST AFRICAN STATES; SOUTH AFRICA; THEATER, AFRICAN. African American projects in Africa: See AFRO-ATLANTIC CULTURE: ON THE LIVE DIALOGUE BETWEEN AFRICA AND THE AMERICAS. Government-to-government programs: See COLD WAR AND AFRICA; DEVELOPMENT; Éboué, Felix; UNITED NATIONS IN AFRICA. Difficulties facing business growth and development: See POPULATION GROWTH IN SUB-SAHARAN AFRICA; EQUATORIAL GUINEA; GABON; KENYA; MALAWI.

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Edo

Ethnic group numbering more than a million, living mostly in southern Nigeria.

The Edo people are one of the largest ethnic groups in NIGERIA, though not nearly as dominant as the YORUBA, HAUSA, or IGBO. Yoruba tradition holds that the Edo are an offshoot of the Yoruba. However, today the two group's languages are linguistically distinct, and anthropologists disagree about how closely related the two groups are. The Edo speak a Kwa language, also called Edo. Modern-day Edo descend from inhabitants of the ancient kingdom of Benin, centered in Benin City (not to be confused with the country of BENIN). The kingdom, which was established in the fourteenth century, grew to prominence in the fifteenth century. Much of Benin's power derived from its role in both the transatlantic and African slave trades.

Benin's influence waned in the eighteenth century as the Yoruban states, particularly the Oyo empire, gained power. Then, despite having had profitable and mostly peaceful relations with Portugal, the earliest European power in the area, Benin was ultimately toppled by the British. Benin's last powerful king, Oba Ovonramwen, was forced into exile when the British ended Benin's independence in 1897. After their empire fell, the Edo lived under British rule until Nigeria gained its independence in 1960. Throughout, the position of oba, or king, continued to be recognized by the Edo, although the role no longer carried political power.

In the postcolonial era most Edo have lived in villages and small towns in Nigeria's Bendel State. For the most part they are farmers, cultivating yams, maize (corn), and plantains and raising goats and sheep. While some Edo are Christian or Muslim, many still adhere to traditional religious beliefs. Ancestor worship plays a large role in traditional Edo philosophy. Along with the veneration of ancestors, Edo social structure recognizes age as the primary qualification for leadership, and within the villages, men's work is determined by their generational status.

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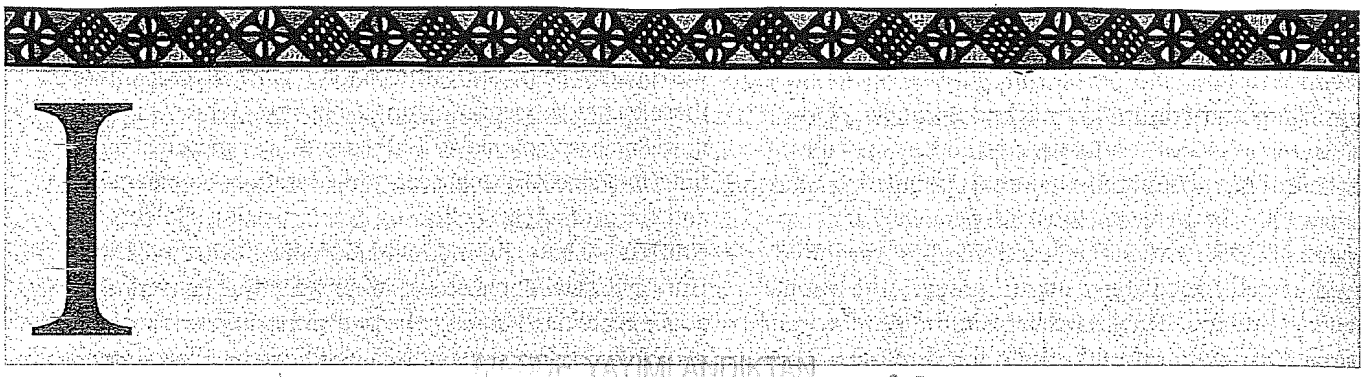
Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, İSAM DN. 234299.



2 Ekim 2015

Ibadan, Nigeria

City with more than three million residents, Ibadan is the capital of the Oyo state in southwestern Nigeria.

Ibadan's development predates written history, though its modern composition traces back to wars between the YORUBA kingdoms during the 1820s, after which victorious armies of the Oyo, IFE, and IJEBU settled on the site. Scholars and traders brought Islam to the city in the mid-nineteenth century, and missionaries brought CHRISTIANITY a few decades later. In 1893 Ibadan fell under British COLONIAL RULE, and by 1912 railroads linked the city both to LAGOS in the south and KANO in the north.

Local industries include brewing, canning, publishing, tobacco processing, and the manufacture of furniture and automobiles. Yoruba handicrafts, such as blacksmithing and ceramics, as well as weaving, spinning, and dyeing, retain important roles in the economy. These wares, along with locally produced food, are sold in Ibadan's numerous markets. As in many other Yoruba towns, most of the city's residents have traditionally made a living from farming. Today this is less common; farmers usually supplement their agricultural income with trade or artisanal work.

Ibadan University, founded in 1948, was NIGERIA's first institution of higher learning. Although national economic troubles have undermined the university's world-class reputation, it continues to earn Ibadan the status of Nigeria's intellectual center. The Agodi Gardens, the Ibadan University Zoo, two stadiums, a technical institute, three institutes of agricultural research, and a branch of the National Archives all bolster Ibadan's reputation as cultural hub of the nation.

As of 2006, Ibadan had a population of 2,550,593.

See also ISLAM IN AFRICA; OYO, EARLY KINGDOM OF.

ERIC BENNETT

Ibibio

Ethnic group of the Cross Rivers State in southeastern Nigeria.

The Ibibio number about five million people. Ibibio-carved masks are renowned for their artistry. Many of the Ibibio support themselves by growing yams and cassava or by producing palm oil products for export. Others fish, typically in dugout canoes.

There are many small subgroups within the larger Ibibio family, including the ANANG, Andoni-Ibeno, Eket, and Enyong. The Ibibio are closely associated historically, socially, and linguistically with the EFIK ethnic group. Some anthropologists believe the Efik to belong to the Ibibio family. Others argue that although the Efik speak a variant of the Ibibio language, the Efik people have a distinct ethnic identity. Within the region inhabited by both the Ibibio and the Efik, identity as either Efik or Ibibio is tinged with historical resentment by the Ibibio, who sometimes refer to the Efik as "the oppressors."

Ibibio social structure is decentralized. Each village is led by its council of elders. Most men—and many women—belong to secret societies that honor traditional rituals and religious practices. Both boys and girls are circumcised at adolescence.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW; *and* NIGERIA.

Ibn Battutah

1304–1368

Medieval North African jurist whose Saharan travels resulted in one of the most valuable early commentaries on African cultures.

Like the majority of North Africans, Ibn Battutah (whose full name was Abu 'Abd Allah Muhammad ibn'Abd Allah al-Lawati at-Tanji ibn Battutah) was ethnic Berber, and his family traced its ancestry to the nomadic Luwata ethnic group originating in Cyrenaica west of the Nile Delta. Born into the Muslim religious elite in Tangier, Morocco, he would have received a classical literary education in addition to rigorous studies in Islam.

Ibn Battutah wrote poetry in addition to traveling across Africa, Arabia, Asia Minor, India, and China. Most important of his works are his descriptions of the life and culture of peoples of the Niger Basin and Central Sahara, among the earliest and by far the most detailed. After Ibn Battutah

Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, İSAM DN. 234299.

Nijerya (140448) MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN 2 Ekim 2015

Research Network for Eastern and Southern Africa (ERNESA) and the Southern African Comparative and History of Education Society (SACHES). The Association for the Development of Education in Africa (ADEA), one of the leading groups, is a partnership between African education ministers and international funding agencies. The Forum for African Women Educationalists (FAWE) has national chapters throughout the continent to promote improvements in the education of girls and women.

See also CHRISTIANITY: MISSIONARIES IN AFRICA; DEVELOPMENT IN AFRICA: AN INTERPRETATION; HUMAN RIGHTS IN AFRICA; STRUCTURAL ADJUSTMENT IN AFRICA.

SUE GRANT LEWIS

Edward, Lake

Lake in east Central Africa; also known as Edward Nyanza.

Lake Edward, located in the DEMOCRATIC REPUBLIC OF THE CONGO and UGANDA, has an area of about 2,150 square kilometers (about 830 square miles) and lies 912 meters (2,990 feet) above sea level. It is connected on the northeast with Lake George (or Lake Dweru) in Uganda, by means of the Kazinga Channel. Lake Edward is fed by the Rutshuru River, a headstream of the White Nile. The lake has only one outlet, the Semliki River, which links it with Lake Albert to the north. High escarpments run along the western shore of the lake and mountains rise on the northwestern shore. The water is brackish with mineral salts. Many fish and crocodiles live in the lake, and waterfowl abound on its shores. The Anglo-American explorer Sir Henry Morton Stanley discovered the lake in 1889. The lake was formerly called Albert Edward Nyanza.

See also GEOMORPHOLOGY, AFRICAN.

Efik

Ethnic group living mostly in Nigeria's Cross River State, numbering approximately two million people.

The Efik speak a Niger-Congo language that shares many characteristics with that spoken by the IBIBIO. While they are historically linked with the Ibibio people, there is much disagreement about the origins of the Efik. Some Ibibio believe the Efik descend from YORUBA or other invaders (the name Efik means "oppressor" in the Ibibio language), but others see them as descended from an Ibibio group. Whatever their historical background, the Efik have long been known as fishers along the Cross River and as traders in Calabar (a name deriving from the Kalabari branch of the neighboring Ijaw ethnic group).

During the seventeenth, eighteenth, and nineteenth centuries the Efik played an important role in the salt and palm oil trades, forming business associations with the Europeans. Contact with Europeans brought CHRISTIANITY to the Efik, and most of them still practice that religion today. Traditional Efik social structure has persisted through the change from a fishing economy to a commercial economy. The heads of households—always male—elect among themselves a ward or village obung, or chief. Many men belong to Ekpe Societies, groups that uphold traditional Efik rituals, adjudicate local disputes, and serve as a kind of informal group government.

In the 1990s the Efik received attention from the West because they value excess weight in women. Many girls still enter the traditional "fattening room" in early adolescence to gain the abundant flesh that the Efik traditionally consider the ultimate in feminine beauty. Some Western observers applaud the Efik for their independence from commercially influenced cultural norms that value extreme thinness in women. Many authorities within NIGERIA, however, have warned them of the health risks associated with obesity.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Efutu

Ethnic group of Ghana; also known as Afutu and Fetu.

The Efutu primarily inhabit south-central GHANA and speak a Niger-Congo language. They originally belonged to the Guan cultural and linguistic group, but since the eighteenth century have assimilated with the surrounding FANTE people. Approximately 200,000 people consider themselves Efutu.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Egba

Ethnic group of Nigeria.

The Egba primarily inhabit southwestern NIGERIA. They speak YORUBA, a Niger-Congo language, and are one of the Yoruba peoples. Reliable numbers are difficult to come by, but population estimates for the Egba range from 300,000 to some two million.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, İSAM DN. 234299.

Abd al-Qadir

1807–1883

Algerian religious and military leader, credited with unifying the Algerian territory through his campaign against French colonization.

Considered a hero of anticolonial resistance by many contemporary Algerians, Abd al-Qadir created an Arab-Berber alliance to oppose French expansion in North Africa in the 1830s and 1840s. He also organized an Islamic state that, at one point, controlled the western two-thirds of the inhabited land in ALGERIA. Abd al-Qadir owed his ability to unite Arabs and Berbers, who had been enemies for centuries, in part to the legacy of his father, head of the Hashim tribe in Mousakar (Mascara) and leader of a Sufi Muslim brotherhood. In 1826 Abd al-Qadir and his father made a pilgrimage, or hajj, to Mecca in Saudi Arabia, the birthplace of the prophet Muhammad, founder of Islam. When he returned in 1828, Abd al-Qadir's own reputation as an Islamic religious and cultural leader grew, and both Arabs and Berbers looked to him to lead the resistance against the French, who had invaded ALGIERS in 1830. The French expanded westward, and in 1832 Abd al-Qadir led attacks on French-occupied Oran, taking the city within six months. He signed a treaty with France in 1834 that permitted French occupation of western coastal cities, but resumed fighting after a new French military leader attempted to organize tribal resistance against him. Through military and diplomatic triumphs over both the French and rival local groups, Abd al-Qadir expanded and consolidated his rule over the territory in the surrounding Oran province. As emir, he governed a hierarchical, theocratic state integrating tribal traditions and promoted commerce and education. In 1837 France signed the Treaty of Tafna with Abd al-Qadir, acknowledging his sovereign authority over an area encompassing two-thirds of Algeria. The French abandoned the policy of limited occupation when General Thomas-Robert Bugeaud came to power. Using scorched-earth tactics, the French systemically destroyed the means of the Algerians' livelihood, including razing and destroying villages, crops, livestock, and forests. The French also reportedly trapped surrendering Muslims in caves and burned them alive. In 1843 the emir was forced into exile in MOROCCO, but when former allies there turned on him, he returned to Algeria to lead resistance efforts. His last retreat to Morocco in July 1846 ended in complete loss of Moroccan support, and in 1847 he returned to Algeria and surrendered to French authorities. The French broke promises of safe conduct and imprisoned him for four years in France, until Emperor Napoleon III released him to permanent exile. In 1852 Abd al-Qadir went to Damascus, in present-day Syria, where he wrote about politics and studied science. During the anti-Christian riots of 1860 in Damascus and Lebanon, he gathered several hundred followers to rescue thousands of Christians from their attackers. Napoleon III awarded him the Grand Cross of the Legion of Honor. In Algeria, Abd al-Qadir's legacy remained an inspiration through the War of Independence (1954–1962). In 1968 the newly independent nation erected a monument to Abd al-Qadir in the place where a French monument to General Bugeaud had stood and took up his green and white standard as its flag.

MARIAN AGUIAR

Abé

Ethnic group of the Côte d'Ivoire, also known as the Abbe or Abbey.

The Abé, numbering around 200,000, mostly live in the Agboville region of CÔTE D'IVOIRE. One of some five dozen ethnic groups in the region, the Abé speak a Niger-Congo language. Linguistically and culturally, they belong to the AKAN group.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

ARI NAVE

Nijerya (14048) 2 Ekim 2015
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Abeokuta, Nigeria

Capital of Ogun State, in southwestern Nigeria.

The EGBA leader Sodeke founded Abeokuta around 1830 as a settlement for a group of refugees from the collapse of the Oyo Kingdom. Abeokuta translates as "under the rocks," or "refuge among rocks," and refers to the city's location on the craggy east bank of the Ogun River. The early city comprised four Egba subgroups, the Ake, Gbagura, Oke-Ona, and Owu, each in a separate ward. (The Egba are themselves a subgroup of the YORUBA.) In the 1840s missionaries and freed Egba slaves introduced CHRISTIANITY and secular European influences to Abeokuta. The subsequent arrival of SIERRA LEONE Creoles further diversified the town.

In the mid-nineteenth century, Abeokutans warred with the neighboring kingdom of Dahomey (in present-day BENIN) and then with IBADAN. Abeokuta maintained an alliance with Great Britain during this war and the later Yoruba civil wars (1877–1893). Consequently, when Great Britain asserted its control over the region in 1893, it granted Abeokuta and the surrounding Egba region a degree of autonomy. Abeokutans protested their city's incorporation into British NIGERIA in 1914.

Today Abeokuta serves as a market town for the surrounding agricultural region, which produces staple crops, fresh produce, cotton, and palm products. It lies on the main rail line from LAGOS to Ibadan and the interior, and highways link it to surrounding cities, including Ketou in

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Seini Oumarou as the new prime minister following a no-confidence vote by the National Assembly regarding corruption charges made against Hama Amadou.

In 2000 Niger received $73 million from the International Monetary Fund (IMF) for poverty reduction and $115 million for debt relief under the Heavily Indebted Poor Countries (HIPC) initiative. The nation received more aid in 2002. To reverse its bleak economic situation, Niger hopes to develop its oil, gold, and coal resources in the coming years. Many militant groups are turning to violence to make sure that wealth generated in each region will eventually benefit the people of that region. For example, President Umaru Yar'Adua had to deal with militants in the Niger Delta in April 2009.

See also DROUGHT AND DESERTIFICATION; GOLD TRADE; ISLAM IN AFRICA; MINERALS AND MINING IN AFRICA; SALT TRADE; STRUCTURAL ADJUSTMENT IN AFRICA.

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ELIZABETH HEATH

Niger River

Third largest river in Africa.

The Niger River is located in western Africa, originating in GUINEA and running generally east through MALI, NIGER, and NIGERIA, where it discharges into the Gulf of Guinea in the Atlantic Ocean. The third largest river in Africa, it flows for 4,180 km (2,600 mi). Its chief tributary is the Lokoja River in Nigeria.

The Niger is an important travel artery in Mali, Niger, and Nigeria and is also a source of fish, including carp, Nile perch, and catfish. In Mali, the river's inland delta is the country's richest agricultural region. In Nigeria, the Niger River delta constitutes one of the world's largest wetlands and contains one of Africa's largest mangrove forests. It is also the location of some of Africa's largest petroleum and natural gas deposits, which are critical to the Nigerian economy. Pollution caused by the oil and natural gas industries has damaged farms, FISHERIES, and mangrove stands and provoked protests from local peoples such as the Ogoni. The Movement for the Survival of the Ogoni People, led by the late Ken SARO-WIWA until his death in 1995, has become one of the biggest ENVIRONMENTAL MOVEMENTS in Africa.

ROBERT FAY

Nijerya (140448)
04 Ekim 2015

Nigeria

Country with the world's largest black population, located on the Atlantic coast of West Africa, sharing borders with Benin, Niger, Chad, and Cameroon.

The NIGER RIVER is Nigeria's most remarkable physical feature, as well as the source of its name. But Africa's most populous nation did not even have a name, nor for that matter a national identity, before the late nineteenth century. Rather, British colonization brought together three vast and culturally distinctive regions—north, southeast, and southwest—and at least 250 different language groups, more than any other African country. Generously endowed as well with natural resources such as crude oil, gas, coal, iron, limestone, columbite, and tin, Nigeria in its early postcolonial years was viewed as a potential middle-level economic power. Since independence in 1960, however, corrupt military rule has conspired with religious as well as ethnic fractiousness to all but dissipate the nation's early promise.

Following independence, Nigeria was rocked by political crises: disputed elections led to widespread violence, then to a coup and countercoup, then to ethnic tensions that exploded into the thirty-month Biafran War (1967–1970). Since the Biafran War, promised returns to democratic civilian rule have been repeatedly thwarted by military-sponsored coups, crackdowns on opposition groups, and electoral maneuverings. Many of Nigeria's most esteemed intellectuals have left the country, and others have faced severe state prosecution. By the late 1990s, however, many Nigerians held out new hope for democracy. In 1998 General Sani ABACHA, Nigeria's military head of state for five years, died suddenly. In his place, Nigeria's military government handed power to Major-General Abdulsalam Abubakar, who established a timetable for democratic elections in May 1999. Nigeria's one-time civilian president Olusegun OBASANJO won the elections, marking the end of fifteen years of military rule.

EARLY SOCIETIES IN NORTHERN NIGERIA

The best evidence of early civilizations in northern Nigeria is provided by the NOK terracotta heads, named after a village of the Jaba people in northern Nigeria. The highly stylized figurines, at least 2,500 years old, point to a thriving Iron Age culture in a wide swath of northern Nigeria.

Also important among the groups that established some of the northern region's largest and most enduring states were the HAUSA. During the first millennium C.E. they were village-dwelling cultivators and artisans, living on the belt of

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Meanwhile, his nation remains in crisis, facing runaway inflation, famine, poverty, and an AIDS pandemic.

See also ACQUIRED IMMUNODEFICIENCY SYNDROME IN AFRICA: AN INTERPRETATION; AFRICAN SOCIALISM; POLITICAL MOVEMENTS IN AFRICA.

ERIC YOUNG

Mukomberanwa, Nicholas

1940–2002

Zimbabwean sculptor.

Nicholas Mukomberanwa was one of Africa's most internationally successful sculptors. He grew up in the countryside outside Harare (formerly known as Salisbury) and attended the Serima Mission School, where he was encouraged to experiment with woodcarving. During his school years, he also became familiar with representations of Christian and African religion. In 1965, while working as a police officer, Mukomberanwa began studying at Salisbury's Rhodes National Gallery. The new director, critic, and curator Frank McEwan had just established a workshop at the gallery to encourage local artists to pursue their talents. The workshop supplied artists with materials and some instruction and exposed the artists to some Western European art, particularly the work of the modernists.

While some of Mukomberanwa's sculpture can be likened to the work of European artists like Picasso and Brancusi, Mukomberanwa's work draws directly on his Shona cultural heritage. Observers of Shona sculptors like Mukomberanwa, Tapfuma Gusta, and Henry Munyaradzi have described how they begin each work with a large piece of stone, typically serpentine or soapstone, but make no preliminary sketches. After a long meditation with the stone, the artist perceives what spirit lies within the rock and begins carving in order to bring it out. Mukomberanwa's sculptures are highly stylized and often use abstract, anthropomorphic forms. Generally, his pieces explore the complex relationships between humans and nature. Mukomberanwa's 1995 sculpture *Rainmaker* depicts a personification of the Shona rain spirit, and *Man and His Half-Shadow* (1995) contrasts two elongated heads of different colored stone, exploring the contrasts between earthly and spiritual life.

Mukomberanwa achieved tremendous international commercial success. His work was featured in the prestigious Venice Biennale exhibition as well as the Africa Art Festival in London. He received numerous awards, and his work was acclaimed by many international art publications. At the time of his death in November 2002, a one-man exhibition of his sculptures was being planned at the Reece Gallery in New York for 2003.

See also ART AND ARCHITECTURE, AFRICAN; AFRICAN RELIGIONS: AN INTERPRETATION; ZIMBABWE.

CHRISTOPHER TINÉ

Muluzi, Bakili

1943–

President of Malawi since 1994.

Bakili Muluzi was born in Machinga in southern Malawi (called Nyasaland at the time) and was educated in Great Britain and Denmark. He entered parliament in 1975 after rising through the ranks of the ruling Malawi Congress Party (MCP) and held posts as the minister of education and party secretary general during the next several years. In 1982 Muluzi, having recently been demoted to a less prestigious post at the ministry of transport and communications and fearing that President Hastings Kamuzu Banda might have him killed because he was gaining power in the party, left the MCP for private business. He served for several years as deputy head of the national chamber of commerce, slowly gathering his forces until 1992, when he founded the United Democratic Front (UDF), the first political alternative under Banda's dictatorship. Banda was forced to hold a referendum on one-party rule in June 1993 following widespread protests and a 1992 decision by Western donors to suspend their support of Malawi's repressive regime and its poor human rights record.

A majority of the voters approved of reform, and a new constitution providing for a multiparty system was adopted in May 1994. Muluzi defeated Banda in the country's first multiparty elections held that month. Muluzi's stated aims for his administration were to combat poverty and corruption, liberalize the economy, and improve Malawi's human rights situation. He immediately freed political prisoners and shut down three prisons that were reportedly the sites of many tortures. In the 1999 elections, Muluzi won a second five-year term while his party, the UDF, failed to capture a majority in parliament. He is currently working with other Southern African leaders to end the conflict between the ruling and opposition parties in Zimbabwe. Economic and political unrest in Zimbabwe, one of Malawi's biggest trading partners, has had a disruptive effect on the economies of several Southern African nations.

See also HUMAN RIGHTS IN AFRICA; POLITICAL MOVEMENTS IN AFRICA.

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Nijerya(140448)

Mumuye

Ethnic group of Nigeria.

The Mumuye primarily inhabit Taraba State in eastern NIGERIA. They speak a Niger-Congo language. Approximately 400,000 people consider themselves Mumuye.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

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MBUBE PERFORMANCE. Ladysmith Black Mambazo performs at the Kimmel Center in Philadelphia, January 2008. (*Joseph Kaczmarek/AP Images*)

At home on Saturdays, men would sing and dance late into the evening. Today teams of roughly ten men perform isicathamiya without instrumental accompaniment in competitions before judges.

After converting to Christianity in his youth, Shabalala blended church choral and Zulu singing, a style known as mbube. When Mambazo formed, they generated a following by appearing in competitions and appearances on Radio Zulu. Their first release, *Amabutho* (1973), became the first African album to achieve Gold Medal status, sales of over 25,000 copies. But although Mambazo was popular in South Africa, it remained largely unknown elsewhere until 1986, when American singer and songwriter Paul Simon performed with the group on his *Graceland* album, which fused African and Western pop music. With sales of more than seven million, *Graceland* became one of the top-selling albums of the decade and turned Mambazo into a musical phenomenon.

In 1988, Mambazo won the Grammy Award for Best World Music Recording with *Shaka Zulu*. Other Grammy-nominated albums include *How the Leopard Got His Spots* (1989), a collaboration with actor Danny Glover; *Gift of the Tortoise* (1993); *Liph' Iqiniso* (1994); and *Thuthukani Ngoxolo* (1996). Mambazo has also appeared in several films, including two 1990 documentaries, *Spike Lee & Company—Do It A Cappella* and *Mandela in America*. They were also featured in *Waati*, a 1995 political drama. The group recorded sound tracks for various other movies, including *Moonwalker*, *A Dry White Season*, *Coming to America*, and *Cry, the Beloved Country*.

In 1991, Mambazo began collaborating with Chicago's Steppenwolf Theatre Company in the production of two musicals, *Song of Jacob Zulu*, which opened on Broadway in 1993 and received six Tony Award nominations, and *Nomathemba*, based on Shabalala's first composition. Mambazo sang at the ceremony when Nelson Mandela and F. W. de Klerk, then president of South Africa, won the Nobel Peace Prize in 1993; at Mandela's inauguration as South African president in 1994; and before Queen Elizabeth during Mandela's 1996 state visit. The group's 1997 album *Heavenly* broke new ground with Gospel and Rhythm and Blues numbers, as well as performances with American singers Lou Rawls, Dolly Parton, and Bonnie Raitt. Ladysmith Black Mambazo continued to tour, perform, and release new albums in the early twenty-first century.

DAVID P. JOHNSON, JR.

Nigerya (140448)

Lagos, Nigeria

Chief port and largest city in Nigeria.

Lagos, the most populous of NIGERIA's cities and its former capital, forms the industrial, commercial, administrative, financial, and cultural heart of Nigeria. Located on the Atlantic coast in the southwestern part of the country, the city occupies four islands—Lagos, Iddo, Ikoyi, and Victoria—and parts of the adjacent mainland, all connected by bridges. The main business district, the heart of the city, lies on southwestern Lagos Island.

The city was founded in the fifteenth century when the Awori, a subgroup of the YORUBA people, established a settlement on Lagos Island known as Oko. The kings of

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Mengo that was known as Kampala to the Bagandans, and as Fort Hill to the British. Four years later Great Britain formally claimed possession of the region. Eventually, the town around the fort grew to encompass Mengo, and Kampala became Uganda's largest town, as well as its center for commerce and communication.

Along with Jinja, Kampala grew to become a major industrial center with factories processing agricultural commodities, particularly sugar and cotton, and light manufacturing plants producing consumer goods. By the 1930s a sewage and plumbing system had been constructed, and several roads had been surfaced. When Uganda achieved independence in 1962, Kampala became the political capital.

Although Kampala's infrastructure deteriorated during the conflict-torn regimes of MILTON OBOTE and Idi AMIN, transportation and communication services have improved in recent years. Port Bell, a few miles to the south of the city, services the shipping industry along Lake Victoria. The city is also connected by major railroad lines to port facilities at MOMBASA, KENYA.

Many of the hills of Kampala are crowned by cathedrals, churches, and mosques. Lugard's fort, now a barrack, remains a hilltop landmark, as do Mulago Hospital and Makerere University. Elevation is also a marker of class; prosperous neighborhoods line the hilltops, while shantytowns dot the valleys. Extensive suburbs surround the city. In 2002 Kampala was the scene of a massive demonstration by the BAGANDA, the country's largest tribe. Bagandans, who make up a quarter of the population, were marching to demand a new federal constitution that recognizes their kingdom as a semi-autonomous state.

İMAİDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
04 Ekim 2015

ARI NAVE

Kana

Ethnic group of Nigeria; also known as Khana and Ogoni.

The Kana primarily inhabit River State in southeastern NIGERIA. They speak a Niger-Congo language and are closely related to the IBIBIO people. Approximately 300,000 people consider themselves Kana.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Kanembu

Ethnic group of Chad.

The Kanembu primarily inhabit the northern shores of Lake Chad. They speak a Nilo-Saharan language and are closely related to the KANURI people. Approximately 650,000 people consider themselves Kanembu.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Kano, Alhaji Aminu

1920–1983

Teacher and radical politician.

Alhaji Aminu Kano was born in Kano, northern Nigeria, to a FULANI family of Islamic scholars. As a youth he studied Arabic and English as well as HAUSA, and became familiar with the Qur'an (Koran). Kano attended Kaduna College from 1937 to 1942 and then went abroad, studying at the University of London from 1946 to 1948.

When he returned to Nigeria, Kano worked as a teacher and associated with other members of the young, foreign-educated elite who wished to reform northern Nigeria's class structure. He was one of the founding members of the Northern People's Congress (NPC) in 1949, but the next year, frustrated by the conservatism of the NPC, he broke off and founded the more overtly anti-colonial Northern Elements Progressive Union (NEPU). In 1959, with the support of the NEPU, Kano was elected to the Nigerian House of Representatives. Kano remained at the head of his party until 1966, when the party was banned after a failed coup attempt.

During the Biafran War (from 1967 to 1971), Kano served the military government as the federal commissioner for communications and later as the federal commissioner for health. In the late 1970s, as Nigeria prepared for a return to civilian rule, Kano participated in the assembly that finalized the new constitution. When the ban on party politics was lifted in 1978, Kano founded the socialist People's Redemption Party, and ran for president on its ticket. Although he lost, the party secured governorships of Kano and Kaduna states.

Kano died in 1983 as the Second Republic was coming to an end. Enhancing his political legacy, he had written one book in English, *Politics and Administration in Post War Nigeria*, as well as some plays, songs, and poetry, all written in Hausa.

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ERIC BENNETT

Nigerya (140448)

Kano, Nigeria

Also called Kano City, Kano is a large city in northern Nigeria that serves as the capital of Kano State.

In the tenth century C.E., Bayajidda Abuyazid, said to be an exiled prince from Baghdad, founded seven HAUSA city-states, of which Kano was one. Prehistoric stone tools discovered on the site, however, suggest that the city's actual history extends much further into the past. Scholars from the ancient empire of Mali brought Islam to Kano in the 1340s, and the city achieved great prosperity

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2 Ekim 2015
BASILDIĞI TARİHTEN SONRA GELEN DOKÜMAN

Nijerya (140448)

Ijaw

Ethnic group of the Niger Delta in Nigeria; also known as Ijo.

Living in a region covered with mangrove swamps and frequently flooded fields, the Ijaw have for centuries combined fishing and agriculture as their main economic activities. According to Ijaw legend, all Ijaw descend from a common ancestor who arrived in the NIGER Delta in the fifteenth century. Many anthropologists believe, however, that the Ijaw are made up of formerly autonomous village groups who may have lived in the area longer than any other local ethnic group. Their language is distinct from those of their neighbors.

In addition to fishing, farming, and collecting palm oil, the Ijaw manufactured salt by leaching it from seawater that flowed into the Niger River delta. During the African SALT TRADE the Ijaw developed experience as traders. They later used these trading skills, becoming influential brokers in the transatlantic slave trade. European demand also created a vast market for palm oil, and some Ijaw traders built vast fortunes from the trade. Economic and regional pressures forged a sense of identity among the Ijaw people, uniting formerly autonomous villages behind such larger communities as Calabar, Bonny, and Nemke. To some extent, traders replaced kings as Ijaw leaders, and even some former slaves gained prominence.

During the mid-twentieth century, life changed drastically for the Ijaw. The discovery of natural gas and oil in their land brought the Ijaw, with the rest of NIGERIA, into contact with multinational corporations. Oil brought some new jobs to the delta region; however, its inhabitants felt increasingly oppressed by the oil companies and the destruction of the local fishing economy that came with petroleum production. In the late 1990s and early 2000s some of the Ijaw, especially young people, openly revolted against major oil companies and sabotaged oil operations in order to take back resources that they viewed as their birthright. Population figures for the Ijaw vary widely, though it is possible that as many as 15 million people belong to that group.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Ijebu

Ethnic group of Nigeria.

The Ijebu primarily inhabit Ogun State, southwestern NIGERIA. They speak Yoruba, a Niger-Congo language, and are one of the YORUBA peoples. Though exact population figures are hard to come by, it appears that well more than 800,000 people consider themselves Ijebu.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Imam, Ayesha Mje-Tei

Contemporary Nigerian human rights activist and educator.

Ayesha Mje-Tei Imam has won international recognition for her work in support of human rights in Africa, especially the rights of women who live in Islamic nations. Although much of her work has concerned her native country of Nigeria, Imam has contributed to research and to human-rights, pro-democracy, and gender-awareness programs in a number of other countries as well.

Imam studied in England, receiving a bachelor of science degree in sociology from the Polytechnic of North London in 1980. Seven years later she received a master of science degree in the same subject from Ahmadu Bello University in Zaria, Nigeria. Imam went on to earn a doctor of philosophy degree in social anthropology from the School of African and Asian Studies of the University of Brighton, England.

While pursuing her educational goals during the 1980s, Imam also began her work as a teacher and activist. In 1984, working with the Council for the Development of Social Science in Africa in Dakar, Senegal, she directed a program that developed two-month courses on gender issues for young African social scientists. The following year she advised the Institute for Economic Development and Planning (IDEP) of the United Nations on the role of gender in economic development. Through these activities, Imam gained threefold recognition—as a scholar of women's roles and gender-related issues in African society, as an educator working to teach others about those roles and issues, and an advocate for women's rights.

Of special interest to Imam is the status of women in northern Nigeria and other parts of Africa where Muslim law often limits their roles and rights. In 1992 she became an officer of an international network called Women Living Under Muslim Laws. She oversaw studies on women and the law in twenty-six countries in Africa, Asia, and the Middle East, and helped train local groups in thirteen countries. Imam has also been closely involved with several other advocacy groups for women's rights. She organized Women in Nigeria (WIN), the country's first feminist organization, and she is the founder and director of BAOBAB, a volunteer group that works to protect women's rights as they are shaped by tradition and also by the law, both civil and religious.

Imam and BAOBAB have led campaigns against conservative forms of shari'a (traditional Islamic law)

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Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, İSAM DN. 234299.

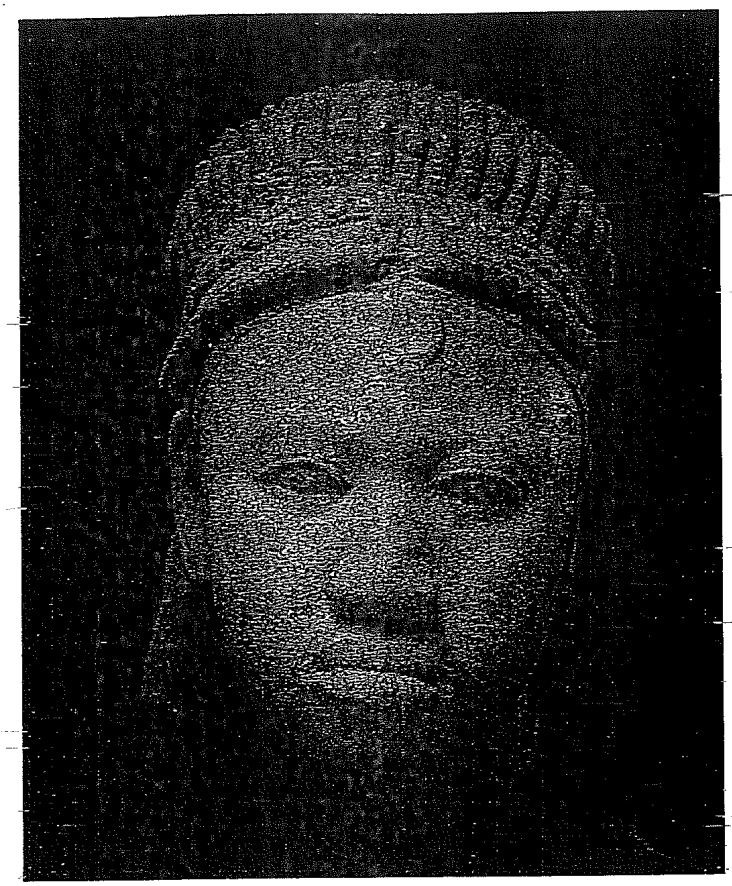
Cyrenaica subsequently regarded Idris as the leader of the independence movement.

During World War II, Idris risked reprisal from Italy by allying with Great Britain. Following the Allied victory, he was installed as emir of Cyrenaica. Libyan support for the monarchy was in no way complete—some nationalists in Tripolitania sought a republic, or simply opposed a Cyrenaican-dominated state, and some Cyrenaicans wanted autonomy. Nevertheless, under the constitution of October 1951, Idris was declared emir of Libya. Due to continuing disagreement over the choice of a capital city, however, Idris was forced to establish two royal cities in two regions.

After the discovery of oil in Libya, Idris continued to cultivate strong trade and military ties with the West and authorized the construction of a giant oil pipeline. By the late 1960s, Idris faced growing unrest over his alliances and priorities from a movement of young pan-Arab republicans, led by Muammar al-Qaddafi. Perhaps sensing the changing tide, Idris left the country in June 1969 for a long medical stay in Turkey. On September 1, 1969, a group of soldiers deposed the emir in his absence. Although Idris ultimately accepted the coup and handed over power peacefully, he was later tried in absentia and sentenced to death. Idris continued to live in exile in Egypt until his death in 1983.

See also COLONIAL RULE; ISLAM IN AFRICA.

MARIAN AGUIAR



IFE ARTWORKS. A terracotta sculpture of a Yoruba queen's head. This sculpture from Ita Yemoo in the Ife kingdom (modern-day Nigeria) dates from the 12th or 13th century. (*National Commission for Museums and Monuments, Ife, Nigeria/Heini Schneebeli/Bridgeman Art Library International Ltd.*)

Ife

Ethnic group of West Africa.

The Ife primarily inhabit southwestern NIGERIA, although Ife populations can also be found in western BENIN. They speak Yoruba, a Niger-Congo language, and are one of the YORUBA peoples. Approximately one million people consider themselves Ife.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW.

Nigerya (140448)

Ife, Art of the Early Kingdom of

Sculpture and pottery of the early kingdom that is present-day Nigeria.

The art of the early Ife kingdom, sometimes known as Ile-Ife, is unusual because unlike most other precolonial African sculpture, which was made of wood, early Ife art was made from metal, terra-cotta (baked clay), and other durable materials. The use of these materials means that today there is a strong historical record of the artistic traditions of Ife, which are among the most famous in West Africa.

Ife was an ancient city-state and capital of the Yoruba peoples of Nigeria. The ancient town still stands in southwestern Nigeria today, and it remains an important artistic and cultural center in the region, as it was from the eleventh to the fifteenth century C.E. When Leo Frobenius, a German traveler, first visited Ife in the early twentieth century, he was so impressed with the sophistication of the kingdom's artworks that he claimed to have discovered the mythic lost Atlantis, the fabled lost Greek civilization. Archaeological evidence revealed, however, that the art found at Ife was produced by African artists and patrons, and was not of European or Mediterranean origin.

The most famous Ife artworks are a series of human heads and figures. Made either from terra-cotta or copper alloys, these spectacular sculptures display a remarkable degree of naturalism that sets them apart from many other art forms in Africa, including much of the more recent Yoruba sculpture. Most Ife sculptures represent men and women of striking, idealized beauty. Other works are distinctive because they display individuals suffering from

Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, ISAM DN. 234299.

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The Popular Discourses of Salafi Radicalism and Salafi Counter-radicalism in Nigeria: A Case Study of Boko Haram

Selefiyya 180637 Nijeriya 140648

Abstract

This essay examines the religious discourses articulated by Boko Haram and its opponents through analysis of sermons and debates recorded on cassettes, CDs and DVDs. Rather than simplistic application of economic deprivation theory, the essay argues that Boko Haram is driven by a will to power, and the religious and temporal dimensions should be equally taken into account. By locating the religious worldviews of Boko Haram and its opponents within the history of Salafi/Wahhabi movement in Nigeria, the essay demonstrates that Salafism/Wahhabism should be understood as a complex phenomenon comprising ideas and tendencies.

Keywords

Salafism, Wahhabism, Boko Haram, radicalism, counter-radicalism, religion and violence, Islamic state, Nigeria, modern education, Islamic learning

Boko Haram is a Hausa expression meaning Western education is religiously forbidden for Muslims. In summer 2009 the Islamic group advocating this view came to public attention after their violent clashes with Nigerian security forces. Since then, observers and commentators have been puzzled by the seemingly strange religious worldview that informs Boko Haram. Much of the commentaries and analyses have been largely conjectural and obliviously lack familiarity with the substantial materials produced by both the proponents and opponents of Boko Haram,[1] including several books written in Arabic, English, and Hausa[2] as well as sermons, lectures, and debates recorded on audio cassettes, CDs, and DVDs, all of which are readily available for sale in major cities and towns across northern Nigeria. These recorded materials produced by the proponents of Boko Haram have been more difficult to obtain since the violent clashes of 2009 because of the fear that anyone caught with Boko Haram materials risks police arrest. Whereas the books tend to display a higher degree of Islamic learning in their exposition of the arguments for and against Boko Haram, the primarily Hausa-language oral materials recorded on cassettes and discs provide popular versions of these learned expositions.

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Because the vast number of materials cannot all be analyzed in one essay, I have chosen to focus here on the oral material in Hausa.

This essay provides insight into the popular Islamic discourses and counter-discourses articulated by the proponents of Boko Haram and their opponents. In contrast to the ubiquitous invocation of economic deprivation to explain the rise of Boko Haram (Mohammed 2010), this close analysis of their discourse shows that religious factors inseparably linked to the will to power are the most dominant themes. While economic factors are undoubtedly also relevant, they are not necessarily in the forms that economic deprivation theories suggest. Similarly, the misrule and poor governance resulting from the legendary corruption of Nigerian political leaders are not the explicit concerns of these discourses and counter-discourses on Boko Haram, though it is plausible that the erosion of the legitimacy of Nigerian political leaders helps explain the willingness of proponents of Boko Haram to frontally challenge the authority of the Nigerian state. In other words, the phenomenon of Boko Haram defies simplistic explanations, particularly those emphasizing economic and political deprivations while ignoring the salience of religious factors. This essay thus argues for a holistic conception of the divergent religious and intellectual orientations as well as the political, economic, and historical factors that combine to make possible the emergence and the violent turn of Boko Haram.

To account for both religious and temporal dimensions, I draw on Ninian Smart's phenomenological theory of religion. By identifying the ways in which power animates the various dimensions of religion, Smart illuminates how the will to appropriate the absolute power of God drives religious leaders, particularly preachers following the footsteps of prophets of monotheistic religions. Proceeding from the first theoretical axiom that religions are born out of the experience of the founder or simply from the specific experiences of particular individuals, Smart identifies *mystical* experience as focusing inward to probe the inner recesses of the self, and it emphasizes meditation to gain insight into the non-dual nature of reality, resulting in the attainment of religious enlightenment. The leading religious personality that mystical experience yields is the enlightened sage, followed by the mystic, the hermit, the monk, and the nun, whose religious pursuits are usually geared toward merging the self into some union with the sacred. In contrast, Smart terms another type of religious experience the *numinous*, closely following Rudolf Otto in characterizing it as the outcome of an encounter with a tremendous power, which is wholly different and capable of inspiring awe and fascination simultaneously. According to Smart, the logical consequences of the encounter with the tremendous power include worship of and dependence on the powerful other. The numinous

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Tafsīr and Islamic Intellectual History

Exploring the Boundaries of a Genre

EDITED BY

Andreas Görke and Johanna Pink

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Tafsīr and the Intellectual History of Islam in West Africa: The Nigerian Case

26 Ağustos 2015

ANDREA BRIGAGLIA

1 Oral *Tafsīr*, Written *Tafsīr* and *Tafsīr* Studies in West Africa

UNTIL RECENTLY, the attention devoted by Islamic studies to the intellectual output of sub-Saharan African Muslims has been, in most cases, inadequate. The virtual lack of references to the literary output of sub-Saharan Muslim scholars who wrote either in Arabic or in the various forms of *ʿajamī* (local languages written in the Arabic script) might be considered one of the major shortcomings of standard surveys of Arabic literature such as Carl Brockelmann's *Geschichte der Arabischen Litteratur* (first published in 1937–42) and Khayr al-Dīn al-Ziriklī's *al-Aʿlām* (first published in Cairo in 1959).[1]

Over the last twenty years, however, there has been a gradual increase in academic interest in the intellectual dimension of the history of Islam in sub-Saharan Africa. The most significant step in the development of the field has been the publication of the six volumes of the project *Arabic Literature of Africa*, an encyclopaedic reference work conceived and coordinated by John O. Hunwick and Rex Sean O'Fahey.[2] Though still far from being comprehensive, *Arabic Literature of Africa* has documented much of the contribution of non-Arab Africans to written scholarship both in Arabic and in *ʿajamī*.

A look at the distribution of the writings mentioned in *Arabic Literature of Africa* can provide an idea of the scope of Islamic

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From Clash to Dialogue of Religions

A Socio-Ethical Analysis of the Christian-Islamic Tension in a Pluralistic Nigeria

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EDITORIAL

The twelfth issue of *ARIA - Annual Review of Islam in Africa* (formerly *ARISA – Annual Review of Islam in South Africa*) is published as a special issue on Islam in Nigeria. Its publication was about to be announced at the beginning of 2014, when the sudden increase in the intensity and brutality of the 'Boko Haram' crisis prompted us to postpone its release in order to host more contributions on the topic. Having sacrificed punctuality for scientific comprehensiveness, we hope we are now able to offer our readers a mix of articles that capture at least some of the complexity of the drama that is unfolding in front of our eyes, and for too many Nigerians, inside their very lives.

Even though this particular issue is the fruit of the collaboration of one of the editors with a number of Nigerian colleagues, this is also the occasion to announce the constitution of a new editorial board, composed of Andrea Brigaglia (University of Cape Town), Muhammed Haron (University of Botswana) and Mauro Nobili (University of Illinois at Urbana-Champaign). This editorial board will be responsible for a second, forthcoming issue (12/2, 2013-2014), as well as—we hope—of a number of future ones. With the constitution of this new board, we believe that the transition from the South African focus of the first series of the Review, to a broader, continental one, started with the 2008-2009 volume, can now be considered as definitively accomplished.

Islam in Nigeria

For an issue that wants to complete the transition of the Review from a regional to a continental scope, it is quite appropriate to be dedicated to Nigeria. With a population estimated in 2013 at more than 174 million people—at least half of which, with all probability, are Muslims—Nigeria has the seventh largest population in the world and as such, it is still Africa's 'demographic giant.' It is also, increasingly, an economic powerhouse—the size of its economy having recently been alleged to have surpassed that of South Africa as the biggest in the continent. 'Naija' (as the country is colloquially known) is also probably the biggest manufacturer of contemporary African popular culture, with the film industries of 'Nollywood' and 'Kannywood' (Nigerian Hausa films, now often sub-titled in English for their growing international audience) selling in the millions on a continental scale.

Islam has been continuously present in what is today's Nigeria since at least the eleventh century, when the first Muslim rulers of the kingdom of Kanem (later to be named Borno) converted to the religion. It was also in the north of today's Nigeria that a momentous event such as the launching of the reformist movement led by Shaykh Usman Dan Fodio and the subsequent establishment of the Sokoto Caliphate (with Ethiopia, the biggest sub-Saharan African state in the nineteenth century) took place, profoundly affecting the cultural and political dynamics of the religion in the entire West African sub-region.

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Islam and the Conduct of Foreign Relations in Nigeria

Rahman O. Olayiwola

Introduction

It is no exaggeration to say that religion still exerts a considerable influence over the economic, social and political life of people everywhere. In the case of Nigeria one author has argued that Nigeria's heterogeneity has had a decisive effect on the patterns of politics, and these in turn are of significance to foreign relations. "The relevant cultural factor is the religious composition of Nigeria's population, particularly the fact that almost one-half of the people are adherents of Islam."[1] The late Nigerian Prime Minister and Minister of Foreign Affairs and Commonwealth Relations, Alhaji Sir Abubakar Tafawa Balewa once remarked:

> One primary essential to international friendship and cooperation is for each man to be true to his *religious beliefs* and to reaffirm the basic principles of his particular creed.[2]

The religion and culture of Islam have been and still are very important in shaping the thinking and outlook of millions of Nigerians particularly in the Northern States of the country as well as in Lagos, Oyo, Ogun, Ondo, and Bendel States to mention just a few in the Southern part of the federation.

Continentwise, Africa still posses over 50% Muslims.[3] Besides, of the approximately 700 million (1968) adherents of Islam world-wide, there are approximately 50 million Muslims in the People's Republic of China, 80 million in India, 45 million in the USSR, over 100 million each in Pakistan and Indonesia, and the rest in the Arab countries of the Middle East (Asia and North Africa), Iran, Afghanistan, Malaysia, Sri Lanka, Burma, Thailand, the Philippines, Albania, Yugoslavia and other Balkan and European countries (both eastern and western) and North and South America.

This significant presence of Islam in general and in newly created nations in particular, requires serious study. In the case of Nigeria, although much has been written about the country's foreign relations,[4] hardly any attention has been directed to the influence of the Islamic factor in the conduct of Nigerian foreign policy. In this paper we shall attempt to fill this gap.

Politics and Religion in Nigeria

Politics and religion though analytically distinguishable are mutually inclusive. Rodee believes that religious institutions may be considered a part of the political system in so far as they affect government decision-making and influence the political choices of citizens.[5]

Politics is a universal activity of human beings. It deals mainly with the question of how a nation's available wealth, rights and duties are authoritatively allocated. Max Weber maintained that politics meant striving to share power, either among states or among groups within a state. Lasswell observed that politics referred to the study of who gets what, when and how?[6]

In sum, politics refers to all activities that have to do with the acquisition, distribution, maintenance and transfer of *power*, aggregation and articulation of individual group, community or national interests, formation and formulation of public policies and decisions as well as the conduct of the affairs of states i.e. all activities that are addressed towards the authoritative allocation of values in the society.

Religion is not only a matter of conscience, it is also a way of life.[7] It is a way of life in the sense that it regulates man's relationship with God as well as man's relationship with fellow human beings. Religion is a way of life in another sense also; if properly observed it has the capability to help surmount problems in all spheres of activity—social, political, economic, legal, moral, national or international.

In a country like Nigeria where there are diversities of religious beliefs and political world-views, the importance of religion and its relationship to politics become more pronounced.

Man, according to Aristotle, "is by nature a political animal". By this is meant that the essence of social existence is politics and that two or more men interacting with one another are invariably involved in a political relationship. Aristotle also meant that this is a natural and inevitable predisposition among men and that very few people prefer an isolated existence to one that includes social interaction.

In the same vein, it is also true that "man is incurably religious". Religion focuses on man's concern for his ultimate value and how to attain, preserve and enjoy it. When all our troubles—political, economic, social—come upon us in Nigeria, we decide to pray: we turn religious overnight and even our leaders in the country reflect this particular proclivity.

In Nigeria the attainment of political independence itself carried religious overtones. Prior to the advent of British colonialism, the then Northern area was predominantly Islamic, i.e. faith and political system were established in line with the dictates of Islam. The powerful influence of Islam caused the rulers to be regarded as 'Prophets of Allah' whose injunctions could not be questioned. Because of the mixture of religion and politics and the resultant political attitudes to authority, the

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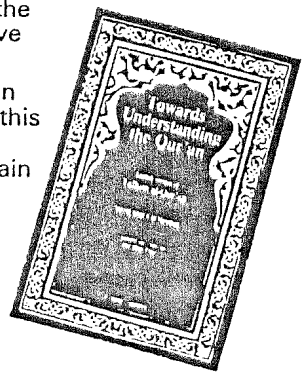

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Karachi

SHARĪ'AH LAW REPORTING IN NIGERIA

MŪSĀ 'ALI AJETUNMOBI

1. *Preliminary Observations*

Law reporting is an essential source of legal education. It reveals *ratio* of reported cases. As a Judge can apply *ratio deoidendi* of a case to support his decision in a current case, a lawyer can cite the same or many others in his submissions to convince the court of his stand on a particular case. Complementarily, law reporting makes subordinate courts aware of decisions by which they are bound and in accordance with which they should act.[1] It is therefore a supplement to legislation. Through law reporting, first a Judge seeks guidance and clarification on the meaning of a particular word or phrase[2] and second, counsel's arguments are summarised to the advantage of law students and lawyers.

An ideal law report should contain catchwords which shall indicate briefly what the case is about i.e. short facts of the case. It must also contain a headnote on each reported case. Being a summary of the case by a reporter, headnote is occasionally inaccurate; nevertheless, it is a useful guide to the judgment. Thus, it is preferred for readers to go through the entire judgment.

Official law reporting in England started by virtue of Judicature Act 1873. Hitherto, private law reporting prevailed. With intermittent changes in the development of England, law reporting changed *mutatis mutandis*, reducing the number of reports, first from eleven series to six; and second, to four series in 1881. By 1890, a change in the mode of citation was made by which reference to year replaced reference to volumes of the report.[3]

Nigerian Law Report was the pioneer in the series in the Nigerian scene. It was officially sponsored by the Judicial Department in 1916. The publication ran to twenty-one volumes in 1955 when regional publication started.[4] From 1933 when the jurisdiction of the West African Court of Appeal extended to Nigeria till 1955, there were not less than fifteen volumes of a series of its selected judgments covering the four British West African countries. By 1956, each of the three Regions and the Territory of Lagos had started the publication of its Law Report. In 1961, All Nigerian Law Reports emerged. It was centrally sponsored. In 1972, the Supreme Court of Nigeria began to publish its decisions in mimeographs — which were later published in All Nigeria Law Reports.[5]

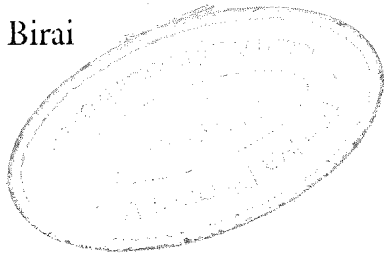
The only successful privately sponsored law report in Nigeria was Nigerian Monthly Law Reports, published by Associate Publishers (Nig.) Limited, Ibadan. Its publication started in 1964.

Edited by Martin E. Marty and R. Scott Appleby
FUNDAMENTALISMS AND THE STATE
Remaking Polities, Economies, and Militance, Chicago-1993, s. 184-203.
DN:38720

CHAPTER 9

Islamic Tajdid and the Political Process in Nigeria

Umar M. Birai



It is currently fashionable to apply the term "fundamentalism" to the religious revivals occurring in various Muslim societies. But there is a danger that the term may not "directly correspond to the cognitive reality that reflects the mood and moments of actual Muslims."[1] In this chapter I will attempt to examine the Islamic movement in Nigeria without recourse to the usual categories of thought. I adopt instead the viewpoint of one inside the movement. In collecting my data, I have interviewed a number of the leading shaykhs, and their perspective informs my own to a degree which the reader may judge.

The Islamic revival within Nigeria is best understood as a *tajdid* (renewal) movement.[2] Though the movement has obvious religious and cultural aspects, it has also assumed a political cast and has led to a "crisis of state and religion."[3] Muslims argue that the secular state perpetuates Euro-Christian culture and neocolonialism. There is a degree of factionalism within the Muslim *umma* (community), but the different voices are to an important degree united.[4] As Shaykh Ibrahim Saleh has said, though the "ideologies are different, our religion is one."[5] The Christian minority, on the side of the state, has defended the status quo. In that effort the Christian Association of Nigeria (CAN) has played a central role. Its activities have generated considerable opposition by Muslims. Indeed, its position as a common foe has done a good deal to bridge the gaps separating various Islamic groups.

Constitutionally, Nigeria is a federal republic. It has a strong central government which leaves little room for autonomy within the states. At present the country is ruled by a military regime, but it is preparing for a return to civil democracy. The final stage of this transition should occur in 1992. The military has been attempting to create a two-party system, in the hope of keeping religious, geographic, and tribal divisions out of the political process.

Nigeria was first brought together as a single political entity in 1914 by the British

colonial authorities, who united the northern and southern areas for their own convenience. The north is larger in both population and territory. It was transformed socially, politically, and economically by the tajdid movement led by Shaykh Usman Dan Fodio in 1804. From then until the conquest of the Sokoto caliphate later in the nineteenth century, Islam was the official state religion. The north remains predominantly Muslim today. The south, by contrast, is divided between animists and Christians, though it is by no means homogeneous. In the southwest the ratio of Muslims to Christians is about fifty-fifty. And in some areas, such as Oyo State, Muslims hold a majority.

None of these figures is very precise, because the most reliable population data come from the 1963 census, and that was itself controversial. According to the 1963 figures, the population of fifty-five million was 47.2 percent Muslim and 35 percent Christian. The present population estimates put the percentage of Muslims at anywhere between 42 percent and 75 percent. The most probable figure lies somewhere around 55–60 percent.[6] The largest ethnic group in Nigeria is the Hausa-Fulani, a Muslim tribe located in the north. Next in size are the Yoruba in the southwest, about half of whom are Muslims.[7] The Ibo, a predominantly Catholic tribe in the east, are the third largest. Since the end of the civil war in 1970 a number of them have converted to Islam.

The country is thus divided religiously, geographically, and ethnically. But the religious factor had become the predominant one by the early 1990s. One sees, for example, increasing solidarity between the Muslims in the north and those in the south. This unity is stimulated by the efforts of various organizations: the Supreme Council for Islamic Affairs, the Council of Ulama, the Jama'atu Nasril Islam (JNI), and the powerful Muslim Students' Society (MSS), founded in 1954. In the same way, the formation of CAN in the mid-1970s has done much to unite the northern Christian minorities with Christians in the south.

Religious divisions were intensified during the civil war (1967–70) over the status of Biafra. In 1967, Ibos in the East-Central, South-Eastern, and Rivers states attempted to secede from Nigeria and to form their own country, which they proposed to call the Republic of Biafra. Those leading the rebellion argued that they were resisting an Islamic *jihad* (in this context, a "holy war") against the largely Christian eastern part of the country. Colonel Ojukwu, the leader of the rebellion, characterized it as "a resistance to Arab Muslim expansionism."[8] After the war, Islam did indeed begin to make modest inroads in the eastern states. It is now common there to hear such Muslim names as Alhaji Suleiman Onyeama (former chairman of the Anambra State Pilgrims Board) and Muhammad Aminu Kelechi (a radio broadcaster). To parry this effort, CAN has begun to oppose any manifestation of Islam in the area. Its efforts, though, may be counterproductive. Ibrahim Tahir, a professor of sociology and a former government minister, has made this observation:

> What is interesting is that CAN today is paradoxically the most effective instrument of propaganda for Islamic conversion among Christians because, if you constantly hear those who say they are protecting your interest bewailing the

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American Journal of Islamic Social Sciences, 26/3, 2009 Herndon.
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Enforcing the Shari`ah in Nigeria: Women, Justice, and the Muslims' Collective Conscience

Ogechi Anyanwu[1]

30 ARA 2012

Abstract

The reemergence of the Shari`ah in northern Nigeria in 2000 is reshaping the Muslims' criminal justice system in unintended ways. This article accounts for and provides fresh insights on how the fate of Muslim women under the Shari`ah intertwines with the uncertain future of the law in Nigeria. Using Emile Durkheim's theory of *conscience collective* as an explanatory framework of analysis, I argue that the well-placed objective of using the Shari`ah to reaffirm or create social solidarity among Muslim Nigerians has been undermined by the unequal, harsher punishments and suppression of human rights perpetrated against Muslim women since 2000. A I show, not only does such discrimination violate the principle of natural justice upheld by Islam, but it also threatens to shrink, if not wipe out, the collective conscience of Nigerian Muslims that the law originally sought to advance.

Introduction

In no African country is the Shari`ah's expansion and resurgence more contentious than in Nigeria. Since its reintroduction in 2000, the Shari`ah has posed a huge challenge not only to Nigeria's western-styled criminal justice system, but also to nation-building in the country's pluralistic society. Although numerous books and articles have been written on its emergence, none has approached it from a perspective that demonstrates how the ensuing discrimination against women under the Shari`ah threatens to weaken Muslims' social solidarity, which that very law seeks to promote. Against

Dr. Ogechi E. Anyanwu is an assistant professor of history at Eastern Kentucky University. His research interests and focus have been on education, religion, and law in Africa.

24-40

scholarly tendencies to focus on the surrounding cultural, religious, and political controversies, this article approaches the subject from an angle that incorporates Emile Durkheim's theory of *conscience collective* to underscore the threat that gender bias poses to the survival of the Muslims' collective conscience.[2]

Crime and punishment in all societies both challenge and promote social cohesion by reaffirming the people's loyalty to shared values, norms, and beliefs. As Durkheim stated: "What confers a criminal character on an act is not the nature of the act but the definition given it by society."[3] Therefore, according to him, a society's established norms, values, and beliefs primarily shape the way it defines who is a criminal and thus unites members as a whole in opposition to the crime. By punishing the criminal, a society binds its members together in what he terms *conscience collective*.[4]

During the precolonial period in northern Nigeria, the Shari`ah regulated all aspects of Muslims' lives along shared Islamic beliefs, values, and norms and thus promoted social solidarity. Introduced in the area known today as northern Nigeria after Sokoto's famous 1804 Islamic revolution, the Shari`ah adjudicated criminal and civil cases, prescribing, among other things, such Old Testament styles of punishment as stoning for adultery and similar offences. Following colonial conquest – and in order to consolidate its sociopolitical control – Britain declared the existing criminal justice systems, including "tribal customary law" and the Shari`ah, unacceptable and replaced them with a western-style criminal code.

Dissatisfied with the new order, Muslims consequently mounted an unsuccessful campaign to revive all aspects of their justice system. Throughout the colonial period (1900-60), the British restricted the adjudication of Shari`ah courts to civil matters; after independence, successive pro-western governments upheld this tradition. In 2000, however, twelve states in northern Nigeria, constituting about 52 percent of the country's population, rejected this tradition and expanded the Shari`ah into governing the criminal aspects of their justice system.[5]

I have argued elsewhere that the Shari`ah's reemergence mostly represents a historic struggle by Nigeria's Muslims to revive their justice system along shared Islamic values and beliefs[6] to both reaffirm and create the collective conscience that has held, and will continue to hold, them together.[7] This paper places gender at the center of this seemingly endless controversy. By analyzing the arguably harsh and unfair sentences handed down by various Shari`ah courts since 2000, particularly those imposed on women convicted of adultery and premarital sex, as well as the ensuing reactions among Muslims, this study demonstrates how the Muslims' growing dissatisfaction

ed- Dirasatu'l- Islamiyye, c. XXVII / no:4 (1992) Islamabad- Pakistan, s. 97-112.

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نموذج حروف الالفباء المغربية المفردة على الترتيب المغربي

الدراسات العربية العليا ونشر الكتب العربية في الديار النيجيرية

د. زكريا إدريس حسين

(أ) المدخل:

يتناول هذا البحث أهمية إنشاء مطابع عربية عظيمة فعالة لترقية الدراسات العربية العليا فى نيجيريا . لقد كتب عدد من علماء نيجيريا عن المشاكل الهامة التى تهدد تطورالدراسات العربية فى بلادنا . ومن هذه المشاكل بيئة التلاميذ الاجتماعية التى لا تشجعهم على التحدث بالعربية وعدم وجودالكتب الملائمة واستعمال طرق التدريس القديمة من قبل أكثرالمعلمين ، وما إلى ذلك من العراقيل(١)

ويهتم هذا البحث بجانب من جوانب تزويد المعلمين والمتعلمين بالكتب المناسبة الرخيصة ، ألا وهوصناعة الطباعة والنشر بالنسبة للكتب العربية . ولا يدّعي هذا الكاتب أنه عالم أخصائي فى علم الطباعة والنشر ، ولكنه يعرف المشكلة كما يعرفها كثيرمنا ويؤلمه أنها ظلت تهدد مستقبل العربية فى الديار النيجيرية ولا يبالي المهتمون بالأمر منا وذووالمقاليد بإزالة المشكلة كما ينبغى أن يبالوا به . هذا هوالعامل الأكبرالذي دفعنا الى كتابة هذه الوريقة .

نعرف أن لصناعة الطباعة والنشر عراقيل شديدة مثل عدم

66. "Tengyue Du Luan Jishi", (An account of the Du Wenxiu Rebellion in Tengyue), *HMQY*, Vol. II, pp. 225–226.
67. Louis de Carné, *Voyage en Indo-Chine et dans l'Empire Chinois*, Paris: Palais-Rouai, 1870, pp. 320–321.
68. Rocher, Vol. II, p. 69.

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Muslim Traditional Rulers in Nigeria: The Alaafin of Oyo during the Last Phase of British Colonialism, 1945–1960

R. O. LASISI

Introduction

British colonial rule in Nigeria may be divided into three phases. The first from 1880s to 1914, was one of subjugation of the different communities. The second was that of consolidation and exploitation. It covered the period 1914–1939. The last phase from 1945 until independence in 1960, was marked by the gradual process of decolonisation that involved the devolution of political power on the Western-educated class. During the three phases, traditional rulers were used by the British as instruments of political control. While their functions as intermediaries between the British and their different communities were permanent, their status was constantly changing due to a combination of factors. These included the level of loyalty and cooperation of these traditional rulers with the British as well as the nature of their religious faith, the disposition of the British officials assigned on the spot and the changing priorities of British colonialism as a whole.[1]

This situation explains why for example between 1914 and 1939, the status of the traditional rulers both individually and collectively was enhanced throughout the country. In addition to this, in the predominantly Muslim northern Nigeria, Islam was respected. However in the south, the religion as well as its adherents were discountenanced. In view of this, the power and dignity accorded the Alaafin of Oyo was not based on the fact that he and his people were Muslims but on that of his recognition as "Head of Yorubaland".

During the last phase of the British Colonial rule, traditional rulers were gradually marginalised politically, but this marginalisation was not pervasive. The Emirs of northern Nigeria continued to be dignified by both the British and the new indigenous politicians who were mostly Muslims and sons of Emirs. In southern Nigeria and particularly Yorubaland, on the other hand, Christianity, western-education and identification with the political party in power became the new criteria for determining the status of the traditional rulers. It was at this time that an Alaafin who was an ardent but illiterate Muslim ascended the throne in Oyo, which was the only Muslim led as well as predominantly Muslim division of the Western region of Nigeria. However, he was soon banished from his domain. Many eminent scholars of Yoruba history hold the view that the fall of the Alaafin from "grace to grass" was purely a political issue arising out of his conservatism and "uncompromising attitude" to what he regarded as his political rights.[2] The objective of this paper is to show that the fundamental cause of the degradation of Hadji Alaafin Adeniran Adeyemi II was that he was the only Muslim among the first class Yoruba Obas who shunned Christianity and Western-education

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حوار

الداعية طارق يوسف، أمين عام المجلس الأعلى للشؤون الإسلامية بنيجيريا

نسعى لانشاء جامعة إسلامية

في نيجيريا: الحاجة ماسّة إلى دعاة متمكنين . . .

تعد نيجيريا أكبر دولة إسلامية في إفريقيا حيث يصل عدد سكانها أكثر من ١٢٠ مليون نسمة، ونسبة المسلمين أكثر من ٧٠٪ من عد السكان، ورغم ذلك فهي دولة لا ينص دستورها على أن الإسلام دينها الرسمي؛ لذلك لا يوجد في نيجيريا وزارة للشؤون الإسلامية ولا وزارة للأوقاف تعتني بالمساجد، فالعمل الإسلامي هناك يتم من خلال عدد من المنظمات والمؤسسات والجمعيات الأهلية وعلى رأسها المجلس الأعلى للشؤون الإسلامية .. ومع أمين عام المجلس الشيخ طارق يوسف كان لـ«الدعوة» هذا الحوار حول هموم وتطلعات الدعوة الإسلامية في نيجيريا..

أغلبية ولكن

○ في البداية نسأل عن حجم العمل الإسلامي في نيجيريا ذات الأغلبية المسلمة؟

ـ المسلمون أغلبية في نيجيريا .. ولكنهم أقلية .. أغلبية في العدد وأقلية في الامكانات والعمل، خاصة إذا عرفنا أن نسبة الأمية أكثر من ٧٢٪ وتقل هذه النسبة بوضوح في عدد النصارى الذين يحتكرون التعليم الجامعي هناك، ورغم أن تعداد المسلمين في نيجيريا يصل إلى أكثر من ٨٤ مليون نسمة إلا أنها دولة علمانية بمفهومها الغربي، وهي تعترف بديانتين: الإسلام والمسيحية .. ومن ثم فإن العمل الإسلامي مفتوح بحكم التوجه العلماني للدولة، فمن حقك مثلاً أن تستأجر في التلفاز وقتاً وتقول ما تشاء شريطة ألا يكون كلامك مثاراً لتحطيم الوحدة الوطنية..!!

ولا يوجد في نيجيريا وزارة للشئون الدينية، ومن هنا فإن العبء يقع على الهيئات الإسلامية غير الحكومية، وهذه الهيئات لها جهد مشكور ولكنها تحتاج إلى التنسيق بينها والتخطيط الجيد، وإن كان هذا التنسيق صعباً لكثرة القبائل وتعدد اللغات واللهجات.. ومن هنا نسعى إلى استئجار ساعات لبث برامج إسلامية في التلفاز بكل اللغات واللهجات في محاولة لتوحيد الجهود .. ونسعى ايضاً إلى انشاء قناة خاصة بنا .. وخلاصة القول: في نيجيريا كل شيء مفتوح والعمل بلا تنسيق ولا تخطيط .. والحاجة ماسة إلى وجود دعاة حقيقيين؛ لأنه يمكن عمل كل شيء إذا وجد رجل الدعوة الحقيقي.

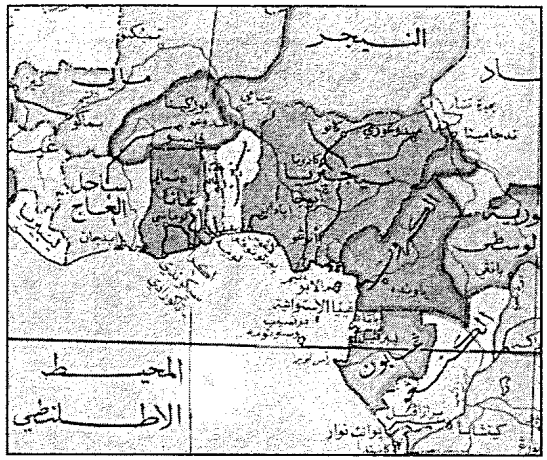
الدعاة من كل مكان

○ قلتم إن الحاجة ماسة إلى دعاة حقيقيين، فما طبيعة الدعاة العاملين حالياً في نيجيريا؟ وما الصفات المطلوبة فيمن يعمل هناك؟

ـ يجب أن نلاحظ أن نيجيريا دولة متسعة بها ١٢٠ مليون نسمة، فالمسألة تحتاج إلى جيش من الدعاة المدربين.. والدعاة الحاليين من عدة دول وعدة جهات .. هناك دعاة يمثلون الهيئات الإسلامية العالمية مثل هيئة الاغاثة ورابطة العالم الإسلامي، وهناك دعاة نيجيريون تعلموا في الجامعات السعودية وايضاً تابعون للندوة العالمية للشباب الإسلامي والأزهر بمصر والهيئة الخيرية العالمية بالكويت بالاضافة إلى الشباب المتحمس للدعوة من داخل نيجيريا، ونشير هنا إلى جهود بعض أساتذة الجامعات والعلماء التقليديين.. ولا أستطيع أن أنكر ان بعض رجال المال هناك لهم دور كبير في الانفاق على الدعاة .. أذكر منهم الحاج عبدالعزيز أرشيكولا آلاو رئيس المجلس الأعلى للشئون الإسلامية .. ولكنه يبقى فرداً في النهاية ولا بد من دعمه..

بعثة آلاف يهودي صلون في النشاط لاقتصادي بنيجيريا

التنصير جد مجاله خصب في التعليم



وأستطيع أن أعلن أن الحكومة النيجيرية وافقت على أن يستقدم المجلس ١٨٣ داعية على اختلاف وظائفهم لتنشيط الدعوة الإسلامية في نيجيريا..

التعليم في نيجيريا

○ لا شك أن محاربة الأمية والتخلف من أكبر هموم العمل الإسلامي في نيجيريا التي تبلغ فيها نسبة الأمية ٧٢٪ فما جهود المجلس في هذا المجال؟

ـ جهود المجلس الأعلى للشئون الإسلامية مركزة حالياً حول ضرورة انشاء جامعة إسلامية، مع الاهتمام بإنشاء كليات علمية بوجه عام وللطب بوجه خاص، فنسبة طلاب الطب المسلمين لاتزيد عن ٥٪ والتنصير يخترق المسلمين من خلال الطب.. لكن الجامعة الإسلامية هاجسنا الأول ونأمل أن ترى النور قريباً.

ونعمل أيضاً على التنسيق مع خريجي الجامعات الإسلامية من مختلف الدول لتعيينهم في المدارس وإعانة معظم المدارس بمعونات سنوية للتوسع في انشاء المدارس الإسلامية.. ونحتاج في ذلك إلى عون المؤسسات والهيئات الإسلامية المختلفة، فالتعليم في نيجيريا هو أهم مجالات العمل الدعوي وأجداها إذا أحسنا العمل من خلاله.

التنصير

○ إذن ما حجم العمل التنصيري في نيجيريا وما أساليب التغلب عليه ومقاومته؟..

ـ نجح التنصير في اختراق نيجيريا عن طريق مجالين أساسيين: الصحة والتعليم، وقد ساعد الاستعمار على ترسيخ أقدام المنصرين في نيجيريا، فقبل مجيء الاستعمار كانت نسبة النصارى تكاد تكون صفراً، أما الآن فهي تصل إلى أكثر من ١٥٪ أي ما يساوي ١٧ مليون نصراني، وقد تمكن المنصرون من تنصير عدد كبير من الوثنيين عن طريق المدارس التنصيرية، فقد كانت الكنيسة تقوم بإرسال المتفوقين إلى أوروبا لإكمال تعليمهم، ليعودوا بعدها إلى بلادهم ويتسلموا الوظائف الكبيرة في الدولة..

والتعليم مجال خصب للجمعيات التنصيرية، ويكفي أن أقول إن نيجيريا بها الآن نحو ثلاثين جامعة، معظم مديريها من النصارى ونسبة الطلبة المسلمين لا تتعدى ١٥٪، كما أن المنافسة بين المسلمين والنصارى في مجال التعليم الخاص غير متكافئة فاتحاد الكنائس العالمي والدول الصليبية تدعم المدارس التنصيرية، أما المدارس الإسلامية الخاصة فهي محرومة من مثل هذا الدعم.. ولذلك نعمل حالياً على دعم التعليم الإسلامي في نيجيريا والاهتمام بتخريج أطباء مسلمين لمواجهة العمل التنصيري في مجال الصحة..

ومن أهم معوقات العمل الإسلامي التعصب القبلي، لدرجة أن أبناء بعض القبائل يتحرج من الصلاة خلف إمام من قبيلة أخرى، وقد يعطى صوته الانتخابي لابن قبيلته وإن كان غير مسلم..

الوجود الصهيوني

○ قرأنا في بعض الصحف عن وجود صهيوني داخل نيجيريا .. فما حجم هذا الوجود؟

ـ طبيعة الوجود الصهيوني أو اليهودي في نيجيريا اقتصادي في الأساس فهناك شركات يمتلكها صهاينة داخل البلاد لدرجة أن إحدى هذه الشركات تنفذ مشروعات بأكثر من ١٢ مليون «نايرا» نيجيرية.. وأخيراً قامت اسرائيل بتقديم منح دراسية في تل أبيب وبلغ عدد اليهود العاملين في نيجيريا حوالي أربعة آلاف صهيوني يعملون في مختلف المجالات الاقتصادية والتجارية..

المسلمون أغلبية في العدد .. وأقلية في العتاد والعمل

مجلس الكنائس العالمي يشرف على التعليم الخاص في نيجيريا

تطلعات

○ وأخيراً ما تطلعاتكم وطموحاتكم للعمل الإسلامي في نيجيريا؟

ـ نأمل أن تشهد نيجيريا صحوة إسلامية واعية يوجهها العلماء والدعاة المخلصون من خلال الجمعيات والمؤسسات الموجودة على الساحة لتحويل الدفة لصالح المسلمين ليصبحوا أغلبية حقيقية. ومن هنا فأوصي نفسي والدعاة إلى الله بالإخلاص في العمل وتوحيد الجهود والبعد عن المنافع الشخصية ونبذ النزعات العنصرية والقبلية..

The Impact of Leadership Instability on Democratic Process in Nigeria

BENNETT ADE ODUNSI*

ABSTRACT

This paper examines the implication of leadership imbroglio on democratic process, in Nigeria from 1960-1995. It investigates, in particular, the leadership genres of both the civilian and military administrations and suggests ways to enhance the leadership quality and democratization process in the republic.

Introduction

THE FUTURE OUTLOOK on Nigeria's survival as a viable and progressive polity is problematic. The pervasive political wrangling, civil strife, economic disorder and social malaise endemic in Nigeria today flow, in part, from ineffective leadership—a problem that is commonplace in much of Africa. Many wonder why Africa—a continent endowed with substantial natural resources, "bountiful stores of optimism," and great expectations, "now teeters perilously on the brink of economic disintegration, political chaos, institutional and social decay."[1] Nigeria, for example, exhausted extensive oil revenues to accumulate military hardware and service extensive foreign debts, consequently hindering economic development. Lack of cohesiveness and internal stability among Nigerian states have also exacerbated economic misery and social distemper.[2] Richburg, in his assessment of the state of affairs in Africa was pessimistic about the development in the continent. He portrayed the area as corrupt, fragmented, unproductive and hopelessly torn apart by civil strife, governed by repressive dictators hell-bent on maintaining power by brute force.[3] It is no secret that political and leadership turmoil has reached a crisis

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s. 66-81.

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proportion as evident in the increasing incidents of social unrest, carnage, open rebellion, and excessive turnover among chief executives (military and civilians).[4] The search for individuals with the requisite leadership skills seems to be an ongoing process. The fact that Nigeria's over three decades of self rule have been fraught with violent disruptions and social dislocation is an indication of a nation in urgent need of effective leadership for it's survival.[5] Indeed, one of the perplexing dilemmas which confronts post-independent Nigeria is how to find a high-quality leader (i.e., unifier, patriotic, enlightened and visionary).

Why is Nigeria, with its enormous natural resources, in such a political and leadership quagmire? Why is it slow in lifting itself out of the economic doldrums and political despair? Scholars attribute the political instability to economic imbalance and ineffective leadership. They contend that unless corrective measures are instituted, the consequences derived from political competition among the various groups may prove too disastrous and difficult to eradicate. Against this backdrop, this paper examines the factors attributable to leadership imbroglio in Nigeria, and its impact on democratic process.

Leadership Problems in Nigeria: An Overview

In 1960 when Nigeria attained its independence from Britain, many Nigerians were optimistic that freedom would bring political and economic self-sufficiency. Unfortunately, the country, to the dismay of many, has undergone major fundamental transformations in its social and political structure caused by political instability and social disorder.[6] Generally regarded as Africa's most populous country with an estimated population of one hundred million, Nigeria has gone through a succession of leaders (Balewa, Ironsi, Gowon, Mohammed, Shagari, Buhari, Babangida and Abacha) two civilian and six military administrations.

Consequently, the stable, unified and homogenous sociopolitical and "cultural formation" that Nigerians had yearned for as an independent state remain an elusive expectation. Scholars contend that the lack of adequate leadership accounts for the malaise and feelings of aimless drift and purposelessness in Nigeria.[7]

Frustrated with the increasing manifestations of political instability, many Nigerians are anxious for competent leaders to lift the nation out of its social and political problems. It was, therefore, not surprising when J. Isawa Elaigwu eloquently enunciated the hopes and aspirations of many when he noted that "Nigeria needs capable and competent leaders; imbued with a high sense of nationalism, foresight, dedication, integrity, patience, accommodation and fairness."[8]

Such leaders, Ann Uhlir contends, may possess the capabilities of responding to problematic situations with appropriate levels of task and relational behavior such as nurturance, assertiveness, courage, empathy, confidence, and sensitivity.[9] Leadership in the words of Viscount is "the capacity to be able to rally men and

kann von ihr lernen, den Weg in die gebildete Öffentlichkeit nicht zu scheuen und damit die Verantwortung, die Öffentlichkeit umfassender, eindringlicher, auch unter Umständen kontroverser zu informieren, deutlicher als bisher wahrzunehmen. Ein wichtiger Bestandteil dieses Weges ist die unmittelbare Zusammenarbeit mit Wissenschaftler/innen aus der Region. In diesem Sinn ist die Annemarie-Schimmel-Stiftung, in die die Preisträgerin großzügig die mit dem Preis verbundene Geldsumme einfließen läßt, ein wichtiger Schritt: zusammen mit dem Betrag des ihr bereits früher verliehenen Dr.-Leopold-Lucas-Preises soll sie dazu dienen, Studienaufenthalte junger Wissenschaftler und Wissenschaftlerinnen aus den islamischen Ländern in der Bundesrepublik zu finanzieren.

Die politische Pointe der Verleihung des Friedenspreises an Annemarie Schimmel war eine Geste der ausgestreckten Hand gegenüber der islamischen Kultur und Religion – so hatte der Bundespräsident in seiner Laudatio argumentiert. Ähnliche Überlegungen bewogen den deutschen Außenminister dazu, Politiker und Wissenschaftler zu einer Konferenz ,,Dialog mit dem Islam'' für den 15. November 1995 nach Bonn einzuladen. Bekanntlich wurde diese Konferenz im letzten Augenblick abgesagt oder mindestens verschoben. Dennoch scheint heute die Notwendigkeit der versöhnenden wie der kritischen Beschäftigung mit der Vielfalt islamischer Religion und Kultur einer breiten Öffentkichkeit leichter zu vermitteln als vor der Debatte. Aus geographischen und historischen, aus innen- und außenpolitischen Gründen werden sich Kulturinstitute und Universitätsseminare, Akademien und Volkshochschulen, Landtage und Ministerien immer stärker diesem Thema zuwenden. So wurde der Friedenspreis für Annemarie Schimmel am Ende doch ein Preis für den Frieden.[4]

[4] Vgl. auch Munir D. Ahmed u. Kai Hafez, "Das Orient- und Islambild in Deutschland. Überlegungen zum Friedenspreis des Deutschen Buchhandels und ein Gespräch mit Annemarie Schimmel'' in: Orient 36 (1995) 411–28.

LITERATUR

Muslime in Nigeria. Religion und Gesellschaft im politischen Wandel seit den 50er Jahren. Jamil M. Abun-Nasr (Hrsg.). Münster, Hamburg: Lit, 1993 (= Beiträge zur Afrikaforschung; 4), XI + 255 S., Index; Glossar. ISBN 3-89473-694-1. ISSN 0938-7285.

Unter dem Dach des SFB 214 ,,Identität in Afrika'' hat sich an der Universität Bayreuth seit Beginn der 80er Jahre eine Forschergruppe etabliert, die sich mit der islamischen Geschichte Nigerias beschäftigt. Alle vier Autoren des vorliegenden Buches waren und sind diesem DFG-Projekt – auf unterschiedliche Weise – verbunden. Daß ,,Auftragswissenschaft'' aber durchaus schöne Ergebnisse erzielen kann, wird der Nigeria-interessierte Leser schon beim ersten Durchblättern feststellen können. In sechs Kapiteln wird eine konzise und übersichtliche Darstellung der religiösen, politischen und kulturellen Geschichte Nigerias von der spätkolonialen Epoche bis in die Gegenwart geboten: Kap. I (Jamil Abun-Nasr): *Muslime im Nationalstaat Nigeria* (1–30); Kap. II (Roman Loimeier und Stefan Reichmuth), *Bemühungen der Muslime um Einheit und politische Geltung* (41–81); Kap. III (Anke Kleiner-Bossaller): *Zur Stellung der Frau in der Hausagesellschaft: Ein brüchig gewordener Konsens* (83–126); Kap. IV (Roman Loimeier): *Auseinandersetzungen im islamischen Lager* (127–164); Kap. V (Stefan Reichmuth): *Islamische Bildung und ihr Verhältnis zum staatlichen Bildungswesen* (165–199); Kap. VI (Jamil Abun-Nasr): *Islamisches Recht im nigerianischen Rechtssystem* (201–225). Die gewählten Kapitelüberschriften verwischen etwas den überwiegend homogenen Inhalt des Buches, das aus den Kapiteln II, IV und V seinen Charakter bezieht. Ihre beiden Autoren fassen hier akzentuiert zusammen, was sie in ausführlichen Arbeiten (Loimeier: *Islamische Erneuerung und politischer Wandel in Nordnigeria* [Beiträge zur Afrikaforschung, Bd. 2] Münster, Hamburg: Lit 1993; Reichmuth: *ʿIlm und Adab. Islamische Bildung und soziale Integration in Ilorin, Nigeria, seit ca. 1800.* Bayreuth 1991 [Habilitationsschrift]) anderswo abgehandelt haben. Diese Sachlage rechtfertigt die knappe Verweistechnik in Form von Zeilennoten. Der interessierte – oder zweifelnde – Leser kann sich ohne große Mühe in den genannten Arbeiten kundig machen. Anders verhält es sich mit Kap. I. Abun-Nasrs einleitendes Kapital über die politische Rolle muslimischer Interessengruppen vor und vor allem nach der Unabhängigkeit bleibt besonders für die Zeit nach 1985 recht allgemein. Den sparsamen Umgang mit Quellennachweisen macht allerdings der überlappende Charakter der folgenden Kapitel wett. Manchmal sorgen auch Querverweise für ein rasches Auffinden der tiefergehenden Besprechung.

Wiederum anders verhält es sich mit den Kapiteln III und VI. Beide beschäftigen sich mit spezifischen Sektoren der nigerianischen Gesellschaft. Die Abhandlung zur islamischen Rechtsgeschichte hat ihre Stärken im Bereich der strukturellen und administrativen Entwicklungen. Der Autor zeichnet ein genaues Bild des schrittweisen Rückzugs der britischen Behörden aus der Justizverwaltung. Dagegen kommt die eigentliche Rechtsgeschichte zu kurz. Zum Strafrecht finden

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Axel Havemann und Baber Johansen
GEGENWART ALS GESCHICHTE
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Fritz Steppat zum fünfundsechzigsten Geburtstag.
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ZUR POLITISCHEN BEDEUTUNG DER BERUFUNGSGERICHTE FÜR DIE MUSLIME IN NIGERIA

VON

JAMIL M. ABUN-NASR

Bayreuth

29 SEP 1995

Im Jahre 1976 veröffentlichte die damalige Militärregierung den Entwurf der dann im Jahre 1979 erlassenen Verfassung der zweiten Republik Nigerias. Durch eine öffentliche Debatte hoffte die Militärregierung offensichtlich, einen breiten Konsens für die Annahme der Verfassung durch eine aus Vertretern der verschiedenen Volks- und Religonsgruppen zusammengesetzte Konstituierende Versammlung zu schaffen. Die öffentliche Debatte über die Verfassung entwickelte sich zu einer gereizten Auseinandersetzung über die in dem Entwurf vorgeschene Schaffung eines *Šarīʿa*- Berufungsgerichts auf Bundesebene (*Federal Sharia Court of Appeal*). Der Beschluß der Konstituierenden Versammlung vom 10. April 1978, den die Errichtung des Federal Sharia Court of Appeal vorsehenden Absatz 180(1)e zu tilgen, führte zu einer politischen Krise. Von 93 muslimischen Mitgliedern der Konstituierenden Versammlung traten 88 zurück. Die Krise wurde vorläufig überwunden, nachdem General Obasanjo, das Oberhaupt der Militärregierung, eine Rede gehalten hatte, in der er die Mitglieder der Versammlung mahnend dazu aufrief, die Loyalität zur Nation über ihre Loyalität zu religiösen und anderen Gruppen zu stellen. Vier Tage später einigte sich die Konstituierende Versammlung auf einen Kompromiß. Demnach entschieden Richter des Obersten Gerichtshofes (*Supreme Court*), die im islamischen Recht versiert sind, ohne notwendigerweise Muslime zu sein, über Berufungen in Personenstandsangelegenheiten* der Muslime.[1]

* Der Verfasser faßt unter dem Begriff Personenstandsrecht alle das Familien-, Ehe- und Erbrecht betreffenden Fragen zusammen.

[1] Für eine Zusammenfassung der Auseinandersetzungen über den *Federal Sharia Court of Appeal* s. Peter B. Clarke und Ian Linden, *Islam in Modern Nigeria*, Mainz u. München 1984, S. 81-92 und David D. Laitin, „The Sharia Debate and the Origins of Nigeria's Second Republic" in *The Journal of Modern African Studies*, Bd. 20, Nr. 3, 1982, S. 411-30.

Dieser durch die Militärregierung erzwungene Kompromiß beendete die Auseinandersetzung über die für Muslime zuständigen Berufungsinstanzen nicht. Die Debatte wurde nach 1979 mit großer Schärfe fortgesetzt und weitete sich zu einer Auseinadersetzung über die Stellung der *Šarīʿa* im staatlichen Rechtssystem aus. Mehrere Tagungen über diese Thematik wurden an nigerianischen Universitäten von muslimischen Studenten und Dozenten veranstaltet, die jüngeren muslimischen Intellektuellen Gelegenheit boten, die älteren muslimischen Politiker sowie die etablierten religiösen Amsträger bei Forderungen zur offiziellen Berücksichtigung des islamischen Rechts zu überbieten. Auch der Yoruba-Geschäftsmann und Politiker, Chief M.K.O. Abiola, nützte diese Auseinandersetzung aus, um seine politischen Ambitionen zu fördern, indem er im Oktober 1984 eine Tagung über die *Šarīʿa* an der Universität Lagos berief und finanzierte und in seiner Zeitung *National Concord* eine Kampagne für die Schaffung von *Sharia Courts of Appeal* im Yoruba-Land führte.[2]

Bis zum Militärputsch im Januar 1966 waren die Muslime Nigerias bereit, in einem säkularen föderativen Staat zu leben und sein durch die englische Rechtstradition geprägtes Rechtssystem zu respektieren. Das jetzige Beharren der Muslime auf einer größeren Berücksichtigung der *Šarīʿa* durch den föderativen Staat ist Ausdruck ihrer Entschlossenheit, sich als Muslime im politischen Leben durchzusetzen. Diese Entwicklung läßt sich nicht allein durch den Hinweis auf die Politisierung des Islam im Nahen Osten wie auch in Teilen Afrikas erklären, obwohl sie davon beeinflußt ist. Die ausschlaggebenden Faktoren für diese Entwicklung sind in der besonderen Lage der Muslime in Nigeria selbst zu suchen. Dies zeigt sich u.a darin, daß die Schaffung von islamischen Appellationsgerichten zur Grundforderung gemacht wurde. Die zentrale Bedeutung, die die Berufungsinstanzen damit für die Muslime Nigerias gewonnen haben, ist einzigartig und äußerst paradox. Denn formale Beru-

[2] Siehe u.a. M.S.O. Abiola, „Justice and Harmony in Shariah" in *National Concorde*, 13.5.1985.

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi

FOOT NOTES

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NIJERYA

3 4 NISAN 1997

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THE ARABIC LANGUAGE AND MUSLIM - CHRISTIAN RELATIONS IN NIGERIA : EFFECTS OF CONCEPTION AND PERCEPTION

Rasheed A. Raji*

1: 0 INTRODUCTION

A large number of Muslims in Nigeria conceive the study of Arabic as their exclusive right because the language is inseparably connected with Islam. As a result, any non-Muslim who shows interest in the study of the language is seen by them as a spy, or an avowed enemy. They also perceive Arabic as a divine language which must be protected by all means from evil contamination of the *Kuffar* (unbelievers), whose main objective is to make a mockery of the language, rather than a sincere study of it. Added to this is the belief that Arabic is the language of the *Qur'an*, a Holy Revelation which must not be touched by an unclean person. The fact that this belief receives support in the internal evidence in the Holy Book itself, makes it obligatory on Muslims to prevent Arabic by all means against any corruption or an attempt to corrupt it.[1] Similarly, the curative and preventive powers contained in the language are usually not exposed even to such Muslims as are not morally righteous, and less so to a non-Muslim who is a mere academic busy-body in the field. Indeed, this seemingly exaggerated reverence or respect for the language is, no doubt, a reaction to the painful experience of series of unwarranted attacks on Arabic and the Muslims in the 19th and 20th centuries, particularly by the Church Missionary Society (C.M.S.). The few ones among the Christians and propagandists who knew little Arabic during the periods used their scanty knowledge to produce damaging translations of some chapters of the Holy Qur'an, as well as short extracts and tracts which were extremely provacative, mainly to defame the Prophet Muhammad (PBUH).

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Author: KNIPP, MARGARET MARY
Title: WOMEN, WESTERN EDUCATION AND CHANGE: A CASE STUDY OF THE HAUSA-FULANI OF NORTHERN NIGERIA (ISLAM)
School: NORTHWESTERN UNIVERSITY (0163) Degree: PHD Date: 1987 pp: 466
Source: DAI 48/01A, p.164 Publication No.: AAC8710356
Subject: ANTHROPOLOGY, CULTURAL (0326)
Abstract: This research was designed to assess the impact of Western education on Hausa-Fulani women in Northern Nigeria. Traditionally Hausa-Fulani women who are Muslim have married at an early age and been secluded in their husbands' home. Their involvement in the economic sector has been informal and yielded little return. While traditionally they have had some access to formal systems of Islamic training, only recently have Western systems of education become available to them. Their roles have been defined and restricted by the interpretation of Islamic doctrine.

To establish what changes are made when women receive a Western education three samples of women were interviewed. Two groups of women were well-educated, one group attending university and the other a group of prominent professional women. A third group of uneducated women was interviewed. Archival research was done to establish a clear picture of women's education in Northern Nigeria under colonialism.

Education is a critical and very complex variable for understanding changes in the developing world. And it became apparent that Islam figured prominently in the lives of these women. Both of these variables, Islam and education are defined and studied historically as well as in contemporary Nigeria.

The essence of this piece of research is the establishing of a picture of Western education as it exists personally for individual women, historically and as a bureaucracy in Northern Nigeria. In the anthropological tradition of ethnographic research the focus is on individual women their family backgrounds, movement through the systems of education and into the modern economic sector.

This research shows that women who have attained high levels of Western education no longer fit the traditional patterns of Hausa-Fulani women. Women with university educations marry late and have some say in their choice of husband. They are no longer secluded in the traditional restrictive sense. They enter the modern economic sector as professionals becoming doctors and lawyers and teachers. The way in which women are able to do this and still remain within the Islamic framework so important to them is at the crux of this research.

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CHAPTER IV

NIGERIA

Nigerya

The Richards Constitution

The first few years following the end of World War II in Nigeria were marked by the struggle, first against the draft Constitution under preparation and then against the new Constitution in force. Governor RICHARDS tabled his draft in the Legislative Council in 1946, and the new Constitution came into effect on January 1, 1947.

The RICHARDS Constitution divided Nigeria into three parts — the Northern, Eastern and Western Regions. Each received a sham parliament called the Regional Assembly.[1] But the Regional Assemblies were not real parliaments: their members were British colonial officials and other persons appointed by the British Governor or nominated by the chiefs; furthermore, they were no legislative bodies, their functions consisting merely in giving advice and sending representatives to the central Legislative Council. This latter, which was presided over by the Governor, was composed of 13 colonial officials as ex-officio members and 24 unofficial members who were either appointed by the Governor or delegated by the Regional Assemblies comprising also ex-officio or nominated members.[2] The Legislative Council had only four elected members: three for Lagos and one for the Calabar district, elected by persons over 21 years who had a yearly income of at least £50.

The Legislative Council remained an advisory body to the Governor, since it was composed mostly of colonial officials in addition to four African members of the Governor's choice. It dealt also with the drafting of bills, but its members were answerable to the Governor, who alone was empowered to relieve them.

The N.C.N.C., which stood up for the unity of the country, and which advocated the establishment of a Legislative Council consisting of elected members, in 1946 conducted a nationwide campaign against the constitutional reform in preparation. This militant stand considerably enhanced the popularity of the party. Its membership was growing rapidly. In 1947, for instance, the Nigerian Trades Union Congress as a body joined the N.C.N.C.

[1] Northern Nigeria got a "bicameral parliament": the Regional Assembly *and* a House of Chiefs composed of sultans and other paramount chiefs.

[2] From the North four members were delegated by the House of Chiefs and five by the Regional Assembly; from the West two chiefs were nominated by the Governor and four members were delegated by the Regional Assembly; from the East five members were delegated by the Regional Assembly and four were appointed by the Governor to represent the foreign busines interests.

growing need for a true understanding of the essence of religion which can contribute much to social and communal harmony rather than to the syncretism of cults and a mishmash of different religious traditions. After all, there were two religious personalities, Mahatma Gandhi and Mawlana Abul Kalam Azad, who devoted their lives to Hindu-Muslim unity and religious harmony in South Asia while the secularist elements from both the Congress and the Muslim League largely failed to do so, as noted also by Roy in the last essay of his book *The High Politics of India's Partition.*

Roy also seems to underestimate the strong roots of Islam in Bengali society by viewing Islam as a secondary culture, rather than the primary one (p. 8) of the region. On the contrary, the lives of a great majority of the (approximately) two hundred million Bengali-speaking peoples of the world are somehow or other strongly influenced by Islam. Also the theory, that the majority of the rural Bengali Muslims were originally converted from low caste Hindus is debatable. Rather, our evidence suggests that most of the early conversions took place among the semi-tribal communities of the Bengal population who did not adhere to any of the established religions of the region at all.

Though this publication is not perhaps a match for Roy's previous major work *The Islamic Syncretistic Traditions of Bengal*, it is nonetheless a useful addition to existing literature on the subject. Especially so when it comes from a distinguished scholar who looks to the rich Bengali heritage with a great sense of appreciation, searching for solutions to the historical problems of contemporary South Asia.

Islamic University, Kushtia, Bangladesh

Mohammad Yusuf Siddiq

A RIGHT HONOURABLE GENTLEMAN: ABUBAKAR FROM THE BLACK ROCK – A NARRATIVE CHRONICLE OF THE LIFE AND TIMES OF NIGERIA'S ALHAJI SIR ABUBAKAR TAFAWA BALEWA.

By Trevor Clark. Edward Arnold, London, 1991. Pp. 928.

This is perhaps the most voluminous piece written about any African statesman this century. The work, as may be expected, is not only a biography of the first Prime Minister of independent Nigeria, but almost a history of Nigeria itself. For the work has brought together, if inadvertently, all the major events and issues that make up the contemporary political story of Nigeria.

The book is made up of six parts and 49 chapters, an Introduction, a Prologue, an Epilogue, maps, pictures and extensive Indices and Glossary. In the Prologue, the author tries to set the context and describe the setting in which his subject was born and within which he grew up. He further attempts to give the genesis of the Islamic society created by the *Jihād* of Shaykh Usman Dan Fodio at the very beginning of the 19th century and its eventual colonization by the British imperial Army at the beginning of the twentieth century. While this is all useful, it could nevertheless have been more informed, especially as there are substantial published materials on the subject now.

The first part of the book, made up of some nine chapters, deals with the formative years of Abubakar Tafawa Balewa in Bauchi, a state under the Sokoto Caliphate and a province under the British colonial administration.

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Tafawa Balewa, literally translated, Black Rock, is a district in Bauchi and also home of the author's subject. The author meticulously traces Abubakar's life from his family background, birth, childhood, through his education at home and in the UK, and his political associations until he became a member of the House of Assembly in 1947. The second part, made up of five chapters, deals with his career as an education officer with increasing involvement in the politics of Northern Nigeria, particularly constitution-making and the formation of the Northern Peoples Congress (NPC), the premier Northern political party, until he became a minister in the central government in 1952. This was a self-rule government, enjoying a substantial degree of autonomy, that was on its way to independence as colonialism came to an end. Part Three, constituting some ten chapters, then concentrates on this very eventful and busy period up to independence in 1960. This was a period of political turmoil as the emerging nation tried to resolve a number of complex problems, characterized by a series of constitutional conferences, native authority reforms, conflicts and riots. It was also a period of extensive external contacts as Sir Abubakar travelled abroad to the United States, UK and to Makka and Madina for the pilgrimage.

The fourth part, made up of six chapters, begins with Abubakar's assumption of the Prime Ministership of the newly-independent Nigeria and follows him closely as he tackles an array of intricate problems, both domestic and international. The sixth and last part, aptly titled, 'The Lonely Leader of a Short-Lived Republic', concentrates in 11 chapters on the events at home that eventually led to military intervention in 1966, in which the subject of the biography along with his political team became the target and the victim. The issues that precipitated the crisis are discussed chronologically and objectively again with amazing detail. The last chapter which discusses the brutal end of this honest and dedicated statesman is particularly moving.

In the Epilogue, Clark accompanies the corpse of his subject until it is laid to rest in Bauchi.

One interesting feature of this biography is the relationship between the author and his subject. The understanding, sympathy, nay love, of the author for his subject is intriguing especially when one realizes that the author is part of the British colonial administration. The empathy is all the more apparent when the subject, as a Muslim, was not too enthralled with the European ethos and resiliently maintained the independence of a mind cast securely within an Islamic world-view. The author and his subject shared more understanding and sympathy than did the Southern Nigerian Christian natives whose minds are cast in a Euro-Christian world-view. In fact it was at the hands of these Southern Christians, who were unable and unwilling to understand, much less sympathize with their Northern Muslim colleagues, that Abubakar Tafawa Balewa met his brutal and tragic end.

It is indeed remarkable that Clark has been able to bring together so much detail about the life and times of this great statesman and weave it into a coherent narrative. Of course no matter how the author tries, as a European there are certain things that are beyond his grasp. But even then, it is remarkable that he has been able to put together such an enormous amount of data so successfully that the reader is hardly ever bored. Part of Clark's secret

Nigerya

NIGERIA

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France), clearly with an anti-Islamic purpose (see James Kritzeck, *Peter the Venerable and Islam* (Princeton 1964); for other translations and interpretations, see Southern, *Western Views*, Daniel, *Islam and the West*, and W. Montgomery Watt, *Bell's introduction to the Qur'an* (Edinburgh 1970). For eighteenth-century translations and uses of Arabic, Persian, and Turkish literary works, see Martha Pike Conant, *The Oriental Tale in England in the Eighteenth Century* (New York 1908), Appendix B.I. and B.II.; cf. Altick, *English Common Reader*, Appendix B "Best Sellers", 381-90.

10. The late nineteenth-century English Wesleyan minister Benjamin Gregory who apparently claimed to have read *The Arabian Nights* and the *Apocrypha* at age eight, was an exceedingly unusual human being (Richard D. Altick, *The English Common Reader: A Social History of the Mass Reading Public 1800-1900* (Chicago 1957), 119).

11. Some useful works on Arabic-speaking immigrants and American Muslims are Sameer Y. Abraham and Nabeel Abraham (eds.), *Arabs in the New World: Studies on Arab-American Communities* (Detroit 1983); Alixa Naff, *Becoming American: The Early Arab Immigrant Experience* (Carbondale and Edwardsville 1985); E. Allen Richardson, *Islamic Cultures in North America: Patterns of Belief and Devotion of Muslims from Asian Countries in the United States and Canada*: (New York, 1981); Arif M. Ghayur "Muslims in the United States: Settlers and Visitors", *The Annals of the American Academy of Political and Social Science*, 454 (1981), and "Ethnic Distribution of American Muslims and Selected Socio-Economic Characteristics", *JOURNAL Institute of Muslim Minority Affairs*, 5, 1 (1983-84); Earle H. Waugh, Baha Abu-Laban, and Regula B. Qureshi (eds.), *The Muslim Community in North America* (Edmonton 1983); Yvonne Yazbeck Haddad and Adair T. Lummis, *Islamic Values in the United States: A Comparative Study* (New York and Oxford 1987).

12. See Clifton E. Marsh, *From Black Muslims to Muslims: The Transition from Separatism to Islam, 1930-1980* (Metuchen, New Jersey, and London 1984).

13. See Akbar Muhammad, "Muslims in the United States: An Overview of Organisations, Doctrines and Problems", *The Islamic Impact*, edited by Yvonne Yazbeck Haddad, Byron Haines and Ellison Findly (Syracuse 1984), 198-9, and my forthcoming study of Mohammed A.R. Webb.

14. See Arthur H. Faucet, *Black Gods of the Metropolis: Negro Religious Cults of the Urban North* (Philadelphia 1944).

15. See my forthcoming paper on African American relations with Muslim peoples.

16. Here I refer to the Nation of Islam organisation which was led by the Honourable Elijah Muhammad until his death in February 1975, not that of the same name now led by Minister Louis Farrakhan. The former was also known as the "Black Muslims", a name which was further popularised, not without objection, by C. Eric Lincoln's still useful study, *The Black Muslims in America* (Boston 1961 and 1973). Another good study of the Nation is E.U. Essien-Udom's *Black Nationalism: A Search for An Identity in America* (Chicago 1962). The primary source of the Nation's doctrines and its national and world views is Elijah Muhammad's *Message to the Blackman in America* (Chicago 1965).

17. See Akbar Muhammad, "Interaction Between 'Indigenous' and 'Immigrant' Muslims in the United States: Some positive Trends", *Hijra Magazine* (Los Angeles), March/April 1985, 13-15.

18. See, for example, John Hick and Edmund S. Meltzer (eds), *Three Faiths One God: A Jewish, Christian, Muslim Encounter* (Albany 1989).

19. It is well known that even during the era of the Crusades European Christians wished to convert Muslims to Christianity; see, for example, James Thayer Addison, *The Christian Approach to the Moslem: A Historical Study* (New York 1966), and Benjamin Z. Kedar, *Crusade and Mission: European Approaches toward the Muslims* (Princeton 1984).

A Comparison Of Muslims As Minorities in the Volta Region, Ghana, The Cote d'Ivoire and Among the Yoruba of Nigeria in West Africa

Bruce M Haight

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

But God does not answer the man who prays,
If he is a sinner and a rebel.
Their town resembled a corpse,
Which a magician comes and touches
To make his spirit return to his body - which then
Refuses to do so.
They were destroyed by their tyranny,
And buried under their own filth.
al-Hajj 'Umar of Salaga, Gonja
trans. B.G. Martin
(Goody and Braimah, 1967: 201)

The responses by Muslim Mande (in the Bighu area) to the question of the legitimacy of particular spirits ranged from total acceptance to utter rejection. Feelings expressed about the Gbain masking cult, for example, were very mixed, depending on which segment of a Muslim community was being interviewed. Numerous members of the 'ulama' classified the Gbain as an "unbelieving" jinni, but for the majority of Muslims, including a sizable number of learned *karamokos*, the Gbain was clearly a converted spirit. There seemed to be no other way of explaining its contributions against witchcraft in various Muslim villages. A few individuals suggested that the Gbain ultimately came under the protection and authority of Allah, thereby extending a measure of legitimacy to the cult, but they maintained that the tradition was pagan in its inspiration and orientation.
(Bravmann, 1974: 33)

Lamidi Fakeye has hit his stride as an artist. He roots all this in his association with good friends, his family inheritance, his Yoruba identity, his Nigerian citizenship, his Africanness and above all in his relationship to his God whom he believes has chosen to bless him in this fashion. The success and recognition which have come to him are thus seen not as an end to be sought, but as offshoots of faithfulness to all that was good in his life and work.
(Haight, 1987b: 2)

Introduction

There are many ways one might approach the study of Muslims as minorities in a given region. One way is to provide a survey of the literature. I have included a representative bibliography organized by region as an indication of how much work has already been done in this regard. One surprising feature is that art historians have been among the first to study Muslims as minorities in West Africa, and they have

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NIGERIA

(addenda & corrigenda)

by

Baba Yunus Muhammad

1993

the colonial authorities in September 1942 were compelled to permit the formation of African trade unions.

The African nationalist bourgeoisie became politically active during the war years. African capitalists more and more often demanded democratic constitutional reforms and Africanization of the colonial apparatus of self-government. The organization within which the African nationalist bourgeoisie displayed its political activity was mainly the Gold Coast Youth Conference functioning from 1937 onwards under the leadership of Dr. JOSEPH DANQUAH.[1] This organization in 1941 prepared a reform programme, but the British Governor refused to discuss reform. The following year DANQUAH combined with several of his lawyer friends for the framing of a draft constitution. The draft was completed and in 1943 was handed to the visiting Colonial Secretary; nevertheless, he was unwilling to consider it. Instead, the colonial administration itself prepared and introduced certain reforms, most of which, however, rather delayed than promoted democracy and independence.

The administration took a modest positive step in 1942: it admitted to the Executive Council — which had consisted exclusively of official appointees — two (likewise nominated) unofficial African members, and in 1944, under pressure from the rulers of the Kingdom of Ashanti ("Council of the Confederation of Ashanti"), the British government agreed that also appointed representatives of the feudal rulers of Ashanti should hold posts in the Legislative Council. In 1944 the "Native Authority Ordinance" and the "Native Courts Ordinance" were introduced. In fact, however, both reforms meant one step backwards. Under the Native Authority Ordinance only a "native authority" recognized as such was considered a local government organ; the "native authorities" were controlled by the colonial administration, and the latter was entitled to invest any colonial official with the powers of "native authority". The Native Courts Ordinance provided that "native courts" could be established only by order of the British Governor, their jurisdiction being also circumscribed by the Governor and their activity controlled by the colonial administration, which could even reverse their decisions. The powers of the "native authorities" in respect of the courts consisted only in that the Governor consulted them about the forming of courts and they designated the presiding judges.

In the years 1943 to 1945 the colonial administration issued four ordinances on the reorganization of the town councils. Since 1894 each of the three towns of the colony (Accra, Cape Coast, and Sekondi) had had its council with equal numbers of nominated and elected members, presided over by an official appointed by the colonial authority.

Town councils of this composition being disliked by the African urban population, the colonial administration as early as 1929 wanted to introduce councils with an elective majority, but it had to abandon the plan because the chiefs ("kings") of the provinces ("native states") demanded that their nominated representatives also

[1] JOSEPH DANQUAH was born of an Akyembuaqua royal family at Bepong in the West Region of the colony in 1895. He studied in London and took his degree in law in 1927. In 1930 he went back to the Gold Coast, where he founded *The Times of West Africa*, in which he pressed for constitutional reform. In 1934 he was secretary of the Gold Coast and Ashanti joint delegation sent to London to protest to the Colonial Office against certain "native laws" and demand that the majority of the Legislative Council be composed of unofficial members. He remained in London until 1936 to do research at the British Museum into the history of the ancient state of Ghana. He was the first to propose that the Gold Coast be renamed Ghana. In 1936 he returned to his country, where he practised law. He published a number of books on his scientific research. His principal work is *Ancestors, Heroes and God: The Principles of Akamashanti Ancestor-Worship and European Hero-Worship*, Kibi (Gold Coast), 1938.

sit on the town councils. At the time the colonial administration was unwilling to comply and dropped the draft reform.

But now, fifteen years later, the colonial administration met this old demand of the feudal chiefs by modelling the councils of the three towns so as to comprise three official members appointed by the Governor, two unofficial members designated by the head chief, one unofficial member nominated by the Chamber of Commerce, and seven elected members. Presiding over the council was invariably an official nominated by the Governor. The council had thus an unofficial majority, and even an African majority (inclusive of the nominated representatives of the chiefs), but the one-vote majority of elected African members was of no practical value, since the official members in league with the representatives of chiefs, in order to force their will upon the council, had to bring influence to bear on a single elected African member only.

The cause of independence was promoted neither by the increased role and activity of the feudal rulers of Ashanti nor by the reform demands of the bourgois elements. In May 1945, however, a young student from the Gold Coast, KWAME NKRUMAH,[1] who until then had studied in the United States, came to London. He decided that the purpose of the freedom struggle of the peoples of the Gold Coast was not to demand reforms but to put an end to colonial rule and to achieve the independence of the country. In London he joined the West African Students Union established in the capital of England two decades before. He was elected Vice-President, and together with the President of the Union, AKO ADJEI,[2] another revolutionary Gold Coast student who had come from America a few months earlier, he prepared for the struggle to be launched after the war to liberate the peoples of the Gold Coast and of all African countries suffering under the yoke of the colonialists.

NIJERYA

Nigeria

During World War II the importance of Nigeria for Great Britain grew from both the military and the economic point of view.

The British government secured the maximum economic exploitation of the colony by the expansion and strict control of the production and export of strategic materials and agricultural products. In addition to increasing the production and export of

[1] KWAME NKRUMAH was born in 1909 at Nkroful, a village in the Western Province of Gold Coast Colony near the border of the Ivory Coast. His father was a goldsmith in the Nzima tribe. NKRUMAH went to school at Roman Catholic missions and later was a pupil teacher. In 1926 he went to the teachers' college of Accra maintained by the colonial administration, and after graduation he taught in elementary school for several years. In 1935, with the financial aid of his uncle, he went to the United States to pursue his studies. He won a bachelor's degree in economics and sociology and a master's degree in theology and science at Lincoln University in Pennsylvania. During those years he took up occasional jobs as a seaman and a dockworker. After finishing his studies he was an instructor of political science at Lincoln University until 1945. For a time he took an active part in the "African Students Association of America and Canada", which elected him President.

[2] AKO ADJEI was born at Labadi in 1916. His father was a cocoa farmer in the Ga tribe. AKO ADJEI studied at the Accra Academy. For a time he taught in school. In 1938 he went to the United States, where, following in NKRUMAH's steps, he studied at Lincoln University, and then at Hampton Institute in Virginia. Later he took up sociology at Columbia University in New York. In 1944 he moved to England, where he attended courses in law and sociology at the London School of Economics. In 1945 he was elected President of the West African Students Union.

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Endre Sik, The History of Black Africa, Budapest 1974, III, 33-40)

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NORTHWESTERN UNIVERSITY

Muslims' Intellectual Responses to British Colonialism in Northern Nigeria, 1903-1945

A DISSERTATION

SUBMITTED TO THE GRADUATE SCHOOL
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

for the degree

DOCTOR OF PHILOSOPHY

Field of History and Literature of Religion

By

Muhammad Sani Umar

EVANSTON, ILLINOIS

June 1997

Volume Two

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
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2. République de l'Azerbaijan	
3. Etat Islamique de l'Afghanistan	
4. République de l'Albanie	
5. L'Etat des Emirats Arabes Unis	2th DECEMBER 1971
6. République de l'Indonésie	
7. République d'Ouganda	9 OCTOBER 1962
8. République Islamique d'Iran	
9. République Islamique du Pakistan	
10. L'Etat du Bahrein	15th AUGUST 1971
11. Brunei Darussalam	
12. Burkina Faso	5th AUGUST 1960
13. République Populaire du Bangladesh	
14. République du Bénin	15th AUGUST 1960
15. République de Turquie	29th OCTOBER 1923
16. République du Tchad	11th AUGUST 1960
17. République de Turkmenistan	
18. République de Tunisie	20th MARCH 1956
19. République de Tajikistan	
20. République GAbonaise	17th AUGUST 1960
21. République de la Gambie	18th FEBRUARY 1965
22. République Algérienne Démocratique et Populaire	3th JULY 1962
23. République Fédérale Islamique des Comores	
24. République de Djibouti	27th JUNE 1960
25. Royaume d'Arabie Saoudite	
26. République du Sénégal	4th AVRIL 1960
27. République du Soudan	18th JANUARY 1956
28. République Arabe Syrienne	28th SEPTEMBER 1941
29. République de Sierra Léone	27th APRIL 1961
30. République Démocratique de Somalie	26th JUNE 1960
31. République d'Iraq	14 JULY 1958
32. Le Sultanat d'Oman	20th DECEMBER 1951
33. République de Guinée	28th SEPTEMBER 1958
34. République de Guinée-Bissau	10th SEPTEMBER 1974
35. L'Etat de Palestine	13th SEPTEMBER 1993
36. République de Kyrgyztan	
37. L'Etat de Qatar	3 SEPTEMBER 1971
38. République du Cameroun	15th JANUARY 1960
39. L'Etat du Koweit	19 JUNE 1961
40. République du Liban	22th NOVEMBER 1943
41. République Arabe Libyenne Socialiste et Populaire	15th SEPTEMBER 1969
42. République des Maldives	
43. République du Mali	20th JUNE 1960
44. Malaisie	
45. République Arabe d'Egypte	23th JULY 1952
46. Royaume du Maroc	2th MARCH 1956
47. République Islamique de Mauritanie	28th NOVEMBER 1960
48. République du Mozambique	25th JUNE 1975
49. République du Niger	3th AUGUST 1960
50. République Fédérale du Nigéria	15th OCTOBER 1960
51. République du Yémen	

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A STUDY OF THE INFLUENCE OF ISLAM IN NORTHERN NIGERIA

(Order No. 65-12,526)

John E. Means, Ph.D.
Georgetown University, 1965

Islam in Northern Nigeria is the most dominant influence in the Federal Republic, and its progress and development will be a determinant as to the future direction of the Federation.

More than one-half of Nigeria's forty million people live in the Northern Province, nominally Islamic, and its governmental structure and social institutions are based on the Islamic Ideal. The Emirs of the Northern Province are conservative in their political philosophy and staunchly resentful of any ideas or movements which threaten to weaken the fabric of traditional society.

Because of the peculiar geographical setting and the history of the Northern Province, the population has had a political development rather different from that of the other regions of the Federation: the Middle Belt (inhabited by the Tiv Tribe), the Western Region (inhabited by the Yoruba), and the Eastern Region (inhabited by the Ibo). The development has been different in the sense that the Yoruba and Ibo cultures have been more amenable to Western influences -- particularly as concerns government adaptations. Indirect rule introduced by the British in the middle of the nineteenth century, and perfected by the British Administrator Lugard, did not challenge or change Islamic political and social institutions in the North. Rather, it merely reinforced the already existing institutions and strengthened traditional authority.

Islam has, since its nominal acceptance by the Hausa and Fulani peoples of Northern Nigeria, served well as a welding force for social relationships. As a socio-religious doctrine, it has met one of the primary tests for survival in an African civilization: it has not disrupted the group structure; it has not broken down family and tribal ties.

The North, in a system of proportional representation in the Federal Parliament, has a majority of seats and is in the best position to dominate the government irrespective of its (the North's) low level of education. The Southerners are far more advanced educationally, but do not have the numerical strength. In the elections of December 1964, the strength of the North was vividly demonstrated. Against the expressed wishes of the other three regions of the Federation, elections were held in an atmosphere where political fevers were running so high as to threaten the dissolution of the Federation. By boycotting the elections, the other three regions of the Federation gave an overwhelming majority of parliamentary seats to the North.

It is widely believed that the Federal Prime Minister, influenced greatly by the Emir of Sokoto, Muhammud Bello, descendant of Dan Fodio and the nineteenth century scholar, Muhammad Bello, really does the political bidding of the Northern Emirs. Should this be the case, Nigeria will remain under the influence of the conservative North for many years to come -- at least until the North permits universal suffrage and allows opposition parties to campaign freely without intimidation among the Islamic population.

Irrespective of the differences in political approach, however, there seems to be a general will on all sides to cooperate in the political and economic growth of the Federation. Moderation on the part of the North will have a salutary effect on other parts of the Federation and should have the effect of welding a viable political unit.

Microfilm $3.05; Xerography $10.60. 233 pages.

CONGRESSIONAL COMMITTEES AND THE FORMULATION OF FOREIGN AID POLICY

(Order No. 65-14,372)

Heyward Moore, Jr., Ph.D.
The University of North Carolina at Chapel Hill, 1965

Supervisor: Raymond H. Dawson

The purpose of this study is to discover and analyze the roles performed by four congressional committees in the formulation of foreign aid policy: the Senate Foreign Relations and House Foreign Affairs Committees, which authorize funds and are chiefly responsible for the policy aspects of the aid program, and the Senate and House Appropriations Committees. Particular attention is given to the House Appropriations Subcommittee on Foreign Operations, chaired by Otto Passman, which has the primary role in shaping the recommendations of the full committee.

The treatment is analytical, emphasizing functions and relationships rather than historical development. The period examined is from 1957 to 1962 during the Eighty-Fifth through the Eighty-Seventh Congresses. These years offer a time span sufficient for substantial observation, and they are important because shifting emphases on military and economic assistance occurred during this period and both political parties controlled the Executive Branch.

It is generally recognized that Congress plays a subordinate role to the Executive Branch in initiating foreign policy. However, the existing literature does not tell us nearly enough about the conditions under which Congress can significantly participate in other ways in the making of foreign policy. It would appear that congressional functions such as legitimation, modification, vetoing, and representation have not received sufficient attention because of the focus of most studies on the Administration's power of initiation. This study attempts to determine the importance of these and other congressional functions in the making of foreign aid policy.

The committees are examined on three analytical levels. First, the committees are treated as institutions--their personnel, their statuses and organization, their strengths and weaknesses as decision-making units, and the factors which influence the legislative behavior of the members. Secondly, the process of decision-making is explored--the hearings and the committee reports. Thirdly, the roles of the committees in Congress are examined--the degree to which their recommendations are accepted by their respective house of Congress and the conference committees, the nature of and the influences on roll call voting of the members, and the nature of committee influence on the content of the final foreign aid legislation.

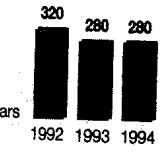
The major conclusions of the study are as follows: Each of the four committees exhibits distinctive qualities of its own. The members, with some exceptions, tend to conform to the pattern of behavior established by their committee. The decisive influences on the legislative behavior of the members in regard to foreign aid appear to be party membership, cooptation into the norms of the committee, and the kind of constituency represented, sectionalism for at least the members from the New England-North Atlantic states, and general attitudes concerning the necessity of and the administration of foreign aid. The committees differ significantly in their orientations toward and methods of handling foreign aid legislation, and therefore in their recommendations. The two authorization committees perform the role of protagonist for foreign aid and essentially legitimize Administration policy. The House Appropriations Committee performs the role of antagonist, while the Senate Appropriations Committee acts primarily as an appelate body for action taken by the House. Accordingly, there is no uniform "congressional" position on

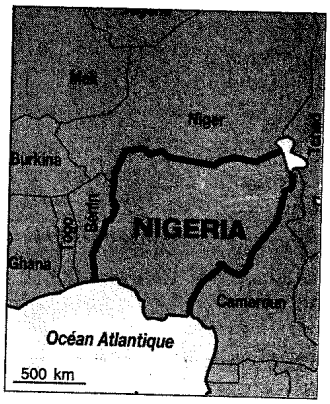
The items following each abstract are: the price of a microfilm copy; the price of a copy enlarged by the xerographic process to approximately 6 x 8½ inches; the number of pages in the manuscript. Please order copies by order number and author's name.

Nigeria

21 AVRIL 1996

Revenu par habitant en dollars





Nom officiel : République fédérale du Nigeria.

Capitale : Abuja.

Superficie : 923 768 km².

Population : 111,7 millions d'habitants (1995).

Langues courantes : anglais (officielle).

Date d'indépendance : 1er octobre 1960.

Nature du régime : militaire.

Produit national brut : 33 milliards de dollars (1994).

PNB par habitant : 280 dollars en 1994.

Croissance du PNB par habitant (1985-1994) : 1,2 % par an.

Dette extérieure : 33,5 milliards de dollars (1994).

Service de la dette : 5,8 milliards de dollars (1994).

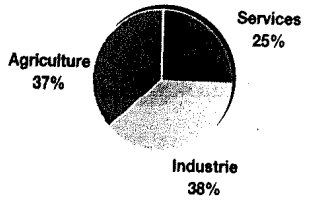
Exportations de biens et services : 9,795 milliards de dollars (1994).

Importations de biens et services : 11,94 milliards de dollars (1994).

Monnaie : naira.

Taux de change : 1 dollar = 22 nairas (avril 1996).

PIB PAR SECTEURS



LA TERRE ET LES HOMMES

Relief : plaines au sud ; plateaux étagés à l'intérieur, culminant à 2 042 m ; chaînes volcaniques frontalières du Cameroun.

Cours d'eau : Niger, Bénoué, Komadugu.

Climat et végétation : climat subéquatorial au sud (forêts denses), guinéen au centre, puis soudanais et sahélien vers le nord. Lagos, 26-32°C en mars, 23-28°C en août, 1 836 mm de pluie. Kano 21,1°C en janvier, 25°C en juillet, 869 mm de pluie par an.

Démographie : taux moyen d'accroissement (1995-2000), 2,8 %. 238,4 millions d'habitants en 2025. Densité moyenne : 120.9 habitants au km² (1995).

Villes principales : Lagos 7 millions d'habitants (1994), Ibadan 2 millions, Kano 1,5 million.

Répartition de la population : urbaine 39 % ; rurale 61 % (1995).

Religions : chrétiens 49 % : musulmans 45 % : croyances traditionnelles 6 %.

LE CADRE POLITIQUE

Pouvoir exécutif : junte militaire.

Chef de l'Etat en exercice : général Sani Abacha, né en 1943, au pouvoir depuis le coup d'Etat du 17 novembre 1993. Annulation de l'élection présidentielle de 1993 et programmation d'une série d'élections avant le retour au régime civil promis en 1998.

NIVEAU DE VIE

Espérance de vie à la naissance : 50,4 ans (1992).

Taux de mortalité infantile : 84 pour 1 000 naissances (1992).

Population ayant accès à la santé : 66 % (1993).

Population ayant accès à l'eau potable : 36 % (1993).

Population ayant accès à l'assainissement : 35 % 1993).

Taux d'alphabétisation des adultes : 52,5 % (1992).

DONNÉES ÉCONOMIQUES

Taux de croissance : 0,6 % (1994).

Taux d'inflation : 60,2 % à la consommation (1994).

Produit intérieur brut : 32,99 milliards de dollars (1993).

Production agricole : blé, riz, maïs, sucre de canne, millet, sorgho, patates douces, manioc, légumineuses, arachides, cacao.

Elevage : 16, 316 millions de bovins ; 14 millions d'ovins et 24,5 millions de caprins (1993).

Pêche : 256 000 tonnes en 1993 (2,1 kg/hab.).

Forêt : 114 289 000 m³ de coupes en 1992 (est. FAO).

Pétrole : 94,4 millions de tonnes en 1994 (réserves 2,442 milliards t).

Gaz naturel : 4,6 milliards de m³, en 1994, (réserves 3 400 milliards de m³).

Industries : raffineries, aciéries, aluminium, manufactures alimentaires, textiles et pharmaceutiques.

DONNÉES FINANCIÈRES

Budget (estimation 1995) : recettes 44,670 milliards de nairas.

Investissements : 5,088 milliards de dollars en 1993.

Aide extérieure totale : 190 millions de dollars (versements nets, 1994).

Solde de la balance des paiements : 927 millions de dollars.

Dette extérieure totale : 33,485 milliards de dollars (1994). 102,5 % du PNB.

Service de la dette : 5,799 milliards de dollars en 1994. Dont 1,916 milliard effectivement payés, soit 19,6 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises : 12,5 milliards de dollars en 1992.

Importations de marchandises : 8,8 milliards de dollars en 1992.

Principaux produits importés : produits agricoles, minerais et métaux, produits manufacturés.

Principaux produits exportés : pétrole, cacao, autres produits agricoles.

Principaux fournisseurs : Allemagne, Etats-Unis, Royaume-Uni, France, Italie, Japon, Espagne.

Principaux clients : Etats-Unis, Allemagne, Espagne, France, Italie, Royaume-Uni.

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 112 140 km de routes, dont 31 500 sont asphaltés (1991).

Réseau ferroviaire : 3 505 km (1991).

Ports principaux : Warri, Port Harcourt, Calabar, Lagos.

Aéroports principaux : Lagos-Ikéjas, Port Harcourt, Kano, Kaduna.

Téléphone : 320 900 postes en 1992 (28 pour 1 000 habitants).

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J. U. J. ASIEGBU, *Nigeria and Its British Invaders 1851–1920.* New York: NOK Publishers International, 1984, 0 88357 101 3 hardback, 0 88357 102 1 paperback.

The research for this volume of documents on the military aspects of the British occupation of Nigeria was financed by the Nigerian Army. Quite what it expected in return for its investment is not clear from the editor's over- and ill-written introduction, which adds little to our understanding of the nature of either the British invasion or the resistance to it. Certainly it represents no advance on Professor Obaro Ikime's *The Fall of Nigeria.*

In discussing the progressive conquest of Nigeria by the British from 1851 – the date of the first bombardment of Lagos – and 1920 – a date chosen for no apparent reason – Professor Asiegbu sets up as Aunt Sallies a series of European historians who are alleged to believe that the prime motive of the conquest was philanthropic. If indeed there are such relics of an historiographical Stone Age still practising their art, they surely should be set in the context of the many who have, together with African colleagues, helped us understand the complex economic, political and social motives behind 'the Scramble for Africa'. Indeed Asiegbu in an eighteen-page introduction – five of which are devoted to poorly reproduced photographs of slave lists from slave ships in 1830 whose relevance to what the editor writes is marginal and to the book almost nil – succeeds in making tendentious and undocumented assertions about the views of unspecified historians, trite and sometimes dubious generalisations about the course of Nigerian and African history, and the curious assertion that his chosen methodology 'is almost unique in the way it seeks, through the documentary, to recreate and bring more to life some of the major historical events of the past.'

The introduction notwithstanding, Professor Asiegbu has gathered together a useful collection of documents culled primarily from the Public Records Office at Kew. None come from the Nigerian National Archives, although others have used them to good effect to illustrate the post-1900 'pacification' campaigns which are the focus of the second half of the volume. The first three sections deal respectively with Yorubaland, the Niger Delta and the Sokoto caliphate. The other three sections concentrate on southeastern Nigeria, more specifically on examples of Igbo resistance. There is sadly nothing on the resistance of non-Muslim groups in the north for which the Tiv would have been the obvious candidate. Although the author tells us he undertook considerable fieldwork for this book, it is not reflected in the documents, where the Nigerian voice is by and large conspicuously absent. The editor's introductions to each section provide the user little assistance by way of evaluation or analysis of the documents he has chosen, nor for the most part does he add much to what other scholars, Nigerian and British, have already written about the campaigns he describes. Even when Professor Asiegbu seems about to offer us something really new in the form of documents that have not been used by others before, we are disappointed. Thus he tells us of his 'discovery' of the 'moving eyewitness accounts of the Aro Expedition, with unique sketches and photographs' in the General Gilman papers, but none is included here unless some of the atrociously reproduced photographs, for which there is no indication as to provenance, come from that collection. So, in the final analysis, this is a volume of documents which a London-based researcher could have assembled in a few weeks at Kew and saved the Nigerian Army a good deal of money.

Indeed, the only clues as to what benefit the editor believes this volume might bring his sponsors other than kudos for financing academic research lie in a short paragraph in the introduction and in the epilogue which some readers may well inadvertently skip. Professor Asiegbu clearly holds that we do indeed learn from the past and asks in his introduction:

> Did the handful of imperialist invaders of our territory in the 19th and 20th centuries possess, besides brute military force and those clearly devilish and damnable prejudices which we have always condemned, any other remarkable, positive, qualities which enabled them as a nation to make the best out of an 'immoral' business, to conquer and organise us and our territories for such effective exploitation? . . . qualities Africans and their leaders may be lacking in the comparatively less difficult task of organising and developing their individual nations.

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ANDREW PETERSEN, DICTIONARY OF ISLAMIC ARCHITECTURE, LONDON 1996.

W

wakala

Urban building combining the functions of khan, warehouse and market.

waqf

A charitable endowment often intended for the upkeep of a religious building, educational establishment or hospital.

Wasit

Capital of Iraq during the Umayyad period.

Wasit lies south-east of the modern town of Kut in southern Iraq. It was founded in 701 CE by al-Hajjaj, governor of Iraq, as a garrison town to replace Kufa and Basra which had been demilitarized after a revolt against the Umayyads. In 874 another Friday mosque was built by the Turkish general Musa ibn Bugha in the eastern part of the city. The devastation wrought by the Mongols in the thirteenth century and by Timur in the fourteenth hastened the decline of a city that was no longer on the main trade routes due to a change in the course of the Tigris.

The first mosque on the site was built by al-Hajjaj in 703; measuring 100 m per side, it was located next to the governor's residence. Iraqi excavations revealed two superimposed mosques, the earlier of which had no mihrab. This confirms the early date of the mosque, as the first concave mihrab was introduced by al-Walid in 707–9 in the mosque of Medina.

There are also the remains of a thirteenth-century madrassa on the site, consisting of a monumental portal flanked by twin minarets with fluted brick decoration.

West Africa

Region of Africa comprising the modern states of Mali, Mauritania, Senegal, Niger, Nigeria, Cameroon, Burkina Faso, Guinea and Ghana.

Known to medieval geographers as the Sudan, this area extends from the Sahara desert in the north to the mouth of the Niger river in the south, and from Atlantic in the west to Lake Chad in the east. The region was subject to the influence of Islam from the eighth or ninth century onwards and by the nineteenth century large areas were Islamicized.

West Africa can be divided into four main zones, the Sahara, the Sahel, the Savannah and the rain forests. The largest zone is the Sahara desert which extends from the Atlas mountains in Morocco and Algeria to the Senegal river. Until recent times the vast dunes and extreme temperatures of this desert have formed an impenetrable barrier to all except the nomadic tribes which inhabit the area. South of the desert is band of semi-arid country known as the Sahel (Arabic for 'coast') where there is an intermittent vegetation of scrub and occasional small trees. Below this is the Savannah region characterized by a rich growth of grass and plentiful seasonal rainfall. Further south near the coast, especially in Nigeria, Benin, Togo and Ghana, are the dense rain-forests. In recent times the area of the Sahara and the Sahel have been increasing at the expense of the Savannah, probably due to human activity. The best example of this phenomenon is the area occupied by the empire of Ghana which in medieval times was rich grassland and is now desert.

History

The means by which Islam penetrated into West Africa was via the trade routes from North Africa. The main goods involved in the trade included gold, slaves, ivory and gum from West Africa and manufactured goods from the Mediterranean area. This trade was a continuation of pre-Islamic Roman and Byzantine trade routes and was in the hands of the Berber tribes of the Sahara. Already by the end of the seventh century there are accounts of Muslim traders from North Africa and Egypt in the markets of the Sudan. By the end of the eighth

tasavvuf, yıl:4 | sayı:10, Ocak-Haziran 2003
Ankara, s. 377-397.
D.2193

"Aşk bir kuştur ki, bir başa konmadıkça aranmaz. 'Önceleri ben aşkın arkasından koşuyordum, şimdi o benim peşime düştü.' diyen Mevlâna'ya herhâlde Şems güneşi önceden görünmüştü. Akla göre akılsızlık ne ise, aşkın gözünde akıl da öyledir. Akıl insanları uçsuz bir denizin kenarına kadar götürüyor. Eğer insanda aşk denizine açılacak güç bulunmazsa, aklın onu bıraktığı kıyılarda çarpan fırtına ile helâk olacaktır. Hayat dediğimiz işte bu kıyıların fırtınasıdır."

Nurettin Topçu*

(*Hareket*, Yıl 1977, S. 77'den aktaran Mustafa Kara, *Metinlerle Günümüz Tasavvuf Hareketleri*, İstanbul 2002, s. 348))

24 MART 2003

Nijerya'da Tasavvuf Hareketleri ve Muhalifleri

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Bugün Nijerya olarak bilinen coğrafyada, İslâm'ın yayılmasında ve gelişmesinde tasavvuf çok önemli bir rol oynamıştır.[1] 19th yüzyılın başında Osman b. Fûdî liderliğinde başlatılan Sokoto cihadında, o ve silâh arkadaşları meşruiyetlerini keşf, keramet, velâyet ve bereket gibi sûfî terimleriyle temellendirmişlerdir. Ayrıca toplum içindeki yerlerini sağlamlaştırmak ve toplum bilincini geliştirmek için Kadiriyye tarikatından istifade etmişlerdir. Yirminci yy.lın başında Kuzey Nijerya'da Ticaniyye tarikatı geniş bir alanda yayılmış ve Kadiriyye tarikatını zayıflatmıştır. 1950'lerde Ticaniyye ve Kadiriyye tarikatları sadece dinî hayatta değil ayrıca siyasi ve ekonomik sahalarda da rekabete girmişlerdir. 1960'lar ise bazı sûfî âdet ve tatbikatına muhalefetin başlatıldığı yıllardır. 1970'lerden sonra Vahhabî düşünce etrafında teşekkül etmiş bir cemaat olan "Jamâat al-izâlah al-bid'a wa iqâmat al-sunna" (Bid'atleri yok etme ve Sünneti ikame cemaati) bu muhalefete bir örnektir. Bu cemaat tasavvufun doktrinel tarafına devamlı sûrette muhalefette bulunmaya başladı.

Bu gelişmelerin sosyal, siyasî ve ekonomik boyutları çeşitli bilginler tarafından araştırılmıştır.[2] Ne var ki sûfîlerle muhalifleri arasındaki ihtilâfın doktrinel ta-

1 Ayrıca tercümenin yapıldığı kitapta yayınlanan Ousmane Kane'nin makalesine bakınız. *Islamic Mysticism Contested*, ed. Frederick De Jog ve Bernd Radtke, (Köln 1999) s. 324 vd.

2 Bir çok başlıklar arasında aşağıdakilere bakınız: P.H.G. Scott, *A Survey of Islam in Northern Nigeria in 1952*, (Kaduna 1953); Aliyu Abubakar, *al-seqafe al-Arabiyye fi Nigeria* (Beirut 1972); John N. Paden, *Religion and Political Culture in Kano*, (Berkeley 1973), Ibrahim Tahir, *Scholars, Saints and Capitalists in Kano*, (Doktora Tezi, Cambridge Üniversitesi, 1975); A.F. Ahmet. *The Qadiriyya and it's impact in Nigeria*, (Doktora Tezi, Ibadan Ü. 1986); M. S. Umar, *Sufism and Anti-Sufism in Nigeria*, (Master tezi, Bayero Ü. 1988); Awwal Anwar, *Struggle for Influence and Identity: The Ulema in Kano, 1937-1987*, (Master tezi, Maiduguri Ü.); O. Kane, 'Izale: The rise of Muslim Reformism in Northern Nigeria' *Accounting for fundamentalisms*, editör M. E. Marty ve R. S. Appleby (Chicago, 1994); ve R. Loimeier, *Islamic reform and political Change in Northern Nigeria* (Evanston, 1997).

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ECONOMIC ASPECTS OF POLITICAL MOVEMENTS IN NIGERIA AND IN THE GOLD COAST 1918–1939

BY A. G. HOPKINS

ONE of the most important gaps in the study of modern West African history is in the period between the two World Wars.[1] In the last few years historians have contributed valuable monographs on various aspects of the nineteenth century, while political scientists, though dealing principally with recent events, have frequently cast a backward glance at the period following World War II. But, with a few notable exceptions,[2] neither discipline has ventured to penetrate the darkness of the intervening years; the historian because he hestitates to explore the closed period, and the political scientist because he considers that the achievement of independence in West Africa can be explained adequately by reference to events occurring after, and partly as a result of, World War II. Even those works which deal with the inter-war period tend to analyse the rise of nationalism at two distinct levels, first outlining the economic 'background', and then examining the growth of political parties, without demonstrating the relationship which existed between them. Thus it is an established generalization that 'western economic forces' had a profound impact on the rise of nationalist movements in the first half of the twentieth century, but there has been very little investigation of the precise nature of this impact, and of the response which it evoked from political organizations.

The main purpose of this article is to explore the relationship between economic change and political thought in Nigeria and the Gold Coast during the inter-war years. As this is a large and neglected subject, it is impossible here to present a comprehensive analysis of the political implications of developments in all sectors of the economy. Discussion of the economic aspects of this theme will concentrate, on this occasion, on what became the central issue in the inter-war period, namely the position of African farmers and business men. Discussion of the political reaction to the difficulties experienced by these two groups will be devoted largely to an examination of the economic policies of the National Congress of British West Africa and the Nigerian National Democratic Party, and to a hitherto unnoticed attempt which was made to put them into practice. However, it is hoped that sufficient evidence will be presented to justify certain general conclusions which will assist the study of the rise of nationalism in Nigeria and the Gold Coast.

[1] I should like to thank Mr K. W. J. Post for reading and criticizing the draft of this article.

[2] For example D. Kimble, *A Political History of Ghana* (1963) and J. S. Coleman, *Nigeria: Background to Nationalism* (1958).

period of prosperity, in which African business men shared.[5] But the depression which began in 1920, and the movement among the expatriate firms towards amalgamation, left little doubt that in the higher levels of business Africans were going to play only a secondary role. The cosmopolitan society of the nineteenth century, in which African merchants conducted businesses that compared with at least some of the expatriate firms, had finally dissolved. It was clear that it would need an immense effort to restore the position, if it could be restored at all.

Up to the time of World War I, political organizations in Nigeria and the Gold Coast made little attempt to think out a coherent economic policy. Economic issues did feature to a limited extent in pre-war protests against colonial rule, but they appeared either as isolated incidents, such as the controversy in 1903 over the abolition of internal tolls in Nigeria, or else they were treated primarily from a constitutional point of view. Thus the Aborigines Rights Protection Society in the Gold Coast devoted much of its time to questions affecting land, but it was concerned principally with the maintenance of traditional rights, and it never formulated a dynamic agricultural policy for the land it sought to preserve. There was no dramatic shift of emphasis after World War I; political parties in the 1920's continued to be preoccupied with constitutional issues. The Nigerian National Democratic Party, which was the leading political organization in Nigeria for the greater part of the inter-war period, spent most of its energies in the 1920's on defending the historic rights of the House of Docemo against the claims of the British crown. It is true that its programme included statements calling for '...equal treatment for native traders and producers...'[6] but in economic matters it was content on the whole to endorse the policy which was laid down by the National Congress of British West Africa. The National Congress, which was the most important organ of opposition in the Gold Coast in the 1920's, made the first serious move towards formulating a policy which would take account of the economic problems that were beginning to come to the fore. This policy is worth examining, even though it took second place to statements on purely political issues, for it provides a valuable insight into the outlook of the early nationalist leaders of Nigeria and the Gold Coast.

The economic policy of the National Congress was set out at its first session in Accra in 1920 and reaffirmed at subsequent meetings. It stated that '...the time has come for...the formation of a Corporation, to be known as the British West African Co-operative Association...to found Banks, promote shipping facilities, establish Co-operative Stores, and produce buying centres, in such wise as to inspire and maintain a British West African National Economical development'.[7] The keynote of this policy

[5] The expulsion of the German firms from Nigeria and the Gold Coast as a result of the outbreak of World War I also presented African merchants with an opportunity that they were quick to grasp.

[6] Coleman, *Nigeria*, 198.

[7] Kimble, *A Political History of Ghana*, 384.

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The Next Issue, Volume 4, No. 2—May 1972

Government in Pre-colonial Africa

This issue will probably include articles on the following topics:

A. Ijagbemi	*Temne kingdoms in the early 19th century*
J. A. Atanda	*Government in pre-colonial Yorubaland*
A. E. Afigbo	*Ibo social and political organisation*
P. M. Mutiba	*Social and political organisation of Malagasy society*
B. Nyeko	*The rule of the Dlamini in 19th century Swaziland*

Tarikh 4/1
Nigeria 1971

DOKÜMANTASYON MERKEZİ

The Independence Movement in Nigeria

Tekena N. Tamuno

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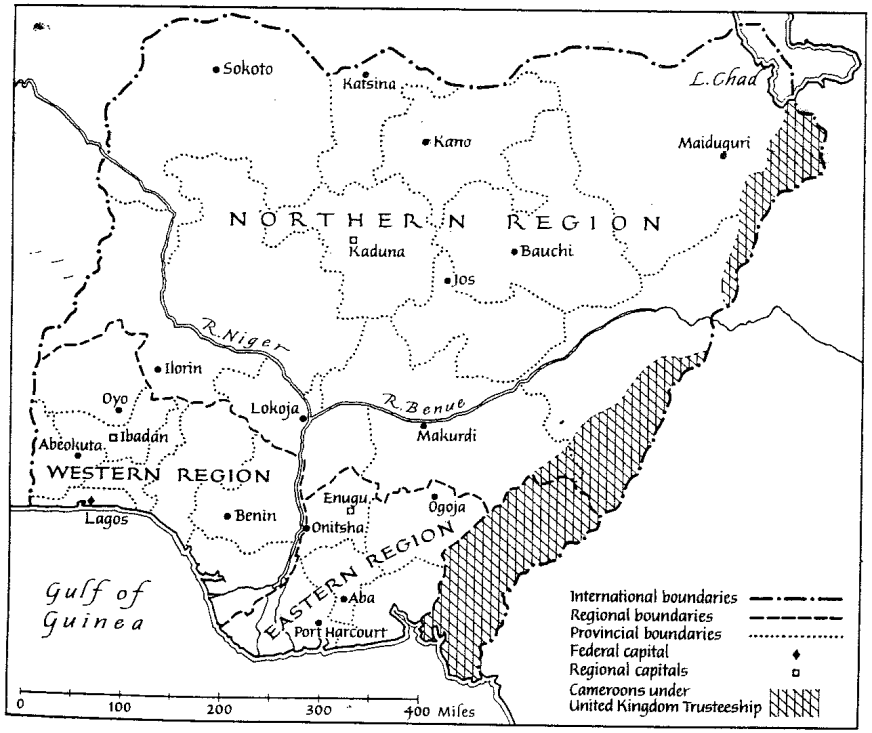
More than one independence movement?

It is pertinent to begin by considering whether Nigerians took part in more than one independence movement. All the Nigerians who have led agitations against colonialism since the middle of the nineteenth century had one clear and common objective: freedom to lead their own lives in their own way. The freedom they struggled for was a many-sided thing: freedom measured in political, economic and social terms first for their respective communities and, from 1914, for the newly-created Nigerian state as well. But the methods they used to attain this common goal of freedom were different. Equally different was the pace of political change demanded by the various advocates of freedom. If, therefore, we think of these differences in strategy, tactics and



Nigeria before independence

Nigeria
05 AUG 1995

the ballot.

For its part, the RDU of Mr. Ould Sidi Baba (the mayor of Atar), who had called on his party to vote for Colonel Ould Taya in the presidential election, then decided to boycott the second round of the legislatives after having one member elected in the first round.

Accusing the PRDS of refusing democracy, Mr. Ould Sid Baba said that the head of state's party, was through its behaviour, accelerating the fall of the regime which had just been established.

Aid donors are awaiting the nomination in April of a Prime Minister and the composition of the future government to make a decision on aid.
(AFP 16/3)

Last reference p. 10457C

NIGERIA

Plethora of Candidates

No matter how hard President Ibrahim Babangida's military government tries to fit the transition to civilian rule into an American-style two-party system, Nigeria's history of regionally dominated politics is irrepressible, comments *The Independent* (London).

Already there are so many presidential candidates (at least 60 and rising) that Nigerians have lost count. Likewise, there is no way to calculate the amount of naira being spent on the various campaigns, though most observers agree that after oil exports and the burgeoning illicit drug trade, politics will be one of the year's big economic activities.

The immediate goal of the "aspirants", as they are commonly known, is to secure nominations by the two sole legal parties, the mainly northern National Republican Convention (**NRC**) and the Social Democratic Party (**SDP**), which are to hold their primaries in a series of staggered contests from May 2nd to June 20th. So far the various campaigns have avoided concrete issues and have focused instead on personalities. The real job of sorting out the standard bearers for the presidential vote has fallen, as in the past, to small councils of elders in the main ethnic and regional blocs.

They have their hands full. Even the traditionally more unified northern caucus, centred around the powerful Islamic Caliphate at Sokoto of the Hausa-Fulani people, which backs the NRC, is in a quandary. It must choose from a surprisingly long list of contenders including the apparent frontrunners, the former Central Bank governor, Adamu Ciroma, and Umaru Shinkafi, a former boss of the National Security Organisation.

Attention in the NRC is increasingly focusing on two undeclared candidates, Shehu Musa, the National Population Commission chairman, and the Secretary to the Federal Government, Aliyu Mohammed. While there are two NRC candidates from the eastern region dominated by the Ibo people. The frontrunner, Chief Emmanuel Iwuanyanwu, the publisher of *Champion* newspapers, is expected to settle for the vice presidential slot on an NRC ticket with a northerner.

The real fireworks display is in the SDP, which has been riddled by regional faction fighting since its formation in 1989. Competition is fierce among the Yoruba people of western Nigeria who feel strongly that the presidency, long the preserve of northerners, should this time go to one of their own. The powerful Egbe Ilosiwaju Yoruba elders committee and the Awo Organisation have both begun intense negotiations to pick a candidate who could defeat the NRC. Leading Yoruba candidates to date are Chief Olu Falae, former secretary to the Babangida government, and Lateef Jakande, the governor of Lagos state from 1979–83.

The Yorubas face stiff competition for the SDP mantle, however, particularly from the former armed forces chief of staff, Shehu Musa Yar'Adua, one of the few northerners seeking the SDP nomination. Arthur Nzeribe, an eastern multi-millionaire, has also joined the race with a reported war chest of up to one billion naira (£32m). But he appears to stand little chance after the NRC's near sweep of the east in December's gubernatorial elections.
(Ind 17/3)

"Ghost" Names Removed

Nigeria has 88.5m people, 20m fewer than estimated, according to its first accurate census.

The combination of religious and regional rivalries, and the temptation for the state governments to inflate population figures to obtain a greater share of federal government revenue, meant that past counts ended in controversy.

The 1991 census showed 46.9m in the Muslim north and 41.3m in the Christian south.

While the census has given the military government a boost, its figures could not have been welcomed by the National Electoral Commission (NEC), whose chairman, Humphrey Nwosu, is overseeing the electioneering involved in Nigeria's transition to civilian rule in January 1993, says *The Independent*.

In 1991, Mr. Nwosu said that 70m people had registered to vote. Then, just before the announcement of the census results, Mr. Nwosu reported that the NEC had cleaned its voter registration list of 20m "ghost" voters, names of people who either did not exist or who were dead.

It would seem he may have some more cleaning to do. The revised voters list has nearly 50m names on it, representing 54% of the total population. Most population experts say that at least 60% of Nigerians are below voting age. Neither Mr. Nwosu nor other NEC officials have commented on the census.
(FT 23/3, Ind 26/3)

Last reference p. 10452C

Parties and Policies

CENTRAL AFRICAN REPUBLIC

Great National Debate

A consultative meeting between the government and other political parties, which opened on March 10th, was suspended on the 13th after an incident created by two leaders who disagree over the direction of the Movement of Social Evolution in Black Africa (**MESAN**). The meeting, which is aimed at the setting up of a national committee to prepare for "a great national debate" whose date has not yet been fixed, was to reconvene on the 14th. Messrs Prosper Lavodrama and Joseph Ngbangadibo have been at loggerheads for some weeks over who is to lead MESAN, the

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DIRK KOHNERT, *Klassenbildung im Landlichen Nigeria: Das Beispiel der Savannenbauern in Nupeland.* Institut fur Afrika-kunde 42. Hamburgh: Institut fur Afrika-Kunde, 1982, 490 pp., 3 923519 48 6.

This is an excellent book on the origins and the process of rural class differentiation in northern Nigeria, based on fieldwork among the Nupe in 1975–76. Following an introduction concerning the problems of rural poverty in Africa in chapter 1, the second chapter contains a critical evaluation of class concepts currently used by students of African rural societies. In Kohnert's view, most of them share a 'populist' notion of a homogeneous and classless African peasantry. Against this Kohnert develops a class model based mainly on concepts that were used in the Chinese land reform and constructed around a 'net exploitation index': Nupe society is said to be divided into agricultural labourers, small, middle and rich peasants and landlords, the main criterion for this division being the degree to which labour from outside the household is being appropriated.

Chapter 3 gives a very detailed history of class relations in precolonial and colonial Nupeland. Precolonial times saw the slow dissolution of a lineage mode of production into a slave mode of production, induced more by internal than by external factors (e.g. increasing demand of European or American slavers). Under the British system of 'informal rule' the ruling classes in the countryside succeeded in further consolidating their economic and political power, most importantly by the transformation of communal into private land and by the substitution of wage for slave labour. Thus, by the middle of the twentieth century, rural capitalism was firmly established in Nupeland, causing a widening gulf between the rich and the poor. This is documented in chapter 4, which describes in detail the overall resource position of a stratified sample of 210 peasants in four Nupe villages. A multiple linear regression model reveals significant structural divergences between the different socio-economic classes in Kohnert's model. Thus, contrary to current hypotheses on demographic, geographic, climatic or other natural determinants of farm size or income, Kohnert empirically demonstrates that even in a 'land and labour economy', a socio-economic class concept is of considerable significance.

Kohnert's book raises a number of important points which are of general relevance for the study of West Africa or, indeed, other Third World societies. The first concerns the choice of the basic economic unit which in this case is the farm household. Obviously, this blocks any analysis of intra-household differentiations which have been shown to be of considerable importance in the West African case. Another point is linked to the exclusive focus on agrarian relations of production, which seems to mask the importance of their manifold links with other socio-economic sectors and modes of production. Indeed, these links (e.g. labour migration, pooling of agricultural with non-agricultural incomes, etc.) are frequently mentioned in the text but not systematically analysed. This leads me to a further point concerning the use of the term 'capitalism'. Not only do Kohnert's data themselves show that the process of rural class differentiation is still not particularly marked – only 7 per cent and 2 per cent in the sample fall into the categories of 'agricultural labourer' and 'rich peasants' respectively while the bulk of the population is made up of middle (43 per cent) and small (48 per cent) peasants (p. 262) – but the question could also be asked whether the existence of labour transfers between households, even in the form of wage labour, already qualifies a rural society as capitalist, or whether this does not require the additional criterion of profit-oriented production leading eventually to a process of capitalist accumulation. It could well be suspected that, like in many other West African rural societies, even the agricultural production of rich Nupe peasants and landlords is focused more on subsistence and prestige than on profit.

Africa, c.56 (s.2) s.241-2, 1986. (Ingilkre)

mentioned in the index, for that was the worst thing in the book. It was most badly prepared, as the amusing entry 'Leakey, Canon L. S. B.' may indicate. Unfortunately, nobody appears to have told Frank Cass this, so the same useless index is reprinted. In fact, the only change in this edition is a bibliography of works since Miss Dilley wrote, this prepared by a 'colleague'. Miss Dilley's bibliography was useful; this is not, so the least said the better. Fortunately there is an excellent bibliography on Kenya in C. G. Rosberg, Jr., and J. Nottingham, *The Myth of Mau Mau* (New York, 1966, London, 1967).

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The JOURNAL OF AFRICAN HISTORY
c. VIII (s. 1-3)
s. 362-64, 1967
(COMPON)
NIGERYA

CHRISTIANITY IN NIGERIA

Church Growth in Central and Southern Nigeria. By JOHN B. GRIMLEY and GORDON E. ROBINSON. Michigan, 1966. Pp. 386. 27*s*.

This is an unconventional sort of publication—two books forced between the same covers. There are two authors, each with a Foreword, an Introduction and a Bibliography. Moreover, although the two works have a connecting link in their theme—the institutional growth of Christian churches in the Middle Belt (Central Nigeria) and Southern Nigeria—yet in approach to and treatment of their subject, in style and in organization of material, each author maintains a distinctive identity.

From the point of view of information, Mr J. B. Grimley's contribution is the more successful. It has been his task, a difficult one, to write on the extremely atomized and heterogeneous population of the rugged dissected Bauchi plateau and Adamawa hills about whom comparatively little literature of any kind exists. Readers will find entertaining his information and statistics on a few of the one hundred and ten 'pagan' and small tribes who inhabit Central Nigeria. The author's information, too, may have the effect of whetting the appetite of ethnographers and sociologists to feed on this fruitful but largely neglected field.

However, it would have been more appreciated had Mr Grimley sustained his assertions and statistics with citations from primary sources. Perhaps more serious, from the point of view of scholarship, is the manner in which he has presented and organized his work. Not only is his treatment essentially narrative, but he crams ideas, often on different topics, in one section or even paragraph. The result is that, except for the student hunting for information for its own sake, the scholar will find it dull and unworthy of full attention.

Mr Grimley is at his worst when relating historical facts or when attempting historical judgements. Take first the mistakes of facts. It is not true, as the author says on p. 29, that the birth of nationalist agitation in Nigeria was the achievement of Herbert Macaulay, that (p. 40) Brooke and Robinson made no attempt to enter into the Sudan, that (pp. 52, 53) the Sudan party—the C.M.S. missionaries who set out for Northern Nigeria in 1900—did not wish for a military subjugation of the Muslim areas and that (p. 57) the war launched in 1897 against Bida by the Royal Niger Company was provoked only and solely by the slaving propensities of Nupe rulers. The C.M.S. missionaries who went to Kano in 1900 were five in number, and not four as stated by Mr Grimley; Dr Walter Miller entered Zaria in 1904 and not in 1905. A few of the mis-spellings

may also be noted. The author's Eggan should be Egga, Adjai should be Ajayi, Brooks should be Brooke, Rabbe should be written as Rabba; Sir Fowell Buxton's famous phrase, 'Bible and the Plough' has been misquoted as 'Bible and the Spade'.

The section on Southern Nigeria is, to say the least, jejune and very disappointing. In spite of the fact that Mr G. E. Robinson had an excellent opportunity to tap massive printed materials, he has produced a very threadbare account, in depth of time and statistical achievement, of the institutional growth of Christianity in Southern Nigeria. Certainly the story of the development and achievement of the Christian Church in the territory is more impressive than has been presented here. For more than a century Southern Nigeria has been one of the best examples —in many respects *the* best example—of the success of Christian evangelisation on the African continent. In no other part of Africa was African agency encouraged by Christian missions as early and as vigorously as in Southern Nigeria; in no other part of Africa did the wards of missions exert themselves so much to spread the Christianity of the Bible in their country; in no other part of the continent did the 'African' churches, largely modelled on the pattern of the established churches, grow in a way that has persuaded the latter to recognize them as legitimate Christian bodies. In terms of statistics, it is perhaps only in South Africa that there has been a greater response to Christian appeal than in Southern Nigeria. Today about two-fifths, that is about ten out of twenty-five million inhabitants of Southern Nigeria, are Christian adherents.

In presentation and organization, however, Robinson sustains the attention of the reader more than Grimley. He tightens up his material; he is more analytical than narrative, more topical than chronological. Mr Robinson does not dabble with history at all, and has thereby saved the reader the irritations of uninformed comments on historical happenings and mistakes of facts, a stigma in Mr Grimley's work. Above all, he has attempted, even if unsuccessfully, to understand the growth of the Church in Southern Nigeria in the context of traditional cultural and social patterns.

Both authors have been demonstrably partisan by their exclusive concentration on the Protestant missions. They omit completely the activities of the Roman Catholic missions and ignore the so-called African Churches. And yet it is a fact that the Catholics are numerically stronger than the Protestants in Eastern Nigeria, are more or less of equal strength with the latter in the Mid-West, are a considerable force in Yorubaland, and are the dominant Christian mission among some tribes—particularly the Ankwe—in Central Nigeria. Mr Grimley ignores completely the 'African' Churches, while Mr Robinson only barely mentions them. But as many nationalistically minded critics of the Church in Nigeria have begun to predict, 'African' Churches are likely to gain more grounds in a future nationalistic Nigeria at the expense of the 'foreign' Churches. For, as Mr Grimley has observed, the latter Churches are still associated with the white race.

Both authors are undisguisedly subjective in favour of Christianity. They assume that the traditional religion is not in the best interest of the peoples of Central and Southern Nigeria, that Christianity is the only answer to the social problems that are being created by the impact of Westernism on traditional society. Even Islam is not viewed as a monotheistic religion with principles many of which are as sublime as those claimed by votaries of the Christian faith.

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been made by Edwin Ardener ('Language, Ethnicity and Population', *Journal of the Anthropological Society of Oxford*, III, iii (1972), 125–32).

For a large part of his book Dr Brooks is more modestly pedestrian than he needs to be. At the end, though, while disarmingly pointing out his every step to the launching pad, he disappears into thin air. Readers should notice for instance that the final picture of an all-Kru 'long juju' is not supported by satisfactory evidence. But Dr Brooks's careful and fair-minded scholarship is such that one can pass judgments on his speculations from the evidence he himself gives—and use his material to build further speculations of one's own.

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NIGERIA

NIGERIAN POLITICS AND WORLD WAR II

The Second World War and Politics in Nigeria 1939–1953. By G. O. OLUSANYA. London: Evans Brothers, (for the University of Lagos), 1973. Pp. ix+181, bibliography. Cased £2.50, limp £1.25.

For all the richness of the literature on the political history of Nigeria, there are still a few unexpected gaps. In general, the inter-war years of 1919–39 have remained understudied (J. J. White's Ibadan Ph.D. thesis should help to remedy this in part) and insufficient attention has been paid to the 'off' periods of 1906–14 (in either Protectorate) and 1919–43. Many an undergraduate fresh to African political history needs to learn the lesson that Dr Olusanya reminds us of: that 'African politics' are not exclusive to the years of independence nor even the prerogative of the final phases of decolonization, but that, for all the seeming tediousness to the political scientist of reading historical texts written about and in the 1930s and the 1940s, the politics of contemporary Africa can only be understood with a sound knowledge of at least the colonial history of Africa. Between on the one hand the incidents of burgeoning resistance and proto-nationalism in the first two decades of British rule in West Africa and then the nascent nationalism proper of the 1920s and 1930s, and on the other the climatic flood-tide of independence in the late 1950s, there was a period in the history of Nigeria, and of Ghana too, of political activity which, though deprived of the highlights and headlines of the earlier—and even more the later—decades, was an essential prerequisite to the final flowering of African party politics as we have come to know this flamboyant plant over the past twenty years.

For Dr Olunsanya, it was the 1940s that provided the real origin of a national consciousness in Nigeria, an awareness that was too soon to be swallowed in the morass of ethnic politics. Before then, he finds the nationalist movement immature and ill-supported. After then, he sees the 1950s as the most uninspiring period in the history of Nigerian nationalism: 'instead of the nationalists combining to attack imperialism, they spent most of their time attacking one another. They could not even agree on a date for independence. . . . The radical forces disappeared from the political scene and the tempo of political agitation slowed down to a halt'.

What Dr Olusanya has done is to give us an ably constructed study, through close research into the Nigerian newspapers of the day and by judicious reading

of some of the lesser-known political pamphlets (his use of the archival files is, following his recent scholarly interest in ex-servicemen, rather restricted) of the impact of World War II not so much on Nigeria as on Nigerian politics. It is an unhurried revision of his doctoral thesis submitted to Toronto University, and reads all the better for the careful years spent on its rewriting and updating. The first twenty pages follow, inevitably, the well-trodden path marked 'the making of modern Nigeria'. It is when Dr Olusanya tackles the political developments of 1919–39 that he comes into his own, with a sensitive summary of the less usual topics such as European–African relations, discrimination and lack of opportunities in the higher bureaucratic cadres. His perceptive recognition of factors leading to the growth of Nigerian nationalism includes the example of the Indian National Congress, the impact of the Italo-Abyssinian war, and the rough treatment accorded to the King's College rebellious students (how much more useful the footnote at p. 67 would have been if it had told us what became of the surviving seven) as well as the more obvious ones of the Pan-Negro movements, WASU, the Bristol Hotel *affaire*, and the frustration caused to the educated elite by British faith in indirect rule. As the narrative shows, Dr Olusanya is right in his assumption that it is the interaction of the politics of the Regions as much as their efforts to bring about self-government that constitute the real story of Nigerian politics.

It is puzzling to find no evidence of Dr Olusanya having read Hailey's 1942 report on the future of Native Administration or of Bourdillon's consequent despatches on constitutional advance for Nigeria. And for one who has already published a critique of the Zikist movement it is curious not to find Azikiwe's *My Odyssey*, which carried his autobiography up to 1947, included in the works consulted. Similarly, while Dr Olusanya is able to identify Abubakar Imam as editor of *Gaskiya ta fi Kwabo* and to give a useful résumé from the *West African Pilot* of the reasons why Imam refused to sign the petition presented by the West African Press delegation of 1943, he would surely have found valuable material to fill out his study of politics as reflected in the Southern press if he had also combed the Northern press (however limited its circulation then) and looked at Dudley's work on the origins of political parties in the North. Raji Abdullah's private papers, excitingly announced in both Foreword and bibliography, turn out to be something of a damp squib when we come to their contents (pp. 117–23), and some of the value of the Ajie files on NEWA has been discounted by the earlier publication of Dr Olusanya's article on the role of Nigerian ex-servicemen in politics in *Journal of Modern African Studies*. His description of the emirates 'comprising the 14 Bakwai', with its intrinsic error of misunderstanding at two levels, and his inaccurate references to variously the Kano Provincial Administration Department/Provincial Commissioner's Department files, will probably be alarming to readers of this *Journal*, though, like the criticisms of the sources discussed above, they are of no overriding matter in the totality of the conclusions.

For this reviewer, Dr Olusanya's survey points up yet again the urgent need for a good political biography of some of those who were in the vanguard of Nigerian nationalism and political activity—men like Henry Carr, Rev. W. Euba, Ernest Ikoli, Ladipo Solanke, Sa'adu Zungur; and of Samuel Heelas Macaulay (Isaac Thomas's biography is of little moment today), even if one supports Olusanya's attack (p. 17) on his claim to being the father of Nigeria's nationalism.

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Nigeria

عين التمر فدانت له ثم كانت معارك دومة الجندل والحُصيد والخنافس والثنيّ والفراض. ثم خرج حاجاً لخمس بقين من ذي القعدة سنة ١٢هـ مكتتماً حجه، ووافاه كتاب أبي بكر بالحيرة منصرفه من الحج، يأمره بالتوجه إلى الشام مدداً لجيوشها التي كان أبو بكر قد سيرها إلى هناك، ويمكن أن يميز في الروايات الكثيرة التي تتحدث عن واقعات الفتوح في بلاد الشام أنها تنتظم مرحلتين: في المرحلة الأولى: تركز نشاط القادة العرب على المناطق التي كانت القبائل العربية تؤلف الكثرة السكانية فيها خاصة، وليس على مدن الشام الرئيسية ورواية ابن أعثم الكوفي تشير إلى أن أبا بكر أمر أبا عبيدة بن الجراح أن يقصر حروبه على مناطق الريف وأن لا يهاجم المدن حتى يأتيه أمر أبي بكر «فبث خيلك في القرى والسواد ولا تحاصرن مدينة من مدنهم حتى يأتيك أمري» وهذا يفسر لنا عدم اهتمام المصادر اليونانية والسريانية بذكر منجزات الجيوش الإسلامية في هذه المرحلة، لأن المسلمين في نظرهم لم يكونوا مصدر تهديد لهم، لأنهم لم يقوموا بأي هجوم على المدن الرئيسة كدمشق والقدس وغزة وبصرى أو المدن الساحلية المهمة الكثيرة، أما في المرحلة الثانية: فقد اشتبك الجيش الإسلامي مع القوى البيزنطية في معارك كبيرة، انتهت بتغلبه على بلاد الشام ومطاردة البيزنطيين، وفتحت له في الشمال الطريق إلى الجزيرة وما وراءها وفي الجنوب الطريق إلى مصر وما دونها. تبدأ المرحلة الثانية مع مجيء خالد وجيشه إلى الشام حيث التقى يزيد بن أبي سفيان وأبا عبيدة بن الجراح وشرحبيل بن حسنة في بصرى واشترك معهم في فتحها، ثم اتجه الجميع جنوباً لنجدة عمرو بن العاص في وادي عربة، ولما علم البيزنطيون بهذا التجمع العسكري العربي، غيروا خطتهم، وقصدوا أجنادين، ولكن القوات العربية تمكنت من الانتصار عليهم انتصاراً ساحقاً في جمادى الأولى سنة ١٣هـ، وتوفي أبو بكر في جمادى الآخرة وهو ابن ٦٣ سنة بعد أن عهد بالخلافة إلى عمر بن الخطاب الذي صلى عليه، ودُفن أبو بكر إلى جانب رسول الله ﷺ وكان قد أوصى ابنته عائشة أن يدفن إلى جانبه.

مع قصر مدة خلافة أبي بكر (١١-١٣هـ) فقد كان له فضل ترسيخ أركان الدولة العربية الإسلامية الوليدة، كما قنّن بأقواله وخطبه القواعد التي اعتمدها الفقهاء في وصفهم للخلافة الصحيحة، فقد أوضح أبو بكر أن الخلافة نظام يتولى صاحبه رعاية التراث الديني والمدني حينما قال: «لا بد لكم من رجل يلي أمركم ويصلي بكم ويقاتل عدوكم»، كما حدد أبو بكر سلطة الخليفة بالرأي العام مع تقييدها بدستور الإسلام وهو القرآن والسنة عندما خاطب المسلمين في المسجد قائلاً: «... أطيعوني ما أطعت الله ورسوله، فإذا عصيت الله ورسوله فلا طاعة لي عليكم» وأكد أبو بكر إدراكه لحدود سلطاته في خطاب آخر قال فيه: «... إن الله اصطفى محمداً على العالمين وعصمه من الآفات وإنما أنا متبع ولست بمبتدع فإذا استقمت فأعينوني وإن زغت فقوّموني».

نهض أبو بكر بالتبعات التي ألقتها عليه خلافته لرسول الله ﷺ على خير وجه فحرص على إنفاذ ما أمر به الرسول قبل وفاته كما حرص على وحدة المسلمين بعد وفاته، وعلى ماعرف به من لين ورحمة أظهر غاية الحزم والشدة في محاربة المرتدين عن الإسلام، فقد أصر على تسيير جيش أسامة لأن النبي ﷺ ولاه وأمر بتسييره وما يكون له أن ينزع رجلاً استعمله رسول الله ﷺ «ولو تخطفته السباع ولم يبق في القرى أحد غيره»، وجنح أبو بكر إلى الصرامة في مسألة الردة وأبى أن يترك عقالاً مما كان يأخذه رسول الله ﷺ من فريضة الزكاة، ورفض أبو بكر عزل خالد بن الوليد عن القيادة حينما اقترح عمر بن الخطاب عزله إثر بنائه بامرأة مالك بن نويرة، والبناء ببنت مجّاعة في حرب بني حنيفة، وتوزيع الأموال وتأخير الحساب، لأن خالداً سيف من سيوف الله ولا يعزل أبو بكر من استعمله الرسول ﷺ وأقر عمر فيما بعد بصواب رأي أبي بكر حينما قال: «يرحم الله أبا بكر، هو كان أعلمَ مني بالرجال».

ويعود إلى أبي بكر الفضل بجمع القرآن في المصحف حين أشار به عمر بعد أن استحرّ القتل بالقرّاء يوم اليمامة، وأسند أبو بكر هذه المهمة الدقيقة إلى زيد بن ثابت، وكانت الصحف عند أبي بكر حتى توفاه الله ثم عند عمر ثم عند حفصة ابنة عمر.

الموضوعات ذات الصلة:
أجنادين - خالد بن الوليد - الخليفة - الردة (حروب -) - عمر بن الخطاب.

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نجدة خماش

■ أبوجـا

أبوجا Abuja عاصمة دولة نيجيرية [ر]. تقع في وسط البلاد، في أرض ارتفاعها المتوسط نحو ٥٠٠م فوق سطح البحر على نهر إيكو Iku أحد الروافد العليا لنهر النيجر عند تقاطع خط العرض ٩ درجات و١٢ دقيقة شمالاً مع خط الطول ٧ درجات و١١ دقيقة شرقاً. ظهيرها التضريسي مؤلف من هضبة باوتشي أو (جوس) وتلال أبوتشي، مناخها مداري فوق استوائي وأمطارها صيفية وتهطل في بقية الفصول وتقدر بنحو ١٠٠٠مم سنوياً. تراوح حرارتها السنوية بين ٢١ و٢٥ درجة مئوية، تربتها بنية حمراء لاتيريتية تكونت على قاعدة من صخور حقب ما قبل الكمبري القديمة في نطاق السافانا العالية الأعشاب والغابة المدارية المفتوحة.

كانت أبوجا حاضرة إمارة تحمل اسمها وتعد منطقتها واحدة من بقاع إفريقية التي ظهرت فيها حضارة العصر الحجري الحديث. وعرفت صناعة الحديد واستعماله في الألف الأول قبل الميلاد. وتشير اللقى التي عثر عليها في المدينة وفي وادي نهر ماكابولو إلى وجود مؤثرات حضارة شعب النوك الإفريقية التي ازدهرت بين ٩٠٠ ق.م و٢٠٠م ووصلت إلى المنطقة. وظلت منطقة أبوجا مغمورة الذكر نسبياً حتى النصف الثاني من القرن الثامن عشر ومطلع القرن التاسع عشر عندما أصبحت إمارة تابعة لمملكة الحوصّة التي عرفت باسم زازاو التي بلغت مساحتها نحو ٢٩٧١ كم٢ وكانت تتألف من أربع زعامات

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NIGERYA

Religious Protest and Dissent in Northern Nigeria: From Mahdism to Qur'ānic Integralism

Allan Christelow

Introduction

In late December 1980, Kano, Nigeria was rocked by major religous disturbances, at the center of which was a peculiar sect, known popularly as the 'Yan Tatsine. No sooner had the uprising been finally smothered than this sect became fair game for journalists and scholars specializing in Islamic affairs. Here was what seemed to be a dazzling illustration of the world Islamic crisis, this spiritual brushfire fueled by petroleum revenues.[1]

Social and economic change in Nigeria of the petroboom years, and the ferment in the Islamic world with the coming of the year 1400 are, to be sure, elements in the explanation. But unless we explain *how* they were linked to the Mai Tatsine outburst, we will be leaving major gap in our understanding. Few people would dispute the abundance of combustible material in the cities of petroboom Nigeria. The problem, however, is to explain the religious spark which ignited it. The 'Yan Tatsine are a complex and original phenomenon, one easily misunderstood and misrepresented, especially if one tries to understand them simply by analogy to other phenomena in the contemporary Muslim world, rather than situating them in their historical and sociological context.

In particular, it is a mistake easily made by those not familiar with northern Nigeria to portray the 'Yan Tatsine simply as an especially radical or militant Islamic sect attempting to revive the jihad process in the region. This gives the wrong impression that they can be situated within a continuum with other Islamic movements in Nigeria, which are simply "less militant." But those very groups implicitly referred to are on record not only as condemning the excesses of the 'Yan Tatsine, but as condemning the sect itself as heretical, altogether beyond the pale of orthodox Islam.[2]

What I would like to present in this paper is an *interpretation* of the 'Yan Tatsine phenomenon, and in particular of the origins of the religious spark which set off the disturbances. It is based on a reading of the available evidence, conditioned by my own experience in Kano at the time, living in a neighborhood not far from Mai Tatsine's stronghold in 'Yan Awaki Quarters, and by a com-

Surplus funds could of course be turned over to Mai Tatsine. In a somewhat different vein, it is said that on the basis of his own esoteric reading of the Qur'ān, Mai Tatsine condemned the use of baobab leaves as a food seasoning! These are what one may term the quaint doctrines of Mai Tatsine, ones which would be greeted with the same mixture of tolerant bumusement and mocking scorn by the majority of listeners in Shahuci Field as they would be at Hyde Park Corner.

But Mai Tatsine raised some more serious and disturbing points. He apparently insisted that the Qur'ān itself was the only valid guide to faith and behaviour, and thus rejected the Sunnah, the model set by the Prophet Muhammad and his companions in the early days of Islam, which for most Muslims is a foundation stone of their faith, and also of the law, the *shari'ah*, which guides their day-to-day personal and economic relationships. To cap all this, Mai Tatsine proclaimed, in 1979, that he was a prophet himself. He condemned mainstream Christians and Muslims alike as idolators, and maintained that pagans were more worthy in the eyes of God. For those who scorned his doctrines, he had a standard epithet, "Allah tatsine albaraka," or, politely put, "May God withdraw his blessings."

While Mai Tatsine hurled abuse on virtually everybody, he seems, at some time, to have been equally undiscriminating in the acceptance of favors. The then state governor, Alhaji Abubakar Rimi, was alleged to have dined with Mai Tatsine's lieutenants at Government House, and to have helped straighten out some of his problems. An emirate official was said to have taken a bribe from Mai Tatsine. One of Kano's premier contractors, and a big bankroller of the NPN, party of the Northern conservative oligarchy and arch rivals of Rimi's PRP, is said to have kept an unending flow of rice going to Mai Tatsine's compound in 'Yan Awaki Quarters. Another NPN supporter had helped out when his followers got into a fight with NEPU/PRP supporters at Ringim, in August 1975. The state government hinted at a complicity between Mai Tatsine and Mallam Aminu Kano, the grand old man of Kano populism, but by 1980 estranged from his one time political allies in the "Eagle" faction of the PRP, which controlled the state government. Alleged external patrons make a quite extensive list: Libya, Israel, the CIA and the Bahai.

There is a peculiarity in the contrast between different popular impressions of 'Yan Tatsine behavior during the uprising. There were innumerable stories about the atrocities committed by the 'Yan Tatsine, stories of a slaughtering room, of heads and organs being packed in crates and sent off to the south to practitioners of various unsavory cults, taxis picking up unsuspecting travelers at the airport and delivering them to Mai Tatsine's thriving "spare parts department," young boys being drugged to turn them against their parents. Yet at the same time, there were reports of extraordinary bravery on the part of the 'Yan Tatsine charging into police fire. People living along the edge of the battle zone, on Kofar Mata Road, spoke with sect members who had occupied a cinema just on the other side of the "battle lines." They were told that they had nothing to fear, that the 'Yan Tatsine's fight was strictly with the police, rather than with the people of Kano. Young rural immigrant workers living in Fagge Ta Kudu, just outside the battle zone, appeared to be just as fearful of the police and of Kano vigilantes as they were of the 'Yan Tatsine.

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NIGERIA

EDUCATION AND POLITICS IN NIGERIA

The Political Dilemma of Popular Education: An African Case. By DAVID B. ABERNATHY. Stanford University Press, 1969. Pp. viii+357. $10.00.

For some years political scientists have acknowledged the crucial influence of mass education on political development in the newly independent states of tropical Africa—an influence far transcending the mere training of élites. However, as Professor James Coleman noted in his *Education and Political Development* (1965), there has been a neglect of full-length case-studies. Professor Abernethy's book, based on a careful study of educational expansion in Southern Nigeria, is an important attempt to fill this gap.

Abernethy begins by tracing the development of the school system in Southern Nigeria from its origins until the 1940s, stressing in turn the pressures towards expansion exerted by the colonial government, the missions, and African initiatives; there is little here that will be new to historians. Much more important is the second part of the book, in which we are given a detailed account of the rapid move towards universal free primary education in the 1950s. The 1951 constitution gave substantial powers to the regional legislatures and their Executive Councils; within four years the Western Region had introduced universal primary education (U.P.E.), to be followed two years later by the Eastern Region. As Abernethy shows, the two governments pledged themselves to this programme without regard to economic considerations, and this had serious consequences in the Eastern Region, where major riots in 1958 were caused by the government's hasty reintroduction of school fees. The motivation for U.P.E. was entirely political; on the one hand the urgent need of the NCNC and Action Group leaders to register an achievement which would establish their legitimacy in the eyes of the mass electorates, and on the other, the intense competition between the Eastern and Western Regions. The effort to provide U.P.E. was by far the most demanding task undertaken by the governments of Southern Nigeria during the transition to independence; Abernethy's account of how this policy was implemented, drawn from missionary and government files on education, Assembly debates, the local press, and interviews with politicians and educational administrators of the time, reveals a great deal about how the machinery of government responded to the direction of Nigerian politicians in power for the first time.

However, the author's main preoccupation is dealt with in the last part of the book, 'The Consequences of Educational Expansion'. His conclusions are based for the most part on the Nigerian situation as he observed it in 1963–4, though he does take account of the turn of events since then. As he readily admits, it is too soon to assess with much confidence the overall effects of U.P.E. on political development, but in view of the very high priority attached to the programme by the governments concerned, some assessment should be made in terms of their stated objectives. These Abernethy rationalizes under three headings: political capacity, equality, and integration. In each case, high initial expectations were not fulfilled. With regard to national integration, school attendance made young people more aware of their identity as Nigerians, but it also sharpened inter-regional tensions, since education was controlled by the regional governments. So as far as equality is concerned, the obviously beneficial effect of universal

The Growth of Islam Among the Yoruba, 1841–1908. By T. G. O. Gbadamosi. London: Longman, 1979. Pp. xvi+265. £9.95.

This is a pioneering study on the history of Islam in Yorubaland, publication of which has been expected for some time. The first four chapters are devoted to the growth, expansion and consolidation of Islam in Yorubaland in the second half of the nineteenth century. On a subject for which there is a dearth of written sources by the Yoruba Muslims themselves, Gbadamosi has been able to use non-Muslim sources, supplemented by field-work, to produce a book of great value. The author ably draws attention to the interplay between Yoruba beliefs in *Ifa* and Islam; this helps to explain the receptiveness of the Yoruba people to Islam, particularly in the case of the royal princes. The spread of Islam is assessed not merely in terms of number of converts, which would have been difficult since reliable census figures for the whole area and period under study are not available; considerable attention is also paid to the growth of Islamic ideas. Current research on areas of Yorubaland not covered by this book is beginning to reveal the gradual replacement of non-indigenous by indigenous mallams in the task of propagating Islam.

The view is widely held that Islam is opposed to western education. Gbadamosi argues convincingly that Yoruba Muslims in the late nineteenth century were not against western education as a whole, though they were opposed to the sort of education their children

c.16 (5.19), London

ISLAM AND SECULARISM IN NIGERIA

An encounter of two civilisations

Ibraheem Sulaiman

In the name of Allah the compassionate, the merciful

"Thus have We made of you (Muslims) an Umma justly balanced, that you may be witnesses over the nations, and the Messenger (Muhammad) a witness over yourselves'. — The Qur'an', Al-Baqarah 2:143.

There are two civilisations competing for supremacy in Nigeria today: Islam and European civilisation. The latter, reaping the fruits of its colonial enterprise, currently holds Nigeria in its sway — superimposing its will in such weighty matters as law, values, morality and world-view. That is not all. Nigeria is no more and no less than an extension of Western civilisation, being the creation of Western Imperialism, and having been fully absorbed into the Western economic as well as ideological and cultural hegemony.

First of all Nigeria is a nation-state, or more appropriately a 'parochial state' in consonance with the European version of what constitutes a nation. Modern Western conception of state is that it must be built on doctrines which are purely and unashamedly racial; it must be secular; it must serve certain vested interests such as the Capitalist Class or the dominant party as the case may be; and, above all, the state is treated as a goddess to be deified and worshipped. Arnold Toynbee has made the following remark on the emergence of nationalism in Europe — the type we have been forced to adopt — and the likely consequences that might follow:

'The transfer of allegiance from the Western Christian Church to parochial Western secular states was given a positive form — borrowed from Graeco-Roman Civilisation — by the Renaissance . . . The Rennaisance revived the Graeco-Roman worship of parochial states as goddesses; and it did this all the more insidiously because it did it unavowedly, out of deference to the West's Christian past (the Greeks had deified Athens and Sparta consciously and frankly). This unavowed worship of parochial states was by far the most prevalent religion in the Western World in A.D. 1956. Even the experience of the rise and fall of Hitler's Europe and the menace of Russian Communism have hardly begun to shake the hold of nation-worship over Western hearts; and the Graeco-Roman inspiration of this Modern Western nationalism is ominous, because we know, from the long since concluded history of the Graeco-Roman civilisation, that this form of idolatry was the main cause of that civilisation's breakdown and disintegration.' (*An Historian's Approach to Religion,* Oxford University Press, 1957, P.210).

The West created out own 'goddess' for us in 1914, and imposed her worship on us. Blinded by passionate idolatry, we have failed to ask fundamental questions or see certain ominous implications in the creation of Nigeria. We did not ask, for instance, whether Nigeria's boundaries and size, given the history of the West African region or 'Bilad al-Sudan' to be precise, are rational and conducive to her viability and potentials for greatness, or to the pressing need to re-integrate the peoples of West Africa after the havoc wrought by colonialism. Nor did we ask why people who had shared common faith, historical experience and destiny such as the Muslims should be scattered into countless and weak entities in the name of nationalism. Similarly the worship of the ghost of nationalism has blinded us to the basic fact that the structure of Nigeria as it stands today was largely influenced by the European obsession with the strategy to undermine Islam permanently. The strategy was to surround the heartlands of Islam with communities hostile to it, a strategy described by one of its architects, Spencer Tirmingham, as 'opportunism'. We are also yet to ask the inevitable question whether harmony and peaceful co-existence can be sustained without first resolving all the key issues flowing from this European Opportunism. Stark reality forces some of the issues on us some years ago in a most unpleasant manner — in the 1966 crisis and the subsequent Civil War.

Nigeria, in line with the Mother West's image, is also secular. It is, in other words, a state organised in accordance with the European notion of what the relationship between Religion and State should be. This relationship must be based on the Church-given principle that there are two parallel powers which should govern human activities: the power of God and the power of Caesar. Each has a recognised portion of man's loyalty: to God is spiritual loyalty, and to Caesar the rest of human endeavours, such as law, economy and politics. Loyalty is to be rendered to Caesar in all such matters, even if Caesar represents a colonial and tyrant power, and even if Caesar's laws are oppressive.

Ahmadu Bello: His killing in 1966 created a large vacuum in Muslim leadership which has yet to be filled.

Even so in Nigeria, State and Christianity are not separate — one is the extension of the other. Every Christian Mission was an ideological and spiritual outpost of colonialism. State money — the substantial portion of which was extorted from Muslims — flowed profusely to sustain Christian Missionary Schools. Christianity demands that Sunday should be a work free day; Nigeria complied. Laws made in the name of the English monarch, who is also the head of the Anglican Church, had automatic application in Nigeria. In short, all the demands of Christianity fit squarely into the secular pretensions of Nigeria.

Thus in reality the idea of secularism as a religiously neutral conception of life is a fallacy. Secularism supplants the Islamic laws with those of its own and defaces the sanctity of the Muslim Society. And to the extent that Secularism was imposed on the people by the same power that imposed Christianity, the two approaches to life can logically be construed as representing the two faces of the same coin: Western Imperialism. Muslims have therefore no reason to accept secular values, or to have any faith in Secularism. The idea that man should have concurrent loyalty to both God and Caesar is, from the point of view of Islam, utterly meaningless: there can be no two or more parallel sources of loyalty, as loyalty is indivisible. Hence the Islamic principle, which determines Muslim conception of life: 'All power belongs to God alone' (The Qur'an Yunus 10:65); and, 'His is all creation and all command' (Qur'an, Al-Araf 7:54).

There is the need to recognise the fact that there is a fundamental difference between Islam and Paulian Christianity in the conception of life: the latter views life as been divided into secular and spiritual; Islam views life as an indivisible, organic whole and regulates it as such. Thus when Muslims insist on being governed by their own laws, or to have their economic, social and political life regulated by Islam and no other way of life, they are acting perfectly within the requirements of their religion. Islam by its integrative and all-embracing nature renders Secularism even in its best form irrelevant. Muslims, to be sure, have no need for Secularism.

Another characteristic of the Nigerian nation-state, bequeathed to it by the Mother West is her hostile posture towards Islam. The colonial power systematically undermined the moral foundation of the Islamic Society and consciously cultivated a climate of corruption and debauchery, resulting in the growth of organised prostitution, gambling and alcoholism. The colonial power abolished the state organised Zakat institutions as existed in the Sokoto Caliphate. The Zakat was, among other things, a social security scheme which catered for the under privileged in society, and those who in one way or the other found themselves in vulnerable economic conditions. Its abolition meant a life of misery and vulnerability for a large section of the Muslim

as Christians must patiently and understandingly stand by our Muslim friends, when they pass the test of disappointments ans disillusionments towards more maturity.

Thirdly, we should also ask ourselves as to what direction the present revival will lead Islam. Maybe we as Christian neighbours could be helpful in influencing the course of the movement in the right direction, towards a fruitful relationship of dialogue, co–operation and mutual witness.

Fourthly, looking within our own Churches, we must be realistically aware of how much work is still needed to transform or, where necessary, to discard old notions and develop a more authentic Christian response to the challenge placed before us.

The challenge of a revitalized Islam is put forward to us to revitalize ourselves and to be truly a Church at the service of the people, the poor, the down–trodden. In accepting this challenge, we will be discovering the many images of God in the totality of humanity around us. Our Muslim brethren have a lot to give, a lot to learn. We too have a lot to learn, to give and to share. May we truly go out as a community of love, discovering the presence and power of spirit everywhere, "for He makes all things new".

RÉSUMÉ

L'A., professeur au Grand Séminaire de Karachi, entend décrire ici l'état actuel des relations entre Chrétiens (minorité infime) et Musulmans (majorité écrasante) au Pakistan. Il rappelle, d'abord, quel est le cadre islamique du pays, rendu plus strict par les nombreuses et récentes décisions du pouvoir. Il donne ensuite une idée plus précise du modèle religieux, social,culturel et économique, tel qu'il est vécu par l'ensemble des Pakistanais, dans la diversité de leurs cinq provinces fédérées: l'Islam y a mis partout son empreinte.

Tout ceci lui permet d'envisager rapidement les chances et les difficultés du dialogue entre Chrétiens et Musulmans. C'est ainsi qu'il existe des collaborations avec les autres croyants au plan humanitaire (Commissions *Justice et Paix)*, des échanges sur des thèmes religieux et des partages de l'expérience religieuse. Le défi demeure adressé aux Chrétiens: ils se doivent de fournir de nouveaux efforts pour mieux comprendre, aimer et servir leurs compatriotes musulmans, mais le "réveil islamique", parfois triomphaliste, laisse–t–il des chances à un meilleur dialogue?

ISLAMOCHRISTIANA 14 (1988) 219-235

JOHN ONAIYEKAN*

THE CHALLENGE OF ISLAMIC EXPANSION IN NIGERIA: SUGGESTIONS FOR A CHRISTIAN RESPONSE**

SUMMARY: Present–day Nigeria is experiencing a number of new problems concerning peaceful Christian–Muslim co–existence. How could, or should, Jesus' disciples answer this challenge? First of all, Christians must know what was, in the past, the pattern of Islamic expansion in its political, social and economic dimensions and understand why there always is everywhere an organic co–ordination between these. In this light, people have to appreciate the past and present interplay of religious movements (so many forms of local *jihâd*) and British colonialism (such various forms of contextual policy).

Secondly, the A. is pointing out the main characteristics of the new era: an awareness for Islamic identity and Arab oil power, the present importance of Muslim International Organisations (WMC, MWL, OIC) and the influence of the Home Front, in Nigeria, through the Jam'atu Nasril Islam, the Supreme Council for Islamic Affairs and the Muslim Students Society. All these factors may be felt by Christians as a common effort to islamize the nation and to create an Islamic State (see the problem: at the OIC, as member or as observer?).

In the third part of his article, the A. considers things from a Christian point of view. How to be committed to the Christian Mission while respecting the Muslims and their legitimate *Da'wa* activities? How to accept that on both Muslim and Christian sides the same methods and purposes could be followed and praised? How to make the necessary distinction, in both Christian and Muslim communities, between those who preach extremism and fundamentalism and those who follow traditional orthodoxy?

* John Onaiyekan, born at Kabba, Nigeria, 1944, studied in Rome at the Biblicum (L.S.S. 1974) and the Urbaniana University (S.T.D. 1976). His doctoral thesis was entitled: "Comparative Study of the Priesthood in Premonarchical Israel and among Owe Yoruba in Nigeria". He was a member of the International Theological Commission for five years (1981-1985) and is still a member of the Roman Catholic – Methodist International Dialogue Commission (since 1982). In 1982, he was appointed Auxiliary Bishop in the Diocese of Ilorin (Nigeria) and became Residential Bishop of the same Diocese in January 1985. He is the present Chairman of both the Theological and the Biblical Commissions of the Nigerian Bishops' Conference.

** This lecture was delivered at a Conference of the Ecumenical Association of Nigerian Theologians, a national chapter of the Ecumenical Association of Third World Theologians (EATWOT). The theme of the Conference was "Christian/Muslim relations in Nigeria". It took place in May 1987, against the background of the tense situation following the March 1987 disturbances. The paper has been published in the cyclostyled Association's Journal, which does not enjoy wide publicity.

Islamic Studies, c. XXVI/2 (1987) Islamabad, p. 179-189.

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POLITICAL DYNAMISM OF ISLAM IN NIGERIA[1]

A. RASHID MOTIN

NIGERIA is the giant of the African continent which has the distinction of being the first sanctuary of the first batch of Muslims, who migrated to Abyssinia to avoid persecution and sought refuge with King Negus[2]. With a total area of 923.768 kilometers and an estimated population of 93.7 million comprising more than 250 ethnic groups, Nigeria is the most populous country in the continent and excepting India, is the largest in the British Commonwealth[3]. Its vast oil income makes it one of the richest states of the Third World.

The various peoples that now make up Nigerian population used to have their separate political entities before they were fused together as part of a British colonial territory. The Hausa, along with Fulani and Kanuri (of Borno), form the largest cultural group living in the northern part of the country. They claim a Middle Eastern origin, are overwhelmingly Muslim and had been governed under the emirate system with the Emir as the political and religious head. The Yoruba-land in the south-west was divided into 14 kingdoms, each being ruled by a king (*Oba*). Of an estimated 12 million, over 50 per cent of the Yoruba are Muslims and are basically urban[4]. The south-eastern part of the country is inhabited largely by Igbos who Islam is of comparatively recent origin. Their government was based upon the extended family system with the council of elders performing various political functions. The larger part of Igbos profess Christianity.

The controversial 1963 census put the Muslim population of Nigeria at 47.2 per cent of the total population. Recent estimates put the percentage of Muslims at 55-60 per cent. The rest of the population follows Christianity and the indigenous traditional religion comprising a number of religious beliefs and practices. In what follows, an attempt will be made to analyse the origin, growth and development of Islam in Nigeria, the content and form of religion professed by the Nigerian Muslims and the institutions that helped foster such a character in contemporary Nigeria.

The JOURNAL OF AFRICAN HISTORY, c. XII (3.1-4) s. 663, 1971 (LONDON)

Wheeler has worked in the past few years, and secondly it presents a fairly clear account of recent political developments. The first valuable addition to our knowledge comes in Chapter Three which is based on Wheeler's unpublished doctoral dissertation. His thesis is that Portugal put significant efforts into colonizing ventures in the mid-nineteenth century before relapsing into a generation of quiescent inactivity from which it was awoken by the Lisbon Geographical Society on the eve of the 'scramble'. Wheeler's more recent field of research covers the origins of modern political consciousness among whites, blacks and browns in Angola. Here again, his findings have previously been inadequately published and their presentation in this format is welcome. In particular he discusses his theory that the Portuguese republic, from which so much liberalizing was expected, proved to be authoritarian and oppressive in the colonies. Pandora's box had been slammed shut before Salazar's *Estado Novo* was created.

Pélissier faces a difficult task in presenting a contemporary picture where 'verbiage proliferates' but 'truth is at a premium'. His basic point, however, is that watchers on the fringe have been so mesmerized by events of 1961 that they have failed to notice the passing of a full ten years. In that time, he argues, the Portuguese have become aware of at least some political realities. They acknowledge that they could not bear the brunt of another peasant uprising and have consequently modified the labour codes so that 'rational' economic pressure, rather than arbitrary physical force, now drives men into the modern sector of the economy. In the process, coffee and diamond exports have trebled, while iron and oil have moved into third and fourth place. The fact, however, that Angolan exports have not topped the £100 million mark, and that both the GNP and settler numbers are on a par with Rhodesia, should not cause one to exaggerate the importance of Angola to the South African economic system. In a concluding chapter, called 'Angola Infelix', Wheeler discusses possible beneficiaries of the economic potential, but the future remains as inscrutable as ever, owing to the enormous racial, international and colonial tensions which persist.

University of Dar es Salaam DAVID BIRMINGHAM

NIGERIA

EMIRATISM IN NORTHERN NIGERIA

The Politics of Tradition. By C. S. WHITAKER, Jr. Princeton, N.J.: Princeton University Press, 1970. Pp. 563. $13.50.

For over half a century, the socio-political forces of Northern Nigeria have provided a continuing attraction, first for intellectually curious administrators, then for British, later American, and finally African scholars. Dr Whitaker's book is the most important study to have appeared on the North in the present 'political' decade of Nigeriana, a period marked by an impressive number of quality books. It confirms previous political and sociological investigations; it complements the major historical studies; and it is likely to be, and remain,

BRITAIN AND NYASALAND

Britain and Nyasaland. By GRIFF JONES. London: Allen & Unwin, 1964. Pp. 315, 2 maps. 36*s*.

Mr Griff Jones served as an administrative officer in Nyasaland from 1952 to 1961. The feelings with which he left the Protectorate are indicated on the dust-jacket by a sub-title about British relations with Nyasaland: 'A story of inattention, fitful care, political vacillation.' Few will want to dispute its validity.

Unfortunately, in spite of many stimulating and perceptive passages, Mr Jones's book falls between the two schools of straightforward historical writing and personal reminiscence. On the one hand, 'bitter feelings about British politicians and journalists' (p. 9) too often colour those parts of his work which are devoted to an earnest and conscientious attempt at a narrative based largely on the number of scholarly works on Nyasaland history that have appeared during the last ten years. On the other, the undoubted value for historical documentation of his memories of the country and its complex questions (for example, Mr Jones's note on security problems in the Rumpi district at the time of the Monckton Commission, pp. 255–6) is lessened because he so often shifts the focus from personal, primary knowledge to a commentary on a string of secondary authorities.

Amongst historians of Africa today the terms 'tribe' and 'tribalism' are falling into increasing disfavour. Mr Jones, however, employs them indiscriminately and without definition. If he had paid more attention to definition, his interesting suggestion (p. 281) that the 1915 Rising failed 'because tribalism and not nationalism was dominant as a social force' might have carried more weight. Furthermore, nowhere does he attempt to discuss the significance of the term 'Malawi' for the people of the Lake Nyasa regions, other than in a brief reference (p. 250), and the Malawi Congress Party is not mentioned in the index.

It is to be hoped that Mr Jones has not worked Nyasaland out of his system with this book. He must have many more important personal reminiscences of Nyasaland in the throes of the anti-Federation struggle than the ones he sandwiches into this study. It is to be hoped that he will give us another book based entirely upon them.

University of Edinburgh GEORGE SHEPPERSON

The JOURNAL OF AFRICAN HISTORY
c. VI (3. 1-4), s. 131-132, 1965 (LONDON)

EDUCATION AND POLITICS IN NIGERIA

Erziehung und Politik in Nigeria—Education and Politics in Nigeria. Editor HANS W. WEILER. Freiburg im Breisgau: Verlag Rombach, 1964. Pp. 294. N.p.

NIGERYA

It may appear surprising at first glance that this unique bilingual and, indeed, cosmopolitan study of the relation between educational development and political advance in Nigeria should emerge from that delightful ancient German cathedral city of Freiburg lying so peacefully amongst the foot-hills of the Black Forest. Yet just this very contrast typifies a new and international attitude towards the

Journal of African History, III, 2 (1962), pp. 333–336

The Journal of African History. c.J. (s.1,2) s. 333-336, 1962 (Cambridge)

NINETEENTH-CENTURY ARABIC ARCHIVES OF WEST AFRICA

Nigeria

By H. F. C. SMITH

THE BACKGROUND

IT has long been well known that West Africa in the nineteenth century was the scene of a number of Islamic politico-religious movements promoted by Fulani or Tukulor *mujaddidīn*. It is also common knowledge that these movements resulted in the establishment, *inter-alia*, of three great confederations of emirates each recognizing an *amīr al-mu'minīn*. Thus we have:

(*a*) The 'Fulani Empire' in Hausaland and neighbouring territories (founded by Usman dan Fodio from 1804) of which certain important elements persist in the governmental and social structure of the Northern Region of Nigeria down to the present day;
(*b*) The 'Fulani Empire' of Macina (founded from 1818 by Ahmadu bi Hammadi) persisting until 1863;
(*c*) The 'Empire' of Al-Hajj 'Umar b. Sa'īd (founded from 1848) which covered an area of some 150,000 square miles in the Upper Niger-Senegal region (including the land of the Caliphate of Macina which it destroyed) and was broken up by the French at the end of the nineteenth century.

In addition there persisted into the nineteenth century the imamates of Futa Toro and Futa Jallon which had been founded as the result of similar movements in the eighteenth century. Finally, right at the end of the nineteenth century, the region was also the scene of the campaigns of Samori Ture (in Upper Guinea), and Rābiḥ Zubayr (in Bornu).

These movements and their results have often been discussed in outline. But Western scholarship has up to the present paid little attention to their examination in detail, and has indeed remained remarkably ignorant of the mass of source material which exists for their study.

THE MATERIAL

The position is however that voluminous MS. material in Arabic bearing on the history of these movements has been preserved. This is not surprising as many of the reformers involved were learned men whose literary output was considerable. The government of the emirates was also essentially literate, with Arabic as the official language, and producing voluminous diplomatic administrative correspondence. Finally, as might be expected, the society of the emirates supported an important class of mallams who

Al-nasrīn fi man balagha min al-sinn arba'īn
Al-nasā'iḥ wa-l-tanbīhāt 'ala maqāṣid muhimmāt
Nash kāfin wa bi-l-maqṣūd wāfin
Nazm li-'īsa gawj (Isagoge) fi 'ilm al-mantiq
(And numerous *qaṣā'id* in addition. These bring the total number of his recorded works to well over 100.)

AL-HAJJ 'UMAR B. SA'ID
Qasīda fi madh al-shaykh Muhammad al-Amīn al-Kānimī
(My bibliography of al-Hajj 'Umar is incomplete. I record some 15 literary works.)

Other Literary Works of the West African Ulama 'recorded' since 1958.

IBRAHIM (DABO) B. MUHAMMAD (d. 1845; amir of Kano)
Kaff al-ikhwān 'an al-ta'arrud bi-l-inkār 'ala ahl al-imām

AHMAD AL-RUFA'I (d. 1873; 7th Caliph of Sokoto)
Tanbih al-umma 'ala ma 'alayhim min al-tā'a li-l-a'imma wa-l-bay'a li-l-khalīfa 'ala al-kitāb wa-l-sunna

IBN ISHAQ (fl. 1870's; of Sokoto)
Sullam al-hudāt ila ma'rifat arkān al-salāt

HAMID b. 'ABD AL-KARIM (?; of Futa Jallon)
Qasīdat Ketigia

KHIDIR b. JIBRIL AL-FALATI (?; of Sokoto?)
Muntakhab al-kalām fi amr al-mahdi al-imām

DUNAMA b. MUHAMMAD NGELERUMA (fl. c. 1830; of Bornu)
Marthiyat Mai Muhammad Ngeleruma

SA'D IBN ABIHI (SAAD BOU) (d. 1917; of Mauritania)
(Tārīkh) al-shaykh al-hājj 'Umar . . . di-dhikr ba'd munāqibihi wa karamātihi

'ABDALLAH 'AL (fl. *c.* 1865; follower of al-Hājj 'Umar)
Min tārīkh ghazawāt al-hadra al-'umariya thumma ghazawāt al-hadra al-ahmadiya al-tijāniya

'ABDALLAH b. HAMID (?; of Futa Jallon)
Qasīda fi qitāl qawm Bilima
Qasīda fi qitāl Badu (?)

'ABD AL-RAHMAN b. MUHAMMAD (CHACHA) (d. 1818/9; of Nupe)
Several poems in Nupe and Arabic (?) on *fiqh* and *madh al-nabi*

'ABD AL-QADIR b. GIDADO (d. *c.* 1859; of Sokoto)
Anīs al-mufīd fi-l-ta'alluq bi-mushā'ikhina al-quwwād
Bust al-fawā'id wa taqrīb al-mufāsid

'ABD AL-QADIR MACCIDO (d. 1913; of Sokoto)
Ta'nīs al-ikhwān
Tabshīr al-ikhwān bi-akhbār al-khulafā' fi-l-sūdān

'ALI b. MUHAMMAD (b. ABI BAKR?) NDYAM (fl. *c.* 1910; of Futa Jallon)
Tārīkh Labe
Tārīkh Futa Jallo

'UMAR b. MUHAMMAD (fl. *c.* 1880; of Nupe)
Kitāb al-tārīkh

GIDADO ('UTHMAN) b. LAIMA (d. 1850; of Sokoto)
Rawd al-sālihīn
Al-kashf wa-l-bayān

Journal of African History, IX, 2 (1968), pp. 299–313
Printed in Great Britain

BRITISH RULE AND INDIGENOUS ORGANIZATION IN NIGERIA: A CASE-STUDY IN NORMATIVE-INSTITUTIONAL CHANGE*

BY ALVIN MAGID

THEORISTS of Indirect Rule assumed a relationship between colonial strategy and the degree of political development in African tribal societies.[1] An important consequence of that assumption was a tendency to define in largely normative terms colonial responsibility *vis-à-vis* societies with more highly developed administrative structures. For example, given the 'intelligence and powers of the Fulani caste,' the primary objective in Muslim Northern Nigeria was the injection of a catalytic agent into the emirate system: the presumed wisdom of a 'higher civilization,' including such alien notions as 'progress' and 'administrative efficiency.'[2]

In theory, British rule represented an exercise in plant maintenance and accretion: a well-constructed engine (the indigenous hierarchy, including Emir, District and Village Heads, and *alkali* or Islamic Courts) would be incorporated into a still wider politico-administrative network (including a bureaucratic engine with European administrative, judicial and technical components). Together they would constitute, in the words of M. G. Smith, a 'contraposition of co-ordinate units.'[3] This scheme predicated that European norms would govern behaviour in the indigenous sector. Moreover, it projected the expansion of the latter to include 'modern' treasury, education, and technical components; these were also to be lubricated by alien norms.

Different structures were encountered, however, in neighbouring societies. Thus, nineteenth-century travellers reported the organizational contrast between Muslim emirates north of the Benue River and pagan tribes to the south.[4] Difficulties were experienced with the latter. For

* Field research in Idoma Division (Northern Region of Nigeria) during 1962–3 was facilitated by a Ford Foundation–Michigan State University International Programs Fellowship. I also wish to thank Mr Ogwiji Ikongbeh (Oturkpo Town, Idoma Division) and Dr William Hanna (American University) for their valuable assistance during various phases of the research operation.

[1] F. D. Lugard, *The Dual Mandate in British Tropical Africa* (London: William Blackwood and Sons, 1923), 1ff.; Donald Cameron, *The Principles of Native Administration and their Application* (Lagos, Nigeria: Government Printer, 1934), 1ff.; Margery Perham, *Native Administration in Nigeria* (London: Oxford University Press, 1962), ch. 20.

[2] Cameron, op. cit. 4, 5.

[3] M. G. Smith, 'On segmentary lineage systems', *J. R. Anthrop. Inst. Gt. Br. Irel.* LXXXVI, pt 2 (1956), 63.

[4] Macgregor Laird and R. A. K. Oldfield, *Narrative of an Expedition into the Interior of Africa by the Niger River... 1832, 1833, 1834*, I (London: Richard Bentley, 1837), 442ff.; Samuel Crowther, *Journal of an Expedition up the Niger and Tshadda Rivers in 1854* (London: Church Missionary Society, 1855), 53ff.; Adolphe Burdo, *The Niger and the*

The *ojira* was a meeting of adult men—in age-groups (*aiego*), secret societies, and dance-groups as well as clan, lineage, and sublineage units—for the purpose of dealing with daily affairs. Elders who were priests of the earth (*aje*) and ancestral (*alekwu*) cults participated. A consensual democratic principle governed the decision-making process.

A clan head or 'land' chief (*oche*) combined spiritual and secular authority.[9] Spiritual power derived from his mastery of magic and presidency of the cults. As secular leader, he bestowed *aiigabo* titles on clan spokesmen, appointed the *aiuta* constabulary, received a share of fines imposed by the *aiuta*, acted as a court of appeal in inter-family disputes, and took action in bringing murderers to justice. The periodic emergence of an autocratic clan head signified a temporary disruption of the constitutional equilibrium rooted in principles of chieftaincy, gerontocracy, and democracy in the *ojira*.

Elderly clan heads often delegated secular authority to more efficient young men. The most important recipients of such authority were the market-master (*okpoju*) and his assistants, the *aioga* or *aiuta* constabulary. The constabulary included hamlet heads (*oteyi*) and members of secret societies and dance-groups. Individual *oteyi* administered the units in which they resided. *Okpoju* and *oteyi* of hamlets attending the market were expected to administer the site and adjudicate disputes arising on it. Having been encouraged to establish control over individual hamlets and market areas, these agents were in a position to challenge the authority of their seniors. Thus, political discord between generational groups was the unintended consequence of a division of labour designed to strengthen the constitutional system.

INDIRECT RULE AND ADMINISTRATION IN IDOMA

Colonial administrative policy in Idoma evolved through three important phases. (1) 1908–30: occupation, pacification, boundary adjustment, and the quest for an indigenous leadership; (2) 1931–45: systematic implementation of, and subsequent retreat from, the policy of indirect rule; and (3) post-World War II: centralization and 'democratization' of the Idoma Native Authority or local government establishment.

1. *1908–1930*

Occupation of the area comprising present-day Idoma Division commenced in 1908.[10] Early boundary adjustments were part of a larger effort to demarcate the border between the Southern and Northern Provinces of

[9] The clan headship rotated among senior members of the constituent lineages. The *oche* in clans of central and northern Idoma combined spiritual and secular authority; in the clans of southern Idoma his authority was exclusively secular.

[10] Less systematic penetrations of the area were made as early as 1899. Northern Nigeria, Bassa Province, 'Note on general and political developments in the area of Bassa Province' (unpublished manuscript, *ca.* 1910).

SHARĪA AND CHRISTIANITY IN NIGERIA: ISLAM AND A 'SECULAR' STATE

BY

JOSEPH KENNY, O.P.
(Ibadan)

I. SHARĪA AND ISLAMIC REVIVAL IN NIGERIA

Sharīa in the pre-colonial period[1]

Sharīa is as old as Islam in Nigeria. Islam followed the trade routes of the medieval empires: Kanem-Borno in the east, Mali and later Songhay in the west. Hausaland was a backwater or transit land between these powers until the fall of Songhay in 1592. At that time the Hausa states came into prominence and entered into direct trade relations with North Africa. The first-mentioned medieval empire, Kanem-Borno, had its origins in modern Chad. In the 13th century there was in Cairo a hostel for its students of Islam. Around the late 14th century the Kanem rulers moved to Borno in Nigeria.[2] The *Mais* (kings of Borno) professed Islam, but only during the reign of Mai Idris Aloma (1571-1603) did the majority of the leading men of the empire become Muslim.[3] The *Mais* had to tolerate a good deal of traditional religious practice in their domains and to a certain extent even in their courts.

Kano and Katsina were two Hausa states which were on the trade routes between Kanem and the west, and came under the influence of Muslim traders who passed through or settled there. The *Kano Chronicle* mentions the coming of Wangara (Malian) *dais* (missionaries) at the time of King Yaji around 1380, who brought books of Law and Tradition.[4] Some Fulani *dais* came during the reign of Yakubu, around 1460, bringing books on theology and etymology.[5] At this time Islam seems to have struck firm roots as the religion of the kings, even though the majority of their subjects were non-Muslim.

Islam in Hausaland received a strong boost from the Algerian al-Maghili (d. 1504), who had to flee his homeland because of his strong

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convictions. The adoption of Islam by the kings of Katsina seems to date from his visit in 1493. He wrote a book of advice on how to rule for King Rumfa of Kano.[6]

In spite of the long time they had been Muslims, up to the beginning of the 19th century the kings were expected to be the religious fathers or patrons of all their people, Muslims and non-Muslims. In the terminology of H. Fisher, they were 'mixers.'[7] That is, they observed the rituals of both Islam and the traditional religion, as the occasion demanded.

Against this background 'Uthmān ḍan Fodiye inaugurated his jihād in 1804. He was not aiming so much at the conversion of pagans as at the reform of lax Muslims.[8] He challenged the Hausa kings to accept his proposals for living strictly according to the Sharīa, and when they refused he overthrew them, setting up the Sokoto caliphate, a federation of emirates covering most of what is now the north of Nigeria.

'Uthmān ḍan Fodiye's thought went very explicitly along the lines of restoring Islam to its pure primitive state. His ideology is set forth in many documents; some of the chief ones are *Wathīqa ilā jāmiʿ ahl as-Sudān wa-ilā man shāʾ Allāh min al-ikhwān fī l-buldān*[9] and the monumental *Bayān wujūb al-hijra wa-taḥrīm muwālāt al-kufra wa-wujūb muwālāt muʾminī l-umma.*[10]

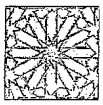
For the rest of the 19th century the custodians of the Sokoto empire attempted to maintain the supremacy of Sharīa in their domains, but with limited success.[11]

The social foundation of the Sokoto jihād

'Uthmān ḍan Fodiye's jihād aimed at the formation of an Islamic state based on Sharīa. In so doing, he was restoring an institution that had disappeared in West Africa (if we consider Borno Central Africa) with the fall of the Songhay empire in 1592. Islamic state structures may have folded up at that time, but Islamic society continued, under the form of *jamāʿas*.[12] These were basic Islamic communities, usually led by Sufī leaders, and assured religious practice, education, economic self-sufficiency, political organization and defence. Sometimes they were located in towns; sometimes, as in the case of 'Uthmān's Fulani *jamāʿa*, they were semi-nomadic. These *jamāʿas* assured the survival of Islam in a politically fragmented and often disturbed region. As micro-states, all they needed were the right conditions to rise with other *jamāʿas* and form an Islamic state.

Once an Islamic state is formed, it never lives up to its ideal, and

Nijerya



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KALAM

Kalam is an Arabic term for speech, and has several other, related, technical connotations in Islamic religious thought. Used in the phrase *kalam allah* it means the word of God as revealed to humankind through prophets (2:75, 9:6, and 48:15). In this sense, *kalam* is analogous to the Greek term *logos*, as it is used in Jewish theology by Philo of Alexandria in about the first century C.E. In its second sense, *kalam* designates God's creative word. In the Qur'an, God's words, as commands, create reality. This can be seen in such Qur'anic quotations as: "Yet when We will a thing We only have to say 'Be' and it is" (16:40). In this context, the word of God, *kalam*, takes on a performative function—the utterance of the word accomplishes the creative act.

The third and the most primary usage is found in the phrase *'ilm al-kalam*, which connotes "the science of (dialectical) theology" that establishes and elaborates on the doctrinal teachings of the various schools (sing. *madhhab*) of theology, such as the Mu'tazilites, Ash'arites, and Maturidites. In Islamic intellectual traditions, the scholars of *kalam* gradually came to be delineated as dogmatic theologians (*mutakallimun*), as distinct from philosophers (*falasifa*) and mystics (Sufis).

The *mutakallimun* developed a dialectical method of framing and defending religious claims over rival teachers and schools. Some scholars believe that Greek and Hellenistic philosophy influenced the rise of *kalam* as a form of theology, while others point out that Islam, as a revealed, word-centered religion, was the primary factor in the emergence of the *kalam* method and schools of thought. The latter method, as it appears in literary form, strongly indicates the disputational context of early and medieval Islamic thought. A theological claim was made, then defended against critics in a series of conditional statements of the form: "if someone from such and such a school asks you so and so, then say to him . . . ."

The subject matter of *kalam* included such topics as God and his attributes, classification of and arguments against other religions, ethical responsibility and its eschatological consequences, and the doctrine of the imamate (political theology). *'Ilm al-kalam* became the lingua franca of most religious discourse among sects and groups in medieval Islamic society from the eighth century onward. Sunni and Shi'ite schools adopted the *kalam* method. So, too, did medieval Christian and Jewish communities living in Iraq and Iran and elsewhere in the central Islamic lands. After the eleventh century, Aristotelian philosophy and logic began to wax as the *kalam* methods and schools waned. Nowadays, *kalam* is studied historically but does not claim thriving schools or exponents. Nonetheless, in his widely read theological treatise on Islam and modernity, *Risalat al-tawhid* (Theology of unity), Shaykh Muhammad 'Abduh (d. 1905) preserved a modified version of the dialectical method of the medieval Mu'tazilite and Ash'arite schools.

See also **Ash'arites, Ash'aira; Disputation; Falsafa; Knowledge; Murji'ites, Murji'a; Qur'an.**

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Parviz Morewedge

KANO

Kano is the capital city of Kano State, in northern Nigeria. Its 1992 population (the last year for which census data is available) was estimated at 700,000 inhabitants. Kano State has an area of 16.630 square miles and an estimated population 5.6 million.

Archaeological evidence suggests that Kano was founded in the fifth century as a settlement at the foot of Dalla Hill.

Edit. Richard C. Martin, Encyclopedia of Islam and the Muslim World, vol. I, New York 2004. pp. 385-386 .İSAM 130385.

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Johannes Harnischfeger

Democratization and Islamic Law

The Sharia Conflict in Nigeria

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LES AFRICAINS

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Le cheikh Mohammed el-Amin el-Kanemi vers 1830. Gravure française.

El-Kanemi le cheikh restaurateur du pouvoir au Bornou

John E. Lavers

Mallam Lamino, cheikh Mohammed el-Amin el-Kanemi — en abrégé, simplement el-Kanemi —, se présente tout à la fois comme un savant et un maître, un soldat et un administrateur. Le pouvoir auquel il accède au début du XIX^e^ siècle lui vaut la réputation de sauveur du Bornou, son pays d'adoption. La région dans laquelle s'est développée son action est aujourd'hui morcelée, conséquence des luttes d'influence et de l'établissement des frontières coloniales entre le Nigeria, le Tchad, le Cameroun et le Niger, et les régions soudaniennes centrales.

La toile de fond

Entre 1600 et 1800, peu de changements sont intervenus dans les territoires du *bilad as-Soudan* : les Etats existants ou ceux qui sont apparus au début de cette période survivent encore à l'orée du XIX^e^ siècle. A l'est, dans la vallée du Nil, le sultanat Funj de Sinnar est florissant ; plus à l'ouest, ce sont le Darfour, l'Ouaddaï et le Baghirmi, puis le Bornou et ses dépendances auquel succèdent les états hausa. Dans la boucle du Niger se trouvent les ruines du Songhai qui a succombé à l'invasion marocaine en 1591 ; aucun pouvoir de quelque importance n'a pris la relève. Au nord, se trouvent les Targui et les Toubou, nomades du désert, et les sultanats d'Agadès et du Fezzan, tandis qu'au-delà s'étend le domaine des pachas ottomans d'Afrique du Nord : Alger, Tunis, Tripoli et l'Egypte. Ces régions du nord sont surtout en relation avec les pays du pourtour de la Méditerranée, mais il leur arrive d'être concernées par les événements qui touchent les Etats de l'intérieur.

Le plus grand est le Bornou, qui, sous les *mai* ou sultans de la dynastie des Beni Saif, domine toute la région depuis un millénaire. Dès le XV^e^ siècle, ils se sont proclamés califes de Takrour, auxquels la plus grande partie du pays s'est soumise ; leur pouvoir n'a donc jamais été sérieusement contesté. Loin de posséder une force et une autorité comparables à celles des Saifawa, Etats et royaumes ont officialisé la suprématie des *mai* du Bornou. On a tenté de distinguer entre le Bornou proprement dit, ou Bornou métropolitain, où l'on parle surtout le kamri et où le pouvoir est relativement défini, et le grand Bornou qui englobe des régions plus ou moins dépendantes de l'autorité centrale. Certains Etats semblent avoir à leur cour des résidents du Bornou ; d'autres lui payent des tributs, d'autres encore lui font des offrandes traditionnelles ou des dons volontaires. Ces relations assez lâches se retrouvent dans ce que nous savons de l'activité militaire au Bornou au XVIII^e^ siècle ; les expéditions alors entreprises apparaissent comme des actions de police visant au maintien du statu quo ; la négociation est préférée au conflit.

Dans le domaine économique, le Bornou joue un rôle d'entrepreneur. Il produit peu pour l'exportation, excepté d'importantes quantités de sel minéral utilisé comme remède ou comme ingrédient pour la cuisine, et que l'on transporte très loin, jusqu'au Gonja et en Ashanti par exemple, où il est échangé contre d'autres marchandises : noix de cola ou poussière d'or. Les marchands bornou se sont installés dans la plupart des grands centres commerciaux de la région, en particulier dans les Etats hausa où ils seront rapidement assimilés. Pour acquérir de l'ivoire, ils pénètrent au sud, jusqu'aux vallées du Chari et du Logone, voire jusqu'au nord du bassin du Congo. Le Bornou importe des esclaves

Prof. Dr. İsmail E. Erünsal Kütüphanesi

A HISTORY OF ISLAMIC SOCIETIES

Nijerya

29 EYLÜL 1992

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At the same time, urbanization in Senegal has led to the growth of populations which question the magical authority of the rural leaders. In the towns there has been a resurgence of interest in Arabic language and the kind of Islamic beliefs that stress regular prayer, pilgrimage, ethical deportment, and intellectual interests coupled with the repression of religious emotion. Dyula traders and other migrants from the countryside to the towns created in 1953 the Muslim Cultural Union, which sponsored Arabic and Muslim school instruction and opposed colonialism, capitalism, and the power of the rural Sufis. A Muslim Association of African students was founded in 1954; a movement for the teaching of Arabic in Senegal in 1957. The National Federation of Muslim Cultural Associations, founded in 1962, lobbies for educational improvements, expansion of teaching of Arabic and the Quran, scholarships, and other such matters. In response, the Murids have also created *da'iras* or urban associations to maintain their hold over the followers as they migrate to the cities. These associations are devoted to meetings, collective singing, mutual aid, and collection of money. In the 1970s the growth of Arabic economic and cultural influences has stimulated calls for an Islamic constitution. Muslims oppose the family code of 1972, and press demands for compulsory religious education. With strong support from Arab states there is increased demand for the Islamization of state and society. Thus far, however, despite a Muslim president and the strength of Islamic feeling, the country is too divided among religious brotherhoods, urban and rural peoples, and traditionalists and modernists to generate a broad movement to turn Senegal into a Muslim state.

NIGERIA

The unification of northern and southern Nigeria under British rule added new dimensions to the role of Islam in an ethnically and religiously pluralistic society. Islam in northern Nigeria has been established as the religion of the state elites since the fifteenth century. The Sokoto Caliphate consolidated the Muslim identity of the political elites and brought Islam to a large proportion of the population. The emirs were responsible for the implementation of justice. They appointed mallams to lead the prayers, preside over festivals, and advise them on Muslim law. The mallams involved in government activity and judicial affairs were organized under the authority of supervisory officials. Unofficially, they arbitrated local disputes.

British rule tended to protect and consolidate this organized Muslim society. In 1931 the British set up a conference of emirs and chiefs of northern Nigeria; the MacPherson Constitution of 1951 provided northern Nigeria with an

elected house of assembly. The traditional elites were also protected from Christian missionaries and from modern education. The British were in control of local budgets and repeatedly refused local requests for expansion of education because of lack of money and trained staff. The emirs, however, were eager to have English rather than Arabic taught in the schools. As a result they repeatedly insisted on educational expansion, sent their own children to the few schools that were established, and were not fearful that they would lose their children to Christianity.

There were no modern secondary schools until Katsina College was founded in 1922. English was made a compulsory subject in middle schools in 1930–31, and Arabic became part of the curriculum in 1932. Quranic instruction was provided by government-paid mallams. The Kano Law School had a fully Islamic curriculum. By the 1940s the British changed their policy and sought to provide the modern kind of education given in the south, but by the time of independence only a miniscule number of northerners had been exposed to Western and secular values.

British rule, while politically conservative, stimulated important economic and social changes. The introduction of roads and railways, and the promotion of export crops such as peanuts and cotton, brought the northern Nigeria peasantry into the international market economy. Vulnerable to changing world prices and excessive debt, many peasants lost their land and were forced to migrate to the cities.

This may have been one reason for the conversion of many Hausa peasants to Islam. The overall rate of conversion is not known, but studies of individual and communal experiences show that many converts were attracted by commercial opportunities. Successful trade depended on networks of relatives, friends, creditors, and customers. Traders therefore converted to Islam when their business enterprises had outgrown local markets and required the support of the larger-scale Muslim networks. Converts often moved from village to city levels of trade, and broke off ties with their village kin and the land. When a pagan Hausa converted he appeared before a Muslim judge and went through a ceremonial ablution. He was then given a gown, a turban, and a jug to hold the ablution water. This transition was fraught with dangers, which were conceptualized in terms of fear of evil charms and attack by spirits. Converts attempted to safeguard themselves by giving alms, having discussions with mallams, taking medicines, and so on. Converted Hausas abandoned their traditional village life and kinship relations. Women ceased farm work, entered into seclusion, and became the financial responsibility of their husbands, though many earned an income from crafts or trade. Though they

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eux qui sont nos semences les plus précieuses,
s'ils apprennent à connaître tout l'univers
et en viennent à oublier Dieu et perdre leur âme?
Combien d'entre eux, jeunes chrétiens et jeunes musulmans
se rencontrent, ayant déjà perdu
le sens des valeurs précieuses
comme l'honneur et la justice,
l'honnêteté et la fidélité?
Comment alors bâtir leur vie
et construire une famille?

Toujours sous l'arbre de la PAIX,
nous pourrions aider notre monde
sur le chemin de la justice sociale et politique.

Nous le savons: la solidarité et le partage
sont les chemins nécessaires de la vie entre hommes;
nous, les croyants, nous devons alors tout faire
pour que se multiplient ces gestes de solidarité
et de partage dans la justice,
pour que personne ne soit devenu pauvre
parce que d'autres se sont enrichis.

De même quand les hommes se disputent des places
au point d'écraser et de déshonorer leurs semblables,
ne nous revient-il pas de leur rappeler
par delà leur race, leur langue et leur région,
que tout homme est mon frère!

C'est avec ces sentiments, frères musulmans,
que nous venons à vous aujourd'hui:

Que Dieu qui nous a tous créés, hommes et femmes,
mette en nos cœurs des sentiments
pleins d'estime, de délicatesse et de respect!

Que Dieu qui est notre PAIX,
fasse de nous des artisans de dialogue,
de fraternité entre les hommes
et dirige le cœurs de nos gouvernants vers la PAIX!

Que Dieu qui est le Puissant,
fasse notre confiance reposer en Lui
et non sur la puissance de l'argent,
du prestige et de la violence!

Prions ensemble les uns pour les autres,
nous les habitants de la terre,
afin que les hommes soient plus frères
à cause de leur foi en Dieu!
Bonne fête, à vous tous!

Monseigneur A. T. Sanon

JOSEPH KENNY

CHRISTIAN–MUSLIM RELATIONS IN NIGERIA

A) Background

Early history of the two communities

The Muslim community in Nigeria is very important. The various census figures are controverted, but all of them list Muslims somewhere under 50% [1]. The Christian total is slightly less than the Muslim. In the states which were part of the former Northern Region Muslims are a little more than half the population. They are heavily concentrated in the extreme north, and are very numerous along

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[1] Cf. I. I. Ekanem, *The 1963 Nigerian Census, a critical appraisal* (Benin City, 1972), 64-66. On pp. 163–6 he points out that the increase of the Muslim population in the North between the 1953 and 1963 censuses was 1,457%, while that of the Christian majority in the East and West in the same period was only 144.5% and 112.9% respectively. See also Joseph M. Cuoq, *Les musulmans en Afrique* (Paris, 1975), pp. 254–7; note his confusion of " Middle Belt " with " Midwest Region ".

The following figures are taken from *Appendices 3 and 4* in Guy Arnold, *Modern Nigeria* (London: Longman g.p., 1977, 176 pp.). *Census comparisons* (millions): *Lagos* (1952–53 census: 0.50; 1963 census: 1.44; 1973 census [provisional]: 2.47), *Western* (4.36; 9.49; 8.92); *Mid-Western* (1.49; 2.54; 3.24); *Rivers* (0.75; 1.54; 2.23); *East-Central* (4.57; 7.23; 8.06); *South-Eastern* (1.90; 3.62; 3.46); *Benue-Plateau* (2.30; 4.01; 5.17); *Kwara* (1.19; 2.40; 4.64); *North-Western* (3.40; 5.73; 8.50); *North-Central* (2.35; 4.10; 6.79); *Kano* (3.40; 5.77; 10.90); *North-Eastern* (4.20; 7.79; 15.38). *Total* 730.41; 55.66; 79.76).

Seven States have changed their names: *North-Central* to *Kaduna* (capital: Kaduna); *Kano* to *Kano* (cap.: Kano); *Rivers* to *Rivers* (cap.: Port Harcourt); *Mid-Western* to *Bendel* (cap.: Benin); *South-Eastern* to *Cross River* (cap.: Calabar); *Kwara* to *Kwara* (cap.: Ilorin); *Lagos* to *Lagos* (cap.: Ikeja).

And others States have been divided:
Western into *Ogun* (cap.: Abeokuta), *Ondo* (cap.: Akure) and *Oyo* (cap.: Ibadan);
East-Central into *Imo* (cap.: Owerri) and *Anambra* (cap.: Enugu);
North-Western into *Niger* (cap.: Minna) and *Sokoto* (cap.: Sokoto);
Benue-Plateau into *Benue* (cap.: Makurdi) and *Plateau* (cap.: Jos);
North-Eastern into *Bauchi* (cap.: Bauchi), *Borno* (cap.: Maiduguri) and *Gongola* (cap.: Yola.)

Nigeria

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West Africa and Islam

A Study of Religious Development from the 8th to the 20th Century

by Peter B. Clarke

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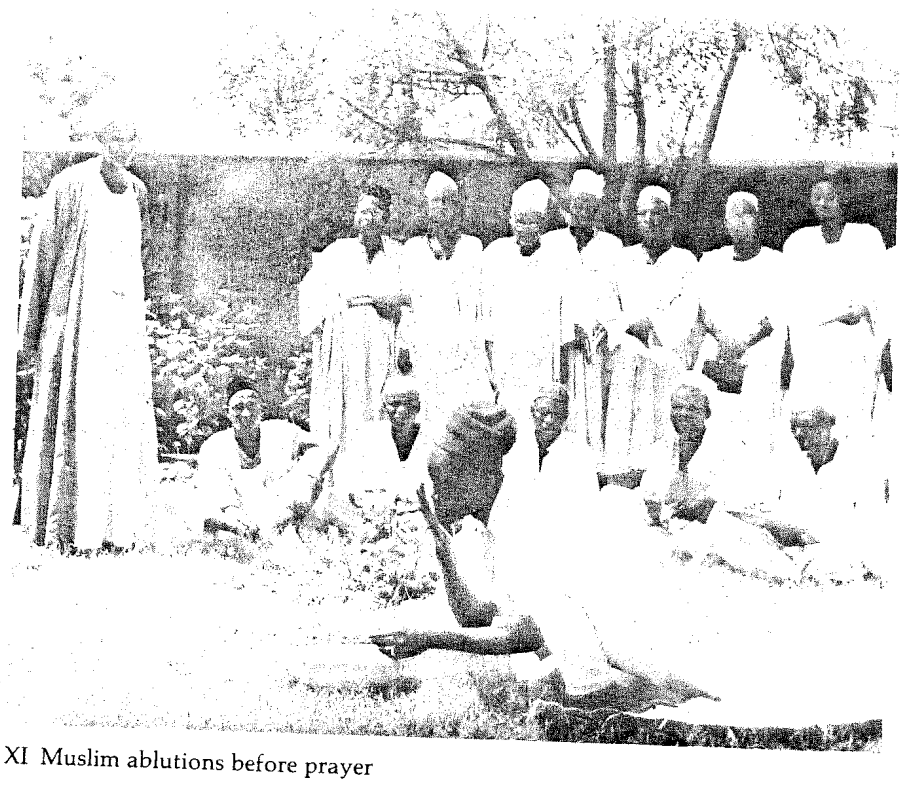
Edward Arnold

the conversion to Islam of considerable numbers in these areas, including by 1973 an estimated 500 Ibo-speaking people.[4]

These national organisations have not eliminated all the differences between Muslims in the various parts of the Federation, differences which exist in part on account of the different historical circumstances in which Islam has developed. Muslims in the south of Nigeria, exposed more and longer to Western influence, have different needs and anxieties and have a different perspective on such matters as Western education and Islamic law from Muslims elsewhere in the Federation. While the franchise of women, the education of girls beyond the age of puberty, purdah and seclusion have not been central issues for the majority of Muslims in southern Nigeria (the Bamidele and Sangliti sects being among the exceptions) they have been very important concerns for Muslims in northern Nigeria. Again, in practice at least, the question of Muslim-Christian relations is more central in the southern situation than in most of the northern states. One of the areas where Muslims in southern Nigeria would like to see more "equality" is in the educational system, which they believe does not cater adequately in terms of religious instruction for the Muslim population.[5]

In northern Nigeria the Muslim reaction to the introduction of Universal Primary Education (U.P.E.) in 1976 varied from rural to urban area, and from one socio-economic group to another. Many mallams, who were not opposed to Western education in itself, felt that U.P.E. would spell the ruin of the Qur'anic school, the basis of the Islamic education system. Farmers believed it would lead to a "work avoidance syndrome", to the young not wanting to do any "real" work but preferring to "live off" someone else. Other ordinary people suggested it would lead to a lowering of moral standards and the corruption of Islam, since Muslims would be bound to mix regularly with non-Muslims. Some believed it would destroy the traditional criteria for establishing whether an individual had the capacity, temperament and character necessary for leadership. Western education was seen by others as irrelevant, leading to the neglect of local arts and crafts and the rural way of life, while others maintained there was no moral, "spiritual" content to Western education. There was strong protest against the use of English as the medium of instruction and against girls attending school beyond the age of twelve. Western-educated women, in the view of some, would take over roles traditionally performed by men.[6]

Some Muslim leaders, however, both during the colonial era, as we have seen, and since independence, have advised and encouraged girls to pursue their education beyond the primary school level. In recent times many of the Emirs of northern Nigeria have been encouraging parents to send their daughters to school and to allow them to pursue their education beyond the primary school level. Whereas the tendency in the past was to encourage girls to limit their interests to domestic subjects, today they are being advised to broaden their horizons and qualify themselves for entry into the teaching and nursing professions in particular. It is often pointed out in support of this stand on the education of women that Usuman dan Fodio did not limit the education of women to domestic subjects and that his daughters, Khadija and Asma, were highly educated women.



XI Muslim ablutions before prayer

A Western education does not by any means lead all Muslim women to abandon Islamic domestic and religious norms and values. It has been shown, for instance, that some Muslim women in Sokoto in northern Nigeria who had received a Western education, willingly accepted such traditions as purdah, and did not object to their husband having more than one wife.[7] Although, therefore, some Muslims in northern Nigeria oppose the education of girls beyond the age of twelve and want women to be confined to such professions as nursing, others are of the opinion that girls and women should have the same opportunities as men. "In present-day Nigeria," one Muslim wrote in 1971, "we are under a moral and religious obligation to ensure that an equal opportunity in education is given to Muslim girls in all our schools and higher institutions of learning".[8] Until the introduction of U.P.E. very few Muslim girls in northern Nigeria had received any education apart from the religious and moral education provided by the Qur'anic school. By way of contrast, by 1938 there were an estimated 53,143 girls at school in southern Nigeria, and by the 1940s women had begun to enter the legal, medical, teaching and other professions.[9] It is not certain how many of the 53,143 were Muslim girls but it seems that a substantial minority of them were Muslims.

The preparation for the return to civilian rule in Nigeria, which began formally in 1976 and was completed in October 1979, also gave rise to discussions

The Role of Traditional Rulers in the Islamization of Osun State (Nigeria)

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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
25 EYLÜL 2011

Abstract

Since its arrival in Yorubaland, Islam has spread like burning fire during harmattan. Many factors were considered and one that has not been given much attention is the role the traditional rulers played. Many kings were (and are still now) believed to be the chief priests of their domains and custodians of their traditional local culture. This is not in line with the teaching of Islam which preaches absolute tawhid (monotheism), hence this factor has been neglected by some Muslim historians. Some of these royal fathers, whether they embraced Islam or not, have impacted the spread of the religion within their domains. This paper thus examines the roles played by these traditional rulers in the spread of Islam in Yorubaland with particular reference to Osun State. It explores the relationship between the rulers and their respective Muslim communities, and the impact they had on Islam and traditional society.

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Introduction

The focus of this paper is to examine the role played by traditional rulers, in particular of Osun State, in the spread and consolidation of Islam in Yorubaland. Generally speaking, West Africa produced traditional rulers who used their offices for the propagation and consolidation of Islam within their domains. The most famous of these rulers was Mansa Musa of the Mali Empire (1312-1332). He was said to have gone on a pilgrimage to Makkah with more than 50,000 men, 80 camels, each carrying 300lbs of gold and 500 slaves each carrying a golden staff weighing 500 mitchals.[1] While this account may be exaggerated, the pilgrimage portrayed Mali as a wealthy empire and attracted more traders and Muslim scholars to the

[1] P.O. Olatunbosun, *History of West Africa* (Ilesha, Fatiregun Press. 1979). Pp. 28-29.

 Johannesburg.

empire who contributed to its socio-economic and cultural development. As-Sahili, a poet and architect followed Musa to Mali and he introduced the process of building with burnt bricks[2] to Western Sudan. Records state that As-Sahili built with bricks a beautiful palace in Niani, and mosques in both Gao and Timbuktu. The rapid Islamisation and expansion of Mali was further enhanced by the diplomatic relations which Mali developed with Fez, in Morocco, and other North African states.[3] In the Songhai Empire, Askia Mohammed Toure (1493-1528), popularly known as Askia the Great, was equally a devout Muslim ruler who, like Mansa Musa used his office to propagate Islam. He was said to have compiled an Islamic code of laws and trained Muslim judges to interpret the new code. Mai Idris Alooma (1570-1602) of the Kanem Bornu Empire also introduced *Sharī'a* in his empire and made Islam the state's religion.

The contribution of traditional rulers to the spread of Islam is considerable. In Yorubaland, a socio-cultural entity in Nigeria, some traditional rulers here indirectly contributed to the spread and development of Islam in their domains by virtue of their position as heads of their respective communities. The traditional rulers popularly referred to as 'oba' in Yorubaland were highly respected in the pre-Islamic period. They were regarded as being supreme, divine and second in command only to the deity. By virtue of ancestry, an 'oba' occupied the stool or throne of an area as a natural ruler, the custodian of tradition of his land and the father to all his citizens. In pre-colonial Nigeria, the Alaafin of Oyo possessed the power to protect and destroy life. As he was believed to be the owner of all the land in his domain, he could confiscate any land belonging to his subjects. His power could only be checked by the Council of Chiefs called Oyo Mesi which was headed by the Prime Minister, Bashorun, who had the power to terminate his tenure and if his reign was not popular could even ask him, on behalf of the Oyo Mesi, to commit suicide.[4] Upon arrival in Yorubaland, the colonial masters met a well-organised and well-established system of government and so

[2] Ibid
[3] Ibid, p. 30.
[4] P.A. Fasina, "Obaship Institution in the Pre-Colonial Era and their Present Status in Nigerian Politics." A Paper presented at the School of Arts and Social Sciences Seminar, Osun State College of Education, Ila-Orangun, on 5th August 1998. Pp. 3-4.

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CHAPTER 4

THE GUINEA COAST

The Guinea coast at the start of the seventeenth century was less developed than the western Sudanic hinterland, which had larger territorial states and more differentiated societies and whose peoples displayed a greater capacity to organize production and to defend or expand their spheres of socio-political control. But also on the coast one is dealing with a historical situation which has as its antecedents millennia of slow population growth, enhancement of technology, and spread of specialization. An outstanding consequence of cumulative growth and development was the emergence of distinctive cultures over relatively large zones. Moving from west to east one could distinguish four areas: upper Guinea, with a dominating Mande presence; the Gold Coast, where the Akan were prominent; Yoruba/Aja territory; and eastern Nigeria, comprising mainly the Ibo and Ibibio. Social differentiation and the emergence of state powers were of major significance in all of these areas, and the internal contradictions were invariably affected in some degree by the presence of Europeans.

EK.SM 2002

YORUBA, AJA, BINI

The culture zone which had the deepest roots by 1600 embraced all the Yoruba and included the Bini and the Aja. The family was the most important unit in daily life, and the specific patterns of family organization throughout the region had much in common. The Yoruba word *ebi* is equivalent to 'family' among most of the groups involved – from the Aja to the Itsekiri. Understandably, the *ebi* family principles were extended to the political superstructure. The leading states of this '*Ebi* Commonwealth' (as it has been called) were Oyo, Benin and Dahomey.[1] Traditions in Oyo and Benin mention the same founding dynasty of Oranmiyan, and there were a large number of Yoruba under Benin's authority. Political relations between Oyo and Dahomey were substantial, the former exercising some degree of control over Aja country throughout the eighteenth century. Furthermore, while relatively little has been researched concerning the utilization of the material resources

[1] I. A. Akinjogbin, *Dahomey and its neighbours, 1708–1818* (Cambridge, 1967), 13–17. For a critique, see R. C. C. Law, 'The fall of Allada, 1724 – an ideological revolution?', *Journal of the Historical Society of Nigeria*, December 1969, **4**, 4.

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No doubt, the name "'Alawī" became accepted after WWI with the short-lived "State of the 'Alawīs" (*dawlat al-'Alawiyyīn*) under French mandate in Syria as an autonomous region and later as one of the "Federation States of Syria".[95] It is common knowledge that the 'Alawīs were made into a dominant sect by the French, who were trying to counter Sunnī hegemony in Syria. The findings in this paper indicate that the 'Alawīs were already prepared for this role by the tension between the Ottomans and the Western Powers.

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[95] Procházka-Eisl/Procházka, *The Plain of Saints and Prophets*, p. 20.

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— Nigerya

Legal Pluralism in Colonial Lagos: The 1894 Petition of the Lagos Muslims to their British Colonial Masters

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Ile-Ife, Nigeria / Madison, WI

Abstract

This paper is about metropolitan Lagos—under the British only a "township", though long Nigeria's capital. From early in its history the percentage of Muslims living in Lagos has been high, somewhere around fifty percent. There is a long history of attempts by activists among the Lagos Muslims, none yet successful, to persuade the authorities *pro tem* to establish Sharia Courts for the use of Muslims, to which they could take their civil matters for adjudication under Islamic law. After briefly introducing Lagos, we describe one of these attempts: the 1894 petition of the Lagos Muslims to their British colonial masters, and its outcome, paying particular attention to the pluralistic legal environment in which it was made. This early petition—or rather the facts that it was made, and that it failed, all context having been forgotten—lives on in the thinking of many Nigerian Muslims today as another example of British hostility to Islam, often held to be responsible for the failure of Islamic law to thrive in the predominantly Yoruba southwest of which Lagos is a part. This paper is an attempt to restore the context, and thus perhaps to help improve the analysis of the fate of Islamic law in Nigeria's southwest.

Keywords

Lagos, colonial Nigeria, 19th and 20th centuries, Sharia Courts, British colonial policy

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